

ASSESSMENT OF NIGERIA CERTIFICATE IN EDUCATION SOCIAL STUDIES
CURRICULUM IN PROMOTING MORAL AND CULTURAL VALUES AMONG
STUDENTS IN KADUNA STATE, NIGERIA

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

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

FEBUUARY, 2018

DECLARATION

I declare that the work in this dissertation entitled “Assessment of Nigeria Certificate in Education Social Studies Curriculum in Promoting Moral and Cultural Values among Students in Kaduna state, Nigeria” has been carried out by me under the supervision of Dr. I.D. Abubakar and Dr. H.I. Bayero in the Department of Arts and Social Science Education, Faculty of Education, ABU. Zaria. The information derived from the literature has been duly acknowledged in text and a list of references provided. To the best of my knowledge no part of this dissertation was previously presented for the award of another degree or diploma at this or any other institution to best of my knowledge. I am liable for any mistake(s) in this work.

Ibrahim Salihu

Signature

Date

CERTIFICATION

This thesis entitled “ASSESSMENT OF NIGERIA CERTIFICATE IN EDUCATION SOCIAL STUDIES CURRICULUM IN PROMOTING MORAL AND CULTURAL VALUES AMONG STUDENTS IN KADUNA STATE, NIGERIA” by IBRAHIM SALIHU meets the regulations governing the award of the degree of master of education in Social Studies of the Ahmadu Bello University, Zaria, and is approved for its contribution to knowledge and literary presentation.

Dr. I.D. Abubakar
Chairman, Supervision Committee

sign

Date

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Prof. S.Z. Abubakar
Dean, School of Postgraduate Studies

Sign

Date

DEDICATION

This research work is dedicated to the entire family of my late father Mal. Salihu Adam and Haj. Adama Salihu for their support, prayers and encouragement throughout the period of my M.Ed program in Ahmadu Bello University, Zaria

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LIST OF ABBREVIATIONS

ASSP: African Social Studies programme

BZU: Bahauddin Zakariya University

CESAC: Comparative Education Studies and Adaptation Centre

NCCE; National Commission for Colleges of Education

NCE: Nigeria Certificate in Education

NCSS: National Council of Social Studies

NERDC: Nigeria Education Research Development Council

NNTEP: Northern Nigeria Teacher Education Project

SOSAN: Social Studies Association of Nigeria

SEMs: Structural Equation Models

UBE: Universal Basic Education

USA: United State of America

USAID: United State Agency for International Development

ABSTRACT

This study focused on assessment of Social Studies education in promoting moral and cultural values among Nigeria Certificate in Education students in Kaduna State, Nigeria. Three research objectives, questions and null hypotheses each were formulated for the study. Moreover, the study employed descriptive survey method. The population of the study consisted of N.C.E II & III Social Studies students in Federal College of Education Zaria and Kaduna state College of Education Gidan waya totalling 2018. Based on these population, the researcher selected a sample of three hundred and thirty-three (333) through the use of purposive and proportionate sampling techniques. The researcher used structured questionnaire titled “Assessment of Social Studies Curriculum in promoting Moral and Cultural Values among N.C.E students Questionnaire (ASOSCMCV). The reliability of the instrument was established through the use of Cronbach Alpha and reliability index of 0.81 was found. The data collected was presented in simple percentage using analytical tables to determine the frequency occurrence of particular responses to questions raised. t-test statistics was used to test all null hypotheses at a significant level of 0.05. Out of the three hypotheses tested, two were retained and one rejected. The findings of the study revealed no significant difference between the responses of male and female students on Social Studies curriculum in promoting moral and cultural values among students in colleges of education in Kaduna state ($t(336)=-1.31, p=0.193>0.05$); Significant difference did not exist between the responses of N.C.E II and III students on Social Studies curriculum in promoting moral and cultural values among students in colleges of education in Kaduna state ($t(336)= 1.65, p=0.101 >0.05$). However, significant difference was found between the responses of State and Federal N.C.E students on Social Studies curriculum in promoting

moral and cultural values among students in colleges of education in Kaduna state ($t(336) = -4.29$, $p = 0.001 < 0.05$). Based on the findings of this study, it was recommended among others that, lecturers of Social Studies in Colleges of Education must see themselves as facilitators of knowledge that will stimulate male and female students the ability to cultivate appropriate cultural and moral values for survival of his/her society and the nation at large; Social Studies education at N.C.E. level should be used to make students understand better the diversity of Nigeria as state; it should focus on the teachings of means of tackling cultural and religious problems which Kaduna state is currently facing.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Education is an effective and pervasive phenomenon for all round individual development and social transformation. This alone can sustain culture and civilization. A balanced development of mind and body in harmony with the spirit is the key to the enrichment of human personality and an outcome of value-based education, which must in the ultimate analysis help humanity to transcend to a higher level of consciousness (Adediran, 2013 & Dhar, 2014). Our children must from their infancy be taught the dignity of labour. Thus, the true meaning of Social Studies education is harmonious development of head, heart and hand i.e., enlightenment of mind, compassion and dignity of labour. Moral and cultural values training is an essential part of Social Studies education (Ogundare, 2010; Adediran, 2013 & Dhar, 2014).

Furthermore, if Social Studies education is to help us to meet the cultural and moral challenge of the age and play its part in the life of the community, it should be well taught at level of educational system, liberating and life giving. It must give a basic meaning to one's existence and equip us with the ability to overcome spiritual inertia and foster cultural sensitivity (Azide, 2007 & Dhar, 2014). Temples of learning should produce men and women who will move together to develop common ideals and purposes, love each other and co-exist to create common wealth. Social Studies education is not injection or injunction. It is not indoctrination of views and ideas or just an imposition of one's views upon others. In short, Social Studies education should not be an infliction, because the moment it becomes an infliction, the consequence is indiscipline amongst learners. A vast responsibility rests on our educational institutions and those who guide their destinies (Dhar, 2014).

More so, the true development of human beings involves much more than mere economic growth. At its heart there must be a sense of empowerment and inner fulfilment. This alone will ensure that human moral and cultural values remain paramount in a world where political leadership is often synonymous with tyranny and the rule of a narrow elite. Effective teaching of Social Studies helps people to participation in social transformation is the central issue of our time. This can only be achieved through the establishment of societies, which place human worth above power, and liberation above control. They need to be alert and should not wander from the right path even when passion convulses the multitude and blinds many amongst those whose duty is to set an example to others. If these are the ideals and objectives of Social Studies education, to what extent are Social Studies students competent and belief that we achieve these in the existing scenario of education which is in a state of low quantity and quality of input and out and chaotic condition at all levels – primary to higher education (Adediran, 2013 & Dhar, 2014).

It is equally important to state that, the greatest challenge the world is facing today is the crisis of confidence and character, mental, moral and cultural decay and break down of rich traditions. The root cause of all these is fear, hatred, greed, prejudice, religious and cultural intolerance and violence. Therefore, efforts need to be made to eliminate these divisive forces, which is possible only by moral-value based education through Social Studies and other related disciplines that involve harmonious development of the body, mind and spirit. True knowledge consists of self understanding and self-control. Non-violence seems to be the highest form of knowledge. If Social Studies education has to serve the humanity and defuse human suffering, it must teach and train us to respect each other (universal brotherhood), love each other (universal love), practice compassion and uphold the dignity of

all lives and emphasize on cultural relativism rather than cultural ethnocentrism (Azide, 2007; Ogundare, 2010; Adediran, 2013 & Dhar, 2014). Then only one will have peace. In a world which is primarily split between a few haves and majority of have-nots, tensions, diversities, self-centered vision, violence, terrorism and consumerism are creating a dreadful scenario of a bleeding world and blood splattered humanity. In this chaotic atmosphere, value–moral based education through Social Studies is the only hope for synthesizing the cultural and moral fabric of an individual and generating a culture of peace in the society. Social studies education must aim at the development of moral and values and we should seek them in our own heritage as well as in progressive cultures and civilizations. It should be such that Nigerians do not lose sight of their rich heritage – their thought must be rooted in the ideals set forth in the great writings and works of our nationalist and founding fathers who fought for our independence (Adediran, 2013 & Dhar, 2014) . The noble goals and high values set forth in our precious culture must be adhered to. It has been emphasized again and again that conscious efforts should be made for the development of social, moral and spiritual values through the teachings of Social Studies education.

1.2 Statement of the Problem

It is appropriate at this point to say that cultural erosion and moral problems bedevilling Nigeria as a nation needs to be thoroughly investigated through empirical research of this nature. One of the perhaps greatest problem facing the nation today is the problem of identification of value. We have lost our value for duty. We no longer regard work and duty as value. We put no value on clean environment stealing and frauds are often seen as normal. Worst of all, we taught our children to develop wrong values and a bad habit of consumption.

In Nigeria; rapid increase in population, increase in illiteracy rate, decrease in quality of life; low standard of multi-fold problems in education; lack of morality in administrators, lawyers, doctors, politicians, judges, business people among others. in their professions along with egotism, jealous, hatred and greediness among people are increasing in an alarming rates, all these shows fall of value. The promotion of cultural and moral values through Social Studies education can go a long way in bringing positive changes in this situation. Our children should have an opportunity to learn and to foster all the essential cultural and moral values to prepare themselves as ideal citizens of our society. So it is necessary to inculcate values in young learners and consolidating them through curricula and school practices. The National Policy on Education (2014) has put considerable emphasis on values and moral development through education throughout the school year's right from nursery level to tertiary level. Add to this, social studies education has been viewed as value laden subject which help inculcate in learners the right types of values and morals so that citizens can stand the test of time in the society.

However, over the years, Social Studies has been taught from primary level up to tertiary level. But it seems our cultural and moral values are still eroded, worst than it used to be before. What comes to mind is whether Social Studies education has failed or not capable of inculcating these moral and cultural values in Nigerian citizens? As it stands now, there is no answer to the above question. Thus the problem hinges on determining the extent to which the Nigerian Certificate in Education Social Studies curriculum is promoting moral and cultural values amongst students .

1.3 Objectives of the Study

The general objective of this study was to assess Nigerian Certificate in Education Social Studies curriculum in promoting moral and cultural values among students in Kaduna state, Nigeria. The specific objectives of the study were to:

- i. assess the responses of students on Social Studies curriculum in promoting moral and cultural values among N.C.E students by gender in Kaduna state, Nigeria.
- ii. assess the responses of students on Social Studies curriculum in promoting moral and cultural values among N.C.E students by class level in Kaduna state, Nigeria.
- iii. assess the responses of students on Social Studies curriculum in promoting moral and cultural values among N.C.E students by ownership in Kaduna state, Nigeria.

1.4 Research Questions

The following research questions were developed for the study:

- i. What are the responses of students on Social Studies curriculum in promoting moral and cultural values among N.C.E students by gender in Kaduna state, Nigeria?
- ii. What are the responses of students on Social Studies curriculum in promoting moral and cultural values among N.C.E students by class level in Kaduna state, Nigeria?
- iii. What are the responses of students on Social Studies curriculum in promoting moral and cultural values among N.C.E students by ownership in Kaduna state, Nigeria?

1.5 Null Hypotheses

The study developed the following hypotheses :

- i. There is no significant difference between the responses of male and female students about Social Studies curriculum in promoting moral and cultural values among them in colleges of education in Kaduna state, Nigeria.

- ii. There is no significant difference between the responses of N.C.E II and III students about Social Studies curriculum in promoting moral and cultural values among them in colleges of education in Kaduna state, Nigeria.
- iii. There is no significant difference between the responses of State and Federal N.C.E students about Social Studies curriculum in promoting moral and cultural values among them in colleges of education in Kaduna state, Nigeria.

1.6 Significance of the Study

Study of this nature will be of great importance to individuals, organizations and institutions in the following ways:

The study will help the social studies curriculum planners in placing added emphasis on moral and cultural values in the Social Studies curriculum. The study will enable the subject specialists who are experts in the field of Social Studies to contribute in the formulation and development of social studies objectives, also to select and organise the means of the curriculum, in writing and assessment of social studies syllabus and textbooks which must reflect our moral and cultural values.

The study will help the school administrators to incorporate their training needs in the school curriculum. The study will provide the teachers with the identification of the needs, interest and difficulties of their students, also to help them make use of the right methods and instructional materials in teaching, with an effective participation of students from various cultural and religious groups so as to promote our moral and cultural values. On the part of the students, the study will bring about positive change in their behaviour, thereby improving their attitudes toward fellow citizens from other tribes and religions and work for unity in diversity.

The study can also make a significant contribution to National Orientation Agency (N.O.A) by enabling them to reconsider their role in the light of the expectation and desires of the students, parents and administrators and thereby better prepare orientation programmes on value development to suit the needs of the students and the society.

This area of study would be useful to Independent National Electoral Commission (INEC) in formulating an approach to sensitize citizens on values that would meet the needs for effective democratization of Nigeria. Integrating cultural and moral values into the schools will help to prepare students to succeed in a rapidly changing world.

This research work will enable teachers and students of social studies to use the right concepts and methodologies in the teaching and learning of the subject. Also, it will give the curriculum implementers an adequate knowledge of the importance of effective use of the taxonomy of educational objectives in achieving the behavioural objectives in social studies topics as well promote our moral and cultural values.

This study can help religious institutions in moral education as well contribute to the development of Nigeria through the objectives and application of social studies knowledge among teachers and students as well as all citizens of Nigeria in general. The outcome of the research will help to bring the various religious and tribal groups together, thereby enhancing social, political and economic development in Nigeria. The study will also assist researchers in education and general education on moral and cultural studies in Nigeria and beyond.

1.7 Scope of the Study

The study focused on an assessment of Nigeria Certificate in Education Social Studies Curriculum in Promoting Moral and Cultural Values among Students in Kaduna state, Nigeria. The study will cover N.C.E II and N.C.E III students of Social Studies in Federal college of Education ,Zaria and College of Education, Kafanchan in Kaduna state, Nigeria . This is because only these two (2) Tertiary institutions offer Social Studies at N.C.E. level as well have acquired sufficient knowledge of social studies which will enable them respond to the research questions raised in the study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.01 Introduction

This chapter attempted discussion on the following related sub-headings

- Theoretical framework;
- Concepts of Social Studies;
- History and Justification for the introduction of Social Studies in Nigerian Schools;
- Objectives of Social studies
- Nature and Scope of Social Studies;
- Concept of Curriculum;
- N.C.E Social Studies Curriculum in Nigeria;
- Concept of Morality
- Concept of Cultural Values;
- The Domains of Educational Objectives;
- Social Studies Education and Cultural and Moral Values;
- Review of Related Empirical Studies; and
- Summary.

2.02 Theoretical Framework

The theories utilized in this study are traditional character education theory, Structural-development Theory and social domain theory.

2.02.1 Traditional Character Education Theory

Education, in the service of promoting virtuous conduct, has been addressed historically, by figures such as Aristotle and in more recent years. in debates about the role of "character education" in public schools (e.g. Revell & Arthur, 2007; Vitton, & Wasonga, 2009; Noddings, 2013).

Accordingly Hamilton and Bajovic (2016) quoted Bush that; the schools should encourage values such as "respect, responsibility. Self-reliance, family commitment, civic duty, fairness [and] compassion." perhaps by identifying them in historical figures and by having children take daily pledges of virtues, fostering children's character as a national priority for public education.

Some moral educators and psychologists have also called for an emphasis on character in programs of value education in the public schools. Within this view, commonly referred to as the character education approach, the transmission of cultural and moral values is regarded as a fundamental role of adults, especially significant adults such as parents and teachers. Consequently, proponents of this view have argued for a more extensive role for schools in the inculcation of societal values or fundamental virtues such as honesty, discipline and hard work. Thus. parents and teachers are viewed as conduits to virtuous character (Hamilton & Bajovic, 2016). It is held that children develop a set of moral habits based on these values through practice or right conduct, aided by social rewards and punishments. Within this approach, morality is defined by the norms of the culture and its central moral institutions and consists of abiding by the values and traditions of the society.

Proponents of this view align morality with character traits or habits deemed generally to be important such as honesty, self-control, responsibility, loyalty, courage and obedience (Hamilton & Bajovic, 2016). Accordingly, moral and cultural development is construed as also including concepts of self, character, motivation, goal, values, identity, personal growth, self-esteem and achievement among others (Hamilton & Bajovic, 2016). Consequently, proponents of virtue-centred approaches to value education seek to ground morality in human needs, purposes or goals (Turiel, 2008). Critics of this approach have perceived its emphasis on instilling cultural norms and its focus on personality traits as a problematic feature for any

theory that might seek to construe morality in terms of universally based tenets (Hamilton & Bajovic, 2016). Although most character educators, philosophers, and even Lay persons can agree on some virtues such as honesty, justice, wisdom, and courage, other view, such as allegiance, public spirit, perseverance, secrecy, order and chastity, are not unanimously endorsed (Hamilton & Bajovic, 2016).

It is argued that in addition to the problem of this relativity of values, the specific values often endorsed in virtue-based approaches are not well-defended or grounded in argument or psychological research (Hamilton & Bajovic, 2016). Accordingly, Hamilton and Bajovic (2016) quoted Kohlberg has criticized psychologists who have attempted to explain the acquisition of values without considering the nature (definition, meanings, substance) of morality itself from both epistemological and psychological perspectives. Kohlberg has argued that moral education should take the form of stimulating reasoning based on universal moral values that can be rationally defended and generalized across cultural contexts, over and above arbitrary or contingent value choices made by individuals or cultures. Correspondingly, morality according to Kohlberg is defined in terms of universal principles of justice and human dignity, believed to be universal values across diverse cultural contexts historical periods and particular conceptions of the "good life" held by various individuals.

Thus, the particular mode of moral education program advanced by Kohlberg and colleagues has taken the form of stimulating reflection and dialogue on dilemmas of justice rather than the direct inculcation of "correct" behaviour or habits. Nevertheless, many have proposed that correcting what they view as moral decay in our society involves promoting character in children through firm controls by adults in the family and schools. Proponents of this view disagree with Kohlbergian type moral education programs designed to stimulate the development of moral judgments, deliberation and reflection (Hamilton & Bajovic, 2016).

They view judgment as not relevant to morality and instead as detrimental to learning to behave in habitual ways consistent with traditions and virtues. Rather, it is argued that there should be an emphasis on the inculcation of traits in children with a focus on influencing how they act rather than their "states of mind" (Hamilton & Bajovic 2016).

Traits based on the traditions of a culture are to be taught or transmitted through rewards and punishments and especially through example (e.g., displaying constant and consistent actions which reflect the appropriate values: telling and retelling of stories or narratives in which characters act in accordance with those values). One theoretical implication of this view of character education is that traits such as honesty and loyalty be exhibited consistently across a number of situations. Empirical tests of this claim however, have showed that virtuous behaviours are not consistently applied in different situations. One of the larger of these studies (Hamilton & Bajovic, 2016), which focused on honesty, service and self-control produced the unexpected findings of a great deal of situational variability in children's behaviour in actual situations in which they had an opportunity to engage in the behaviour such as cheating, without getting caught. This occurred despite the near universal endorsement of these values. In these studies, children did not consistently act honestly or dishonestly, nor did individual children always cheat or always avoid cheating. Rather, it has been found that there is little situational consistency in behaviours relevant to these traits and that they do not represent generalized individual personality characteristics. Such findings have been interpreted by many to mean that personality traits alone do not adequately reflect moral and cultural values or behaviours (Hamilton & Bajovic, 2016).

2.02.2 Structural-Development Theory

Structural-developmental approaches look at moral and cultural values as a type of (social) knowledge, rather than as virtuous conduct. According to this view, cognition - understood to be the product of understanding, construction of meaning and coherent logical structures - provides moral meaning for 'otherwise neutral actions' (Finch, 2016). It is proposed that largely through interacting with others and by taking the perspectives of others, children form substantive understandings of moral and cultural concepts namely justice, rights, equality and welfare (Finch, 2016). The moral and cultural value component lies in rational processes although these judgments may involve emotions like sympathy, empathy, respect, love, and attachments (Finch, 2016).

Theorists who concentrate on the structural or cognitive aspects of morality and values have found that the ways kids and learners think about right and wrong change as they mature. Two famous cognitive developmentalists who have studied and described age-related stages in the development of moral reasoning and judgment are Piaget and Kohlberg (Finch, 2016). According to Piaget and Kohlberg, morality and values arise within the individual's mind through his or her social interactions, so that morality resides essentially within the individual and is not something that is to be transmitted directly from the culture to the individual. Although Piaget was the first to investigate the possibility that conceptions of morality depend on cognitive development and social experiences (Finch, 2016). Also, Finch (2016) quoted Kohlberg's that his unique contribution was to study the form of moral reasoning as distinct from its content. According to Finch (2016) there are three main stages of moral reasoning, representing different conceptions of justice -in particular our concerns for welfare and rights. Early stages are characterized by conceptions of right and wrong that

do not clearly distinguish breaches of social convention (e.g. traffic law) from breaches of morality (i.e.. any outcome of injustice or harm).

As one progress to higher stages of moral reasoning within this paradigm of moral development, social-conventional aspects of situations are increasingly recognized as such, and are increasingly subordinated to moral concerns. The aim of moral and value development according to Kohlberg's theory, is moral reasoning that consistently subordinates social-conventional concerns to abstract moral principles of justice. Studies on moral reasoning and cultural values in different villages, cities, and countries, have shown that, generally, the same stage-like progression in moral reasoning occurs across different cultures (with the exception of the highest stages, which are not always represented in cross-cultural studies; Finch, 2016).

Based on these findings, Finch (2016) rejected a relativist view of dues and virtues in favour of the view that certain principles of justice and fairness represent the end point of moral and value maturity. He argued that because people who hold the same basic moral values or notions of virtue may think and act in different ways, a better approach to influencing moral behaviour is to focus on stages of moral development. According to Kohlberg, using the stage theory as a way of addressing moral development allows us to consider the ways in which people organize their understandings of virtues, rules. and norms, and then integrate these into a moral choice (Finch, 2016). Thus, according to the cognitive-developmental approach the goal of moral education is to encourage individuals to develop to the next stage of moral reasoning. Educational efforts based on Kohlberg's stages of moral reasoning were grounded in basic Piagetian assumptions of cognitive development, where development is not merely the result of gaining more knowledge but rather, consists of a sequence of qualitative changes in the way an individual thinks. Within any stage of

development, thought is organized according to the constraints of that stage. As an individual then interacts with the environment according to their basic understandings of the environment, the learner will at some point encounter information that does not fit into their worldview. This will force the child to adjust their view to accommodate this new information, a process called "equilibration" (Finch, 2016), through this process, equilibration development occurs.

Accordingly, early moral development approaches to education sought to force students to ponder contradictions inherent to their present level of moral reasoning so as to encourage this process. The most common tool for doing this was to present a "moral dilemma" which requires students to determine and justify what course the actor in the dilemma should take. Through discussion, students should then be forced to face the contradictions present in any course of action not based on principles of justice and fairness. To further promote moral and value development, especially with respect to just actions, Kohlberg and his colleagues (Finch, 2016) developed the "just community" to give students a hands-on opportunity to participate in a democratic community. Within this type of school the responsibility of determining and enforcing rules is on the students, so as to encourage them to take pro-social behaviour more seriously. Within this paradigm, teachers do not directly inculcate a set of values or choices. But rather, play an important guiding role in discussions by highlighting concerns for justice and community. In addition to ultimately enforcing rules accepted by group consensus. Inherent in most of these approaches to moral and cultural education is an emphasis on reasoning about the outcomes of acts or events. Structuralist, emphasizes on the theoretical and empirical aspects of acts having moral consequences for others have generated a number of important findings on how we reason about issues related to outcomes of acts. As noted by Finch (2016) the concern for how

human beings ought to treat one another has been central to discussions of ethics and morality dating back to Christian ethics, Hinduism, Plato, Confucianism, and Aristotle.

Critics of the Kohlbergian approach however, have pointed to its relative neglect of other possible influences on moral judgment, such as the role of personality in moral development (Finch, 2016). For example, Finch (2016) in a study of personality traits of moral exemplars found that participants perceived moral cultural values exemplars as embodying traits such as altruism, caring, truthfulness and consistency. In addition to being industrious, organized, planful, reliable, responsible and self-disciplined. Accordingly, it has been argued that research on moral reasoning should include aspects of conflicts relating primarily to the self including the values, needs and goals viewed as central to the self definition and to human flourishing. A concern with character traits or moral "virtues" such as honesty, courage and the like have also been a part of philosophical and traditional treatments of morality (Finch, 2016). A focus on judgments of virtue could widen the scope of "morality" as it is currently defined by cognitive-developmental theories and address the important question of whether and in what ways judgments about "virtues" are similar to or different from other types of judgments about issues of harm and others' welfare (Finch, 2016).

Related to this concern for the role of personality factors is that of the correlation between moral judgment and action. Cognition as a motivating factor is a central, Yet, problematic assumption in the cognitive-developmental approach to the theory of moral action (Finch, 2016). The findings of positive, although weak, correlations between moral judgments and actions (Finch, 2016) pose a challenge for moral and cultural values promotion among educationist. One of the challenges that a motivational view of cognition presents to the moral judgment - action paradigm is that we are motivated by both rational

and non-rational forces (Finch, 2016). Another problem posed by Blasi quoted by Finch (2016) is that a moral perspective and therefore moral cognitions may play a small role in our everyday behaviour: the ability to produce moral reasons does not necessarily implicate morality as being important to our self-concept and behaviour. Moral identity and responsibility are two concepts that have been proposed to bridge the gap between moral and cultural values cognition and action. Cultural and moral cognition is relevant to one's moral and culture identity inasmuch as one is sensitive to and biased toward cognitive considerations in setting up goals and ideals for itself. The degree to which morality and value is internalized, not just as cognitive principles, but as essential components of the moral personality may be critical in bridging the gap between moral judgment and action -an insight behind the character education focus on good habits and instilling moral character. The concept of the ideal self is a necessary concept to complete the judgment-action equation because it provides the motivation to act in accordance with one's judgment. It complements Kohlberg's competence motivation because it includes personal competencies in addition to cognitive capacities (Finch, 2016).

Complete pictures of values inculcation probably includes both moral reasoning and judgment, including universal moral and cultural values of justice and the formation of a moral personality able to instantiate and express these values in everyday behaviour. Despite deep differences in their philosophical and psychological underpinnings, the cognitive-developmental and character education approaches to moral and values education both have largely ignored or played down differences in the content of moral values and how reasoning about the different types of values might intersect with the particular agents (e.g., teachers, parents) of values inculcation and the context (e.g., school, family) in which this might occur. Because of the particular definition of morality held within Kohlbergian theory, other virtues

not dealing directly with the issue of justice are typically seen as outside of the scope of rationally defensible education efforts (e.g. the "bag of virtues" critique).

Nevertheless, school and family contexts are both viewed as equivalent in the methods and goals of moral and cultural education, to the extent that parents and teachers are suitable agents for the inculcation of values pertaining to justice and the procedures for inculcating these values (i.e.. stimulating discussion and debate) are advocated in both contexts. Correspondingly, proponents of character education typically do not distinguish school and family contexts in that parents and teachers are typically identified as suitable agents for the inculcating of moral values. Although, the scope of the values to be presented is much broader in the character education approach and often includes desired personality traits and religious values. Neither approach, however, draws distinctions between agents of socialization or considers how social context and the particular values being inculcated interact.

2.02.3 Social Domain Theory

One approach that considers distinctions between types of social norms (e.g.. moral. social-conventional personal), the agents of socialization (e-g.. parents. teachers. government) and social context (e.g.. family. school. society at large) in examining children's judgments and reasoning is the social domain approach. Research carried out over the past twenty years within this paradigm suggests that children's social judgments are more differentiated than had been previously assumed (Smetana, 2013) and that neither social reasoning, nor environmental contexts can be characterized in global terms (Smetana, 2013).

Contrary to Kohlberg's belief that social understandings are unitary and that concepts of morality and values emerge out of prior concepts of social convention, authority, and punishment. Research conducted within the social domain approach has demonstrated that

young children distinguish moral issues, involving harm, welfare, justice and rights, from other aspects of the social world (Smetana, 2013). For example, when presented with straightforward situations that entail moral, social-conventional or personal types of concerns, it has been found that children demonstrate distinctly different ways of thinking about each of these kinds of issues, or domains. Findings generated within the domain approach highlight a number of important features of children's moral reasoning that relate to how children understand and reason about social values throughout development. Investigations of learner's evaluations of acts entailing moral and cultural values, social-conventional or personal features reveal that learners are aware of different types of social values or norms, and reason about these in distinct ways (Smetana, 2013). For example, that learners evaluate harmful or unfair acts (moral transgressions) as universally wrong, regardless of external sanctions, indicates an awareness of a type of norm that is universally binding and unalterable.

In contrast, norms based on social-convention are recognized as not holding for all people and as alterable by consensus or authority (such as modes of address, or forms of address). This information about how learner's reason about different types of social norms is gleaned from the focus on individual's judgments (referred to as "criterion judgments") in social domain research. This focus on judgments reflects structuralist concerns with the criteria or dimensions by which thinking within the various domains is identified. Criterion judgments include questions about whether the actions would be right or wrong in the absence of a rule or law, if the act would be alright if permitted by a person in authority (e.g. a teacher in a school context), whether an act would be alright if there was general agreement as to its acceptability, and whether the act would be alright if it was accepted practice in another group or culture. With respect to these criteria, judgments about moral and cultural

transgressions -- indicated by features of intent (Le.. negative) and outcomes that pertain to physical harm (e.g.. hitting). Psychological harm (e.g. name calling). and fairness or justice (e.g.. failing to share. stealing, destroying others' property) - show that these acts are viewed as universally wrong, even in the absence of laws or explicit social sanctions (Smetana, 2013).

In contrast, conventional issues- defined as acts that serve the function of social coordination (e.g.. relating to modes of dress. table manners) - are viewed as being linked to existing social arrangements and as being contingent on rules, authority and existing social or cultural practices. Personal issues - those acts that do not result in harm or the violation of fairness or rights and that are not regulated by convention (i.e.. rules) - are viewed as separate from the jurisdiction of moral concern or social regulation and legitimately within the jurisdiction of personal choice (e.g .. choice of &ends, recreational activities). That individual reason in distinct ways about different types of social norms is also apparent from domain investigations into a second aspect of reasoning, the way that individuals reason about or justify the evaluative component of their social judgment. For moral issues, justifications have been found to centre upon the prevention of harm, injustice or unfairness. Justifications for judgments about conventional issues, on the other hand, are based on understandings of social organization, including the role of authority, custom and social coordination. Justifications about personal issues are generally based on conceptions of privacy and autonomy (personal choice) all which are embedded in our moral and cultural values .

The Integrated Model

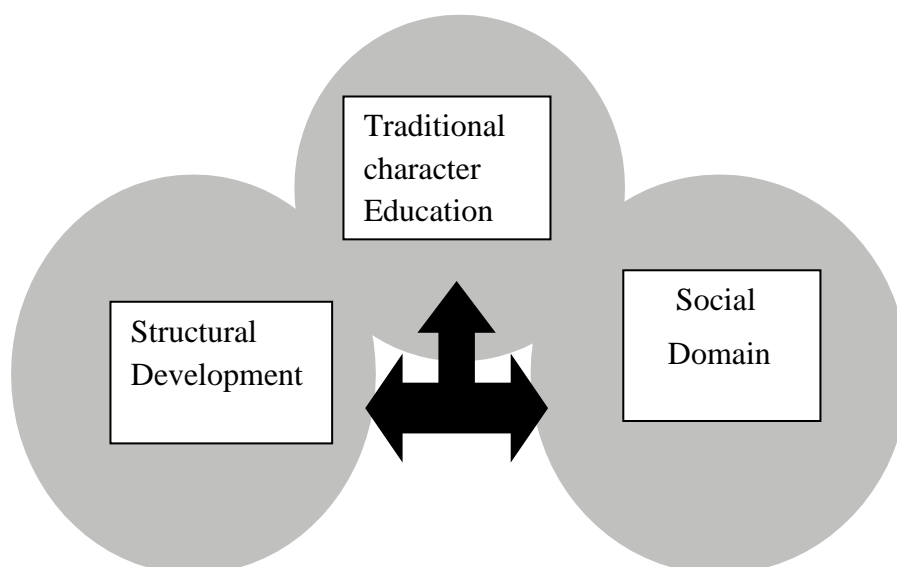
The researcher position statement from the three theories reviewed above is as follows ;

- i. Character education through social studies is the observable product of interaction

between curriculum contents, informal education and family structuring tendencies.

- ii. The social contents of individual development usually construct total moral and cultural values of life .
- iii. The Social Studies contents, learning experiences within and outside the classroom and social dynamics of development perpetuate stage equilibrium and arrest the development of late stage structures within a compartmentalised domain.
- iv. Structural development representing convergent structures may be recapitulated in rejection of the uncertainties of divergent epistemologies of later stages.
- v. Structural development and social domain revealed the need for a more detailed developmental account of the moral and cultural values through the school curriculum such as Social Studies education.
- vi. Traditional character education reveals the need for a more detailed developmental account of moral and cultural value inculcation through Social Studies curriculum activities and learning experience as well as parenting and other informal or informal processes.
- vii. The synthesis of traditional character education, structural development and social domain provides insights and principles for the formulation of developmentally moral and cultural value Social Studies education as a curriculum instrument.

Integrated Study model



Source : The Researcher

2. 03 Concept of Social Studies

Social Studies have been defined by different people and different society's base on the different environment. Social Studies is a programme of study in school, it is generally seen as the study of man and his environment. According to the National Council for the Social Studies (2009), social studies is “the integrated study of the social sciences and humanities to promote civic competence”, within the school programme, social studies provides coordinated, systematic study drawing upon such disciplines as anthropology, archaeology, economics, geography, history, law, philosophy, political science psychology, as well as appropriate contents from the humanities, mathematics and natural sciences. In essence, social studies promote knowledge of an involvement in civic affairs.

Mezieobi, Fubara and Mezieobi (2013), defined social studies as an integrative field of study which probes man's symbiotic relationships with his environment, endows man with the reflective or contemplative capacities, intellectual, affective, social and work skills, to enable him to understand his world and its problems, and to rationally solve or cope with them for effective living in the society. Ndan and Jarimi (2011) stated that 'in Nigeria, social studies is perceived as the field of education or the common learning of man's interaction with his social, physical, economic and political environments which influences and brings about human improvement'. Onifade, Ogunlade and Shopeju (2009) also stated that social studies is 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.

Onifade, Ogunlade and Shopeju (2009) write that "social studies education for the most part, focus attention on advocacy and proposal for information, not interpretation. Onifade, Ogunlade and Shopeju (2009) attempted to define social studies by saying that social studies are those portions of the social science discipline of anthropology, sociology which have been elected for teaching purposes. The area listed by Wesley are grossly inadequate. Social studies goes beyond social science discipline it also has to do with other sciences and technology that affect man explicit or implicitly. One would also like to question the validity of the argument that "social studies are these portions of the social science discipline....which have been selected for teaching purpose: are social science discipline not being taught in their own.

Isa (2011) viewed social studies as a broader field.....which attempts to fuse scientific knowledge with ethical, philosophical, religious and social consideration" This definition holds

the view that, social studies extract knowledge, skill, concept and theories that are useful to man. Jackson and Chinatu (2014) defined social studies as a subject dealing with human groups people and their environment the world over. They stated that social studies covers the nature and functions of these human groups; their structure, organization, and their interaction within their environment. They agreed also that though social studies derives its content from social sciences and other related subject political science, geography and history among others, it is not exactly these subjects. The subject social studies goes beyond factors of knowledge of these subjects it is intended to present questions, concepts, issues, generalizations and problems that would be challenging not only to the student, but to the entire citizens (Jackson & Chinatu, 2014).

Arisi (2011) explain social studies as the study of man within his environment, physical, social, economic, psychological, religious, political, cultural, scientific and technological. Social studies is the study of how man exists in his environment, deals with the multitude of factors that bears on man's existence. It involves man's activities, the activities he engaged in and why he engages in them. These include what he does, why he does them, what he believes in and why he believes in them; his problems and how they can be solved. Social studies as a subject provides us with the ways of looking at the society in order to understand its structure and its problems and to find ways of solving the problems of the society.

In the words of Jackson and Chinatu (2014) social studies is the study of how the human being influences his environment with the view of getting maximum benefits from it. It also deals with how the environment deals with human being in return. It equally studies the society, the relationship between people and the world in which they live. They added that social

studies could be defined from the spatio-temporal angle, which is in the context of space and time. For instance, Nigeria after independent witnessed problem of integration hence the need to teach patriotism and unity which called for the introduction of Social Studies education with its main focus on citizenship transmission. In other words, Social Studies is the integration of interrelationships of different subjects aimed at inculcating national consciousness and national unity, imbibing the right type of values and attitude for self and national survival, the acquisition of necessary skills, ability and competences which individuals needs to be able to contribute to national development (Chukwu, 2009).

In relation to the above definitions, one can conclude that social studies aimed at cultivating in the learners, the knowledge, skills, attitudes and skills for meaningful living in human society, social studies is an integrated subject featuring different degrees of integration ranging from unindisciplinary (or within field) to fused (or beyond field), it is organized around the central theme of human society or human environmental relationship, social studies is concern with human relationships in his national and human made environment. Social studies has social problems solving focus, social studies has youth related problem solving or character formation emphasis. This is because most of the societal problems which social studies was designed to address are predominantly youth related either as perpetrators or victim or both. The children, adolescents and school age young adults are the most vulnerable groups in society to these problems or vices (Okunloye, 2007).

Social studies has always been part of the core or compulsory group of subjects in the school curriculum at any level of education wherever it is introduced. It is therefore appropriate to view social studies as an element in general education studies or programme in all educational system (Okunloye 2007). The Federal Republic of Nigeria (FRN, 2014) recognized

social studies in the Nigerian educational system as part of “an instrument par excellence for effecting national development. Finally, in the light of these Okunloye (2007) opined that social studies could be define as an integrated curriculum which draws relevant contributions from other fields or forms of knowledge on the theme of human environment relationship for the purpose of citizenship training.

2.04 History and Justification for introduction of Social Studies in Nigerian School

According to Omooba, Obi and Olabode (2008), the history of social studies can trace back to the United States of America, where the concept of social studies has been evolving since the beginning of the last century. Initial development of social studies is traceable to the USA. The 1961 report of the social studies committee of the commission on the recognition of secondary education, titled “the social studies in secondary education”. With the report, social studies achieved a legitimate status as a curricula subject in schools. Its role has been expanded in education in any parts of the world. Through its spread to Europe, particularly Britain in 1930, there was a growing awareness of the need to educate the youths and citizens following the rise of totalitarian regimes in Europe.

By 1960, social studies have reached Britain and was tried as an inclusion in their secondary schools (model) curriculum at a time when citizens of that country were found wanting of some kind of social adjustment. In 1962, another conference was held at Durham Messachusetts, sponsored by the education services, incorporated with the objectives evolving new teaching of social studies programme. In 1967, at the conference held in Queens College Oxford, social studies for Africa was discussed and were attended by a group of educationist from Africa. The same conference suggested the introduction of social studies in the primary school and teachers training colleges of member countries. Eleven African

countries and British educators attended the conference, and they are Nigeria, Ghana, Sierra Leone, Kenya, Uganda, Ethiopia, Lesotho, Malawi, Tanzania, Zambia and Botswana. It was at this conference that African social studies programme (ASSP) was planted with its headquarters in Nairobi Kenya, and was charged with the responsibility of encouraging the development, as well as coordination the programme in Africa. The Mombasa conference was a follow- up of this conference. Participants at the two conferences agreed that the teaching of geography and history needed review to emphasize national heritage and national achievement with the hope that these objectives will help develop national pride and identity.

The introduction of social studies in Nigeria could be traced back to the period before independent. Its first appearance was in the western region when the subject was introduced into schools in 1950 through Joint Educational Development Programme between the region and the University of Ohio USA. The Ohio programme only affected teachers training colleges in the region. In 1963, a pilot project was conducted at Aiyetoro comprehensive high school, now in Ogun state, it was an effort to introduce social studies among other subjects. This project was jointly financed by the ministry of education in the western region in collaboration with the United State Agency for International Development (USAID) and Ford Foundation.

Based on the success achieved at Aiyetoro, the government of western Nigeria decided to extend the programme to other schools in the country as part of the plan, Aiyetoro C.H.S. was assigned to draw up a syllabus for the first two years of secondary education and also to write the materials to suit the syllabus. The text book, “Social Studies for Nigerian Schools”, written by Aiyetoro team was presented for evaluation at the critique conference

of Nigerian education held in Lagos in 1969. The conference was organized under the joint auspices of the Comparative Education Studies and Adaptation Centre (CESAC) and the Ford Foundation programme on curriculum development in Nigeria. They made valuable suggestion towards the improvement of the textbook-to make it usable all over Nigeria. Social studies introduced on a national basis at the 1969 National Conference after the formation of SOSAN of which the founder and national secretary was Mr. M. A. Makinde. At this conference, issues of ideology, purpose and objectives of education in Nigeria were discussed, the recommendations and resolutions there from touched on the culture of teaching social studies in the Nigeria education system.

Among the recommendations which form the core of the National Policy on Education was that social studies should be taught in all teacher training colleges and in lower classes of the secondary schools. The Federal Government approved the teaching of social studies in primary schools, teachers training colleges and junior secondary schools in Nigeria. The justification for the introduction of social studies according to Isa (2011) was due to the fact that social studies programme was developed based on the believe that formal education can be effective in influencing the child's social understanding and behaviour. The aim of social studies is the promotion of civic competence- the knowledge, intellectual processes and democratic dispositions required of students to be active and engaged participants in public life.

The civic mission of social studies demand the inclusion of all students- addressing culture, linguistic and learning diversity that includes similarities and differences based on race, ethnicity, language, religion, gender, sexual orientation, exceptional learning needs and other educational and personally significant characteristics of learners (NCSS 2009). Social studies

education was developed because of the urgent need for a positive change in the behaviour of man towards fellow man and the entire environment. This will bring about a common understanding, improved skills and attitude which will enhance unity and development of our society.

Social studies is largely described as a response to the needs, aspiration and problem of Nigerian society. Before and after independence in 1960, there were widespread cries about the inadequacies of the colonial system of education. The colonial system of education did not meet the needs of the Nigerian child and the society. It was an education designed to serve the subjugation and alienation of the African person from the environment. To reconstruct the system, there were several national conferences and workshop like the 1969 national curriculum conferences organized to relate education to the needs of the child in the country. The national curriculum conference analyzed, discussed and made recommendations on the objectives of all levels of education and how education could be made to transform the country. Social studies as school subject was designed to satisfy this aspiration. Also, social studies was a ready tool through which education would be directed at national integrations, social and economic development. Moreover, the development of the right societal value was an important issue.

Another vital reason for the justification of social studies in Nigeria was the harm done to the minds of the Youths through the compartmentalization of knowledge. The teaching of the discrete social science subjects did not allow learners to transfer and apply knowledge to practical daily living. This is because they did not help learners appreciate the indivisibility of knowledge and the inter-relatedness of all school subjects. Thus, social studies came in as an integrated area of study to prepare learners to study for life and living. The integrated approach

has been proven as the best approach to learning because man lives in the environment not in pocket but in an integrated Manner. The activities that man engages in influence one and the same time by all aspects of the environment.

2.04.1 Objectives of Social Studies

It is equally important to examine the goals and objectives of social studies in Nigeria. Social Studies objectives vary from one society to another based on their needs. Mezieobi (2014) explained the following objectives of teaching Social studies: It presents knowledge as a whole unlike the traditional subjects such as history, civics, and geography to mention but a few, which are taught separately.

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

- iv. It helps develop a systematic appreciation of the diversity and inter-dependence of all members of the local community, and the wider national and International community.
- v. It helps develop in students' positive attitude of togetherness, comradeship and toward a healthy nation, the inculcation of appropriate values of honesty, integrity, hard work, fairness and justice at work and play as one's contribution to the development of the nation.
- vi. It helps correct or eradicate bad social behaviours, which are very common in our society today. Such social problems are drug addiction, cheating, theft, ignorance, illiteracy, hoarding, smuggling, nepotism and other irresponsible behaviours.
- vii. It helps be alive to civic duties, which make the society to be more enjoyable and pleasant. In the subject, people learn about the need to pay their taxes and rates, taking care of the sick and the needy, responding favourably to community work or self-help projects, such as building of the town hall, constructing a place or post office.

Jackson and Chinatu (2014), grouped the objectives of social studies into three broad categories for proper understanding, they are:

- i. Knowledge: This means understanding the evolving social and physical environment, acquiring basic fact and information about our environment.
- ii. Skills: Acquiring such basic skills as listening, speaking, reading and writing, skills of observation, data-collection, analysis and inference, which are essential to the forming of sound judgment.

- iii. Attitudes and values: Development of positive attitude of togetherness, comradeship and cooperation, the inculcation of values of honesty, hard work, fairness and justice.

According to Mezieobi (2014) a cautious identification of some vital attributes of social studies which are germane to cohering national integration would be most appropriate. These include: its social sensitivity nature, curriculum content emphasis, interactive process strategies and goal-objectives.

2.04.2 Social Studies Objectives for Nigeria Certificate in Education (NCE)

The National Commission for Colleges of Education (NCCE) was established in 1989 under the provision of decree number three (3) to regularize and accreditate Teacher Education Programs so as to provide qualitative intermediary teachers the following objectives were set to achieve of supply for primary and junior secondary schools:

- i- To produce professionally trained and academically competent NCE social studies teachers for primary and junior secondary schools;
- ii- Prepare teachers who will inculcate in their learners rational adjustment to their physical and social environment through acquisition of knowledge, attitudes, values, cooperation appreciations and skill necessary for developing social and civil responsibilities;
- iii- produce students who are capable of benefiting from further education social studies and other related areas.

Furthermore, Ndan and Jarimi (2011) noted that other objectives through not listed on minimum standards include;

- i. Produce a pool of social studies teachers that could be used for implementation of the Universal Basic Education (UBE) programmed;

- ii. Expose student teachers to contemporary issues and problems confronting the society, and keep them abreast with possible ways of solving them through the inculcation of skills of creativity, inquiry, critical thinking, analytical and rational judgement; and
- iii. Bring students who imbibe the value and the need for cooperation and peaceful co-existence in the society and are able to teach same.

Therefore, social studies education is aimed at producing individuals that can help themselves and help others as stated in the above objectives; social studies encourage students to assist their fellow students by equipping them with basic skills and social habits to fit into the society appreciate their culture and that of others. This will help the students in no amount to participate in activities that could encourage any other self-help organizations in the society so as to assist fellow members of the community or society where individual found himself. Intense and integrate positive site of other people culture, Experience provides' the teachers or the receives' students knowledge that would to a greater extent affect their achievement, and improve their performance. However, these could be possible if one is equip with knowledge of information that could facilitate access to information of the whole world as we are in the globalize world therefore, these could be possible if one or social studies student utilize social media. However, many studies was conducted on social media and its adverse effect on culture performance and many other related variables.

2.05 Concept of Curriculum

The concept of curriculum has been defined variously. Su (2012), says, curriculum is defined as all the desirable learning experiences: cognitive, psychomotor and affective, planned for the learners under the direction of the school to achieve educational goals and procedures, strategies, and materials employed for effective reconstruction of such experience. Su (2012),

stresses further that, curriculum is often one of the main concerns in the educational field. What kind of curricula should be offered to learners? Educators and teachers are concerned about what choices are to make about teaching content and methods. As for the parents, they would like to know what their children are going to learn. Learners are also concerned about what kinds of content they are going to have in class. “Curriculum” seems to be considered greatly as what teachers are going to teach and, in other words, what learners are going to learn. In fact, “curriculum” is also closely related to how well the learners learn—the outcomes.

Thus, as an umbrella term, “curriculum” includes a lot of issues, for example, teaching curriculum, learning curriculum, testing curriculum, administrative curriculum and the hidden curriculum. What is implied in the term “curriculum”? The answer to the question is hardly conclusive. There are a variety of definitions in relation to the term “curriculum.” The indecisive nature of the term is owing to divided perceptions of stakeholders, e.g. students, educators, researchers, administrators, evaluators with their own agenda of emphasis in educational discourse. The void of uniformity reflects the complex nature of the concept of “curriculum” in its own right. Arguably, it is therefore necessary to clarify the conceptualization of the term curriculum, before the outset of any curriculum-related endeavours such as curriculum planning, implementation, evaluation, and empirical studies undertaken by administrators, teachers, researchers, and evaluators (Su,2012, and Glathhorn & Jailau, 2009). In this vein, this study seeks to clarify different conceptualizations of this term.

According to Su (2012) , the word “curriculum” is derived from the Latin verb *currere*, “to run.” “*Currere*” became a diminutive noun and meant a “racing chariot” or “race track.” An extension was made by Cicero who associated the term with *curriculum vitae* that means “the course of one’s life.” He also associated it with *curricula mentis* that metaphorically refers to

“the (educational) course of the mind.” It was not until the nineteenth century that the term was commonly used in the educational field.

Su (2012), describes of curriculum “as a multifaceted concept, constructed, negotiated and renegotiated at a variety of levels and in a variety of arenas”. This view reflects the complex and interactive nature of curriculum. Su (2012), notes how the term “curriculum” is in some cases used in very limited contexts, but in other cases very broadly. Definitions made by different researchers are provided to better understand the conception of curriculum.

Curricula as a Set of Objectives

According to Brown (2006) curriculum can be seen as a means of achieving specific educational goals and objectives. In this sense, a curriculum can be regarded as a checklist of desired outcomes. In the curriculum development process, generally speaking, the objectives are clear and specific in behavioural and observable terms. According to Hanson (2010), the emphasis on objectives is the characterization of an objectives curriculum model. In this sense, the focus is on products or ends, and is also teacher-orientated or administrative-oriented. If it is the latter, curriculum is set by politicians without consulting teachers and very few of the teachers feel any sense of “ownership” for the material they are compelled to teach.

Curricula as Courses of Study or Content

Curriculum can be understood as a process of selecting courses of study or content (Su, 2012 & Martinez 2010). In this sense, a curriculum also either describes or prescribes the content and goals of formal instruction but lays the means of instruction out of the foreground of focus. Although this use of the curriculum appears similar to the above-mentioned definition- Curricula as a Set of Objectives-in terms of the inclusion of goals, in fact, there is a different focus. The first definition emphasizes the specification and prescription of instructional

objectives whereas the definition here focuses on course content rather than learning objectives. The “courses” feature a variation of scope and amount.

Curricula as Plans

A curriculum can be seen as a plan, or a sort of blueprint for systematically implementing educational activities. This sense of the term combines content with instructional methods and hence has a wider scope than the former two curricular paradigms because of the inclusion of methods. According to this view, curricula can be likened to construction blueprints. As a blueprint is not a building per se, a curriculum is not actual teaching or learning (Su, 2012; Marzana, Pickering & Pollock, 2011).

Curricula as Documents

There are certain scholars who view curriculum as a document--an outline of a course program that is written on a piece of paper. Thus, curriculum “has become associated with the official written programs of study published by ministries or departments of education, local authorities or boards of education, and commercial firms or teams of educational specialists working on specially funded projects” (Su,2012). This view of the visual written document attached to curriculum derives from the need that, particularly in the phases of curriculum development and implementation, a written form has to be made to include a statement of objectives, content, method, and assessment. The presentation of the document purports to provide teachers with a model to follow in the curriculum process. In this sense, curriculum is synonymous with the term, “syllabus” (Su, 2012 & Martinez, 2006).

Curricula as Experiences

Instead of regarding curricula narrowly as formalized classroom content or prescriptive learning objectives, it may be useful to think of them more holistically as programmes for

experiences. Following this line of definition, one may recall what Bryk (2010), posits of curriculum as, an interrelated set of plans and experiences which a student completes under the guidance of the school. That means: the relationship between “plans and experiences” is intertwined, where “plans” are attributed to planned curricula in advance and “experiences” refer to unplanned happenings in classrooms. Although planning is a precursor to action, it is important to acknowledge that unplanned happenings often occur in classroom settings. Thus, the subject matter provided for students, the actions of teachers (attitudes and motivations) in the classroom, the actions of students (reactions, attitudes, and motivation), and the instructional materials can all be understood as facets of the experiential curriculum. The enumeration of the definitions, thus, can be illustrated in algebra equations as follows.

1. Curricula as a set of objectives = goals or objectives
2. Curricula as courses of study or content = content + goals
3. Curricula as plans = content + goals+ teaching methods
4. Curricula as documents = content + goals + methods + assessment
5. Curricula as experiences = content + goals + methods + assessment + extracurricular activities and learning environment + hidden curriculum + cultures (Bryk, 2012).

2.06 Nigeria Certificate in Education Social Studies Curriculum

The task of developing the Social Studies content i.e (the Social Studies curriculum) for the Nigerian certificate in education (NCE) is an exclusive reserve of the national commission for colleges of education (NCCE) which was borne by Decree No3 of the Babangida Regime in 1989. The mandate of the NCCE included the setting of minimum standard, provision of guidelines and accreditation for all teacher education programme conducted by National Commission for Colleges of Education (NCCE 2012). The contents of Social Studies is derived

from the social sciences subjects like History, Sociology, Political Science, Geography, Philosophy, Psychology, Economics, Anthropology.

Thus, Shaibu (2011) posits that concepts from the social science disciplines and other subject areas constitute the curricular bedrock of the subject. They affirmed that these disciplines largely provide the subject matter for dealing with the central issues in citizenship education and which Social Studies, as a discipline cannot afford to relegate to the background if it is committed to the dispensation and propagation of the tenets of this new curriculum area. Shaibu (2011) specifies that the various subject areas that make up the contents of Social Studies develop the following area of learner ability. This includes the cognitive, the affective, and the psychomotor domain. The cognitive laying emphasis on information, concepts, and generalization, the affective emphasizes on the development of positive attitudes, values, morals and beliefs while the psychomotor domain lays credence to the development of skills, vis-a-vis the (Physical, intellectual, personal and social development.

Thus the integration of these subject areas afore- mentioned is simply an amalgamation of all relevant concept and generalization in the Social Studies and aimed at studying man within the context of the society he lives. Shaibu (2011) simply put that integrated Social Studies is the totality of life experience. It focuses on the development of appropriate knowledge values, attitudes, skills and abilities. Added to this, Social Studies does not only study man in his physical and social environment, but helps the individual to examine, clarify and isolate the need, assets and problems of the society. This can be attained through the inculcation of the desired knowledge, skills and values which are the basis of the Social Studies content. The cultural and moral values in Nigeria Certificate in Education Social Studies curriculum are integrated in courses such as:

SOS 113: Man and His Social Environment teaches students the kinship systems in Africa; Factors that promote living together; love, customs, morality, Folkways, mores and laws, Family welfare and Gender roles. These themes help students to develop values of religious tolerance, social justices and discipline.

SOS 124: Nigeria as a Nation educate students on the various ethnic groups in Nigeria (number, characteristics and location); Efforts at national integration (national symbols, new capital city, constitutions, NYSC, Unity Schools, Federal Highways among others) which would go a long way to inculcate in students values of patriotism and tolerance.

SOS 125: Dynamics of Group Behaviour as course teaches students basic psychological variables; attitudes, values, roles, norms, beliefs, honesty, reference group; Group processes - conformity and defiance; Collective behaviour e.g. crowd, community development activities, riots, demonstration, mob violence and many more; Leadership and followership communication, decision-making and assertiveness; Effect of Community self-help Development programmes on the quality of life of the population. This course educates students on activities, behaviours and actions that create social problems and as well values that promotes togetherness and morals among students.

SOS 223: Citizenship Education- teaches students socialization process and production of good citizens, Qualities and duties of a good citizen, Fundamental Human Rights.

SOS 321: Population and Family Life Education educates students on gender issues and family life education; Family size and welfare; roles of members of the family; and responsibility of parenthood. Similarly, SOS 323: Social Institutions teach students the structure and functions of different social institutions such as legal political, economic, religious, educational, health

institutions etc. in Nigeria; Religion in Society; Religion in Nigeria; Religion and Morality; Religion and Politics; Conflict and tolerance in Nigeria.

Thus an outlines of social studies programme at N.C.E level is therefore designed with fundamental concern of man and his complex relationships with the world around and beyond. It is in this context that the NCE Social Studies curriculum attempts to instil in the students; the basic knowledge, desirable cultural and moral values which would help produce teachers who are both professionally committed and academically competent in its philosophy, content and methodology. The outline of the curriculum contents of NCE Social Studies programme (single major) as issued by the NCCE (2012), is provided in the Appendix (D)

2.07 Concept of Morality

Moral comes from the latin *moralis* meant “the custom or way of life” the term is sometimes use as if they are synonymous. Today however, there is a tendency to use the terms morals and morality to refer to the conduct itself. In popular conception the idea of morality is a highly specific and restricted concept. It is customarily used principally in connection with sexual behavior. A person who abides by certain approved codes governing sex is called moral, and one who acts contrary to these codes is called immoral. By this narrow explanation most of human experience would be non- moral since it would not be concerned with sexual matters.

A somewhat more sophisticated conception of the moral associated the term with compliance with a code of conduct covering a broader field than sex. A moral person is one who does what is right, according to the approved standard or more frequently, he is identifies as one who does not do wrong. To be moral, for example, a one person must not be dishonest, must no steal, and must not hurt other people. By some codes he must not gamble, nor drink intoxicating beverages nor perhaps even smoke. This broader conception still leaves the largest

part of human experience beyond the scope of morality. Moral education is a cognitive moral development approach based on the theories of Piaget and Kohlberg (Pattaro, 2016) which develops moral reasoning ability (Pattaro (2016). Moral reasoning is a systematic process by which we evaluate our own virtues and come up with “consistent and impartial” moral principles (Lumpkin, 2008, p.48). At the heart of moral reasoning is the capacity to consider the effects of one’s actions on others. (Sim & Low, 2012).

2.08 Concept of Cultural Values

Cultural values emphasize shape and justify individual and group beliefs, actions and goals. Institutional arrangements and policies, norms and every day practices express underlying cultural value emphases in societies. For example, a cultural value emphasis on success and ambition may be reflected in and promote highly competitive economic systems confrontational legal systems and child rearing practices that pressure children to achieve. The preference element in cultural value promotes coherence among the various aspects of culture. Because prevailing cultural value represent ideas, aspects of culture that are incompatible with them are likely to generate tension and to elicit criticism and pressure to change. In a society whose cultural value emphasis collective responsibilities, for example, a firm that fires long-term employees in the interest of profitability is likely to elicit wide spread criticism and pressure to change policies. Of course, cultures are not fully coherent. In addition to dominant cultures, sub groups within society espouse conflicting value emphases. The dominant cultural orientation changes in response to shifting power relations among these sub groups (Pencheva, Moody, Tsuzuki, & Bathurst, 2009).

But change is slow. Another important feature of cultural value is that they are relatively stable (Hofstede, 2011; Papazova, Pencheva, Moody, Tsuzuki, & Bathurst, 2009). Yet, cultural

value do change gradually. Society adaptation to epidemics technological advances, increasing wealth contact with other cultures and other exogenous factors leads to change in cultural value emphases. Culture joints with social structure, history, demography and ecology in complex reciprocal relations that influence every aspect of how we live.

2.09 Domain of Educational Objectives and Social studies

Taxonomy as practice of classification. Bloom divided learning ability into three domains, namely, the cognitive, the affective, and the psychomotor (Couch, Brown, Schelpat, Graham, & Knight, 2015). Social Studies objectives are embedded in these three domains, as each domain is divided as follows

The Cognitive Domain (Intellectual Process): This deals with the recall or recognition of knowledge and the development of intellectual abilities and skills, it is classified into six steps namely: knowledge, comprehension, application, analysis, synthesis, evaluation.

- i. Knowledge involves the elementary skills of recalling and remembering specific information or experiences such as specific pieces of information, terminology and facts, ways and means of dealing with specifics, conventions, trends and sequences, classification, principles of generalization e.t.c.
- ii. A comprehension is the ability to grasp the meaning of materials. This may be shown by translating materials from one form to another, by interpreting materials and estimating future trends.
- iii. Application refers to the ability to use learned materials in new concrete situation. This may include the application of such law or rules, methods, concept, principles law and theories.

- iv. Analysis involves breaking down or the separation of a whole into its component parts. It is a process of reasoning or thinking that is simple listing of elements.
- v. Synthesis refers to the ability to put parts together to form a new whole. This may involve the production of a unique combination, a plan of operation or a set of abstract relations.
- vi. Evaluation is necessary as a standard against which things can be measured. Evaluation can be qualitative or quantitative, direct or indirect, subjective or objective. Usually, judgments are made in terms of internal and external evidence (Couch, Brown, Schelpat, Graham, & Knight, 2015).

Affective Domain (Attitudinal Process): This includes the objectives which describe the changes in interest, attitudes, values and the development of appreciation. The following classes are identified receiving, responding, valuing, organization, characterization by a value or value complex.

- i. Receiving (Attending) implies that the communication will be listed so that the person involved is aware of message or stimulus.
- ii. Responding implies that something more than merely attending is involved. Some sort of reply or answer occurs, and this suggests that a level of interest and motivation has been gained as a resources. The level of commitment is low but a degree of curiosity or arousal has occurred.
- iii. Value implies that the attitude is regarded as having merit or intrinsic worth to the person concerned. It is worthwhile, useful desirable. It is esteemed, appreciated and important.
- iv. Organization is concerned with bringing together different values, resolving

conflict between them, and beginning the building of an internally consistent value system. Thus the emphasis is on comparing, relating and synthesizing values. At this level something more than an ability to defend one's value is implied.

- v. Characterization by a Value or Value complex. This represents the highest level of the taxonomy. Characterization as the name implies, is concern with the person's character, with his or her uniqueness of an individual. At this level, value has been placed within a coherent framework which leads consistency to what a person does or believes. Characterization is seen in the philosophy of life of a person in their fundamental rule of conduct. Beliefs, ideas and attitude are all fused together into an overall view of life (Couch, Brown, Schelpat, Graham, & Knight, 2015).

Psychomotor Domain: this domain is concern with skills that are common to most subject e.g. writing, speaking and laboratory skills. In Social Studies, the focus is on social skills students are expected to acquire. Psychomotor objectives are those that emphasis on some muscular or motor skill, some manipulation of materials and objectives or some act of which requires a neuromuscular coordination. Psychomotor domain is classified into study skills, communication skills, manipulative skills, social skills and problem-solving skills.

Study skills involves locating, understanding and using sources of information such as books, pictures, charts, gazettes, atlases, graphs, maps e.t.c. Other skills include organizing information, interpreting information, evaluating information and presenting information.

- i. Communication skills involve speaking, listening, writing, reading and dramatization.
- ii. Manipulative skills include construction, modeling, drawing, displaying among others.
- iii. Social skills are by experiencing the need for the skill and adjusting behavior according to the social situation. The skill includes tolerance of differences in others, e.g.

differences in opinion, beliefs, abilities and attitude, the ability to plan with others , assisting other less gifted, co-operating, contributing information, sharing responsibilities, providing leadership for a group, thanking visitors, sharing materials and equipment. The following verbs are examples of functional social behaviours accept, agree, answer, laugh, praise, permit, compliment, contribute, dance, forgive, thank, create, help, interact, invite among others.

- iv. Problems-solving skills are called into play whenever a child or class is confronted with a difficulty or a question which requires solution (Couch, Brown, Schelpat, Graham, & Knight, 2015).

Social Studies objectives are geared towards solving the problems of the society. Nigeria as a nation has many social problems such as bribery and corruption, religious intolerance, electricity among others, which needs social participation by all citizens. But citizens cannot effectively participate in problem-solving situation unless they have acquired the skills of problem-solving and are also appreciative of the problems facing the nation, and are willing to participate in the progress. In this view, it is necessary for teachers to develop objectives at the cognitive, affective and psychomotor domains. The scope of Social Studies includes the cognitive, affective and psychomotor skills. These skills are acquired to promote knowledge, the basic skills, values, beliefs and social participation (Tikumah, 2009; Bayero, 2012 & Igba, 2015).

2. 10 Social Studies Education and Moral and Cultural Values

As a developing country Nigeria is face with the arduous task of achieving a high dimension of nationalism patriotism, national cohesion, religious tolerance among different ethnic group and religious group that make up the society so as to create a suitable environment

for nation building and development. Oyibe and Nnamani (2016) is of the view that the ultimate objective of any program is the development and improvement of living generally, not merely in the classroom but also in the community country and in the world as an entity. Okam (2016) reveals that the teaching of social studies in schools is expected to contribute to an acquisition and sustenance of desirable characteristics of an effective citizenry within a democratic society.

Also, Arisi (2013) study revealed that, social studies education which is imbedded in the culture and values of society can bring about sustainable development in any society, including that of Africa, with Nigeria inclusive. To this end, we recommend social studies education to be part and parcel of the African education curricula to bring about sustainable development. Similarly, Armad (2013) stated that, the content of social studies education attempt to forge unity, inter-dependence amongst the people of Nigeria, thereby fostering cultural understanding and inculcating moral values which are essential to the development or Nigeria as a nation. Social studies is aimed at helping young people develop the ability to make informed and reasoned decisions for the public good in a cultural diverse, democratic society and interdependent world. Also, Mezieobi and Edinyang (2013) opined that social studies has helped to liberate the individual to adjust, adapt, and accommodate varying ethnic, cultural and religious groups in Nigeria. This has contributed to the socio-economic, socio-political and socio technological advancement of the nation.

More so, Suleiman (2016) maintains that social studies education if well handled in the Nigerian educational system will help in the promotion of cultural values and political stability for national integration in order to achieve sustainable development in Nigeria. Also, Ajayi and Afolabi (2012) submit that, social studies education in Nigeria as indispensable tools which

assist in meeting the Nation's social, political, moral, cultural and economic aspirations which foster national development and self-actualization as road map to sustainable development. In the same vein, Obasanjo (2012) described social studies as a system that foster cultural, moral and political values in the individual that make him or her a good citizen which good leadership is spawned. It is worth noting that social studies education trains individuals to be useful members of the society and to meet up with the need of the society for national development. It also provides the culture of productivity and appropriate patterns of interpersonal relations. Thus, social studies education develops the cultural and political values which make good citizenships such as honesty, selflessness, tolerance, hard work, personal integrity, respect for constituted authority, patriotism among others.

In addition, Yigit and Çolak (2010) found significant difference between democratic attitude levels of social studies student teachers. Besides, the democratic attitude level of mothers and fathers having graduated from high schools was higher than the democratic attitude level of mothers and fathers having graduated from primary school. On the other hand, there wasn't a meaningful difference between any universities according to university variable. Chia (2015) underscores the roles of the school as a vital agent of socialization and provision of the curriculum for prompt moral cultivation and transformation. He notes that with social studies education the student is able to "appreciate the diversity and inter dependence of members of the different communities of the world over, to appreciate the need for justice tolerance, honesty and the need for patience, all of which are indispensable for the well-being, progress and general development of every human community. Chia (2015) opined that one of the objectives of social studies is to inculcate in children the appreciation of the diversity of Nigeria, positive attitude to citizenship, positive thinking and honesty. In the same vein,

Ibrahim (2015) observed that the essence of social studies is to inculcate core societal values in children. The first two national goals of education contained in the national policy of education are the immediate concerns of social studies education. The quest for a free, just, fair and egalitarian society is the pursuit of social studies education on Nigeria.

There is widespread acknowledgment of the fact that the social studies are at best amorphous. The lack of relationship between social studies courses and even between parts of individual courses points up the need for careful consideration of organizational structure for the social studies. Effort is being made to establish social studies as a discipline intellectually autonomous from the social sciences while acknowledging them as sources of instructional method and materials. The Harvard social studies project and work by Samuel , Cutchen are examples of such programs. The Harvard project views the social sciences as sources of knowledge and methods to be used in accomplishing social studies objectives.

Social studies education is a subject that develops in learners the right type of values and attitudes that are needed to create a peaceful and sustainable society. Social studies education teaches values that would enable peaceful social integration in students. Values like maintenance of discipline, respect for law and order, recognition of the principles of cultural relativity and the effect of cultural ethnocentrism, respect for other people's rights, formation of social competency, and citizenship education (Adesina & Odedeji, 2011). These values are important factors in the human relationship with society and essential for the development of the individuals as contributing members in the society.

Furthermore, according to Mbiti (2007), punishment through forceful means with strict rules and regulations breeds fear and hatred rather than respect. He further postulates that such strict rules and regulations make the offending learner dislike school. Further research findings

indicate that many truants were fearful and timid and withdraw from social contacts by staying away from school. Hence harsh treatment only causes them to feel more rejected and misunderstood. Mbiti (2007) notes that severe punishment is responsible for a high rate of school dropout and a major cause of school wastage in Sub-Saharan Africa. Mbiti (2007) in support of the above view notes that a student who is not disciplined may be involved in activities that contravene the school rules, leading to suspension depending on the weight of the offence committed. This finally leads to dropping out of school, especially if frequently done, jeopardizing the schools' effort of enhancing retention. Mbiti (2007) postulates that teachers and parents should seek to understand children better before employing any disciplinary measure.

Other attempts are being made to identify basic ideas or concepts which might serve as cornerstones of the structure of the social studies and in terms of which human experiences can be explained. In this view content is regarded as a means rather than an end and basic human problems common to all mankind serve as an organizing principle. The concept development approach recognizes that in spite of the enormous growth in the social sciences, we have not kept pace conceptually with the drastic changes in the nature of our social order. There exist a gap between what we think about political and philosophic problems and the objective conditions of our society. Efforts are being made to develop approaches which enable teachers to select content by identifying concept which will be most fruitful in advancing understanding of the contemporary world and in the pursuit of new knowledge. Also being studied are the ways in which concept are developed and tested for accuracy and effectiveness and in which they are modified and replaced. The concept development approaches recognize that knowledge must not merely be expanded but must also be constantly reorganized and reconstituted, a

significant trend toward adopting structural approach to a unified social studies discipline curriculum seems to be emerging.

Other innovators are concerned with a structural approach within a discipline. Illustrative of this trend is the work of Lawrence, a Purdue university economist has outline the fundamental ideas in economic and charted their relationship as the basic for a program in economics for children in grades kindergarten through twelve. The anthropology curriculum study project has produced a guide which provides a model of social science concepts and materials for use in history and government courses. A number of other studies including several state wide proposal attempt to set forth basic concepts and generalizations that provide a foundation from which the social studies curriculum is expected to emerge. New approaches to the selection and organization of content stress understanding of the method and function of the discipline rather than a current body of facts. Increased emphasis is being placed on the skill of inquiry on methods of discovery on self directed learning and on creativity.

Modesty is a highly-valued attribute in western society. The new oxford dictionary of English defines modesty principally as “the quality or state of being” (Huber, 2009). Webster's new college dictionary defines modesty principally as “freedom from conceit or vanity” and modest as “placing a moderate estimate on one's ability or worth, neither bold nor self-assertive” (Gregg, Hart, Sedikides, & Kumashiro, 2009). Webster's new world dictionary defines modest principally as “not vain or boastful, decorous, not extreme, unpretentious” (Gregg, Hart, Sedikides, & Kumashiro, 2009). Modesty then denotes a moderate self-view –seeing oneself as intermediate, rather than as very positive or very negative, on key personal attributes such as personality traits, abilities and skills, physical appearance, and social behavior. A moderate self-view may be entertained privately or expressed publicly.

Hence, modesty does not, as we formulate it, exist only as a social phenomenon; rather, it possesses intra-psychic reality. Our formation can be defended on multiple grounds. First definition of modesty that refer to perceptible propriety in dress, conduct, and behavior consistently come second not first in dictionaries (Gregg ,Hart, Sedikides, & Kumashiro, 2009). Second, surveys of what people typically understand by the term modesty, in which the frequency and priority of association are used to gauge their prototypically, confirm that modesty is as centrally define by intra-psychic attributes (plain/not flashy, unpretentious, avoid attention) (Gregg, 2007). In deed modest behavior is perceived as helpful, prosocial and agreeable (Chen, Bond, Chan, Tang & Buchtel, 2009). Relatedly, according to the modesty facet of the agreeableness is humbling and NEO personality inventory, a modest individual is humble and self-effacing without necessarily lacking in self-esteem. People are perceived as more modest when they, defying the typical self-serving bias, attribute their successes to external events and their failure to internal events.

It is important to be modest for several reasons. Although evidence for modesty as a cause of positive outcomes is spares, modesty correlates with many of them in particular, modesty people (a) receive positive evaluation in both interpersonal and group settings, (b) display a constructive interpersonal orientation (i.e beneficial both to self and others), and (c) are likely to reap some self-regulatory benefits. Modesty is associated with a constructive social orientation compared to those with highly inflated self-views people with relatively moderate self-views are less competitive, exploitative, angry, hostile and aggressive toward others. Modesty may bestow minimal mental health gains in the short run, but intrapersonal and interpersonal benefits in the long run. Alternatively, modesty and self-enhancement may be associated with different types of mental health gains. For example self-enhancement may be

linked most strongly with resilience, and modesty with life satisfaction likewise, modesty and self-enhancement may be associated with different types of social benefits. For example, self-enhancement may promote advancement to glamorous and high-status social positions (e.g actor, politician), whereas modesty may promote advancement to useful and moderate-status positions (e.g civil servant, nurse) (Chen, Bond, Chan, Tang & Buchtel, 2009).

The Nigerian society has a member of ethnic or linguistic groups but certain values are share by all of them. Some of the values considered to be common among Nigerian include respect of elders and constituted authority. Nigerians believe that “Age” is an institution of some sort. Elderly people are regarded as repertoire of knowledge and wisdom which younger people ought to copy. Honour and due respect to elderly people are a must. The younger must respect the elders because of their seniority and also because of their ripe and rich experience from which the youth should profit (Chen, Bond, Chan, Tang & Buchtel, 2009).

The need for social studies education arises when a society determines that formal instruction is required to develop a common set understanding skills, attitude and actions about human relation among all members of the society. Social studies education is an essential tool in formal education used to build trust in the must of suspicion and respect of elders and constituted authority will as desirable social understanding and behavior. Social studies should be given a place in society avenues should be given created for the optimum utilization of social studies to solve individual and collective problems. Social studies is needed any where change is required (Chen, Bond, Chan, Tang & Buchtel, 2009).

Mezieobi, Oyeoku, Ezegebe, Igbo (2012) opined that among Nigerians, it is necessary to provide Nigerians the types of education that is characterized by Nigerians intercultural

education. Social studies through its laudable goals and objectives can provide this intercultural education among others. In an era of increasing diversity and divisiveness, there is need to teach young people to respect the elders and constituted authority and appreciate the identities of others. The future of this nation lingers on our success at getting along regardless of our ethnic and religious affiliations.

Cooperation is likewise important socially one need not always have the “yes, yes” attitude, for there are some thing he must appose. But he should be responsive to the needs of society and show a disposition to do team-work. Nothing wins admiration more than the willingness to bear one’s part of the load and serve the cause or person that needs assistance. Social studies was conceived as a subject to help heal the wounds of civic war, ethnicity, and to promote national unity, cooperation, good citizenship etc. using the instrumentality of the school (Mezieobi, Oyeoku, Ezegbe, Igbo, 2012). According to Adeyemi (2010) Social studies as a school subject was intended to enable the Nigerian child to develop the spirit of patriotism, tolerance and other types of productive qualities of citizenship. The goals of social studies education in Nigeria took root from the National Policy on Education (2014). The following are the goals of education contained in this document:

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

- iv) The acquisition of appropriate skills and the development of mental, physical and social abilities and competencies as equipment for the individual to live and contribute to the development of the society.

Social studies education is aimed at uniting the vast and diverse ethnic and religious group in Nigeria. It is aimed at promoting values of tolerance and peaceful coexistence which is needed to compute and exert efforts towards reducing crises between groups. It also aimed at training citizens to understand one another, tolerate one another despite their differences. The need for natural understanding, respect and appreciation for the diverse cultures and ethnic groups that makes up the contiguous people of Nigeria, necessitate the introduction of social studies in the Nigerian educational system. The difficulty exists to develop harmonious living for the almost four hundred district ethnic groups of Nigeria, this is due to diversity of language, customs, religious etc. social studies provides a common orientation for all ethnic groups to work together as fellow compatriots, this is made possible through the school. Adeyemi (2010) observed that Social Studies is needed to make Nigerians understanding that the people constituting the Nigerian population have much more in common than they differ. There is an increasing need to make children understand these differences through the teaching and learning of social studies education.

2. 11 Review of Related Empirical Studies

This aspect focused on reviewing empirical studies that are related to the study. Various researches were conducted that have bearings with the current one. Some of these researches include:

Tikumah (2009) assessed the relationship between students' perception of Social Studies and their academic performance in Colleges Of Education in Kaduna state. The

objective of this study was to find out the relationship between students' perception of Social Studies and their academic performance in the subject in Colleges of Education in Kaduna State. The study employed descriptive survey method and respondents of the study comprised NCE 2 and NCE 3 students of Social Studies at the Federal College of Education in Zaria and the Kaduna State College of Education in Gidan Waya. The data for the study was collected using a questionnaire with reliability coefficient of 0.87. The Pearson's Product Moment Correlation Coefficient was used to test the hypotheses formulated for the study. The hypotheses were tested at 0.05 level of significance with $df = 232$. The findings were as follows: the Social Studies students in colleges of education in Kaduna State do not record high academic performance in the subject; Students' perception of the Social Studies curriculum does affect their academic performance in the subject; Students' perception of relevance of Social Studies education has no bearing on their academic performance in the subject; Students' perception of public attitude towards Social Studies has no impact on their academic performance in the subject; and Students' general perception of Social Studies does not affect their academic performance in the subject.

Both studies are similar in some aspect, since both studies have Social Studies as an independent variable, Both studies focused on N.C.E. Social Studies students. The research design was survey descriptive method. However, the previous study was conducted on perception of Social Studies students, while current was on role of social studies in promoting moral and cultural values.

In a similar study by Aliero (2011), titled "The Impact of Islamic Education in Moral Development: Perceptions of Teachers and Students of Post Primary Institutions in Sokoto State" The study sought to investigate if there is any relationships between teachers and

students perceptions of Islamic moral education and identify the sex relationship if any between the perception of teachers and students on Islamic moral education. Three hypotheses were generated and tested using the product moment correlation coefficient at 0.5 level of significance. Questionnaire was also used to elicit responses from the respondents. The study found that, there is a high significant relationship between the perception of teachers and students on Islamic moral education.; there is a low significant relationship between the perception of males and females teachers on Islamic moral education and there is no significant relationship between the perception of males and female students on Islamic moral education.

Relating from the above studies, it is obvious that both are concern with the inculcating moral values. All the study utilizes descriptive design and questionnaire in the generating data from the respondents. On the contrary, the previous study focused on secondary school students, while the latter will focus on students in colleges of education. The previous study was conducted in Sokoto state while, the later will conducted in Kaduna state. The previous study was on Islamic studies education role in promoting moral values , while, the study is on social studies education in promoting moral cultural values among students.

Similarly, Ahamed (2012) “A Study of the Relationship between Moral and Cultural Values, Social Maturity and Life Satisfaction among Male and Female College Students” .The researcher developed five (5) objectives which were to identify the relationship between moral values and life satisfaction among male and female adolescents.; identify the relationship between cultural values and social maturity among male female adolescents; identify the relationship between social maturity and life satisfaction among male and female adolescents;

evaluate the difference if any between men and women college students in respect to moral and cultural values; evaluate the differences if any between men and women college students in respect to social maturity and evaluate the difference if any between men and women college students in respect to life satisfaction.

In order to realize the above said objectives, normative survey method is employed. Normative survey method studies, describes and interprets what exists at present. The data obtained were scored analyzed and classified according to the objectives of the study suitable. A total of 300 Male and Female college students in Kolar Gold Field, Karnataka were selected as sample of the study. ANOVA statistical techniques were applied to test the score. The study found that, college students do not differ significantly in moral value, social maturity and life satisfaction on the basis of medium of study; college students do not differ significantly in cultural value, social maturity and life satisfaction on the basis of family type; college students do not differ significantly in moral value, social maturity and life satisfaction on the basis of family members; college students do not differ significantly in moral value, social maturity and life satisfaction on the basis of father's education; college students do not differ significantly in moral value, social maturity and life satisfaction on the basis of mother's education.

Both study are similar in some aspect; both studies have moral and cultural values as variable, The research design the same, that is survey descriptive design. Both population of the two studies are college students. However, the previous studies was conducted in Kolar Gold Field colleges, Karnataka, while current study will be carried in Kaduna state. The variables of the previous study were moral and cultural values, social maturity and life

satisfaction among male and female college students, while the current study variables are social studies, N.C.E students, moral and cultural values.

In the study conducted by Muraina and Ugwumba (2014) titled “Moral misconduct among students of higher institutions in Nigeria: A case of selected Higher Institutions in Imo state, Nigeria”. The study sought to find out, the causes of moral misconduct among the students of higher institutions; identify the causes of moral misconduct to the students’ poor academic performance in schools and the strategies for restoring morality and good moral conduct among the students of higher institution. Three research objectives were raised. A total of 180 respondents comprising 30 lecturers and 150 students were selected from three randomly sampled higher institutions in Imo State. Data were collected through questionnaire and interview. Thus, data collected were analyzed using simple percentage, frequency counts and multiple regression. The study found that all the 20 identified causes except hereditary factors are responsible for moral misconducts among the students of higher institutions as indicated by the respondents. It is therefore obvious that the students themselves, the income (parents), the school; management and the society in general are directly or indirectly connected to contributing to moral misconduct of students in school. Moral misconduct in schools leads to poor students’ academic performance and achievement.

By implication, this means that students with high moral standards and values such as punctuality in school, seriousness and others are more likely to achieve well academically while those students with moral misconduct tend to perform academically poor in the school. The respondents indicated that the identified strategies can assist to restore moral conduct in institutions of higher learning include: Inclusion of moral education as a general Education course in all Institutions; Encouragement of self-control; Adequate home training; Inclusion of

religion studies as a general course in all institutions; Good orientation programme for Students; Adequate counselling and rehabilitation Services; Stick penalty against moral misconduct; Avoidance of self-centredness; Law enforcement and Good leadership and management in school.

The above study relate to the current study because, both focus on students in tertiary institution of learning. The research method is the same that is descriptive survey design. Likewise both studies have moral value as variable. However, the two studies differ in scope . The previous study was carried out in Imo state while the later will be carried out in Kaduna state. The previous was based on tertiary institutions in Imo state while, the current study focus on students of colleges of education in Kaduna State. The previous studies was on moral misconduct among students in tertiary institution, while the latter is on promoting cultural and moral values among students.

Moreover, Zaman and Mehmood (2015) conducted a research on “Relationship between moral knowledge and moral reasoning of secondary school students” The study was conducted to determine role of the given moral instructional contents in fostering moral reasoning and judgment (determining the moral justification of an action) among the secondary school students, to address the issue related research question, as whether students’ moral knowledge accounts for variations in their moral reasoning. The research data for this correlational study was collected on two variables i.e. moral knowledge and moral reasoning of the students. For this purpose, researchers developed two instruments that was used for measuring the variables involved in the study. An achievement test was developed to measure moral knowledge of the secondary school students while, a test based on moral dilemmas was constructed to assess their moral reasoning. Psychometric properties of both the tests, for validity and reliability purpose,

were ensured through expert judgments. Further improvement in tests was made on the basis of students' responses that were taken in piloting of the instruments. A sample of 600 students of the grade 9 with their age range 14-16 years participated in the study. The correlation coefficient=0.204**, $n=595$, $p>0.05$ indicates that there was small correlation between students' moral knowledge and their moral reasoning levels.

The similarity of both studies lies on the fact that the two have moral values as variable. Both populations of the two studies are students. However, the previous study was conducted in Pakistan, while current study will be carried in Kaduna state, Nigeria. The research design of the previous study was correlational study, while the current study will utilize survey descriptive design. The variables of the previous study were relationship, moral knowledge, moral reasoning, and secondary, while the current study variable are social studies, N.C.E students, moral and cultural values.

Summary

This chapter reviewed literatures that were related to the current study. Three (3) theories were reviewed in this chapter this includes: traditional character education theory, structural-development theory and social domain theory. The concepts of social studies, morality and cultural values were discussed in this chapter. Also, the historical development of social studies in Nigeria , justification for introduction of social studies, objectives of social studies, scope and nature of social studies, objectives of social studies for N.C.E , the domain of educational objectives, social studies education and moral and cultural values were discussed. Finally, review of related empirical studies.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the methodology used in the conduct of the research under the following headings:

- Research Design;
- Population for the Study;
- Sample and Sampling Procedure;
- Instrumentation;
- Validation of the Instrument;
- Pilot Study;
- Reliability of the Instrument;
- Method of Data Collection; and
- Statistical Analysis Procedure.

3.2 Research Design

The researcher used descriptive survey method for the study, for the reason that, it enabled the researcher administer the questionnaire to the respondents at the same time. This is in line with the submission of Flowerdew and Martin, (2005) who explained that, descriptive survey method attempts to describe all parameters of subjects' attitude, perception and opinion.

3.3 Population of the Study

The study population was all the Social Studies students in Federal College of Education Zaria and Kaduna state College of Education Gidan waya. It included all the social studies students in NCE II and III of the above mentioned institution as at the time of study. The population of social studies students in Federal College of Education, Zaria was 1388 and that of Kaduna State College of Education Kafanchan is 630 which gives a total of Two Thousand and Eighteen (2018) students. Below is the table depicting the population of study:

Table 1.population by institutions, Gender and Level

Institutions	No of students NCE II		No of students NCE III		Total
	Male	Female	Male	Female	
FCE Zaria	331	301	430	326	1388
Kaduna State COE Kanfanchan	156	99	201	174	630
Total	487	400	631	500	2018

Sources: Heads of Departments of Social Studies in the two institutions

3.4 Sample and Sampling Techniques

Based on the above population, the researcher selected a sample of three hundred and thirty-three (333) students which is the recommendation of Wassnet (2006) for a population of 2000 to 2500, that 333 should be selected as sample of the study. The sample for the study of the study was selected through the use of purposive and proportionate simple techniques. The researcher used purposive sampling technique since the study focus on social studies students that are in N.C.E II and N.C.E III only. Also, proportionate sampling technique was used because the population of the two colleges of education that is F.C.E, Zaria and K.S.C.O.E Gidan-Waya varies. The distribution is presented in Table 2:

Table 2 Sample by Institutions, Gender and Level

Institutions	Population of Students	Sample	Sample by Gender		Sample by Level		Total
			Male	Female	N.C.E II	N.C.E III	
F.C.E Zaria	1388	229	126	103	104	125	221
Kaduna State College of Education, Gidan – Waya.	630	104	59	45	42	62	112
Total	2018	333	185	148	146	187	333

3.5 Instrumentation

The research used questionnaire method for data collection based on the modified four (4) likert scale for options rating scale that is , Agree (A), Strongly Agree (S.A), Disagree (D) and Strongly Disagree (S.D). The researcher used structured questionnaire as instrument for data collection. The instrument titled “ *Assessment of Social Studies Education in promoting Moral and Cultural Values among N.C.E students Questionnaire (ASOSEMCV)*” comprise of two sections. The section A comprises of the Bio data of the respondent while, section B questionnaire items which the respondents is expected to tick his/her opinion in relation to the statement. The instrument contains 40 items, out of which 22 items were positive statements, while 18 items were negative statements.

3.5.1 Validity of the Instrument

To ascertain the validity of the instrument, after the development, experts in Social Studies, educational research, language specialist, statisticians and supervisors were consulted to

establish the content validity of the instrument for the research work. The experts' corrections were incorporated into developed instrument in order to ensure content construct validity of the instrument.

3.5.2 Reliability of the Instrument

To determine the consistency of the instrument, the researcher conducted a pilot study in Sa'adatu Rimi College of Education, Kumbotso, Kano state where twenty –five students of Social Studies were selected and the instrument was distributed to them at two weeks interval. The test re-test method was used. The data collected from the pilot study were statistically analyzed to using Cronbach Alpha and reliability index of 0.81 was found (see Appendix C). In other words, the instrument was found to reliable and suitable for the study.

3.6 Procedure for Data Collection

The researcher collected an introduction letter from the department of Arts and Social Science Education which was used to seek permission from the school authority in order to have contact with the students. The questionnaire distribution was administered through direct contact with the respondents in the various institutions selected as the area of study with the half of research assistant. The questionnaire was given to the respondents and therefore was retrieved after completion/filling. The administering and collection of the questionnaire lasted for four weeks since the respondents are in cluster.

3.7 Statistical Analysis Procedure

The data collected was presented in simple percentage using analytical tables to determine the frequency of occurrence of particular responses to questions raised. t-test was used to test all null hypotheses at a significant level of 0.05. This is based on the fact that, the researcher seeks

to find out whether there is significant differences between the responses of the participating students.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSIONS

4.1 Introduction

This section presents the demographic information of the respondents, results of data analysis and presentation. Discussion of the findings was also presented.

4.2 Presenting the Demographic Data

This section presented the demographic information of the respondents based on gender, level and college status. Number and percent of respondents by gender is presented in Table 3.

Table 3 Summary of Respondents by Gender

Sex	N	Percent
Male	186	55.36
Female	150	44.64
Total	336	100

Table 3 summarised the number of respondents by gender who participated in the study. There was a total of 336 respondents out of which 186 (55.36%) were male and 150 (44.64%) were female. The number of male is more than the number of female who participated in the study. This implies that, majority of the respondents were male

Number and percent of respondents according to level is presented in Table 4.

Table 4: Summary of Respondents by Level

Level	N	Percent
NCE II	148	44.04
NCE III	188	55.96
Total	336	100

Table 4 summarised the number of respondents by level who participated in the study. There was a total of 336 respondents out of which 148 (44.04%) was NCE II and 188 (55.96%)

was NCE III. This implies that, the number of NCE III is more than the number of NCE II who participated in the study.

Number and percent of respondents according to college status is presented in Table 5.

Table 5 Summary of Respondents by college status

Institution	N	Percent
FCE, Zaria	222	66.07
COE, Gidan-Waya	114	33.03
Total	336	100

Table 5 summarised the number of respondents by college status who participated in the study. There were a total of 336 respondents out of which 222 (66.07 %) were from FCE Zaria and 114 (33.03 %) were from COE Gidan-Waya. This shows that, the number of participants from FCE Zaria were more than that of COE Gidan -Waya who participated in the study.

4.3 Answering the Research Questions

In this section, the research questions were answered based on the data collected and the independent variables of gender, level and college status. The descriptive statistics of mean and standard deviations were used to answer the research questions.

Research Question one:

What are the mean responses of male and female N.C.E students' on Social Studies curriculum in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria? The descriptive statistics of mean and standard deviations were used to answer this research questions. The summary of the computation is presented in Table 6.

Table 6 Means and standard deviations of Respondents by Gender

Sex	N	Mean	Std. Deviation	Std. Error Mean	Mean difference
Male	186	120.50	12.98	1.117	-2.099
Female	150	122.60	12.69	1.153	
Total	336				

Table 6 summarised the mean and standard deviation of male and female students opinion on Social Studies curriculum as a means of promoting moral and cultural values among students in colleges of education. The mean opinion score of male (M=120.50, SD=12.98) was lower than that of female students (M=122.60, SD=12.69). The mean difference between male and female students was -2.099 in favour of female students. Therefore, there was a difference in opinion between male and female students on Social Studies as a means of promoting moral and cultural values among students in colleges of education in Kaduna state.

Research Question two:

What are the mean response of N.C.E II and III students on Social Studies curriculum in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria? The descriptive statistics of mean and standard deviations were used to answer this research questions. The summary of the computation is presented in Table 7.

Table 7: Means and standard deviations of Respondents by Level

Level	N	Mean	Std. Deviation	Std. Error Mean	Mean difference
NCE II	148	122.95	12.88	1.201	2.65
NCE III	188	120.30	12.76	1.075	
Total	336				

Table 7 summarised the mean and standard deviation of NCE II and NCE III students' opinion on Social Studies curriculum as a means of promoting moral and cultural values among students in colleges of education. The mean opinion score of NCE II (M=122.95, SD=12.88) was

higher than that of NCE III students ($M=120.30$, $SD=12.76$). The mean difference between male and female students was 2.65 in favour of NCE II students. Therefore, there was a difference in opinion between NCE II and NCE III students on Social Studies curriculum as a means of promoting moral and cultural values among students in colleges of education in Kaduna state.

Research Question three:

What are the mean responses of State and Federal N.C.E students on Social Studies curriculum in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria? The descriptive statistics of mean and standard deviations were used to answer this research questions. The summary of the computation is presented in Table 8.

Table 8: Means and standard deviations of Respondents by college status

Institution	N	Mean	Std. Deviation	Std. Error Mean	Mean difference
FCE, Zaria	222	119.08	13.15	1.018	-7.05
COE, Gidan Waya	114	126.13	11.01	1.173	
Total	336				

Table 8 summarised the mean and standard deviation of FCE Zaria and COE Gidan Waya students' opinion on Social Studies curriculum as a means of promoting moral and cultural values among students in colleges of education. The mean opinion score of FCE Zaria ($M=119.08$, $SD=13.15$) was lower than that of COE Gidan Waya students ($M=126.13$, $SD=11.01$). The mean difference between FCE, Zaria and COE, Gidan Waya students was -7.05 in favour of students from COE, Gidan Waya. Therefore, there was difference in opinion between FCE Zaria and COE Gidan Waya students on Social Studies curriculum as a means of promoting moral and cultural values among students in colleges of education in Kaduna state.

4.4 Testing the Null Hypotheses

The study developed the following hypotheses:

Null Hypothesis one:

There is no significant difference between the mean responses of male and female N.C.E students' on Social Studies curriculum in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria.

Independent sample t-test was used to test this null hypothesis. The summary of the computation is presented in Table 9.

Table 9 Summary of independent sample t-test by gender

Sex	N	Mean	SD	t	df	P	Mean Difference	Std. Error Difference
Male	186	120.50	12.98	-1.31	254	.193	-2.099	1.607
Female	150	122.60	12.69					
Total	336							

Table 9 summarised the results of independent sample t-test of male and female students' opinion on Social Studies curriculum as a means of promoting moral and cultural values among students in colleges of education. The mean opinion score of male (M=120.50, SD=12.98) was lower than that of female students (M=122.60, SD=12.69). The mean difference between male and female students was -2.099 in favour of female students. This is supported by $t(336)=-1.31$, $p=0.193>0.05$; the null hypothesis that stated no significant difference was retained. Therefore, there was no significant difference in opinion between male and female students on Social Studies curriculum as a means of promoting moral and cultural values among students in colleges of education in Kaduna state.

Null Hypothesis Two:

There is no significant difference between the mean responses of N.C.E II and III students on Social Studies curriculum in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria.

Independent sample t-test was used to test this null hypothesis. The summary of the computation is presented in Table 10.

Table 10 Summary of independent sample t-test by college status

Level	N	Mean	SD	t	df	p	Mean Difference	Std. Error Difference
NCE II	148	122.95	12.88	1.65	254	.101	2.65	1.61024
NCE III	188	120.30	12.76					
Total	336							

Table 4.8 summarised the independent sample t-test of NCE II and NCE III students' opinion on Social Studies curriculum as a means of promoting moral and cultural values among students in colleges of education. The mean opinion score of NCE II (M=122.95, SD=12.88) is higher than that of NCE III students (M=120.30, SD=12.76). The mean difference between N.C.E II and N.C.E III students was 2.65 in favour of NCE II students. This is supported by $t(336) = 1.65$, $p = 0.101 > 0.05$; the null hypothesis that stated no significant difference is retained. Therefore, there is no significant difference in opinion between NCE II and NCE III students on Social Studies curriculum as a means of promoting moral and cultural values among students in colleges of education in Kaduna state.

Null hypothesis three:

There is no significant difference between the mean responses of State and Federal N.C.E students' on Social Studies curriculum in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria.

Independent sample t-test was used to test this null hypothesis. The summary of the computation is presented in Table 11.

Table 11 Summary of independent sample t-test by college status

Institution	N	Mean	SD	t	df	P	Mean Diff.	Std. Error Diff.
FCE, Zaria	222	119.08	13.15	-4.29	253	.000	-7.04	1.64
COE, Gidan Waya	114	126.13	11.01					
Total	336							

Table 11 summarised the independent sample t-test of FCE Zaria and COE Gidan Waya students' opinion on Social Studies curriculum as a means of promoting moral and cultural values among students in colleges of education. The mean opinion score of FCE Zaria (M=119.08, SD=13.15) is lower than that of COE Gidan Waya students (M=126.13, SD=11.01). The mean difference between FCE Zaria and COE Gidan Waya students was 7.04 in favour of students from COE Gidan Waya. This is supported with $t(336) = -4.29$, $p = 0.001 < 0.05$; the null hypothesis that stated no significant difference was rejected. Therefore, there is a significant difference in opinion between FCE Zaria and COE Gidan Waya students on Social Studies curriculum as a means of promoting moral and cultural values among students in colleges of education in Kaduna state.

4.5 Summary of Major Findings

The following are the summary of findings:

- i. There was no significant difference between the responses of male and female students on Social Studies curriculum in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria.
- ii. Significant difference did not exist between the responses of N.C.E II and III students on Social Studies curriculum in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria.
- iii. Significant difference was found between the responses of State and Federal N.C.E students on Social Studies curriculum in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria.

4.6 Discussions on Major Findings

The aim of the study was to assess the extent to which Social Studies curriculum helps in Promoting Moral and Cultural Values among N.C.E. Students in Kaduna state, Nigeria. In line with this, three research questions were answered and three (3) hypotheses were tested.

Hypothesis one found that, there was no significant difference between the mean responses of male and female N.C.E students' on Social Studies education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria. Though, the mean opinion score of male ($M=120.50$, $SD=12.98$) is higher than that of female students ($M=122.60$, $SD=12.69$) and the mean difference between male and female students was -2.099 in favour of female students. This was not significant at 0.05 , because $(t(336)=-1.31, p=0.193 > 0.05)$. This findings agree with Arisi (2013) which revealed that, social studies

education which is imbedded in the culture and values of society can bring about sustainable development in any society, including that of Africa, with Nigeria inclusive. To this end, we recommend social studies education to be part and parcel of the African education curricula to bring about sustainable development. Similarly, Armad (2013) stated that, the content of social studies education attempts to forge unity, inter-dependence amongst the people of Nigeria, thereby fostering cultural understanding and inculcating moral values which are essential to the development of Nigeria as a nation. Social studies is aimed at helping young people develop the ability to make informed and reasoned decisions for the public good in a cultural diverse, democratic society and interdependent world. Also, Mezieobi and Edinyang (2013) opined that social studies has helped to liberate the individual to adjust, adapt, and accommodate varying ethnic, cultural and religious groups in Nigeria. This has contributed to the socio-economic, socio-political and socio technological advancement of the nation.

Hypothesis two revealed that, there was no significant difference between the mean responses of N.C.E II and III students on Social Studies education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria. In spite of the fact that, the mean opinion score of NCE II ($M=122.95$, $SD=12.88$) is higher than that of NCE III students ($M=120.30$, $SD=12.76$) and the mean difference between male and female students was 2.65 in favour of NCE III students. This was not significant at 0.05, because $t(336)= 1.65$, $p=0.101>0.05$). This concurs with the findings of Suleiman (2016) which maintains that social studies education if well handled in the Nigerian educational system will help in the promotion of cultural values and political stability for national integration in order to achieve sustainable development in Nigeria. Also, Ajayi and Afolabi (2012) submit that, social studies education in Nigeria as indispensable tools which assist in meeting the Nation's social, political, moral,

cultural and economic aspirations which foster national development and self-actualization as road map to sustainable development. In the same vein, Obasanjo (2012) described social studies as a system that foster cultural, moral and political values in the individual that make him or her a good citizen which good leadership is spawned. It is worth noting that social studies education trains individuals to be useful members of the society and to meet up with the need of the society for national development. It also provides the culture of productivity and appropriate patterns of interpersonal relations. Thus, social studies education develops the cultural and political values such as honesty, selflessness, tolerance, hard work, personal integrity, respect for constituted authority, patriotism among others.

Hypothesis three showed that, there was significant difference between the mean responses of State and Federal N.C.E students' on Social Studies education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria. Moreover, the mean opinion score of FCE Zaria ($M=119.08$, $SD=13.15$) is higher than that of COE Gidan Waya students ($M=126.13$, $SD=11.01$), while the mean difference between FCE Zaria and COE Gidan Waya students was 7.04 in favour of students from FCE Zaria which is higher value and $t(336)=-4.29$, $p=0.001 < 0.05$. This agrees with the finding of Yigit and Çolak (2010) which found significant difference between democratic attitude levels of social studies student teachers. Besides, the democratic attitude level of mothers and fathers having graduated from high schools was higher than the democratic attitude level of mothers and fathers having graduated from primary school.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter dealt with the summary, conclusion and recommendations as way forward for the problem established.

5.2 Summary

This study focused on assessment of Nigerian Certificate in Education Social Studies education in promoting moral and cultural values among students in Kaduna State, Nigeria. In line with this, three research objectives were formulated that is to: assess the responses of male and female N.C.E students on Social Studies education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria; assess the responses of N.C.E II and III students on Social Studies Education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria; assess the responses of State and Federal N.C.E students on Social Studies education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria. Also, three (3) research questions were raised which were: What is the responses of male and female N.C.E students on Social Studies education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria?; What is the responses of N.C.E II and III students on Social Studies Education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria?; What is the responses of State and Federal N.C.E students on Social Studies education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria?. The hypotheses tested in this study were: there is no significant difference between the responses of male and female N.C.E

students on Social Studies education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria; there is no significant difference between the responses of N.C.E II and III students on Social Studies education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria; and there is no significant difference between the responses of State and Federal N.C.E students on Social Studies education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria.

Moreover, the study adopted descriptive survey method. The population of the study was Social Studies students in Federal College of Education Zaria and Kaduna state College of Education Gidan waya. It will included all the social studies students in NCE II and III of the above mentioned institution as at the time of study. The population of social studies students in Federal College of Education, Zaria is 1388 and that of Kaduna State College of Education Kafanchan is 630 which gives a total of Two Thousand and Eighteen (2018) students. Based on the above population, the researcher selected a sample of three hundred and thirty-three (333) which is the recommendation of Wassnet (2006) for a population of 2000 to 2500, that 333 should be selected as sample of the study. The sample for the study of the study will be selected through the use of purposive and proportionate simple techniques. The researcher used structured questionnaire titled “ *Assessment of Social Studies Curriculum in promoting Moral and Cultural Values among N.C.E students Questionnaire* (ASOSCMCV). The reliability of the instrument was established through the use Cronbach Alpha and reliability index of 0.81 was found. The data collected was presented in simple percentage using analytical tables to determine the frequency of occurrence of particular responses to questions raised. t-test was used to test all null hypotheses at a significant level of 0.05.

The findings of the study revealed that, there was no significant difference between the mean responses of male and female N.C.E students' on Social Studies education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria ($t(336)=-1.31, p=0.193>0.05$); There was no significant difference between the mean responses of N.C.E II and III students on Social Studies education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria ($t(336)= 1.65, p=0.101 >0.05$). However, there was significant difference between the mean responses of State and Federal N.C.E students' on Social Studies education in promoting moral and cultural values among students in colleges of education in Kaduna state, Nigeria ($t(336)= -4.29, p= 0.001 < 0.05$).

5.3 Conclusion

Based on the findings from this study, it is observed that, correlated opinions exist between male and female Social Studies students, which also extend to their level of studies with regards to the role of Social Studies in Promoting Moral and Cultural Values among N.C.E. Students in Kaduna state, Nigeria. This could be attributed to the fact that, both students are exposed to same curriculum content, method of teaching and learning experiences. Conversely, promotion of moral and cultural values through social studies curriculum activities and learning experience differ significantly among students in federal and state institutions. By implication, this means that, the composition of Social Studies lecturers in an institution of learning such as college of education determine the level at which moral and cultural values are promoted.

5.4 Contributions to Knowledge

Based on the findings from the study, the following are the contributions to knowledge:

- i. Social Studies education promotes moral and cultural values through its curriculum activities, learning experience and pedagogical approaches among male and female students in colleges of education in Kaduna state.
- ii. Social Studies curriculum promotes moral and cultural values across levels of study of N.C.E students in colleges of education in Kaduna state, Nigeria.

5.5 Recommendations

Based on the findings from this study, the following were recommended;

- i. The lecturers of Social Studies in Colleges of Education must see themselves as facilitators of knowledge that will stimulate in male and female students the ability to cultivate appropriate cultural and moral values for survival of his/her society and the nation at large.
- ii. Social Studies education at N.C.E. level should be used to make students understand the diversity of Nigeria as state; it should focus on the teachings of means of tackling cultural and religious problems which Kaduna state is currently facing.
- iii. More cultural and moral content should be incorporated in the Social Studies curriculum at all level of the school education.

5.6. Suggestion for Further Research

Based the findings from, the researcher suggested the following for further study:

- i. Similar study should be carried out in colleges of education in other states of the federation, so that other ways of promoting moral and cultural values through Social Studies education that were not identified in this study can be identified and addressed.

- ii. Studies should be carried out in primary and secondary school levels to further assess role of Social Studies education in ways of promoting moral and cultural values among students in Kaduna state.
- iii. It is also suggested that similar studies should be carried out using other disciplines like Religious Studies and Civic Education to teach moral and cultural values unit.

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APPENDIX A: QUESTIONNAIRE

Assessment of Nigeria Certificate in Education Social Studies Curriculum in promoting Moral and Cultural Values among students Questionnaire

Department of Arts and Social Science Education,

Faculty of Education,

Ahmadu Bello University, Zaria.

Date.....

Dear Respondents,

I am an M.Ed student in the above named department conducting a research on “*Assessment of Nigeria Certificate in Education Social Studies Curriculum in Promoting Moral and Cultural Values among Students in Kaduna state, Nigeria*”. The research is a requirement in fulfilment for the award of M. Ed degree in Social Studies of Ahmadu Bello University, Zaria. Your responses are basically for research purposes. You are requested to participate in this study and information you provide will be treated in strict confidence.

You are, therefore, kindly requested to honestly provide the required information to the best of your ability.

Thank you.

Signed

Ibrahim SALIHU

Section A: Bio-data

Please tick (✓) in the appropriate column

1. Gender: Male [] Female []
 2. Level: N.C.E II [] N.C.E III []
 3. Institution: F. C. E., Zaria [] C.O.E Gidan Waya []

Please tick (✓) appropriately in the column that corresponds with your view

Key: SA-Strongly Agree, A- Agree, D-Disagree, SD-Strongly Disagree

Section B

item	Statement	SA	A	D	SD
1	Social Studies teaches students to be honest				
2	Most Socials Studies lecturers are not honesty with students				
3	Social Studies teaches students to tell the truth				
4	Social Studies teaches me to be sincere in all my interaction with others				
5	Students learnt about the importance of being trustworthy in Social Studies lesson				
6	Social Studies teaches students to get involve in corrupt practices				
7	Social Studies encourages shared responsibility for the common good of society				
8	Most Social Studies students are very good in telling lairs				
9	Social studies teaches integrity				
10	Teaching of Social Studies helps in developing positive attitude and care for the less privilege ones in the society				
11	Social Studies teach students to perfect their duty in private and in public.				
12	Teaching of Social Studies makes students to be mindful and responsible.				
13	Social Studies teaches students to dress indecently				
14	Social Studies teaches students to be calm				
15	Social Studies teaches students to associate with bad friends				
16	Teachings of Social Studies make students to wear clothes that show their sensitive parts.				
17	Teaching of Social Studies makes students to approach others rudely.				
18	Because of the teaching of Social Studies students relate with people very well now unlike before.				
19	Because of social studies teaching, I prefer giving charity in secret				

20	Social Studies teaches students not to welcome good advice from friends				
21	Social Studies teaching helps to develop in students the concern for less privileged ones in the society.				
22	Social studies teaches students not to respect their parents and elderly persons in the society				
23	Social Studies do not teach against indecent dressing and anti-social behaviour				
24	Students learnt to be impatient in Social Studies lesson				
25	Social Studies lesson teaches students to abuse drugs				
26	Social Studies teaches students how to control themselves in public				
27	Teaching of Social Studies makes students to be selfish and self-centred				
28	Social Studies promote religious intolerance among students.				
29	Social Studies teaches students' to think before acting or reacting to issues or problems.				
30	Teaching of Social Studies makes students to discriminate against other people on the basis of religion and culture.				
31	Social studies teaches students the importance of cooperation in the society				
32	Teaching of Social Studies makes students to stubborn and wicked.				
33	Social Studies teaches students not to respects other people religion or faith.				
34	Social Studies teaches students to be proud.				
35	In Social Studies classroom/lesson students are made work with students from different ethnic groups.				
36	Social Studies students to develop effective social interaction skills.				
37.	Most Social studies lecturers lack morals				
38.	Social Studies teaches love and kindness.				
39	Social Studies students engage in argument that could lead to fight.				
40.	Social Studies teaches unity and love for our nation				

Appendix B: SAMPLE SIZE TABLE

Required Sample Size +

Research Advisors

Confidence = 95.0%

confidence = 99.0%

Population

Size	Accuracy/Margin of Error				Degree of Accuracy/Margin of Error			
	0.05	0.035	0.025	0.01	0.05	0.035	0.025	0.01
10	10	10	10	10	10	10	10	10
20	19	20	20	20	19	20	20	20
30	28	29	29	30	29	29	30	30
50	44	47	48	50	47	58	49	50
75	63	69	72	74	67	71	73	75
100	80	89	94	99	87	93	96	99
150	108	126	137	148	122	135	142	149
198	131	158	175	194	153	173	184	196
264	157	198	225	257	189	221	240	260
300	169	217	251	291	207	246	270	295
400	196	265	318	384	250	309	348	391
500	217	306	377	475	285	365	421	485
600	234	340	432	565	315	416	490	579
700	248	370	481	653	341	462	554	672
800	260	396	526	739	363	503	615	763
900	269	419	568	823	382	541	672	854
1,000	278	440	606	906	399	575	727	943
1,200	291	474	674	1067	427	636	827	1119
1,500	306	515	759	1297	460	712	959	1376
2,000	322	563	869	1655	498	808	1141	1785
2,500	333	597	952	1984	524	879	1288	2173
3,900	350	653	1102	2774	567	1005	1580	3158
5,100	357	680	1181	3331	587	1070	1746	3901
5,532	365	710	1275	4211	610	1147	1960	5165
5,908	400	710	1275	4211	610	1147	1960	5165
7,500	400	710	1275	4211	610	1147	1960	5165
10,894	400	727	1332	4899	622	1193	2098	6239
25,000	400	760	1448	6939	646	1285	2399	9972
50,000	400	772	1491	8056	655	1318	2520	12455
75,000	400	776	1506	8514	658	1330	2563	13583
100,000	400	778	1513	8762	659	1336	2585	14227
250,000	400	782	1527	9248	662	1347	2626	15555
500,000	400	783	1532	9423	663	1350	2640	16055

1,000,000	400	783	1534	9512	663	1352	2651	16478
2,500,000	400	784	1536	9567	663	1353	2651	16478
10,000,000	400	784	1536	9594	663	1354	2653	16560
100,000,000	400	784	1537	9603	663	1354	2654	16584
264,000,000	400	784	1537	9603	663	1354	2654	16584

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The recommended sample size for a given population size, level of confidence, and margin of error appears in the body of the table

For example, the recommended sample size for a population of 1,000, a confidence level of 99% and a margin of error (degree of accuracy) of 3.5% would be 575.

Change these values to select different levels of confidence

Change these values to select different maximum margins of error.

Change these values to select different (e.g., more precise) population sizes)

APPENDIX C: SUMMARY OF STATISTICAL ANALYSIS

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

T-Test

[DataSet1] C:\Users\umar\Documents\Salisu Ibrahim.sav

Group Statistics										
	sex	N	Mean	Std. Deviation	Std. Error Mean					
total moral and cultural	1 male	186	120.4963	12.97810	1.11698					
values	2 female	150	122.5950	12.68502	1.15318					

Independent Samples Test										
Levene's Test for Equality of Variances										
		Variances			t-test for Equality of Means					
								95% Confidence Interval of the Difference		
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
total moral and cultural	Equal variances assumed	1.673	.197	-1.306	254	.193	-2.09875	1.60746	-5.26440	1.06691
values	Equal variances not assumed			-1.307	252.086	.192	-2.09875	1.60545	-5.26055	1.06306

```

T-TEST GROUPS=level(1 2)
/MISSING=ANALYSIS
/VARIABLES=tmcvalues
/CRITERIA=CI(.95).

```

T-Test

[DataSet1] C:\Users\umar\Documents\Salisu Ibrahim.sav

Group Statistics									
	level	N	Mean	Std. Deviation	Std. Error Mean				
total moral and cultural	1 NCE II	148	122.9478	12.87854	1.20093				
values	2 NCE III	188	120.2979	12.76365	1.07489				

Independent Samples Test									
Levene's Test for Equality of Variances									
Variances					t-test for Equality of Means				
						95% Confidence Interval of the Difference			
						Mean	Std. Error	Difference	
	F	Sig.	T	df	Sig. (2-tailed)	Difference	Difference	Lower	Upper
total moral and cultural									
Equal variances assumed	.019	.890	1.646	254	.101	2.64995	1.61024	-.52118	5.82108
values									
Equal variances not assumed			1.644	242.886	.101	2.64995	1.61172	-.52477	5.82468

```

T-TEST GROUPS=institution(1 2)
/MISSING=ANALYSIS
/VARIABLES=tmcvalues
/CRITERIA=CI(.95).

```

[DataSet1] C:\Users\umar\Documents\Salisu Ibrahim.sav

T-Test

Group Statistics					
	institution	N	Mean	Std. Deviation	Std. Error Mean
total moral and cultural	1 FCE ZARIA	222	119.0838	13.15405	1.01789
values	2 COE GIDAN WAYA	114	126.1250	11.00555	1.17320

Independent Samples Test										
		Levene's Test for Equality of								
		Variances			t-test for Equality of Means					
							Mean	Std. Error	95% Confidence Interval of the	
									Difference	
		F	Sig.	T	Df	Sig. (2-tailed)	Difference	Difference	Lower	Upper
total moral and cultural	Equal variances assumed	12.790	.000	-4.291	253	.000	-7.04117	1.64092	-10.27277	-3.80956
values	Equal variances not			-4.533	206.079	.000	-7.04117	1.55322	-10.10340	-3.97893
	assumed									

FEDERAL REPUBLIC OF NIGERIA



NATIONAL COMMISSION FOR COLLEGES OF EDUCATION ABUJA

2012 Edition



TETF PROJECT, 2012

COURSE CODE	COURSE TITLE	CREDITS	STATUS
	100 level (1st Semester)		
SOS 111	Foundations of Social Studies	2	C
SOS 112	Origin and Nature of Man	1	E
SOS 113	Man and His Social Environment	2	C
SOS 114	Man and His Physical Environment	2	C
SOS 115	Man and His Economic activities	1	E
	100 level (2nd Semester)		
SOS 121	Introduction to NERDC National Curriculum for Social Studies	2	C
SOS 122	African Community	1	E
SOS 123	Man and his government	2	C
SOS 124	Nigeria as a nation	2	C
SOS 125	Dynamics of Group behaviour	1	E
SOS 126	Environmental Studies	1	E
SOS 127	Field Trip	2	C
	200 Level (1st Semester)		
SOS 211	Nigerian Political Life	2	C
SOS 212	Practicum For NERDC National Curriculum	2	C
SOS 213	Social Studies Research Methods and Statistics	2	C
SOS 214	Social Services in Nigeria	1	E
SOS 215	Social Change in Nigeria	1	E
	200 Level (2nd Semester)		
SOS 221	Issues and Problems of National Development and Modernisation	2	C
SOS 222	Contemporary Public Issues	2	C
SOS 223	Citizenship Education	2	C
SOS 224	Law Related Education	1	E
COURSE			

CODE	COURSE TITLE	CREDITS	STATUS
SOS 225	Transportation and Communication	1	E
	300 Level (1st Semester)		
	Teaching Practice	6	C
	Project	3	C
	300 Level (2nd Semester)		
SOS 321	Population and Family Life Education	2	C
SOS 322	Nigeria External Relations	2	C
SOS 323	Social Institutions	1	E
SOS 324	Globalization	1	E

SUMMARY

YEAR OF STUDY	COMPULSORY	ELECTIVE	TOTAL
YEAR ONE	14	5	19
YEAR TWO	12	4	16
YEAR THREE	13	2	15
TOTAL	39	11	50

Minimum Credits Required for Graduation - Not less than 36 Credits

Compulsory Credits - 30

Elective Credits - 06

TOTAL: - 36 Credits

* Students are to register for at least One Elective per semester.