

SOCIAL STUDIES EDUCATION AS A MEANS TO NATIONAL INTEGRATION AND UNITY IN NIGERIA

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Abstract: The wave of ethnic sentiments, loyalties, and violence in Nigeria cannot be overemphasized. It has reached the extent that it is alarming, if not arrested it is capable of breaking-up the entire country into fragments. It is against this background that this paper considers the use of social studies education as a means by which Nigeria can obtain the much needed national unity, integration and stability. In looking at how social studies can bring about national integration and unity, the paper used materials and information from the secondary sources and the data were presented in their content. The paper found out that social studies education if properly introduced, adopted, and made compulsory at all level of education can result into the much desired stable, strong and united nation of Nigeria that will further reflect on all other sectors of society's growth and progress.

Keywords: the use of social studies education in Nigeria, national integration and unity, society's growth

INTRODUCTION

It is pitiable the level of ethnic cleavages and suspicion of one another in Nigeria in spite of now five decades of independence. The various agitation and clamor for a just equitable nation, the need to convene a sovereign national conference, the fear of marginalization, insecurity, oppression, right to self determination, and civil war including the ever unending Niger Delta crisis are all indication that something is definitely wrong with the Nigerian nation and system.

Nigeria was shaped in a mould cast by colonial conquest rather than by indigenous historical and traditional factors. For example, among many of the tribes included within the borders of Nigeria there exists a customary relationship of rivalry and hostility. Colonial military force and administration created a semblance of peace and unity over diverse tribal territories. The use of a common language in government and business, the development of trade and transport, and the creation of trans-tribal administrative units tended to expand political identifications. However, other features of colonial rules tended to delimit the development of a national consciousness as broad as the political boundaries of the country. First, regardless of the over-all administrative form adopted by Britain, there were separate government structures for the Northern and the southern Provinces from 1900 to 1922, and for the Northern, Eastern, and Western regions from 1922 until the present. Secondly, an effect of indirect rule, by which Britain governed through tractable traditional rulers, under a reign of peace, was the perpetuation of traditional tribal cultures, especially in the North, where the Hausa-Fulani tribal leadership resisted western education.

The extent to which education has been used for the purpose of national integration is an important indicator of the desire and willingness of politically dominant Nigerians to create one Nigeria.

Nigeria has about 250 ethnic groups with diverse cultures. In this regard, fostering of national unity is one of the core objectives in the field and discipline of social studies. Students in their early age involve in social studies entails the exposure to the diverse culture in Nigeria and emphasis on the acceptance and respect for the different cultures. This is because social studies made its teachings and indoctrination that no culture is superior to each other. To this end we are going to conceptualize what social studies as a discipline is about and then proceed to analyzing the ways it can bring about national integration and unity in Nigeria.

Conceptualization of Concept

Social Studies

Social Studies is the study of man within his environments - physical, social, economic, psychological, religious, political, cultural, scientific and technological. Social Studies as the study of how man exists in his environment, deals with the multitude of factors that bear on man's existence: It is concerned with how man lives in the environment in which he finds himself. So, it involves the study of man's activities, the activities he engages 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 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.

Social Studies is concerned mainly with the reciprocal relationship between man and his physical environment. This implies that it deals with how man is influenced by his physical environment, and how man also tries to influence his physical environment. On the other hand, it is concerned mainly with man's interactions with his social environment. This includes his interaction with his fellow men in his society, the various kinds of institutions that he establishes and the different kinds of value systems.

Social studies is an innovation in the curriculum of schools in Nigeria. One of the controversies in the field of social studies is the lack of consensus on its meaning and conceptualization. Thus people have defined it differently. To take a few of the available definitions, Social studies in the view Omosehin, (1998: 2) could be seen as the study of man within his environments – physical, social, economic, psychological, religious, political, cultural, scientific and technological. Social studies as the study of how man exists in his environment, deals with the multitude of factors that bear on man's existence. It is concerned with how man lives in the environment in which he finds himself (Ibid).

Social studies involve the study of man's activities, the activities he engages 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 discipline provide the students with 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. This implies that it deals with how man is influenced by his physical environment, and how man also tries to influence his physical environment. On the other hand, it is concerned mainly with man's interactions with his social environment. This includes his interaction with his fellow men in the society, the various kinds of institutions that he establishes and the different kinds of value systems that he upholds.

National Integration and Unity

The concept of integration and Unity according to Kyari Tijani (2005) is wider and it is a process of uniting groups with different backgrounds into one entity bound by common norms, values and interests. Each group or community has its own norms and values. It is not easy to set common norms and values for the country. What more among communities that already different in terms of language, religion, economic function, and descent. He goes further to state that the concepts of National Integration and Unity refer to the uniting of various groups that have different social and cultural backgrounds, into one physical entity. Integration is a process of uniting groups with different backgrounds into one entity bound by common norms, values and interests. National Integration as a form of social nurturing is a process of uniting various groups in the society through a common identity by putting aside major differences but at the same time not ignoring the original identity of each group. Therefore, National integration is more an abstract process, a coming or binding together that is genuine and time-consuming.

The unity that exists in the country is founded upon power sharing, a democratic government, sound economy distribution and cultural tolerance. Choices of national identity One of the believes that to create a united society the groups concerned, need to be assimilated so that eventually a new Malaysian identity is formed-with similarities among them. They probably have the same language, values and way of life. This can achieved through a process of socialization such as the same system of education, using the same language, inter-marriage and practicing the national ideology. What should be nurtured is national consciousness and not ethnic consciousness, because if ethnic consciousness is still strong then national consciousness will remain weak.

Assessment of Unity and Integration in Nigeria

Unity connotes a social and political process. Integration is organic; anthromorphic. Notionally at least, you have to morph the people together. Integration is deeper, and can be the basis of unity. Nigeria needs both. But we should aim at full integration. Unity will automatically follow. All this is familiar enough, but it is the one thing that has eluded Nigeria for 50 years of her Independence. This will continue to elude Nigeria, as witnessed in the last national Conference on which much hope was placed, was in a confrontational mode. The confrontations intensify, as the "jaw-jaw" kept on intensifying as the Conference progressed. One hope for a reprieve in the parallel Conferences being proposed. But the outcome of these Conferences will be stillborn, just as the famous Bala Usman and Segun Osoba Minority Report of the late 1970s had been stillborn, even as it was indeed part of officially sanctioned Conference proceedings. No single day passed that Nigerians had not yearned for unity and integration of their dear country. Nigeria had not attained it. Not that she had not tried. But she had not succeeded. The unremitting effort curiously began with the breaking up of Nigeria into pieces to weather domination. First, the three regions inherited from colonialism, the North, West and East in which the North preponderantly dominated the two (later four) other regions, was broken up into six, with another six in the south, making twelve in 1967; 19 in 1976, 21 in 1987, 30 in 1991 and 36 in 1996; plus the Federal Capital Territory of Abuja, which brings to 37, the total number of units enjoying same status in all respects, especially allocation of federal resources.

Nigeria has a National Youth Service Corps Scheme in which youths spend the first year of their life after graduating, giving free service in state outside state of their birth. We have moved the Capital base of our Federation from Lagos in the Southwest corner of the country to the centre of the country, to Abuja, so that all Nigerians will be near enough to it, and will have a sense of belonging. Free movement of people; freedom of self-expression and freedom of possession is guaranteed to every Nigerian wherever he chooses to stay. All the ingredients of unity and integration of our country are there on the ground. But she failed to unite and integrate. There is no better attestation to this fact than the convening of Conference, the National Political Reform Conference. Disunity and disintegration, instead of unity and integration is the phobia on everybody's mind. Therefore the problem of unity and integration of our country must now be tackled forcefully, scientifically and permanently.

The framework provided in the Conference was unequivocally federalist. The geo-political frameworks offered are also the State and Local Government areas. This may also have to be. But within these frameworks the elements that constitute governance can either be dynamic or static. The geo-political elements are obviously static not quite so the process of governance. A combination of dynamic elements applied and manipulated to not only produce a stable federation, but also create a possibility of transition to unitarism. If taking the two yearned for objectives of the polity, unity and integration, integration has more positive and dynamic capability. In social situations both assume interactive activity. In the case of integration, a sort of morphing in computer language takes place, actually known as anthromorphing. In anthropological language, integration suggests that various peoples of Nigeria, in pursuing their daily lives, are actually interpenetrating into each other (morphing) in the course of which a new Nigerian is being born.

Of course, in practical terms we know that this is not what is happening. What is happening is, no matter how Nigerians penetrate into each other's territory they try to maintain their separate identities. Sabo, the Hausa quarters in Ibadan and Hausari quarters in Maiduguri indicate to us that in both and all such cases, the Hausa immigrants had succeeded in maintaining their Hausa identity. But the social anthropologists who studied such cases have shown to us that this is not due to the immutability of the people, the Hausa immigrants in this case, but due to the circumstances of their existence. At the initial stage they were and indeed seen by their host communities as aliens.

As agents in the long distance trade that linked their home base and their home of business, they need to maintain their goodwill with their home base, but also to devise means of protecting themselves where they are living. To preserve themselves and their identity clinging to each other is the most obvious way open to them, as then and up to now; government has no policy of protecting aliens in host communities. If we want seriously to promote unity and integration in Nigeria, these are the issues we must address sincerely, adequately and methodically. The mechanics of doing this must obtain adequate expression in our Constitution, so that they are not left to the whims and caprices of men of power.

But the business of reinventing and reconstructing Nigeria goes far beyond solving in-migration problems. Accepting integration as a morphing process, we now have to reconstruct our Constitution to place integration as its central purpose and main business of governance. We must start with the in-migrants. If circumstances had enabled them to be integrated (i.e., morphed with their host communities) there would have been no question of indigene/settler problem, as it had happened on the Plateau with disastrous consequences, after the settlers having had lived and interacted with their host community for over 100 years. Indeed, as the Hausa migrants themselves would say, they only mingled; they did not mix (zaman wake da shinkafa) like rice and beans).

All over Nigeria, that is the pattern. There is no need to be so. It is so because government had not seen it fit to place on ground rules and regulations, including incentives, rewards and punishments that would make the integration of our people a reality, wherever they are staying, and with whomever they are staying. Even the National Youth Service Corps Scheme, which was specifically designed to foster the desired integration, has woefully failed after more than 30 years of its existence. It is now pitching itself towards a more serious disaster as the more serious states are said to be potching on the qualified professionals from other states like doctors and quantity surveyors into their services, while these other states are sinking deeper into the morass of underdevelopment, just for the lack of same. All these antithetical occurrences will stop, or at least be minimised, if we put the pendulum at the right point between six or seven constitutional and developmental strategies, which we had hitherto ignored or wrongly applied, with the disastrous consequences of disunity and lack integration, which we are reaping now.

Our constitutional and developmental strategic choices lie between the following pair of concepts, among which we have to make the right choice, or get the right mix:

1. Centre - State relations (power sharing)
2. Region (State) - Nation (patriotism)
3. Ethnicity - "Nigerianity" (loyalty)
4. Settler - Indigene (Citizenship rights)
5. Efficiency - Representativeness (Federal Character)
6. Home Development - National Development (Residentiality)
7. Religion-Secularism (freedom of worship).

All these contentions, which are real and dangerous, can be solved by taking some hard decisions, which I also consider must decisions. First of all, we must recognise the impact of whatever criteria we pick for our constitutional and national development needs. So far, since our Independence we have overwhelmingly depended on the geo-political criterion for attaining unity and integration, or solving consequential problems arising there from. Look at the unending fissiparations that had gone on in the name of allaying fears of domination by this or that, or attaining even development by "bringing Government closer to the people". Today, even if we want to break up, we don't know with whom to break-up!

And the fission has not ended; and will never end, as long as each fission always creates new estates for new landlords! The geo-political orientation stays, and cannot be discarded, if only because only within the institutional framework of geographical space - States, Local Government Areas; etc, people live and development takes place. But it must be doused with socio-economic criteria, because development is for people; not for mountains, hills and dales. In any case, if you hold the geo-political criteria - States, Local Government Areas as super most, you would always get those who will find it easier to manipulate them than human aggregations. The geo-political units must remain mere administrative units.

We may then retain the geo-political criterion for what it is worth, but must turn our dependence to the socio-economic criteria - people and their health and wealth. We must push our revenue sharing formula to support people even as the geo-political units remain as the theatres of operation. In this regard, one of the most important, urgent and intractable problem we must solve is that hideous settler - indigene confrontation. Also in this regard, the constant refrain by governmental leaders telling us that a Nigerian is free to live anywhere he likes, earn wealth, build properties, is only good as rhetoric. The Constitution itself had given it validity. But it is the one problem that had deepened our disunity.

It created the problem of dual-indignity, which people seem to enjoy and operate, much to the annoyance and inevitable resistance of the host communities. Our Constitution therefore must be amended to give single indignity of anywhere a Nigerian chooses to stay, giving him indignity rights only in the state where he is staying. Hence, only his State of residence where he is living and earning is his State of origin. This must be made justifiable, and my long-lost friend, Chairman of the National Population Commission Sunday D. Makama must be made to recast his Census Registration Form, to effectively reflect this innovation. For the avoidance of doubt, what is meant here is that the State of origin concept must be abrogated and frozen immediately, and everybody automatically becomes the indigene of the State he is now staying and earning his livelihood. No more to-ing and fro-ing between the two poles; no more ferrying of personal goods between the two poles; no more marriage between "home-boy" and "home-girl", as deliberate policy of rooting oneself in his so-called "State of Origin". Loyalty must be to where you are staying and prospering; not to where you belong by birth.

The National Youth Service Corps Scheme, which had failed to serve its purpose because of lacking such a focus must now be reoriented, and State Governments must retain at least 10% of those serving in their respective State every year; to remain in the State of their service, not just at the mercy of fate but mandatory absorbed into the State Civil Service and given all the protection and inducement that could make them accept the indignity of the state of their service, in replacement of that of their so-called State of origin. Federal Civil Servants, other than the men of the armed and security services, can be given the option of permanently staying in the station of final service, or return to the State of their origin. Members of the armed and other security services can also be given this option.

All these are necessary because if we say "unity" and "integration", it is not geographic spaces that unite and integrate. It is people that unite and integrate. Ibadan will not come and integrate with Kano. Lagos will never come and integrate with Gwoza, though substantial Hausas and Gwozas are living in both towns and are making a good life of it. So, if you do not force or induce them, they will never integrate. Man being what he is, selfish and greedy, he will always exploit both situations to his maximum benefit. And we will remain disunited and un-integrated for the next forty-five (45) years. The freedoms enshrined in our Constitution are worthy, but for the moment are they not at the expense of our unity and integration? This is also another hard but must choice we have to make. We have to transfer our loyalty to our adopted State from the State of birth. To facilitate this State, Local Government Area and township must be enabled to develop its local resources and attract in-migrants as social integration index will also attract Federal Allocation. Cynics will say this is crazy and childish. But the sane and matured one we are using had not worked; and will never work!

What remains is now to provide the facilitations that will be used to make this proposal work. Since every Nigerian will now be an indigene of where he is staying and not where he was born, there will be no animosity over which part of Nigeria is getting development attention. All parts of Nigeria will, and must get equal attention. That is what we call even development; even development measured in human term. The question is how we get this "even development".

Well, the Federal Government must take the most preponderant responsibility for it. All States must contribute to a national blue print. To effect this and to ensure implementation, the State Governors; not Ministers, will form the Executive Council of the Federation. For day-to-day policy implementation and supervision, what now passes as Federal Executive Council can be retained as Secretaries of their respective Ministries.

Funding is assured by the provision of Section 162 sub.2 of the Constitution but the Federation share can even be increased as the centre will now assume responsibility for even development, the formulation and implementation of which the President and the State Governors sit together on one-among equals basis. This is not abrogating Federalism because State Governors will still retain responsibility for the management of their States.

This may also be seen as a crazy and unworkable proposal. But it does not seem crazier than the present situation where never more than 50% of the Federal Budget ever gets implemented even as the President puts federal money and development where he wants. This proposal will also douse the "resource control" fire that keeps on raging, and the danger of federating geo-political units, which are always contending with each other for "fair share" of the "Federal Cake", which at the end of the day, never seems to be fair to any of the States.

As responsibility for even development is now squarely placed on the shoulders of the Federal Government (the centre), jointly formulated for implementation with the State Governments and Local Governments, all provisions of the existing Revenue Allocation Formula may stay. Additional socio-economic indices such as literacy rate, population, poverty rate, social integration rate, and United Nations Human Development indices rate, must be included to enhance the principle of even development at the socio-economic level, and to centre people, rather than regions, as focus of consideration. The Constitution should be amended as, and where should be so that the heat can be taken out of the present geo-political confrontations, which solved no problem, but kept on raging ever since the break up of the former regions in 1967 to allay the fear of "Northern Dominion"! Now, the 'monolithic North' is no more, but the demand for more States, Local Governments, etc keep on coming, which means our long-standing approaches never solved any problems, and we must try other ones, no matter how hard and crazy they are!

Determinant of Nations Integration and Unity in Nigeria

What actually strengthens a nation as a whole? Taking example from the American society, it is characterized by many different beliefs, values, and morals. These multitudes of characteristics that a society possesses help to strengthen the nation. However, many other characteristics also help in the slow destruction of a country as a whole. We believe that three values, patriotism, education, and wealth, have the greatest impact on a nation integration and unity. Those values determine whether or not the nation becomes stronger or weaker. Patriotism has become a very strong force in American societies. Americans show this pride in their nation in many different forms. One way that they show their pride is by flying an American flag on the front of their house. Also, many people show their patriotism by celebrating on the Fourth of July. Many do this by going to parades and having friends and neighbors over for a party. Supporting our nation in these ways has in turn caused our nation's citizens to come closer together and unite for a common cause. Education is highly important in American society. One's entire life can be determined just by how educated he is. In high school, the better education one receives determines whether one goes to a more renowned university or not. Once in college, the education people receive further influences one's life because most commonly the student's occupation is determined by how well their grades were. This wanting for a better education is healthy for America because it causes everyone to work harder to improve their lives.

In modern-day American culture, wealth is a driving force that directly influences everyday life. It causes most people to work harder so they can achieve a better life. However in many other situations, wealth turns into materialism and causes overall life to become worse. For example, people that have become wealthy usually try to become what the media has defined as wealthy.

Social Studies Education and National Integration and Unity in Nigeria

A nation's policy on education is Government's way of achieving that part of its national objectives that can be achieved using education as a tool, no policy on education can be formulated without first identifying the overall philosophy and objectives of the nation.

The five main national objectives of Nigeria as stated in the second National Development Plan, and endorsed as the necessary foundation for the National Policy on Education, are the building of

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

The philosophy of Nigeria's education therefore is based on the integration of the individual into a sound and effective citizen and equal educational opportunities for all citizens of the nation at the primary, secondary and tertiary levels, both inside and outside the formal school system.

The knowledge taught in social studies is considered essential for worthwhile living and promoting national integration and unity in Nigerian society. This is based on the fact that much of the content of the knowledge in social studies is drawn from the realities of the learner's environment (Nigerian environment). This would enable the Nigerian students in their early formative age to have a better understanding of the ethnic composition of their nation and the link between and among them and the benefit of living and working together as a nation and undermining ethnic sentiments.

With the continuing and increasing geographic mobility of Nigerians at both the national and international levels, the numerous ethnic groups in Nigeria have come under the influence of modernizing social forces originating outside their local areas. The consequences of social change and the resulting 'alienation' have become pronounced in the social problems of individual adjustment to urban new life styles, without pre-requisite professional and vocational experiences and skills. The parameters of Social Studies We have known that in whatever society 'man' lives, he must do, at least two main things. First, he must interact with his fellow men. Secondly, he must also adapt himself to the environment and make himself fully useful. In other words, he must relate to that part of the world in which he lives. Precisely, man must interact with his social and physical environment. Social studies education, as explained earlier, focuses on the interaction of people with each other, and with their human and natural environment. Included in social studies programme are those aspects of man's activities, which are of greatest value to the society which learners must understand. Of most importance, are the relationships among people, between people and institutions, between people and the environment, and between people and values of the society, as well as all the consequences, issues and interminable problems arising from these inter-relationships, in the chosen environment. One school subject matter cannot provide all the experiences of these human inter-relationships. There must be knowledge from other allied disciplines. Consequently, the content on human relationships is derived from the social sciences and from the humanities, as well as from the direct experiences of the students and the environmental current affairs. Attention is specifically given to societal issues and problems in both the present and past, when our own and other cultures are studied. The social studies curriculum also includes modes and methods of inquiry, discovery, observation, discussion and other problem-solving methods of the scientific and social science disciplines that deal with human interactions (Michaelis, 1972).

Consequently, in teaching social studies as a means of integration and unity in Nigeria, the learning experiences will come from all school subjects. This includes the ability of reading, the skill of writing and the skill of calculating, because, these skills are essential for anybody to function effectively in today's society. It also involves the ability and skills of computing time distance, counting and reconciling personal finances and job estimation - this is real 'Mathematics'. Following this line of thought, man, as the course of study in social studies, lives via home/house and specific places within the physical environment, - this is 'Geography' or the "environment in which man lives". He lives at a specific time, it; he present ad past, - which is 'History'. He earns a living, or how he financially supports his family and himself in his environment, -this is "Economics and Mathematics. He also lives in various types of family, relates with his peer groups, friendship groups, ethnic affinity, and with varied cultures, - this is "Sociology and Anthropology". In other words, all these explain to us "how we fit into the society in which we live, and how our culture has molded our lives". Sometimes, man wages wars, fights for his rights and in the process, he grabs other people's land or properties; he makes friends and relates meaningfully with others when in his right frame of mind in the varied environments - this is "Psychology", or 'our needs and desires'. Man also organises himself and others into political units of many kinds, in seeking comfort, security of life and property, as well as to guarantee a standard of living and quality of life for him and others in the society. These political organisations could be democratic, aristocratic, autocratic, communist, socialistic, capitalistic, or dictatorial in practice - this is termed "Political Science" or "Government" or simply termed, 'the influence man exerts upon others and the influence others exert on him'. Furthermore, man tries to conquer, control, tame and integrate the universe with his physical environment, and to explore the unknown space, so as to partly satisfy his ever-increasing curiosity, needs and wants, - this is termed 'the progress of science and technology' in the environment. This multi-disciplinary nature of social studies illustrates the interrelationships of other school subjects with social studies. Thus all learning experiences in the school could be considered as social studies; and all teachings from the early childhood to tertiary levels, could be called social education. This multi-disciplinary approach has the following attributes:

- In each topic or unit of instruction, the social studies learner is confronted with one or more societal issues or problems to solve in the environment.

- In the course of resolving such issue or problem, the student must make use of more than the experience from the discrete disciplines - e.g. the humanities, the sciences, or the social and behavioural sciences. This is because; the ultimate rationale underlining this approach is that social issues and problems cut across all disciplines. Their solutions, therefore, must also cut across all disciplines. Hence in social studies, man's social issues and problems are made central, while specific disciplines and other school subject-matters become peripheral.

The learners are expected to employ some forms of enquiry, discussion and clarification to solve the problem or issue. Preferably, the learners must adopt a rational and analytical method, but possibly, apply instinctive or reflective steps to arrive at intelligent conclusions and rational decision-making. The way the students define and analyse the social problems or issues, and the manner in which they will resolve the problem, are inextricably linked to some kind of value or values, morals and ethical systems to which the students may subscribe in the environment.

These four characteristics are closely tied to the definition of the social studies as a reflective inquiry' transmission (Wronski. 1972; & Shermis. 1977). One may wish to state that at any one moment, or during any one classroom activity period in social studies, some of these characteristics may not be applied by both the teacher and the students. In line with this understanding, all knowledge is one, and the content of the social sciences and the humanities, employed in conjunction with the content from other related disciplines, will provide the totality of information and facts available for appropriate and optimum citizenship education. Thus the social sciences, as separate discrete subjects, and in combination with other disciplines, provide the organising basis for the content of social studies education. Invariably, the quantity and quality of knowledge made available to students by the teacher, becomes meaningful and relevant, as they build upon previous experiences in order to arrange and organ is new experiences or knowledge so as to determine the cumulative extent of social learning. Meanwhile, it is important to remember that social studies is basically concerned with the way man lives in and interacts with all his varied environments, and how science and technology help him to live comfortably well in these environments. In social studies, we are not only concerned with acquiring relevant knowledge, attitudes, values, and skills, merely for their own sake, but social studies teach the ways of life of man. It is a means by which learners know what to do, and do what good citizens should do as active and participating members of a society. Certainly, social studies present the necessary knowledge and skills about the happenings around us in the environment.

From this concept or idea, social studies can now be regarded as the innovative attempt at inter-disciplinary study of a topic, be it on social issues or problems, a concern or an inspiration. It thus becomes a 'problem-approach' school discipline, through which students learn about man's problems of survival in his environment. Social studies, therefore, is a very interesting, real, meaningful, active and lively subject in the school curriculum.

CONCLUSION

The central task of social studies education is to prepare learners for effective citizenship, even though citizenship has been the basic objectives of public education in every society. Social studies is also concerned with man's various interactions and interrelationships between man and other men, groups, peers, institutions, and with the physical environment. Social studies is conscious of human behaviours, both negative anti-social and positive civil behaviours; and that human relationships are not one type.

There are conflicts, cooperation. Friendships and hostility, and other as network of human relationships in the society. It is through social studies that learners learn direct about his varied, environments in order to develop sound knowledge skills attitudes and values about the environment. From the physical environment, man has contrived many fine products tom the available resources to build his home and shelter, produce food for his health. Manufacture gadgets to give him comfort and good quility of life and other economic goods to maintain and sustain his survival in the environment. From the relationships with his social environments, man has acquired the requisite knowledge, awareness, attitudes, values, norms and skills to organise the society, and to make him better and active functioning citizen in the ever-changing national and international environments, as a member of the world citizens.

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