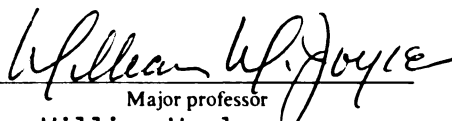3 1293 10425 3947

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SOCIAL STUDIES EDUCATORS' PERSPECTIVES

ON CITIZENSHIP EDUCATION IN

PRIMARY AND SECONDARY SCHOOLS

IN OYO STATE, NIGERIA

By

Peter Saka Orimoloye

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ABSTRACT

Social Studies Educators' Perspectives
on Citizenship Education in
Primary and Secondary Schools
in Oyo State, Nigeria

By

Peter Saka Orimoloye

This study investigated the perspectives of social studies educators on citizenship education in primary and secondary schools in Oyo State of Nigeria. It was assumed that an analysis of these perspectives can be useful in the selection of content and teaching methods consistent with desired citizenship goals in Nigeria.

Four models of citizenship education, created within the context of social studies education, were analyzed. These include Barth and Shermis' three United States models, citizenship transmission, social sciences, and reflective inquiry, and a fourth model of European origin, social criticism and action. Two major hypotheses were tested: first that there is no significant difference in Nigerian social studies educators' philosophical perspectives regarding the instructional goals of citizenship education; and, second, that the variables of grade level taught, teaching qualifications, years of teaching experience, and age would make no significant difference in teachers' perspectives on citizenship education.

The responding sample was comprised of randomly selected primary class five and secondary forms two and four social studies

teachers (corresponding to U. S. grades 6, 9, and 11), teacher educators, and school inspectors in Oyo State, Nigeria. The Social Studies Preference Scale, the researcher's adaptation of the Barth-Shermis Social Studies Three Traditions Checklist, was used to determine the respondents' philosophical positions. The multivariate analysis of variance and Scheffe two-group comparison techniques were used in analyzing the data.

It was concluded that the respondents positively endorsed all four models, though in varying degrees. The teacher educators and school inspectors more favorably endorsed reflective inquiry and social criticism and action models than did the teachers. This seems to suggest that the models were not mutually exclusive. Therefore, it was recommended that they should be used for _evaluating_ citizenship education programs to ensure that selection of content and methods are based on a theoretical rationale.

The variables of grade level taught and teaching qualification made more significant difference in teachers' perspectives than did teaching experience and age. Teachers with higher qualifications and those who taught at secondary level reacted more positively toward reflective inquiry and social criticism and action models.

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

LIST OF TABLES

v

CHAPTER I

BACKGROUND AND THE PROBLEM

Introduction

Social studies as an area of Nigerian school curriculum is pre-
cisely 20 years old (1963). It was one of the earliest signs of the
influence of American education on the Nigerian education system.
Social studies was introduced to the Western Region of Nigeria as part
of the curriculum of the first Comprehensive High School at Aiyetoro,
which a team of educators at Ohio State University helped to establish
in 1963. It was meant to replace the teaching of history, geography,
and civics as separate subjects in the lower classes (forms 1 and 2,
12-14+ year olds). It was introduced into the elementary level curric-
ulum in the 1970s. The earliest work in social studies in Nigeria, as
in America, showed a great dependency on materials drawn from geography,
history, and the social sciences. However, some of the potentials of
the "new" social studies lie in its concern with the training of citi-
zens knowledgeable about their physical, cultural, economic, and poli-
tical immediate and distant environments and equipped with skills and
attitudes for effective participation in and contribution to the poli-
tical and socio-economic development of a democratic society (NCSS,
1979). Even though other subject areas like English, mathematics,
physics, etc., also claim some of these roles, their contribution is,
at best, tangential, if not incidental.

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The concept and prospects of the "new" social studies which seemed to be gaining acceptance in Africa in the 1960s were finally adopted by the African educators who met in Mombasa, Kenya, in 1968. They observed that the traditional social studies--geography, history, and civics--they inherited from their different colonial masters

> . . . reinforce a tendency in the whole educational system to alienate the African child from his/her environment and society . . . focus the attention of the African child on a few abstract ideas that are usually unrelated to the economic activities, social aspirations, and political goals of his/her own people (C.A.E., 1968, p. 6).

It was against this background that Nigeria initiated a comprehensive reform in its education system at all levels in 1969 (Adaralegbe, 1969). The effort culminated in the production of a national policy on education for Nigeria in 1977.

The policy was based on the desire that Nigeria should be a free, just, and democratic society, a land replete with opportunities for all citizens, able to generate a great and dynamic economy and growing into a united, strong, and self-reliant nation (NPE, 1977, p. 4). In order to realize fully the potentials of the contributions of education to the achievement of these objectives, greater emphasis was placed on citizenship education as an integral part of social studies education at the primary and lower secondary school levels. More specifically, Nigeria intends to prepare its citizens "for effective participation and contribution to the life of the society" (NPE, 1977, p. 14c) and "personal contribution to the creation of a united Nigeria" (NERC, 1973, p. 263), as well as

> . . . to raise a generation of people who can think for themselves, respect the views and feelings of others, respect the dignity of labour, and appreciate those values specified under our broad national aims and live as good citizens (NPE, 1977, 18e).

These goal statements had guided efforts toward developing new curricula for primary and secondary schools and teacher education in social studies (Grade II Teachers' Syllabus, 1974).

As in the United States, Nigeria has a lack of clear direction for the purpose, method, and content of teaching social studies. Some believe the goal is to pass on cultural heritage, some believe the main purpose is to teach children how to think critically, and others think it is to prepare students to be "good" citizens. The social scientists and historians who see social studies as an intruder in the school curriculum claim that those goals are no different from the goals of other disciplines. The problem is aggravated because, as in the United States, the majority of Nigerian teachers had their initial training in some of the social science disciplines and "caught" the idea of social studies through methods courses in college or inservice training.

Shaver (1967) believes that the "Wesley tradition" of the early 1900s has delayed the formation of a rationale for the social studies by emphasizing the social science disciplines as the basis for teaching social studies. Jwardeh and Baker (1973) believe that the lack of direction for social studies is due to the multi-disciplined nature of the subjects commonly called social studies: history, geography, economics, anthropology, sociology, social psychology, and political science.

Barth and Shermis (1970) believe social studies teachers need a framework to identify the premises from which they operate. In order to teach students citizenship or how to think, it is their contention

that teachers need a coherent idea of what citizenship is or how thinking occurs. Barth and Shermis argue that a coherent theory does not result from mixing philosophical positions that define purpose, content, and method differently.

In order to resolve the objectives-content paradox, Barth and Shermis shared the view of Shaver (1967) that the central purpose of social studies is citizenship education. In Barth and Shermis' (1970) definition of social studies, they reject the view that it is a particular course, curriculum sequence, set of prescribed or sequential content or core curriculum. Instead, their definition referred to a set of goals that describe how the content of social studies is to be selected, organized, and taught. Barth and Shermis perceive social studies not as a single definition but, rather, a trichotomy of competing traditions: social studies as citizenship transmission, social studies as social sciences, and social studies as reflective inquiry. If citizenship education is the overriding goal of social studies education, a fourth tradition that has had and is beginning to increase its influence on social/political education in the United States (Cherryholmes, 1981, 1982; Giroux, 1980; Michaelis, 1980) and the continent of Europe should be considered. This fourth tradition is social studies as social criticism and action. Each of the traditions is rooted in a philosophical point of view. Each is defined later in this chapter along with the other terms used in the study and is expanded upon in detail in Chapter III.

Statement of the Problem

The mere articulation of citizenship as the overriding goal of social studies education does not of itself ensure the achievement of the objective. Without the knowledge of how teachers view the instructional goals of their teaching, the educational process of curriculum improvement may be misdirected or incomplete. The need to know teachers' perspectives about citizenship education becomes more pertinent when it is known that objectives can be nebulously stated and are seldom listed by importance (McClendon, 1960, pp. 7-8). Whenever objectives are stated in such general terms as they are for citizenship education, they are likely to be of little practical use to or misinterpreted by teachers, curriculum supervisors, and developers.

In spite of the drawbacks in the manner in which objectives are stated, little is done to find out how teachers interpret them to make decisions about the purpose, content, and method of their teaching. Knowing the direction of one's teaching can bring consistency between the dichotomy of what one believes should be done and what methods are actually used. When one's purpose for instruction is not supported by appropriate teaching strategies, students become confused and teaching suffers (Barth & Norris, 1976).

Research related to social studies teachers' perspectives on their teaching of social studies, and particularly of citizenship education in Oyo State of Nigeria, has not been done to the knowledge of this researcher. The only known effort in this direction is the study done by Barth and Norris (1976) of 55 preservice teachers at Ahmadu Bello University Zaria in Kaduna State of Nigeria. Their study, which attempted to

find out teachers' perspectives about social studies, was limited to
their three traditions and to preservice teachers who had little or no
experience on which to base their perspectives. Universities and teacher
colleges in Oyo State in collaboration with the State Ministry of Educa-
tion regularly service the public school teachers in the State without
a thorough knowledge of their clientele. Through regular college pro-
grams and inservice training, teacher educators and school inspectors
teach methodology in social studies. But no one has attempted to
determine the philosophical perspectives or the professional attitudes
of these social studies teachers who laborously try to translate prin-
ciples and theories into practice in their classrooms.

The present study investigates social studies educators' perspec-
tives toward citizenship education. Hopefully, the knowledge of their
perspectives will indicate what they believe about and how they teach
citizenship education. The investigation is limited to social studies
teachers in primary class five and secondary forms two and four (com-
parable to U.S. grades 6, 9, 11, respectively) as well as other edu-
cators--teacher educators and school inspectors--who indirectly influ-
ence the teachers' classroom practices. Without some consensus among
educators on their perspectives of citizenship education vis-a-vis the
stated objectives, the articulation of a citizenship objective would
be mere intention. Lack of consensus among them can lead to confu-
sion as regards the purpose and method of teaching citizenship.

Also examined is the relationship of certain variables to teaching
philosophy such as college experiences, age, and teaching experiences
that may interact to influence one's teaching philosophy. The knowledge
of practicing teachers' philosophical characteristics as well as other

factors that may influence one's philosophy can provide the basis for baseline data. Knowledge of such data would be of immense value to those who wish to change teachers' perspectives of instructional goals to construct appropriate intervening strategies to effect change.

Purpose and Significance of the Study

The purpose of this study is to describe and explain social studies teachers and other social studies educators' perspectives on citizenship education at the primary and secondary levels in Oyo State of Nigeria. The objective is to determine which philosophical position about teaching citizenship is dominant, if any. The study also investigates the relationship between some variables and the philosophy the educators hold.

By investigating whether a population of teachers fits one description or another, curriculum planners can work toward developing materials and introducing methods that can accommodate and modify a specific philosophical viewpoint. Identifying variables that may explain differences in philosophy can aid researchers who wish to study further the factors that influence teaching philosophy.

It is hoped that the description and analysis of the various traditions of teaching social studies would contribute to better understanding of Nigerian schools and at the same time furnish a list of promising practices in citizenship education that may be adapted to Nigerian aspirations--the preparation of intelligently active citizens committed to democratic practices and the socio-economic and political growth and development of Nigeria as a united nation.

Since the purpose of research is to determine what _is_ rather than what ought to be, the study does not pass any judgment on which position is better. Further research is needed to investigate the relationship between the position teachers profess to believe and the materials and strategies they use in their classrooms.

Basic Assumption

The basic assumption in the current study is that the most important factor in the school curriculum decision-making process is the classroom teachers. S/He is the one who translates principles and theories into learning activities. The character of the curriculum that is taught, therefore, should be determined, to a large extent, by how a teacher perceives society, the type of citizen appropriate for the society, and the content and methods that might best attain that type of individual.

Research Question

An analysis of four models in social studies as vehicles of citizenship education reveals at least two distinguishable approaches (and sub-approaches in each). The first is the search for a common core of civic and political values derived from tradition and/or from a body of objectified knowledge to be inculcated (citizenship transmission and social sciences traditions). The second approach is an attempt to influence civic and political values directly or indirectly (with or without action) with emphasis on critical analysis and avoiding methods that might appear to indoctrinate, especially in the pejorative sense of the word.

In Nigeria, as in many countries, the learning of values, either civic, political, or moral, is likely to be influenced by many factors that are outside the control of educators. Such factors may originate from national culture, sub-culture, economic structure, and unique historical events. Three of such factors were considered for the purpose of this study. In Nigeria traditional political authority was overthrown during the colonial era shifting official political authority from elders to the educated younger generation. However, age/ seniority and status, sanctified by heredity and ancient custom, still have their influence on how and what decisions are made. Such decisions at times demand uncritical acceptance by the younger generation. For example, according to Fadipe (1970), among the Yoruba authority is usually derived from seniority (age factor) and from what he called decorum. The Hausa-speaking emirate of Borno in Nigeria placed high value on heredity (Brenner, 1974). Among the Ibo-speaking people, a form of egalitarianism has been reported in the pure, unacculturated state where acephalous societies existed (Bagden, 1971; Meek, 1950). Some of these practices are in some way contradictory to Western qualities of leadership (or authority) that are primarily derived from deference to the office as opposed to the person, a characteristic of the ideal-type of the rational/legal authority system (Punit, 1973) on which Nigeria aspires to base the foundation of its political culture.

In terms of school learning, teachers, by virtue of their authority positions, might continue some aspects of traditional practices by perpetuating basic assymetry in social relationships in their classroom interactions. Thus, the school might not be able to provide an atmosphere for critical analysis of issues and, consequently,

achieve meaningful participation and contribution of the students to the life of the school as well as the larger society.

The second factor relates to the existence of incompatibilities between what seem to be positive goals and approaches stressing rote learning and ritual. Although students might be made to go through the ritual of learning how to participate and initiate action, less attention, if any, is likely to be given to the actual practice. This is because practice of participation skills does not form part of the examination package that still determines the success of the educational system. Consequently, both students and teachers are most likely to place greater emphasis on factual, theoretical learning, which is more compatible with the learning and teaching of social sciences. Also, teachers are likely to be more comfortable with the social sciences because of their initial training in them.

The third factor is dependency of teachers and the schools on, and, consequently, their control by, the dominant interest group. Education in Nigeria has virtually become a political issue rather than a social service. For example, by the federal government policy, education is free throughout the country only at the primary level. However, in five of the 19 states controlled by a political party other than that of the federal government, education is proclaimed as free at all levels--primary through university. In circumstances such as these, encouragement of social criticism and action involving demonstration for or against a demand from the authorities or for a change would hardly be an integral part of citizenship education. Such an approach might "encounter enormous resistance and even endanger one's job" (Giroux, 1982, p. 49). Rather, such a situation might encourage

schools or teachers in particular to be less critical and more supportive of or indifferent to the happenings in society, even when they are inconsistent with their beliefs. (A detailed background of evolving political culture and process of political socialization in Nigeria is given in Chapter II.)

In spite of these alleged constraints, if the schools and their personnel are expected to achieve the stated objectives of citizenship education, it is pertinent to ask those who directly or indirectly influence school and classroom practices what their perspectives of citizenship education are. In this regard, the present study specifically sought answers to the following three major questions.

1. What are the perspectives of social studies' educators in Oyo State toward citizenship education within the context of four conceptual frameworks identified in this study?

2. Do classroom teachers, teacher educators, and school inspectors differ in their perspectives toward citizenship education?

3. What is the effect of selected demographic variables such as level of teacher education, grade level taught, years of teaching experience, and age on the perspectives of teachers toward citizenship education?

Basic Hypotheses

Hypotheses derived from the research questions and tested in this study follow.

1. There is no significant difference in philosophical position regarding the instructional goal of citizenship education among educators divided into groups based on professional position--teachers, teacher educators, and school inspectors.

2. There is no significant difference in philosophical position regarding the instructional goal of citizenship education among teachers divided into groups based on grade levels they teach.

3. There is no significant difference in philosophical position regarding the instructional goal of citizenship education among teachers divided into groups based upon levels of teacher education.

4. There is no significant difference in philosophical position regarding the instructional goal of citizenship education among teachers divided into groups based upon years of teaching experience.

5. There is no significant difference in philosophical position regarding the instructional goal of citizenship education among teachers divided into groups based upon age.

Limitations of the Study

The scope of this study was limited to a sampling of opinions through questionnaires. Many writers (Abelson, 1972; Katz, 1976; Brickman, 1971) have cautioned against equating expressed attitudes with potential behavior. This creates a major concern as to the validity of the responses. Only those Nigerian educators who had

formal training in social studies education were involved in the study. Since they were assured that their responses would be treated in an anonymous manner, it was hoped that they would respond honestly to make their responses generalizable.

Other limitations contained in the instrument are related to its length and the timing of its administration. In addition to personal data, the questionnaires contain 60 items which required an average of 45 minutes to complete. Whether respondents would spare that much time to complete the questionnaire was another concern. This concern was probably justified because the questionnaires were administered toward the close of the school year--mid-June to mid-July, 1982--when schools were preoccupied with examinations (internal and external). To alleviate this concern the questionnaires were personally delivered to individual teachers with the permission of the head-teachers/principals of the selected schools. With the help of two paid research assistants, efforts were made to collect the questionnaires personally from the teachers over a period of four weeks. After three or four unsuccessful calls at prospective respondents' schools and/or homes, it was assumed the respondents were not willing to complete the questionnaires.

The sample is limited to Oyo State, which has unique sociopolitical characteristics and because of its higher advancement in education than other states. Therefore, the findings of this investigation cannot be generalized to other states of Nigeria.

Owing to financial constraints and limited time available to travel the long distances around the three selected educational zones in the state, the size of the sample was limited to 300 randomly selected classroom teachers drawn from three grade levels--primary class five

and secondary form two and four, all social studies teacher-educators in the state, and 22 school inspectors (see Table 1 in Chapter IV). Whether differences in philosophy about citizenship education are related to school location, size, and age is not examined in this study.

Because the teachers operated within the same homogeneous socio-political milieu and were exposed to virtually common training programs at the different levels of teacher education in the state, their views could be assumed to be representative of those of teachers in the state. Therefore, the relatively small size of the sample may not diminish the generalization of the findings of the study to the whole state.

Definition of Terms

Certain terms, owing to their specialized use in this study, require definition. These terms are defined below.

Social studies. For the purpose of this study, social studies is defined as the study of human beings and their relations with other human beings and their environments. It calls for the selection of knowledge, skills, and attitudes from many fields, especially the social sciences: geography, political science, anthropology, sociology, history, economics, social psychology, and related current issues. It is conceived as a regularly scheduled portion of primary and secondary schools' day with a prescribed number of periods and minutes allocated to its study.

Citizenship education. This is defined as the instruction and subsequent learning about political institutions, actors, politics, and

their impact on the socio-economic life of a community. It is an integral part of social studies education through which individuals acquire political knowledge, political skills, political participation skills, and political attitudes. The type of citizenship education individuals receive determines to a great extent the way the individuals perceive and practice their civic and political roles in the community. This includes the social and ethnical objectives of citizenship education.

Political education. This term is used interchangeably with citizenship education in the study. It is defined as that process of education in which the individual is equipped with political knowledge, participation skills, and attitudes to challenge what is restrictive and support actions aimed at just and equitable distribution of power and resources in the society.

Political socialization. Although some have defined political socialization broadly as the way society transmits its political culture from one generation to another, for the purpose of this study, Easton and Dennis' definition is adopted. Political socialization is defined as those "developmental processes through which persons acquire political orientations and patterns of behavior in and out of school systems." Other out-of-school agents of political socialization include the family, the peer group, the mass media, religious groups, etc.

<u>Primary classes</u>. These refer to elementary grade levels. There are six primary classes beginning from the age of six and going to age twelve in Nigeria; i.e., a six-year elementary education program.

<u>Secondary classes/forms</u>. These refer to post-primary classes or grade levels. Before September, 1982, secondary education was a five-year course with five classes or forms. The new secondary education program in Nigeria is a six-year course divided into three years of junior high school and three years of senior high school (NPE, 1977). This is of interest to the study because the teaching of social studies would move up one grade level; i.e., to the third year of secondary education, after which social studies is taught as separate disciplines: history, geography, economics, and political science/government.

<u>Citizenship</u>. This term is defined as the actions, the rights, and the duties of individuals in a democratic society. To many, it is also considered as good conduct or "good" behavior. Thus, it has non-political as well as political connotations. The political connotation can be active or disengaged. The political connotation is the definition adopted in this study.

<u>Traditional values</u>. As used in the study, traditional values refers to local values found within the various cultures of Nigeria in their unadulterated form. Although it is recognized that no culture is static, it is generally accepted that traditional values are often more relatively stable (less fluid) than what are called modern values. Therefore, the use of the word <u>unadulterated</u> is a reference to those traditional values in their most stable form.

Attitude. Attitude refers to a generalized response to a particular object, group, institution, or concept along a favorable-unfavorable dimension (Sax, 1974).

Instructional goals. This term refers to the aims of one's teaching as delineated by the purpose, method, and content one selects to teach.

Philosophical teaching position. One's perspectives, beliefs, and behaviors regarding the purpose, content, and method of teaching.

Citizenship transmission position. This refers to the view that social studies should be taught with the sole aim of transmitting basic aspects of our history and cultural heritage. These basic aspects are identified and transmitted to the young. It is believed that responsible citizenship grows from a thorough understanding of the best of our cultural heritage.

Social science position. This position is favored by those who believe that the social studies content and method of study should be drawn from the social science disciplines (Barth & Shermis, 1970). To the protagonists, effective citizens can use basic concepts and methods drawn from the social sciences to resolve issues and problems.

Reflective inquiry position. Decision-making about problems is reflective inquiry. Its aim is to develop thinking and decision-making skills needed to improve society. Effective citizens can use models and processes of thinking and decision-making to solve problems and resolve issues (Barth & Shermis, 1970).

Social criticism and action position. This refers to the develop-
ment of knowledge and skills needed to improve society. Responsible
citizens critically examine the existing world and its constructs in
relationship to a "possibly better society." For this purpose, appro-
priate action is taken (Habermas, 1970; Cherryholmes, 1981).

Summary

Through American influence, social studies has become an integral
part of Nigerian school curriculum. As in America, the perennial
problem for social studies educators has been the imprecision of
the field. Although there is much agreement that citizenship education
is a proper goal--perhaps the proper goal--of social studies and much
effort has been put into training teachers in its methods and
materials, no study has been conducted to date in Oyo State of Nigeria
that examines the philosophical position educators, especially
classroom teachers, hold about the instructional goals of citizenship
education or social studies in general. It would seem more appropri-
ate to determine philosophy before selecting materials and methods,
since one's perspective gives direction to practice. For the purpose
of this study, citizenship education is viewed from four philosophical
positions: citizenship transmission, social sciences, reflective in-
quiry, and social criticism and action.

The purpose of determining social studies educators' perspectives
of citizenship education and, subsequently, their concept of citizen-
ship can serve two primary objectives. First, such an investigation
would provide information that would assist educators who service
teachers at the Ministry of Education, university, and college of

education levels in planning the learning strategies and experiences their clients will respond to best. Second, researchers who investigate the inter-relatedness of teachers' philosophical positions or personalities to certain factors can begin to understand the variables that affect the position held. Thus, this study is important in a practical and theoretical sense.

The broad questions addressed in this study are, first, what perspectives about citizenship education do Oyo State primary and secondary schools' social studies educators hold? and, second, to what extent do selected demographic variables of level of teacher education, years of teaching experience, grade level taught, and age influence teachers' perspectives about citizenship education?

CHAPTER II

SOCIO-POLITICAL BACKGROUND

The purpose of this chapter was twofold. First, it seeks to describe the diversity in the pre-colonial and present political culture in Nigeria. Second, the chapter seeks to describe political socialization in Nigerian schools. Major topics to be explored include (a) ethnicity and regionalism and their consequences on political and economic development in Nigeria, (b) the heterogeneity of the traditional political culture, (c) discontinuity in political socialization, and (d) patterns of political socialization through the formal education system.

Ethnicism and Regionalism

The Federal Republic of Nigeria was a British colonial territory until 1960 when it became independent. Before the advent of the British, the geographical territory which later became Nigeria was occupied by different organized people in cohesive units such as the Sokoto Caliphate, the Benin and Songhai empires, and the kingdom of Oyo. Thus, within its artificial boundaries, Nigeria has an extremely large number of ethnic and linguistic groups. Although figures vary, the Nigerian government places the number of ethnic groups at 235 (Nigeria: A Guide to Understanding, undated, p. 6), and almost 400 languages are estimated to exist (Hansford et al., 1976).

Another major divisive factor is religion. The population and society in the north of the country are mainly Islamic; the middle belt and the west contain a mixture of believers of African traditional religion, Muslims, and Christians; and the east is predominantly Christian. Hence O'Connell (1967) rightly observed that when these various groups and entities were amalgamated into a nation in 1914 under Lord Luguard, "no other colonial territory grouped people so large and diverse as the British did in Nigeria" (p. 132).

Rather than unite the country under one administration after the amalgamation of the Northern and Southern protectorates, the British administered the north and south separately. The administrative arrangement expressed in Arthur Richard's constitution after 1946 promoted the concept of regionalism. Three separate regional councils were established for northern, western, and eastern provinces. Each region was dominated by each of the three major ethnic groups. Having been raised in this way, even some of the leaders of the various groups did not believe in the unity and immediate integration of Nigeria as a nation. For example, Chief Awolowo, the Yoruba leader, observed that "Nigeria is only a geographical expression of various 'nations' of ethnic groups who live within the territory" (1947, p. 47). The Hansa-Fulani position in relation to the remaining ethnic groups in Nigeria was summarized by Abubakar Tafawa Balewa who later became the first prime minister of Nigeria.

> Since the amalgamation of the southern and northern provinces in 1914, Nigeria has existed as one country only on paper. It is far from being united. The country is inhabited by peoples of different ethnic groups; who speak different languages; who have different religions, different customs and traditions, and entirely different historical

backgrounds in their ways of life; and who have attained
different stages of development (Nigerian Legislative Coun-
cil debate, 1947, p. 208).

No wonder, therefore, that the political parties that developed in
the 1950s did so along ethnic/religious lines: Action Group (AG) party
for the Yoruba group in the west, National Council of Nigeria and
Cameroun (NCNC) party for the Ibo in the east, and Northern People's
Congress (NPC) for the Hausa-Fulani in the north. As it was officially
recognized, "the only common factor that united them was the struggle
for independence"(Federal Republic of Nigeria Official Publication,
1967).

This pattern culminated in communal conflicts in Nigerian politics
with violence among the various ethnic groups. At the national level,
the conflicts are among Hausa-Fulani, Ibo, and Yoruba; while at the
regional level, it is between various small ethnic groups that con- -
stituted regional minorities on one hand and the major ethnic groups on
the other. Thus a situation which Coleman and Rosberge (1964) termed
"a crisis of national integration"was precipitated. There are at least
two dimensions to national integration. One of them is what they
termed territorial integration which "refers to the progressive
reduction of cultural and regional tensions and discontinuities . . .
in the process of creating a homogeneous political community" (p. 9),
and it is a situation which exists when a significant proportion of the
members of a political system does not identify with the political
community (Easton, 1957). In the Nigerian context, according to
Kamanu (1975),

> . . . the challenge of political integration is twofold:
> first, how to create mutual trust among members of the di-
> verse ethnic, linguistic, cultural, religious, and regional

groups within Nigeria so that they can accept their neigh-
bors as compatriots; and, second, how to transfer the ulti-
mate political loyalties of the members of these various
groups from primordial political communities to the more
inclusive Nigerian political community" (p. 86).

The other dimension of national integration is political integra-
tion which "refers to the progressive bridging the elite-mass gap on
the vertical plane in the course of developing an integrated political
process and a participant political community" (Coleman & Rosberg,
1964, p. 9). At this second level, a crisis of national integration
exists when the political system fails to engender and maintain the
belief in its members that the regime, defined as the constitutional
order, is the most appropriate one for the society (Lispset, 1967) or
when the members of the system do not regard the political authorities
as having the right to rule them (Kamanu, 1975). This is evident in
Nigeria where the southern urban areas or elites believe they deserve
the right to rule the nation because of their higher level of Western
education than the people from the northern area, with Islamic educa-
tion, who have, since independence, produced the political leaders of
the country. Nduka (1976) captured the mood of the country when he
noted that

> . . . much of Nigeria's subsequent social and political
> history, right up to and after the civil war, has turned on
> the attempt of various groups to narrow or eliminate the
> gaps in economic and political power between those with
> early access to Western education and the late starters
> (p. 93).

Consequences of the Crisis
of National Integration

Apart from making the cultivation of a common "secular political
culture" (Almond, 1956, pp. 391-409) difficult in Nigeria, the crisis

of national integration limits the "input and output" functions of the political system (Easton, 1957, p. 390).

According to Easton, the input functions consist of interest articulation, interest aggregation, political recruitment, political socialization, and political communication, all of which constitute "the raw material out of which finished products called decisions are manufactured" (p. 390). The input functions constitute demands which are fed into the political system and are converted into decisions and policies which are "output functions" (p. 400). The output functions consist of extractive, distributive, regulative, symbolic, and responsive capabilities of the political system (Almond & Powell, 1966, p. 27). Four of the components of the output functions are highlighted here as examples of areas of low capabilities of the Nigerian political system.

A political system lacks adequate support of the people and the means of generating their support when its extractive capability is low (Almond & Powell, 1966). This is exemplified in the case of Nigeria where various taxes and other levies are not only unwillingly paid by the majority of the people, but the system lacks adequate means of assessing and collecting them. Thus the system has low capacity of searching and exploiting its natural (and even human) resources for its support. Consequently, the distributive capability of the system is curtailed (Ofiaja, 1979, p. 105).

The system's distributive capacity is measured in terms of the provision of goods and services such as health, social welfare, employment opportunities, and infrastructures like construction of good roads and provision of good water and electricity. Considering

these in relation to Nigeria, the distributive capability can still be described as low except in the area of education (Ofiaja, 1979). The provision of these goods and services are not only inadequate, but they are unevenly distributed and, in most cases, along ethnic and/or political lines; hence, the endless agitations for more states in the country (West Africa, 1982). In each state the minority groups still believe they are not having their own fair share of government output.

Nigeria's regulative capability can be described as low. A political system that exercises effective control over the interacting behavior of its individuals, groups, and subsystems is said to have effective, regulative capability. It is only the regulative capability of the political system that makes compliance to the national standard possible. For example, in the United States:

> . . . the political system regulates many sectors of economic life--it protects consumers from monopoly pricing and dangerous food handling, businessmen from unfair practices, unions from suppression, and so forth. Not only are such clearly deviant social activities as murder and assault regulated, but property rights and certain types of interpersonal relationships such as marriage and parental responsibility may be regulated. The whole realm of contract which underlie so much of economic and personal interactions may be government regulated (Almond & Powell, 1966, p. 196).

Almond and Powell's summary of the regulative capability of Nigeria in 1966 can be said to be true to a great extent in the 1980s. They noted then that

> . . . the regulative capability of Nigerian system remains relatively underdeveloped and decentralized. In northern Nigeria (most of the northern states), formal and informal coercion is a prevalent pattern when the traditional elites are faced with many threats to their position, but freedom of communication and association are being maintained in the southern states (p. 298).

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The responsive capability of a political system can be said to be a function of a relationship between inputs and outputs. The political system must be responding to some set of internal and external pressures and demands of the people. While responsive capability of the political system in Nigeria can be said to be relatively positive at the state level, it is still in general negative at the federal level. The general low responsive capability is not only due to differences in levels of development (particularly in education) in the country, but also to what Almond and Powell rightly noted as

> . . . the divisiveness of ethnic and community ties, excessive expectations aroused by politicians seeking electoral support, the low level of capabilities to meet even a moderate flow of demands from an aroused populace, and the resistance of the traditional . . . (and businessmen/ civil servants) elites to widespread socioeconomic change placed the Nigerian system in a position where it could not respond effectively to the pressure placed upon it (p. 298).

The foregoing brief analysis of systematic output functions of extractive, distributive, regulative, and responsive capabilities of the Nigerian political system highlights some of the agenda of political or citizenship education to be considered if Nigeria is to fulfill its stated objectives of citizenship education (NPE, 1977). In doing this, the social educator will not only need to know the "new" common political culture to which the student is being oriented, but s/he must also have an understanding of the socio-political milieu in which the student is being raised. This is particularly necessary in Nigeria where the educational system is being used to desocialize students from the many fragmented political cultures in the society. A description of the main traditional patterns is given in the next section.

Traditional Political
Culture in Nigeria

Political culture can be defined as the pattern of individual attitudes and orientations people have toward politics within their political system. In their five nation study, Almond and Verba (1963) established a typology in which they showed distinction among participant, subject, and parochial political cultures. According to them, general participant culture, with positive correlated orientation toward high socioeconomic status, higher education, and a certain social attitude such as a basic faith in people leads to political stability.

Although political culture cannot be the same throughout the entire population of a political system, a nation could be said to have a homogeneous political culture whenever there is a high degree of agreement in the attitudes toward general classes of political objects or behavioral patterns that are supportive of the political system. Differences in the political cultures between the different groups in Nigeria have contributed to the instability in the political system in the nation.

The fragmentation of the Nigerian political cultures correspond mainly to the three major ethnic groups within each of the formal three regions. Secondary patterns are also discernable among the various small ethnic groups. Lack of faith in people has contributed much to the political and cultural differentiation among the Ibos, Yorubas, and Fulani-Hausa. For example, because of insecurity in their development, the northern leaders delayed attainment of independence (Chapman, 1968).

Apart from the influence of education, the traditional political system among the three major ethnic groups accentuated the differences in the political orientations of the people. These are described breifly below.

The Fulani-Hausa

The Fulani-Hausa operated a relatively centralized, authoritarian political system which contributed to the formation of a typical, parochial political culture in the typology of Almond and Verba. In the system the common people in the Fulani-Hausa emirates have little contact with the central political system and have no awareness of it. Their link with the system is through the chief of the village, and they do not view political authority to be amenable to influence or control. Like the will of Allah (God), all the political decisions of the emirs must be obeyed and endured (Ofiaja, 1979). The people's political culture is, therefore, parochial based on patron-client relationships (Almond & Verba, 1963).

The colonial administrators recognized the feudal stratification of the Fulani-Hausa emirates. Lord Lugnard capitalized on it and successfully established a system of indirect rule. Under the system the Muslim emirs were used as agents for the implementation of the British colonial policy.

The Ibos

In contrast with the Fulani-Hausa, the Ibos have a sense of participation in politics. The Ibos who lived in hundreds of autonomous village communities prior to the imposition of colonial rule have dispersed rather than centralized political authority. According to

Almond and Verba's typology, the Ibos can be said to have the necessary orientation for participant political culture. The Ibos were known for their aggressive competition, their struggle for achievement, and an enterprising spirit (Levine, 1966).

Among the Ibos, however, government at the village level was exercised with direct democracy. This is what Inkeles (1969), in his study of participant citizenship in six countries including Nigeria, called "village" or "mangotree" democracy. Village organization is based on family units rather than central authority and flourishes in conjunction with traditional values. The orientation is not directed to national purpose. Each village assembly is led by people concerned with legislative, judicial, and administrative functions (Uchendu, 1965).

The Yoruba

The Yoruba ethnic group is comprised of several clans of which the chief among them are the Oyos, the Egbas, the Ifes, and the Ijebus. Others include the Owus, the Ijesas, the Ekitis, and the Ondos. The majority of the inhabitants of Lagos State are also of Yoruba origin.

The Yoruba political culture is midway between the Ibo participant and the Fulani-Hausa parochial cultures. Traditional leaders in ancient Yoruba kingdoms were divine with prestige and ritual status far exceeding their political power. A council of hereditary chiefs and representatives of major territorial and associational groups in towns were the main decision-making organs. Though hierarchical, the Yoruba political system was not autocratic. Instead, power was dispersed among partly self-governing segments with relatively little

concentration at the center. The Yoruba natural-rulers-in-council
played active politics. While the masses were relatively passive, they
had a great awareness of the central political authority (Ofiaja, 1979).
Although they were politically aware of their rights within the politi-
cal system, they could not strongly articulate their demands on the
system. Thus they developed a less involved or non-involvement form of
political culture. Because of their higher level of education, more
than the other major ethnic groups, their political culture turned out
not to be parochial as the Fulani-Hausas, but, rather, "subject" in the
terms of the Almond and Verba typology. Their great awareness of the
central political system is mainly the concept of "divisible benefits"
(or equity) (Ofiaja, 1979).

Discontinuity in
Political Socialization

From the foregoing analysis, it can be seen that Nigeria has no
homogeneous or fusional political culture. The lack of homogeneous
political culture was accentuated during the colonial period. The
colonial era was a period of rapid social change during which African
political institutions and symbols were put on the defensive and
political norms and institutions of the colonial conquerors became sym-
bols of progress and modernity and points of reference for the acquisi-
tion of new political orientations (Kamanu, 1975). Schools and
churches and later the mass media became rival agents of socializa-
tion against the family.

Political lessons or attitudes learned under the colonial rule did
not anticipate the requirement of future political roles of citizenship
in an independent Nigeria. According to Kamanu (1975), a conspicuous

> . . . feature of the political process during most of the colonial period in Nigeria was the exclusion of Africans from meaningful participation either as voters or decision-makers . . . . Admittedly, the Legislative Council had been in existence and had had African representation for a much longer time, but it was essentially a debating forum without effective legislative powers. Its complete subserviance to the British governor was very reminiscent of the relation-ship between the legislature and the executive in authoritarian systems (p. 96).

Thus, through various institutions, "subject roles" were inculcated in Nigerians.

The oppositional attitudes acquired by Nigerian elites in the nationalist struggle against the British were no longer relevant to the requirement of governmental responsibility after independence. The nationalist movement aimed at effecting a "mental emancipation" of Africa. In the words of Azikwe (1937):

> This includes education of the sort which should teach African youth to have faith in his ability, to believe that he is the equal of the people of other races of mankind--mentally and physically; to look at no man as his superior simply because that man comes from the Antarctic or Arctic region. It means the renascent Africa must be rid of the inferiority complex and all the trappings of hat-in-hand Uncle Tom-ism (p. ii).

Like its anti-colonial counterparts elsewhere in the world, the movement fought to politicize the population by linking the grievances of all groups to the politics of the colonial government. Talking about the African nationalist press in general, Thomas Hogkins (1961) noted that the press

> . . . made it its function to fasten on the specific grievances of particular section of the community and localities--farmers, clerks, teachers, ex-servicemen, unem-ployed, marketwomen, railway workers, miners, secondary school pupils--and, by relating these grievances to a reasonably coherent body of anti-colonial doctrine to stimulate the kind of political awareness that leads to action (p. 33).

This strategy was very successful in arousing the people. It had the unintended consequences of inculcating in the people a value orientation to politics in which it is legitimate to inject an almost unlimited variety of demands into the political process, creating a condition Easton has referred to as "demand input overload."

Since independence, things have changed. As in many African countries, the Nigerian elites can be characterized as elite in competition. According to Ofiaja (1979), "the African elite are most incoherent, heterogeneous, and highly competitive for the acquisition of political power" (p. 58). These characteristics can be deduced from the remarks of a high bureaucratic elite in Nigeria who said that:

> . . . all the political offices are filled by these
> people whose standard is acquisitive. Could this be due
> to something inherent in the colonial rule? The British
> officers lived well, in good homes, had servants, cars,
> long vacations, and all the rest of it. Nigerians watched
> all this, and no doubt came to the conclusion that people
> in power should do the same thing as a right; that since
> the British did it when they were the masters, then this
> must be the thing to do once one gets into authority
> (Smyth and Smyth, 1960, p. 133).

The aim of the elites, therefore (even in the 1980s) is to do well for themselves, no matter the fate of the nation. Because the elites ostensibly represent their various ethnic groups or regions, the above remarks summarize the characteristics of intra-ethnic strife, competition, and lack of cooperation among the different political units-- ethnic regions--in Nigeria.

When the military entered into active politics, they thought the structural problem that militated against successful nation-building in Nigeria was extreme regionalism under the old four-region formula in which the northern region was bigger than the three southern regions

(Adebanjo, 1968). Within the regions the minority elements complained of domination by the major ethnic groups. Hence, the demand for creating more states. As a cure for political problems of Nigeria, in 1967 General Gowon decreed 12 states and stated,

> The federal military government is irrevocably committed to the new federal structure of twelve states because it is convinced that this arrangement is basic to the building of a stable nation . . . . This is a new union of twelve autonomous and equal states in which no one state can be in position to try to dominate (Daily Times of Nigeria, 1968).

The states have been increased to 19 (1976) since the overthrow of General Gowon by General Muritala Muhammed (1975), and there are demands for even more states. The proposal to increase the states to 40 is before the current session of the Nigerian parliament (West Africa, 1982). What all this means is that an average Nigerian continuously becomes disoriented politically, and his/her picture of Nigeria may begin and end with his/her state. Thus, whether or not the creation of more states will contribute to stability and successful nation-building is an open question.

The discontinuities in political orientation or socialization continues. The 13 years of military authoritarian rule in Nigeria (1966-1979) was not only succeeded by civilian rule, but also by the practice of a new form of government. The military set aside the British parliamentary system bequeathed to Nigeria at independence and introduced the American-style presidential system with a three-tiered system of government--national, state, and local--which has been on trial since the return to civilian rule. The primary purpose is that it will bring government closer to the people and will involve the "grassroots." Ironically, since the return to civilian rule, there has been no

election to the local governments! The demand for more local govern-
ment confounded the whole issue.

The demands of the new system can be great and different. In-
dividual citizens need not only be aware of the political, social, and
economic processes operating at each level of government in order to
know how they influence and control their lives, but they also need to
know how they can negotiate their rights at different levels of govern-
ment. Most importantly, how should citizens distribute their alle-
giances among the three levels? In order to offset the subnational
affiliations encouraged by religious and/or ethnic groups, Nigeria
turns to the latent political socialization/education its educational
system can provide.

Trends in Political Socialization in Nigerian Schools

Nigeria's confidence in its educational system as an agent of
political socialization can be justified because studies have shown
that schools are still regarded as the most important agent of poli-
tical socialization: Hess and Turney (1967) found this to be so at the
elementary level, Almond and Verba (1963) see schools as next to the
work group in fostering feelings of civic competency, and Huff (1974)
found that schools have a positive effect on political efficacy. Com-
paring the importance of various agents of political socialization in
the new (developing) countries and in highly developed political sys-
tems, Langton (1969) concluded that the political socialization of
school systems in developing countries is probably higher than in the
United States because, according to Langton, there is a high redundancy

of information at the secondary level in the United States. Therefore,
he concluded that

> In societies at different stages of development from the
> United States . . . traditional norms often clash with the
> modern values promoted by the political elites. Under these
> conditions where information redundancy is low, policy makers
> may lean heavily on the formal curriculum as an agent of
> change (p. 77)

to separate children from their traditionally-oriented families or eth-
nic groups in order to immerse them in the new values. In line with
this rationale, one can expect Nigeria through its educational programs,
especially citizenship education programs, to be involved in "counter-
socialization" to lure its citizens away from old chauvinistic loyal-
ties and spread critical acceptance of political symbols, national cul-
ture, and loyalty to the country and its institutions.

Until recently the Nigerian educational system has never had the
opportunities to serve as a truly national agent for creating political
attitudes. During the colonial era, the small amount of direct civic
course available hardly stressed a mass political consciousness which
would make the colony harder to govern for the colonizers. Naturally,
colonial Nigeria discovered that "history" meant the history of Britain
and her empire, not of Nigeria, that "heroes" were British, and that
English was the language of educated people (Ogunseye in Coleman,
1965).

Educational decentralization also hindered the development of a
Nigerian political culture by widening the gap between the north and
south in terms of progress. As Arikpo rightly remarked about the
federalized, constitutional system of Nigeria after 1939, ". . . in

no sphere of governmental activity was the principle of diversity pursued to the same extent . . . as in education" (1965, p. 104).

Specific factors hindered the growth of a Nigerian focus in the curriculum content. Secondary education certificates were earned by passing an examination tied to British curriculum, and textbooks were produced by English commercial publishers. Perhaps most important is the fact that Nigeria's universities ". . . are not Nigerian universities; they are British and American, where Nigerians can take good degrees having international currency without knowing anything about Nigeria" (Lewis, 1965, p. 101). This situation changed in 1962 when Nsukka, Lagos, and other universities were established. The above factors resulted in Nigerians' inability to produce teachers who could inculcate students with values relevant to the new nation's problems, even after several years of independence (Ogunseye, 1965, p. 134).

In order to reverse the trend, nine years after independence (1969), a national curriculum conference was held where a philosophy for Nigerian education was formulated. This has since been translated into national policy on education (1977) and reviewed in 1981. In harmony with the national objectives, the philosophy is geared

> . . . toward self-realization, better human relationship, individual and national efficiency, effective citizenship, national consciousness, national unity as well as . . . social, cultural, economic, political, scientific, and technological progress (NEP, 1981, p. 7).

Translated into curriculum terms, greater emphasis was given to African issues and problems, particularly those of Nigeria, and how they affect and are affected or influenced by the outside world. For example, among the goals of social studies was the "development in children of a positive attitude to citizenship and a desire in them to make a

positive personal contribution to the creation of United Nigeria" (NERC, 1973, p. 263) and the development of people who can think for themselves and live like good citizens. To achieve these objectives and others, a five year social studies program for elementary school teachers and for secondary school was developed by the NERC in cooperation with selected social studies educators (Grade II Teachers' Syllabus, 1974).

Content of Courses

The social studies' program for teacher trainees and secondary schools is planned for five years. The course for each year is divided into Themes, Sub-themes, and Units. Below are the course content outlines from Year 1 to Year 5, stating only the topics that make the themes:

YEAR I

Theme	1.	Man in his environment
"	2.	Living together
"	3.	The story of what we eat
"	4.	The story of what we use
"	5.	The things we do

YEAR II

Theme	1.	The story of man in society
"	2.	Family, kinship, and marriage
"	3.	Science and technology
"	4.	Political structure and organization in Nigeria
"	5.	Economic structure and organization
"	6.	Social and cultural systems

YEAR III

| Theme | 1. | Living together in our national community |
| " | 2. | Living with other international neighbors |

"	3.	The story of transport and communications
"	4.	The story of our public utilities
"	5.	The story of our religious institutions
"	6.	The story of social change

YEAR IV

Theme	1.	Socialization of man
"	2.	The unity and diversity of man
"	3.	Flexibility and adaptability of man
"	4.	Man's psychological needs
"	5.	Man's concern for others (voluntary organizations)

YEAR V

Theme	1.	Man's need for association and expression
"	2.	Man and his social rules and sanctions
"	3.	Man's use and conservation of resources
"	4.	Man's relations with his physical environment
"	5.	Man's concern for others

The specific objectives for each primary grade level were spelled out as follows:

Primary I and II

To introduce young children to their cultural heritage through stories, topics, and legends, to their ancestors and create in them an understanding and appreciation of their achievements. To understand moral values and the usefulness of living in a community as well as the responsibility of each member of the family in the community.

Primary III

To develop a sympathetic appreciation of the diversity and inter-dependence of all members of the local community through the studies of various activities in the pupils' district and division.

Primary IV

To create an awareness and an understanding of the evolving social and physical aspects of the nation--its rural, man-made, cultural and spiritual resources, together with the national use and conservation of these resources for development. And to link these aspects to those elsewhere in Africa.

Primary V

To create in the child clear elementary ideas of physical geography; and an understanding of how Nigeria has evolved politically, socially and economically, and thereby developing in him a positive attitude toward citizenship and a desire in him to make a positive contribution to the creation of a united Nigeria.

Primary VI

To develop in children an outlook to events and life in other countries, especially in Africa. And to bring the world closer to the child through the studies of various world organizations, and to create an awareness in him of the nation's role--by virtue of its size and potentialities--in an association with these organisations.

However, studies have shown that many factors seem to militate against the realization of the new social studies objectives. In particular, instructional materials such as books and teaching aids were found not only to be inadequate in number (Dahunsi, 1979), but also unsuitable (Salawu, 1982). Salawu also found out that class and lecture methods were favored by the majority of teachers at the secondary level in Ibadan. In his study of the teaching of social studies in secondary schools in Ile-Ife division in Oyo State, Okoh (1979) found that there were few trained personnel for the teaching of the "new" social studies and that the majority of the teachers appeared not to understand the meaning and purpose of integrated social studies.

Another factor which seems to be undermining Nigerian educational objectives is the great emphasis on examination at all levels. For example, Salawu (1982) and Okoh (1979) revealed that the teachers attributed students' lack of interest in social studies to its not being examined at the secondary level like other subjects (except for different social science disciplines, social studies has not been included in the secondary school examinations). Implied in the schools' emphasis on examination is the likelihood of putting more stress on knowledge acquisition and/or rote learning.

Other Government Policies in Citizenship Education

In addition to the formal curriculum, there are a number of government policies directed toward the achievement of goals of citizenship education. In regard to the national goal of developing Nigeria into a "just and egalitarian society," a nation-wide, universal, primary education (UPE) was launched in September, 1976. The government has planned to give it a priority in its Fourth National Development Plan (1981-85) on the grounds that it:

--(is) one of the most important social policy instruments for redistributing wealth and opportunities in the long run

--increases individual awareness as to alternative opportunities in economic, social, and political matters

--(is) increasingly regarded as part of human rights for a citizen (p. 71).

In line with national objectives, education through citizenship training is expected to foster national unity through its administration. The national policy (1977) requires that

> Every secondary school should function as unity school
> by enrolling students belonging to other areas or states
> . . . since the federal government is already subsidizing
> secondary education in the states (and expects) . . . all
> schools to reflect the heterogeneous nature of the com-
> munities in the population (p. 12).

Two federal government colleges (secondary schools), by policy, were

established in each of the 19 states and were required to admit students

"on strict basis of equality from each state." It is believed "that

by growing up together the children (students) of different ethnic

groups will become acquainted with one another and understand one

another" (p. 12).

Ironically, while the colleges are meant to promote national unity,

they help to create social class. They are very expensive (about $1448

Nigerian money per child in 1976-7) and, therefore, are becoming elit-

ist. A riot in 1977 in which students organized themselves almost

entirely along ethnic lines gave rise to doubt over the extent to which

the institutions can foster a national outlook (Cooper, 1979, p. 37).

Emphasis on effective citizenship training did not end at the pre-

college level. There is a national policy which requires all univer-

sity, polytechnics, and advanced teacher college graduates to spend a

compulsory year of national service on completion of their courses.

The main objective of the scheme is to "develop common ties among youth

and promote national unity" (FRN, 1973, p. 181). In more

specific terms, the directorate of the National Youth Service Corps

(NYSC) spelled out its objectives as follows:

> 1. to gear the training of the youths to the concrete
>   national objectives of national consciousness,
>   discipline as reliance and development;

2. to expose them to those attributes of social norms
that will influence their character and moral
training and will lead to the development of sound
attitudes;

3. to aid the preparation of the youths for useful
living within the society by raising a generation
of people who are conscious of and will respect
the nation's culture; and

4. to emphasize training in citizenship through prac-
tical exercises by inculcating qualities of public
spiritedness, voluntary service, sense of responsi-
bility, self-sacrifice, etc.

As Makinde (1978) rightly observed, "many of the things which the
directorate wished to accomplish on an ad hoc basis could be better
done on a permanent basis by the teaching of social studies in the
schools" (p. 36). The directorate could not agree less with Makinde
when he suggested that   .

> . . . the program envisioned a restructuring of the
> syllabus for social studies in the school curriculum.
> It is also expected that . . . teachers will cultivate
> the habit of relating their teaching to action and ser-
> vice.

This highlights the central purpose of citizenship education in social
studies curriculum. The youth corps members were usually posted to
states other than those of their origin.

> In addition to their main assignments, i.e., working
> in different areas related to their fields of study, they
> are also involved in some manual community services such
> as road, school, or health center construction (NYSC,
> 1973).

In this way it is hoped that Nigerian youth would cultivate a sense
service and responsibility as well as loyalty to their country and the
local community.

Political Socialization/Education
in Nigerian Context

In concluding this chapter, it must be noted that the standard definition of political socialization is inadequate for understanding the task of the school or other agents of political socialization in Nigeria. The standard definitions of political socialization assumed that (a) it is a process whereby the ongoing political culture of a society is transmitted from older to the younger generation or (b) it fulfills a system-maintaining function. Hence, Langton (1969) defines it broadly as "the way society transmits its political culture from generation to generation" (p. 4). Sigel (1970) defines it as "the process by which people learn to adopt the norms, values, attitudes, and behaviors accepted and practiced by the ongoing system." Almond (1960) had earlier defined it as "the process of inducting into the political culture" (p. 27).

Nigeria has no collective national political culture except a foreign model political system which has been grafted to the fragmented socio-political systems. Thus both the older and younger generations have to be socialized to the new political culture. The assumption of intergenerational transmission of political orientations can only have limited validity in a transitional society like Nigeria. Children of school age in Nigeria are likely to acquire modern political orientations more easily than their parents since they are better educated and have greater exposure to modernizing influences besides not having to unlearn old ways. What happens under this condition is that children in Nigeria are more likely to act as agents of resocialization for their tradition-bound parents. Therefore, the schools have

a crucial role to play in shaping the political orientation of the country. The type of political orientation or culture that emerges will depend to a large extent on the type of political skills, political knowledge, political participation skills, and political attitudes the schools foster. Also the schools through the teachers' practices, will reflect their philosophical positions regarding the instructional goals of citizenship education.

Viewed against the Nigerian background, a working definition of political socialization should be broad enough to accommodate the development of political attitudes that are both intergenerational and intragenerational. For this purpose Easton and Dennis' (1969) definition of political socialization is more appropriate. They define it as "those developmental processes through which persons acquire political orientations and patterns of behavior" (p. 7). This definition does not only avoid the system-maintaining culture bias of other definitions but also avoids prejudging the character or end product of the process.

The emphasis here is on political education rather than political socialization. Bay (1972) aptly describes the purpose of political education when he says that it "aimed at liberating the individual from blinders of conventional wisdom, from political totems and taboos so that s/he may make the basic choice of how to live and of political ideals as an independent person with optimal critical powers." Expanding the definition and purpose of political education, Pranger (1968) says that in contrast to political socialization, a broad political education empha-sizes the "artificiality of political order and the citizen as creative ac-tor within this order." In Entwistle's point of view, political education should help youngsters learn to question basic assumptions of their poli-

tics and to consider alternatives. Such should be the purpose of citizenship or political education in Nigeria.

Summary

This chapter describes the socio-political background of Nigeria in order to put the task of political/citizenship education in Nigeria in proper perspective. Divisive factors such as ethnicism, religion among the people and, subsequently, regionalism perpetuated by the British colonial rules accentuated socio-political disunity in Nigeria. Also differences in the traditional political culture of the different ethnic groups makes the case of forging a common national political culture difficult.

The lack of unity, which bred distrust among the people, has not only lowered the "input and output" capabilities of the political system, but has also led to discontinuity in political socialization of its people. While the first republic (1960-1966) practiced the parliamentary system, the military authoritarian system that followed (1966-1979) was succeeded by American-style presidential system in October, 1979. It is still on trial.

In order to cultivate or forge a national political culture, Nigeria looks to its educational system. The schools are required to revamp their programs, especially citizenship education programs, to deal with Nigerian issues and problems as well as desocialize its citizens so that they can transfer their ultimate political loyalties from primordal political communities to the more inclusive Nigerian political community. In the Nigerian circumstance, the schools have a crucial role to play in the political educaiton of its citizens as the

process would be more intragenerational than intergenerational. The extent to which the schools carry out their role will depend on social studies educators, especially teachers', philosophical positions regarding the goals of citizenship education in Nigeria.

CHAPTER III

REVIEW OF LITERATURE AND RESEARCH

The purpose of this chapter is to present a discussion of repre-
sentative literature and pertinent research related to this study.
The review of literature encompasses three areas: first, citizenship
as an objective of education and particularly social studies education
in which the concepts of citizenship and citizenship education were
examined; second, an examination of attempts to develop a conceptual
framework for the social studies; and third, a thorough analysis of
four conceptual frameworks for viewing the purpose, content, and
method of teaching social studies with citizenship education as the
overriding goal. The four conceptual frameworks are citizenship
transmission, social science, reflective inquiry, and social criti-
cism and action.

Concepts of Citizenship
and Citizenship Education

The objective of citizenship education is one of the most
common objectives listed in educational policy, professional litera-
ture, and textbooks in education, regardless of place or time. Byer
and French (1965) probably expressed the United States' view of
citizenship education in the 1960s when they stated that:

> Certainly one of the most fundamental purposes of any
> education system is to enable a society to perpetuate itself.
> This requires more than a transmission of knowledge and
> the structure and methodology underpinning that knowledge.

It requires also the development in youngsters of the traits of good citizenship in the most active sense.

Earlier, Lane showed that this has been the view of the role of education. In his study Lane (1962) found that between the years 1890 and 1920 the demand for improved citizenry led to an elementary curriculum change with greater emphasis on citizenship education.

In his study of the years 1900-1950, Best (1960) indicated that citizenship education developed as an essential part of the role of the school. Most professional groups in the United States shared the same view. Among them was the American Association of School Administrators that stated in 1954 that, "In this country education has always been expected to make a substantial contribution to good citizenship" (p. 11). The group's concern went beyond national dimensions. They called for a new emphasis to meet the threats of world tensions and to resolve complex world problems.

In their study of civic education in 10 nations, Torney and her associates (1975) found that in each of these countries (Federal Republic of Germany, Finland, Iran, Ireland, Israel, Italy, the Netherlands, New Zealand, Sweden, and United States), "the schools carry out a systematic teaching program aimed at producing well-informed, democratically active citizens" (p. 17).

In Nigeria, as in many African countries, the expectation of the contribution of education to good citizenship is no less. In this respect, Nigerian Philosophy of Education (1972) stressed that

The content of education must reflect the past, present and future of the dynamic Nigerian society in terms of the role the individual is expected to play in the present modernization process.

In specific terms, it affirms that "Nigerian education should be geared towards self-realization, better human relationships . . . effective citizenship, national unity, social and political progress . . . " (p. 212).

Based on this philosophy, the Nigerian National Policy on Education (1977) stressed, among other primary goals of education:

> . . . citizenship education as basis for effective participation and contribution to the life of the society; character and moral training and the development of sound attitudes; development in the child the ability to adapt to his changing environment (pp. 7, 14c, d, e).

To this end, the government maintained that a conscious effort should be made to teach the tenets of good citizenship at all levels of education and in every discipline.

However, while general agreement existed regarding the development by schools of "good citizenship," much less agreement was found as to the specific elements that comprise good citizenship and citizenship education (Cleary, 1965; Oliver, 1977). Summarizing a portion of the problem, Cleary observed that "for too long many educators have failed to come to grips with the basic problems of political education." There has been too much emphasis upon factual minutiae and not enough emphasis directed toward major purposes: "The development of citizens who are more than passive observers, citizens who understand the working of American democracy and can actually help preserve it" (pp. 445-6).

Citizenship is a very difficult term to define, and the terms citizenship and being a good citizen are phrases of generality. In The Encyclopedia of Educational Research (Third Edition), Dimond (1950)

posited that educators regard citizenship as being concerned with the
moral, ethical, social, and economic aspects of living. The charac-
teristics of a good citizen are:

1. awareness of the importance of meeting basic human
   needs and concern for the extension of life to more
   individuals;

2. showing allegiance to the concepts we call democracy;

3. practicing the human relationships found in a demo-
   cratic society;

4. recognizing and endeavoring to solve social problems
   facing the community; and

5. possessing and using the skills, abilities, and knowl-
   edge to facilitate the process of democratic living
   (p. 205).

In his analysis of some concepts of citizenship education based
on an examination of various programs and projects on citizenship
education, Lewenstein (1953) found that four distinctly different
concepts of citizenship were held by the educators.

> For some, citizenship represents worthy membership in
> society. For others it is a political role; it is a par-
> ticipating membership in the democratic state. Citizen-
> ship is also used to refer to a social role; it is behavior
> involving service to any social group and participating in
> determining and carrying out its policies. The final usage
> of the term is to identify it with characteristics of per-
> sonal behavior such as character, virtue, or simply socially
> desirable behavior (p. ii).

In conclusion, he stated that "if the term citizenship is going to be
used to label only one objective or closely related groups of objec-
tives in the classification of educational goals, it should refer to
the political role."

Patterson (1966) seemed to share Lewenstein's view when he stated
that citizenship is more than "good civic behavior . . . democratic
citizenship and democratic institutions are inseparable." Man must

maintain his institutions, encourage individual liberty and social justice, and create new institutions when needed. Other characteristics of citizenship, according to Jerolimek and Walsh (1965) are clear thinking, understanding, and appreciation of group relationships, as well as recognition and fulfillment of political and social responsibilities:

> The good citizen has respect for property, for work and workers, for the rights and opinions of others; a sense of responsibility to his community and nation; respect for all races, nations, and cultures; admiration for worthy leaders, past and present; appreciation for our cultural heritage, and loyal to American ideals and institution (p. 81).

Further comments on the concept of citizenship were that "citizens must not only capably select their leaders, but also be responsible for the consequences of their actions and be able to study the values, goals, and expectations of the members of society" (Miller, 1958, pp. 65-86). Citizenship means "the relations of the individual to his government and, in addition, to other members and groups in a democratic society"(Dimond, 1953, p. 36). Rights and obligations are implicit in citizenship and are not only learned, but won over and over again (Patterson, 1963, pp. 18-23).

Peterson's perspective on citizenship seemed to reflect the classical Greek definition of the term. In the Greek context, the citizen has freedom and can initiate, through participation, dynamic action. The relationship between the individual and society was based on a continuing struggle for a more just and decent political community (Wolin, 1960; Habermas, 1973; Iglitzin, 1972). The cognitive aspect of this concept was affirmed by Harvard (1980) when he noted:

> Political education in the classical sense has as its
> approximate end the cultivation of mind that enables one
> to make judgments about the nature of society and the pro-
> per means to the fullest realization of its possibilities
> (p. 937).

Summarizing images of citizenship, Newmann (1977) noted that if

civic education were seen as a montage of various approaches, the

ideal citizen should be at one time a scientist; a jurist (or at least

a defender of the rule of law); an objective, introspective, social

critic; a moral philosopher; an activist; and a good "scout" (pp. 8-9).

Two patterns of motivation underlying citizenship education seem

to emerge from literature. While the first stresses acquisition of

skills, knowledge, and attitudes to survive in a complex, changing

world through adaptation and effective role playing, the other points

to possibilities of changing the society. Her Majesty's inspectors in

Britain addressed this problem when they recognized that:

> Education has two distinct and yet independent roles
> in relation to society. First, the education system is
> charged by society . . . with equipping young people to
> take their place as citizens and workers in adult life
> and to begin to form attitudes to the prevailing patterns
> in standards of behavior . . . . Secondly, there is the
> responsibility for educating "the autonomous citizen,"
> a person able to think and act for himself or herself to
> resist exploitation, to innovate, and to be vigilant in
> the defense of liberty (Department of Education and
> Science, 1977).

They go on to conclude that this socialization element requires us to

> . . . have in mind the "virtuous citizen," probably
> living as part of a family, in a largely urban technology-
> based society (rural community or developing society),
> with minority cultures, working in general towards a social
> harmony which can accommodate changes and differences.

Thus, they envisage a changing, pluralistic society (Brown & Townley,

1981, p. 30).

Implied in all the foregoing notions of citizenship is that a citizen is not only being educated for meaningful participation in public acts, but also for enhancing his/her personality attributes. Accepting this view, Ian Kershaw's (1981) definition of social and political education seems to be more comprehensive for citizenship education as:

> . . . the lifelong process of developing those attributes, critical skills and mode of behavior which will enable the individual in whatever social context he finds herself or himself to be active constructively in molding, improving and changing that society (for the better) . . . (p. 305).

By this definition, citizen education programs cannot be limited to the school, nor can citizenship be equated with "schools and schooling." In addition to the effort of the school, this definition recognized a significant part of the educational efforts of the other sectors which Remy (1978) identified as governmental institutions, the work situation, the mass media, voluntary affiliations, and primary groups--the family and peer group. According to him, these sectors function both as "settings where individuals confront daily the task of citizenship" and as "sources of knowledge, skills, attitudes, and experiences we acquire in the process of citizen development" (p. 43). On this basis, Remy called on social studies educators to redefine their interests in citizenship education by undertaking educational activities in each of the sectors involved in citizenship education. This raises the issue of cooperation between school and society in achieving citizenship objectives. Justifying his proposition, Remy believed that such a broadening and redefining of social studies educators' interest would be consistent with recent efforts to define the social

studies as "an integration of experiences and knowledge concerning human relations for the purpose of citizenship education" (Barr, Barth, & Shermis, 1977, p. 69). Remy's proposition regarding the role of social studies educators is based on the assumption that they do not only accept citizenship education as the primary purpose of social studies, but also have some consensus regarding conceptual frameworks for teaching it. Literature, however, reveals a plethora of approaches, but there is no agreement as to how to achieve citizenship as the primary objective of social studies. The next section of this review deals with the different approaches.

Conceptual Frameworks for the Social Studies/Citizenship Education

While the field of social studies has suffered from inadequate definitions and a lack of conceptual framework, a majority of social studies educators today would likely agree that the primary concern of social studies is citizenship education. "Responsible citizenship is one of the primary purposes of social studies" (Furman, 1963, p. 93), and the objective according to Grannis (1963) was to meet the needs of today's society. In redefining social studies, Shaver (1967) pointed to citizenship education as the "central purpose" of social studies. A review of the evaluation of the field recently concluded that "there is now general agreement that the primary, overriding purpose of social studies is citizenship education" (Barr, Barth, & Shermis, 1977, p. 67). This view was endorsed by the Board of Directors of the National Council for the Social Studies when it called for social studies to be defined and presented in terms of citizenship education

and for special efforts to be made by the Council to improve citizenship education (Claugus, 1975; NCSS, 1976). The 1979 revision of the NCSS Curriculum Guidelines asserts that the basic goal of social studies education is to prepare young people to be humane, rational, participating citizens in a world that is becoming increasingly interdependent. Within a social studies curriculum, there should be a reservoir of facts, data, ideas, concepts, theories, and generalizations which, in combination with thinking, valuing, and social participation, can be used by students to function rationally and humanely. It is further stated that the curriculum cannot and should not be value-free. Rather, the social studies curriculum should confront students with opportunities to explore divergent values and to make decisions regarding social issues of current concern. Lastly, the practices of school should provide for active and systematic student participation (Haas, 1981).

To translate the citizenship objective of education into school programs, the Nigerian Educational Research Council (NERC), the highest educational body responsible for providing educational guidelines for all levels of education, holds that citizenship education should be the major goal of social studies education. "Through social studies, the students are expected to develop perspectives, insights, understanding, values and skills necessary to the conduct of affairs in our society . . . " (Adaralegbe, 1978).

The following themes have been suggested as the central focus of citizenship education by some social studies educators: knowledge from the social science disciplines (Berelson, 1962); the knowledge,

abilities, duties, freedoms, and ideals of a democratic citizen (Martin, 1980); commitment to democratic values (Butts, 1979); analysis of public issues (Oliver & Shaver, 1966); examination of controversial issues--closed areas (Hunt & Metcalf, 1968); understanding global perspectives (Mendlovitz, Metcalf, & Washburn, 1977); decision making (Remy, 1976); competence in group governance (Turner, 1980); "just relation between individual and social institutions" (Foshay & Burton, 1976); and influencing public policy (Newmann, 1975).

This lack of agreement among social studies educators regarding how to achieve citizenship objectives can be attributed to inadequate definitions and lack of a conceptual framework. Murro and Wesley (1961) earlier noted that this was due to the fact that the aims of social studies have undergone limited research, a fact recently corroborated by Lantz (1973) and Shaver and Larkin (1973). Although research may not determine objectives, Gross and Badger (1960) believe that synthesis of opinions, analysis of social trends, and description and classification can be significant and influential. Haas (1977) reiterated a familiar theme to social studies educators regarding lack of direction; he observed that through the innovations of the national curriculum projects of the pre-1960s to the present, the same questions of definition, scope, and sequence reappear.

Shaver and Larkin (1973) believe that most of social studies research is carried on without a theoretical basis for teaching the social studies. Because the field is vaguely defined, Metcalf reported he had great difficulty in ascertaining what research has been done in social studies (1963).

These summary statements regarding social studies educators' viewpoints about citizenship and citizenship education are but guidelines for the social studies teachers; they lack conceptual clarity. Within the past 30 years, attempts have been made to provide some conceptual frameworks for viewing the teaching of social studies which have implications for citizenship education. Joyce (1965) classified the goals of social studies into three dimensions: (a) humanistic education helping the student comprehend his/her experience and to find meaning in life, (b) citizenship education preparing the child to participate effectively in the dynamic life of his/her society, and (c) intellectual education acquiring the analytic ideals and problem-solving tools developed by scholars in the social sciences.

By 1972 Joyce incorporated many ideas from his earlier work in a second statement. In this second statement he substituted "social education" for "citizenship education" and replaced "humanistic education" with the term "personal education." He maintained that the three categories are compatible with each other and with activities to teach social studies.

Brubaker and Thomas (1971) proposed four dimensions for viewing social studies: (a) reconstructionist versus conservationist--reconstructionists are persons who view the role of social studies as causing social change while a conservationist maintains the status quo; (b) inquiry versus authority, the inquiry person refuses to accept at face value what s/he is told while the authority person accepts what is told without question; (c) social analysis and/or socialization--social analysis means skill in identifying social phenomena while socialization means adopting attitudes and actions approved and

encouraged by society; and (d) knowledge and/or action--knowledge advocates believe the school is not a training center for present or future while the social action proponents consider immediate social behavior an essential part of the social studies program.

Recently, Brubaker, Simon, and William (1977) proposed a five-part model of viewing the teaching of social studies. Their framework included (a) social studies as knowledge of the past as a guide to good citizenship, (b) social studies as student-centered tradition, (c) social studies as reflective inquiry, (d) social studies as structure of the discipline, and (e) social studies as socio-political involvement.

Having reviewed the trends in social studies teaching, Barth and Shermis (1970) theorized that three traditions exist for viewing social studies. These are citizenship transmission, social sciences, and reflective inquiry. Of these, Barth and Shermis seem to be in favor of reflective inquiry which assumes that students must engage in reflecting upon social problems as a means of preparing them for citizenship. In addition to Barth-Shermis' three traditions, Michaelis (1980) added two other approaches, specifically, social criticism and action and social studies as personal development. The social criticism and action position does not stop at reflecting upon social problems; it assumes that students must make a critical analysis of society and acquire the knowledge and skills to improve it.

Barth-Shermis' three traditions and the social criticism and action positions seem to summarize ways of viewing the instructional goals of social studies as each of them has ideological and philosophical underpinnings. The next section examines each position

regarding its purpose, content, and method of achieving one of the most important, if not the main instrucitonal goal of social studies; i.e., citizenship education.

Four Models of Social Studies/
Citizenship Education

Citizenship Transmission Model

The citizenship transmission model is basically conservative. Its primary interest, as a structural-functionalist approach, is how social norms and values are transmitted within the context of the schools. It highlighted how schools socialize students to accept unquestionably a set of beliefs, rules, and dispositions fundamental to the function of the larger society (Giroux & Penna, 1979). Haas (1977) believes the position represents the status quo in the schools in transmitting selected aspects of the cultural heritage that support the view of dominant groups in society and foster nationalistic loyalties. He called this dominant position "Conservative Cultural Continuity" (CCC). Some critics of this position, such as Hunt and Metcalf (1968), assert that almost every social studies teacher believes preservation of the cultural heritage is one of his/her chief purposes.

Despite the position taken by the Committee on Social Studies in 1916 which endorsed a reconstructive role, Cox (1974) writes that citizenship teaching in the 20th century has become conservative and doctrinaire.   Engle (1971) agrees that social studies instruction has been used "to unite and nationalize a people around certain preferred values" (p. 282). Morton (1957) repeats similar views regarding societal pressures for values inculcation when he says that ". . . the

schools are, of course, the official agency for the passing on of the prevailing values . . . " (p. 137). Bereday and Stretch (1966) generalize the value indoctrination of education systems to all societies. In their analysis of American and Russian schools, for example, they concluded that both countries' schools devote a great deal of time to political indoctrination. The citizenship transmission approach is alive as well in Britain where citizenship education is favored implicitly "as a means of socialization into the status quo" with great emphasis on what Whitty (1981) calls Crown, Constitution, and Capitalism which is similar to CCC. Nigeria seems to be taking a similar position in its attempt to reform its educational programs at all levels. For example, among other things the government prescribes the curricular activities that include "the study of social norms and values of the local community and of the country as a whole through civics and social studies" (NPE, 1977, p. 7--sec. 2) and to "foster Nigerian unity with emphasis on the common ties that unite us in our diversity" as well as "develop and project Nigerian culture, art and the world's cultural heritage" (p. 10--sec. 18, d & f).

Barth and Shermis believe that the teaching position for citizenship transmission is a mixture of description and persuasion. Hence, ends are affirmed rather than explained as a social reality. The teacher's function is to describe events, people, phenomena, and ideas thought worthy of being learned by all future citizens. Characterizing this position, they said:

> The purpose of Citizenship Transmission is that a particular conception of citizenship shall be both learned and believed. Teachers begin with a set of assumptions, beliefs, and expectations about their own society. The teacher knows the important philosophical goals; knows how

people ought to relate to each other, what is considered desirable behavior, and what the culture rewards and punishes; and, finally, knows what the culture considers the best form of social participation . . . . A Citizenship Transmission teacher knows precisely what is required of a good citizen and attempts to transmit it; that is, to teach this conception in such a way that students become loyal believers (Barr, Barth, & Shermis, 1977, pp. 59-60).

The approach ostensibly shows that schools provide a functional, valuable service in training students to uphold commitments and to learn skills required by society (Parson, 1959; Dreeben, 1968). More importantly, it shows that schools do not exist in precious isolation, removed from the interest of the larger society, but reveals how schools perpetuate the status quo through the implicit curriculum and social control through the manner that knowledge is acquired (Giroux & Penna, 1979).

The Barth-Shermis citizenship transmission position views the storing of facts, principles, beliefs, and themes as the principal means of training citizens. It is based upon the idea that the mind is an empty vessel, the teacher pours in facts, the students store the data for use later. Knowledge, in this view, is situated above and beyond the social realities and relationships of the people who produce and define it. It is fixed and unchanging in the sense that its form, structure, and underlying normative assumptions appear to be universalized beyond the realm of historical contingency or critical analysis. Teachers and students within this context are expected to be either passive consumers or transmitters of knowledge, rather than negotiators of the world in which they work or act (Giroux, 1980). Wingo (1966) views cultural transmission as part of the conservative tradition closely related to the educational ideology of essentialism.

For the essentialist, the curriculum is a core of essential subjects
and skills and values that must be transmitted to the young. This
parallels the Skill's model in Britain where the aim is to enable
students to fulfill their adult roles (Brown & Townley, 1981). Advo-
cating a more radical notion of citizenship education, Herbert Mar-
cuse (1969) claims that

> . . . if "education" is to be more than simply train-
> ing for the status quo, it means not only enabling man
> (student) to know and understand the facts which make up
> reality, but also to know and understand the factors that
> establish the facts so that he can change their inhuman
> reality (pp. 122-3).

Regarding its socio-political dimensions, the citizen transmis-
sion model neither recognizes nor responds to social and structural
dysfunctions; instead, social and institutional failings are trans-
lated into personal ones. As Jean Anyon (1979a) says:

> This concept of individual culpability . . . is em-
> bedded in educational evaluation and psychological find-
> ings that attribute to "lack of student interest," low
> "ability," "different or deficient family language or
> culture," or to "teacher indifference" what may, in fact,
> be economically compatible with failure to provide all
> groups or social classes successful pedagogy and/or
> "complete personal development" (p. 52).

As a result, it downplays the notions of social conflict and stresses
consensus and stability.

Studies have shown that schools are supportive of this view.
Hess and Torney (1967) infer from their study of elementary school
youth that the school is the most influential political socialization
agent with respect to attitude about good citizenship: compliance with
rules and authorities, attachment to symbols and institutions, and
independence from partisan politics. Levenston (1972) analyzed the

school's contribution to the learning of participatory responsibility in secondary settings. He found that teacher beliefs were predicated on an orientation of obedience and the avoidance of controversial issues' discussion and criticism of government officials (institutions). Thus teachers' very limited views of a "participating good citizen" were being transmitted to their students. This confirms Henry's (1957) earlier work in which he demonstrated that the classroom atmosphere and teacher play significant roles in the development of societal attitudes among students.

Social Science Model

The social studies education as social science is seen as an improvement over the citizenship transmission. It attempts to rescue students as active and critical thinkers. Among the earliest advocates of this rationale are Wesley and Wronski (1958) who consider the social studies as the social sciences simplified for pedagogical purposes. But Bruner (1960) gave this rationale increased credibility. To him the essence of learning lies in understanding the basic principles governing the structure of specific academic disciplines. He believed the structure could be taught in some intellectually honest form to students of all ages. He believed that "grasping the structure of a subject is understanding it in a way that permits many other things to be related to it meaningfully" (p. 7). In addition, he perceived the structure of the discipline as the best means of resolving social problems.

Advocates of the "new social studies" as social science based their theses on a number of assumptions. These include (a) a claim to high status knowledge and equality with other academic disciplines based upon a firm commitment in the social sciences, (b) a claim to the "truth" based upon a view of social science knowledge as "correct" in a relatively unproblematic way, (c) support for an epistemology based on reflectionist notion of learning in which the mastery of specific social science knowledge and skills would offset the half-truths and mystifications inherent in "common sense knowledge," and (d) support for a hierarchical view of knowledge and a concomitant view of social relationships (Giroux, 1980, p. 339). Experts provided the knowledge and teachers and curriculum developers "helped" students "discover" the answers to pre-designed curricula and the problems they posed (Gleeson & Whitty, 1976). In sum, textbook writers and teachers continued the practice begun by social scientists: they determined the social problem for students, defined it, provided the relevant data, and very possibly pointed to a "correct" solution (Shermis, 1982). Hunt and Metcalf (1968) and Shaver (1968) criticized the discovery approach employed by social scientists as merely a means directed toward discovering truths already determined by academic scholars or someone else.

The writers who support the social science rationale fall into two major camps. One seeks to integrate, synthesize, or orchestrate the disciplines. Among these people are Lowe (1969), Senesh (1971), and Kuhn (1971). Representing the view of this group, Lowe maintained that the structure of the disciplines gives the social education curriculum a theoretical focus and sets intellectual priorities for

teaching. As he puts it, "The basic purpose of the school should be the intellectual development of its citizens . . . (p. 51).

Members of a second group focus on their particular disciplines as the most important basis for social education. Advocates of this view include Wiggens (1972), Morrissett (1967), Morrisett and Stevens (1971), Krug (1967), and Bestor (1969). Representing the "history" perspective, Bestor argues that students must learn to function in an uncertain future. "They must accordingly understand the inescapable fact of social change which (only) history can really teach" (p. 183). While he accepts the view that the purpose of the social studies is "civic training," he sees this as practically synonymous with training in history, the end result of which is "the raising up of a loyal, well informed, thoughtful citizenry . . . " (p. 183).

As one of the strongest proponents of the social science rationale, Keller (1968) went even further than Lowe. Keller would exclude all efforts by social studies educators to train students in citizenship because, in his estimation, we do not know what "good citizenship" means. By focusing on the basic ideas, concepts, and generalizations of the disciplines and by promoting inductive thinking, we will teach students how to think. It should be left to them to form their own conclusions.

In analyzing social studies as social science, Barth and Shermis (1970) discussed the position in terms of purpose, method, and content. The purpose is to acquire knowledge, knowledge that is self-justifying and self-validating. Regarding method, the attempt is to have students emulate the social scientists, not only by grasping the

structure of the disciplines, but also learning the mode of inquiry characteristic of certain disciplines (pp. 746-8).

However, according to Stanley (1981) and Giroux (1980) while the proponents of social science model attempted a more rigorous definition of social education knowledge, the model failed in a number of ways to live up to its claim as a pedagogy for improved citizenship education. Stanley believed that the social scientists do not share a common interest regarding which problems should be investigated or how their findings should be incorporated into social education. Ironically, Bruner (1971) has significantly revised his earlier views and now feels that the structure of knowledge would be better learned by studying social problems. Giroux (1980) believed that the social science model provides limited possibilities to question the conditions under which knowledge is socially constructed because it ignores both the social constraints that distort knowledge and the connection between knowledge and social control. Thus knowledge is depoliticized and objectively fixed.

This model of citizenship education easily fits Ardorno's (1967) critique that "social concepts are taken 'as such' and then classified according to general concepts. In the process social antagonists invariably tend to be glossed over" (p. 38). As in the citizenship transmission model, the normative, political, and historical landscapes that give social science its meaning are lost.

Reflective Inquiry

The reflective inquiry approach is traceable to both John Dewey and the 1916 NEA Report on the Social Studies. Both encourage the

development of critical thinking capacity and the rejection of the assumption that students need merely to receive and absorb what is passed on to them about the society. As expressed by Barr, Barth, and Shermis (1977), the purpose of reflective inquiry is "citizenship defined primarily as decision making in a socio-political context. The assumption is that democracy imposes a unique burden; we cannot escape the requirement of decision making" (p. 64). In this approach, therefore, students are encouraged to explore their values and either to define problems within the context of their experiences or to relate social problems to the day-to-day texture of their lives (Barth & Shermis, 1979).

The discussions of reflective thinking in the literature have developed in two directions. One viewpoint, represented in the work of Hullfish and Smith (1961) and Hunt and Metcalf (1968), emphasizes reflection in contrast to decision making. Hunt and Metcalf rely upon Dewey's characterization of reflective thought to guide their work: "Active, persistent and careful consideration of any belief or supposed form of knowledge in light of the grounds that support it and further conclusion to which it tends constitute reflective thought" (1933, p. 9). Hunt and Metcalf see no difference between reflection and scientific inquiry.

The second direction the reflective inquiry took was that of being equated with decision making. Others who shared this part of Barr, Barth, and Shermis' interpretation of reflective inquiry include Engle (1960), Engle and Longstreet (1972), and Remy (1980). In this notion of inquiry, less attention is paid to the examination of values and ethics (Cherryholmes, 1981). Emphasis seems to be on the

decision making process and not what the decision is about or the effect of the decision.

Applying their own version of reflective inquiry approach to social education, Hunt and Metcalf (1968) began with the assumption that society is beset by much uncertainty, disorganization, and lack of consensus on dominant social values. As a result, many individuals are confused by competing political, economic, and social beliefs, all of which have resulted in interpersonal and intrapersonal conflicts. They also assume that the teacher, through his/her program of social education, can influence the individual in fundamental ways and thus can affect society as well (Palmer, 1981). It is believed that social studies teachers can determine the long term resolution of these difficulties by helping students understand and come to terms with themseleves and society.

Therefore, Hunt and Metcalf determine that areas of conflicting beliefs, values, and behavior which are closed to rational analysis-- areas such as race, social class, sex, religion, morality, and political power--should be the focus of social education content. Such problems that emerge for discussion should not only be perceived and internalized by the students (Barr, Barth, & Shermis, 1977), but should be examined in an intellectually rigorous, permissive, and non-threatening atmosphere (Palmer, 1981).

In a response to Barr and his associates' critics who denied any substantial difference between social science and reflective inquiry (White, 1982), Shermis brought to bolder relief the tenets of the reflective inquiry position. According to him, applied to personal and social problems,

> . . . for reflection, a problem is not a problem un-
> less an individual senses it as such; it follows that the
> shape, nature, character and label of any problem awaits
> definition by individuals who are inquiring into it.
> Neither individual nor social problems come prelabeled
> (1982, p. 49).

He went further to explain:

> . . . from an R.I. reference, a social problem arises
> because the culture is full of unresolved conflicts and
> incompatible patterns; whereas from the S.S. reference,
> problems arise because individuals within a discipline have
> been unable to resolve certain persistent issues (p. 50).

With greater emphasis on social problems, Oliver (1957) outlined

the major trends of the reflective inquiry position and put his ideas

into practice in the Harvard Social Studies Project. Oliver believes

tha the goal of social studies instruction is to "increase the stu-

dents' ability to deal effectively with broad social issues which con-

front all citizens of our society" (p. 271). Oliver rejected the

purpose of social studies as the inculcation of values and the cul-

tural heritage. The purpose of social studies is to attempt to so

educate students that they have the maximum opportunity to choose what

they should be in a society dominated by diversity rather than uni-

formity. In the project, students deal with problems and conflicts

that will exist in society for some time.

As did Hunt and Metcalf, Oliver based his work on an analysis of

the society and assumed that it is important to base any program of

social education on such analysis. In his proposition and practice

in the project, the classroom procedures assume a high degree of

rationality and critical skills on the part of the participants.

Shaver (1967) has presented a concise analysis of the reflective

inquiry position. Rejecting social studies as simplified social

science, Shaver redefined the field as "preparation of citizens for participation in a democratic society." It should be general education that prepares students to analyze contemporary controversies by reflective thinking. According to him, social science data are important for the problem solver only as they are relevant to understanding specific issues facing the society (p. 589).

Considering the reflective inquiry position as a pedagogical tool in social, political, or citizenship education, it is not without faults. From the radical reconstructionists' view, Stanley (1981) believes the proponents of reflective inquiry have no defined vision of the "good society" and neither do they suggest clear guidelines for a preferred future, even though it is obvious they are not satisfied with the status quo. Therefore, the examination of social problems or "closed areas" within the extant culture and institutional arrangements may lead to emphasis "on how to adjust our present institutions to help ameliorate these problem" (p. 80) rather than change them. Like Cherryholmes, Stanley believes that by treating institutions within which decisions are made as unproblematic (Cherryholmes, 1981), the root cause of such problems blunts the reflective inquirer's commitment to social criticism.

Another drawback of the reflective inquiry approach lies in its relativistic notion of knowledge. "In celebrating the notions of intentionality in the exploration of human behavior, it failed to move beyond a relativistic notion of knowledge" (Giroux, 1980, p. 343). Although the reflective inquiry sees through the arbitrary division between objective and subjective forms of knowing, it does not analyze the history of this division or develop a form of critique that is

capable of revealing the ideology embedded in it. As Cherryholmes (1979) has rightly pointed out, in this view there is "no clearly identifiable position regarding knowledge claims" (p. 28).

The reflective inquiry approach as applied by Hunt and Metcalf (1968) and Oliver (1957) can be said to parallel what in Britain Brown and Townley (1981) called the Issues/Problems Model. In the model, issues/problems are defined as disagreements over goals, values, methods, and results. But they noted that there is a tendency for students to learn only about situations in which disagreement is present, while little time is given to discussing political processes that prevent disagreement or to exploring routine aspects of social and political life that limit and contain disagreement. Highlighting the problems that might be associated with basing social/political education on issues/problems, they noted the dangers of:

- --deriving the content of the course from the agenda of public debate or encouraging the acceptance of "official definitions" of issues rather than the recognition of alternative definitions;

- --allowing the discussion (as a method) of issues to degenerate into exchange of slogans and conventional wisdom, in the absence of informed resources--"knowledge claims";

- --neglecting the processes which create stability and order while crisis and conflict are seen as endemic; and

- --treating most of the time only issues and problems which are ethnocentric and ahistorical (Brown & Townley, 1981, pp. 46-7).

To alleviate these fears, radical reflection in terms of knowledge and ideological claims are necessary if social and political education is to be true to the nature of social and political phenomena and the autonomy of students (Cherryholmes, 1981). It is this concern that

forms the central thesis of the social criticism and action model that is treated as the fourth emerging approach to teaching social and political or citizenship education. The analysis of the theoretical framework will be followed by its implications and drawbacks to education.

The extent of reflective teaching is not firmly established, even though teachers exhibited a more positive endorsement of the position when they were asked to indicate their preferences among Barr-Shermis' three traditions (Bonar, 1977). Barth and Norris (1976) reported similar results with preservice teachers. Shaver (1965) found, in reviewing textbooks, that reflective thinking is not encouraged on the secondary level. Later Shaver (1967) noted that the project social studies curriculum materials, with emphasis on social sciences, diverted attention away from establishing a basic rationale for the social studies. His prediction that social studies will continue to be dominated by the social sciences may prove to be prophetic, especially with the thrust of the back-to-basics movement.

Social Criticism and Action Model

In his definition of social studies regarding the various approaches to the development of citizenship, Michaelis (1980), in simple terms, identified the social criticism and action approach with the view "of the reconstructionists who believe that the central aim of social studies is to develop the knowledge and skills needed to improve society." According to them, "responsible citizens can make critical analysis of current issues and problems and take action" (p. 31). But according to the critical theory of society to which the social criticism and action approach owes its origin, the purpose is

more than mere reconstruction--it includes criticism. According to

Connerton (1976), while the former refers to "the rational reconstruc-

tion of the conditions which make language, cognition and action

possible" (p. 18), the latter as another form of critique refers to

> . . . reflection on a system of constraints which
> are humanly produced: distorting pressures to which
> individuals or a group of individuals or human race as
> a whole submit in their process of self-formation
> (p. 18).

The emphasis of social criticism and action is aimed at emancipation

by criticizing that which is restrictive and oppressive while, at the

same time, supporting action in the service of individual freedom and

well-being (Giroux, 1980).

Distinguishing the purposes of three types of social theories,

Furman (1979) explained that (a) exact sciences stress certainty and

control, (b) hermeneutic sciences (the basis of the reflective in-

quiry) emphasize the extention of intersubjective understanding

(thereby legitimizing truth or objectifying knowledge), and (c) criti-

cal sciences (critical theory of society) have an emancipatory inter-

est (p. 212).

Horkheimer (1972) also argued that the critical theory was di-

stinct from other traditional social theories. First, critical theory

did not pretend to be without political convictions. According to

him, although all theories of society contained political motivations,

critical theory was superior because it was explicit about this.

Second, he believed critical theory not only analyzed societal contra-

dictions, but also sought to become a "force within it to stimulate

change" (p. 215). Third, it is the task of critical theory to show

"the idea of reasonable organization of society that will meet the need of the whole community as immanent in human work that is not correctly grasped by individuals or by the common mind" (p. 213). In the latter task, critical theory has a speculative notion of society--the projection of a better future as yet unfulfilled. Finally, critical theory does not commit itself to the proletariat as the Marxists do because its interest is to promote critical consciousness in the masses and not to align with any class. "The critical theory has no influence on its side except concern for the abolition of social injustice" (p. 242).

Most importantly, critical theory based its stance on two value judgments that appear unassailable. It takes as axiomatic that human life is worth living. Second, that in a given society, "specific possibilities exist for the ameliorating of human life and specific ways and means of realizing these possibilities" (Marcuse, 1964, p. x). In other words, the proponents of critical theory refuse and negate any social theory that stresses the passive moral-political nature of the human species. They are not so much interested in what man is presently like, but focus on the potential of the species. Although they are aware that there are determinant structures in the world, they believe these can be altered because they are human creations (Furman, 1979).

Habermas (1974) identified three conditions which can effect actual mediation of theory and practice: (a) freedom to conduct theoretical discourse without threat or violence, (b) commitment of social groups unhesitatingly to dialogic communication that follows the model of therapeutic discourse, and (c) that all decisions of consequence emanating (from political struggle) will depend on the practical

discourse of participants (pp. 32-34). Habermas suggests that to have a critical science, we must base it on a theory of communicative competence (1970, 1971b). According to Habermas, discourse as a form of communication guaranteed pluralistic participants that

> . . . themes and contributions are not restricted except with reference to the goals of testing the validity claim in question; that no force except that of better argument is excercised; and that, as a result, all motives except that of the co-operative search for truth are excluded (1975, pp. 107-8).

In summary, critical theory doubts that science--empirical/analytic--"should be allowed to proceed indifferently given the world we have created" (Habermas); "instrumental-reason" (Harkheimer) is not in a position to investigate relationships adequately. Rather, critical theory is concerned with investigating the relationships between the individual and the social whole, seen as being "reciprocal." In the philosophical tradition of Kant, Hegel, and Marx, it stresses the desire for independence and emancipation. For the critical theory, discourse or free dialogue about the rationalization of norms and interests is a means to knowledge.

The way critical rationalization and critical theory of society employ the concept of criticism differentiates them from each other. For the former, "criticism" means that the result of scientific research must always be subject to scrutiny to falsifying something previously held to be correct. For critical theory, "criticism" means that the existing world and its constructs are to be examined in relationship to a possibly better society (Hilligan, 1981). Critical theory is not concerned with correctness per se, because it is by no means clear that "the test of the truth of a judgment is the same as the test of its importance to human life" (Horkheimer, 1972, p. 3).

<u>Critical theory of society and citizenship education</u>. The aim of
social criticism is not "to fit" students into the existing society;
instead, its primary purpose is to stimulate their passion, imagina-
tions, and intellects so that they will be moved to challenge the so-
cial, political, and economic forces that weigh so heavily upon their
lives and those of others (Giroux, 1980). Implied in this is that
students should be educated to display what Heller (1967) called
"civic courage" which should make them "think and act as if they were
in a real democracy" (p. 53).

Social action is needed, but it must be preceded by those subjec-
tive preconditions that make the need for such action intelligible.
Therefore, Giroux (1980) suggested that social awareness represents
the first step in getting students to act as "engaged" (or intelli-
gently active) citizens willing to question and confront the struc-
tural basis and nature of the larger social order. In the process
students should be made aware of the complex nature of power. As
Foucault (1979) says, this will include awareness of the political,
economic, institutional regime of the production of truth.

> Therefore, students should learn that social institu-
> tions exist by choice; they are the intentional or uninten-
> tional products of human behavior, products of history and
> culture. To study social institutions without reflecting
> on them as historical and cultural products and without
> considering their valuative obligations and commitments is
> to distort them (Cherryholmes, 1981, p. 86).

In terms of the content of citizenship education, the conflicts and
contradictions in our political, social, and economic processes and
institutions must be studied and analyzed by teachers as issues to be
problematized and used as points for classroom discussion and vehicles

for connecting classroom practices to larger political issues (Giroux, 1980).

The social criticism and action approach to citizenship education rests on a number of pedagogical assumptions and practices. First, the active nature of students' participation in the learning process must be stressed. Classrooms should be organized so that interpretation and criticism are fostered. One generalized model can be found in the word of Habermas (1970) on communicative competence. Cherryholmes (1980b, 1982) has spelled out a set of necessary conditions for classroom discourse based on Habermas (1970, 1973). These include:

1. Symmetry in social relationships; that is, all parties to the discourse may initiate comments, challenge assertions, and question not only theoretical formulations but meta-theoretical and meta-ethnical frameworks as well. These norms are designed to eliminate constraints that would bias arguments and conclusions.

2. The teacher's understanding of the argument underlying critical discourse and his/her commitment to it. Most important in this regard is the .avoidance of the basic assymetry in social relationships in the classroom; discourse must be completely symmetrical and non-dominated.

3. Need for appropriate information as well as the skill to study it. Because it is only when there is a background of information, even if problematic, can the validity of truth claims be called into question.

4. All of those who engage in discourse must be qualified to participate. In achieving this the interaction should neither become competitive nor conflictive in order not to inhibit student participation. Rather the teacher must create a social atmosphere that students can feel safe in expressing their beliefs and feelings (pp. 66-69).

Secondary students must be taught to think critically or dialectically. That is, rather than being enslaved to the concrete, to the fact, they must learn to move beyond issues in isolation, but "within the network of connections that give them meaning" (Giroux, 1980, p.

358). As Green (1978) says, students must learn an epistemology that allows them to draw from different subject areas and to "engage in a new kind of dominated human world" (p. 59).

Third, along with the critical mode of reasoning, Giroux also says that

> . . . students must not only learn how to clarify values, they must also learn why certain values are indispensible to the reproduction of human life and be aware of how values are embedded in the very texture of human life . . . and what interests they support regarding the quality of human existence (p. 359).

The social criticism and action approach is not without some drawbacks. First, while the proponents' ideas provide a major contribution to educators who want to play a role in helping students think and struggle in the interest of a better world, they failed to develop a compehensive, theoretical approach for dealing with the pattern of contradictions and conflicts that existed in various cultural spheres and the notion of dual consciousness. That is, the contradictory modes of thinking that characterize the way most people view the world were not explored adequately, nor were such modes of thinking analyzed carefully enough with respect to the value they might have for developing counter-hegemonic struggles. As such, the notion of resistence was underplayed by the Frankfurt school (Giroux, 1982). Second, the approach requires a mode of "radical pedagogy that might encounter enormous resistance and even endanger one's job" (p. 49).

Third is the danger of expecting too much too soon from the approach (p. 50). In doing so, one may attempt to abstract it from the context in which it is to be used and be unable to deal with the way in which such a context might resist or alter the nature of such a

theoretical approach. In light of this danger, the approach of those German social studies educators who associate social education with independent thinking and problem solving might be considered. While they are opposed to the existing political system, they want to improve it, by gradually changing it into a more democratic system (Lange-Quassowski, 1981). Newmann's suggestion of starting social action at the local community where there may be greater probability of success can be a possible way of reducing the force of resistance when applied in a wider social context.

Although there have been no direct studies regarding the use of social criticism and action approach in the classroom, the application of some of its propositions can be gleaned from citizenship/political education studies. Billings' study of black activists seems to support the critical theory of society by emphasizing "conscience raising" similar to what Crick and Porter (1978) referred to as political literacy or what Paulo Freire did in developing critical consciousness via adult literacy programs in the third world (Porter, 1979). Billings found that black activists exhibited more sensitivity to the realities of the system; that the traditional institutions within the school do not bring about change. They realize that change comes as a result of aggregation and interest articulation—a principle that scholars of political behavior and system change have firmly established, a principle which constituted an integral part of what Easton (1957) called "input capability of a political system." Through the process, which, at times results in group punishment and painful experiences, they soon found out that confrontation politics—against the teachers, the administrators, and generally the oppressive whites

--worked. They soon realized that a small group of committed activists have the potential to bring about change. Although Billings does not deal directly with this, he seemed to suggest that the distinguishing feature of the black activist (as opposed to the white activist) is a sense of efficacy, the belief in the ability to control one's destiny and influence one's own future (Massialas, 1972).

Of particular interest to the social criticism and action approach, Long's (1980) study suggests what the educational system can do to counter feelings of alienation among (American) adolescents. Regarding inequality in the socio-political sphere, he suggested that "the educational system should stress the societal bases for discrimination, the historical and economic roots, and how and why it is perpetuated and how discrimination and inequality might be eradicated." Second, he suggested that students should be better informed about the impact of socio-political system on their daily lives and of lives of others. Finally, the constraints on their extreme demands on the socio-political system should be brought to their attention and irrational bases of such demands and standards could be indicated and modified (p. 40).

In line with critical theory belief, Long believes that adolecents' feelings of political disaffection should be capitalized upon by the educational system. Such feelings indicate students' awareness of public affairs, mature critical ability and sophisticated application of evaluative standards to the political performances of both leaders and institutions. Further, such feelings appear congruent with one variant of the "good citizen" role; i.e., the skeptical citizen, ever vigilant, distrusting, cautious in reaction to the behavior

of politicians and in responding to the influence attempts of the political system (p. 41).

At the elementary level, one of the most significant findings in Glenn's study is the transfer value of school participation. Elementary students' attitudes of political trust, political efficacy, and political change were measured and quantified. The findings reveal that children who participated in classroom activity, as opposed to those who did not, feel more politically efficacious themselves or perceive their families and neighbors to be able to influence the governmental machinery. These findings are in line with social criticism approach, which suggests that feelings of efficacy (political courage) and participation within the school system may bring about feelings of participation or actual participation in the larger political system starting from the local community.

Summary

The purpose of this chapter was to present a discussion of representative literature and related research. The literature reveals a consensus among writers that citizenship is the main purpose of social studies education. Yet there was no agreement as to what "good" citizenship is and how to achieve it.

Attempts at conceptual frameworks for viewing social studies/ citizenship education are rather recent and varying in comprehensiveness. Some educators regard citizenship education as being concerned with the moral, ethnical, social, and economic aspects of living, others feel it is mostly concerned with acquisition of social science knowledge, and others still feel it is mostly concerned with only the social and political aspects. Barth and his associates theorized that

the purposes, methods, and content for social studies' teaching can be categorized into three traditions. The research findings based on their models are few and sketchy and reflect the thinking of preservice teachers.

Within the context of social studies education, four perspectives of viewing citizenship education were examined. These include Barth and Shermis' three traditions--citizenship transmission, social sciences, reflective inquiry--and a fourth emerging model, social criticism and action.

The citizenship transmission model represents a conservative and traditional function in social studies education that parallels the education philosophy of essentialism. The goal is to transmit simultaneously information about and commitment to social institutions and the norms of society, but in an unreflective manner. Various studies have confirmed that teachers pass on cultural goals to their students and thus perpetuate the status quo.

Social science model is based on the assumption that educating students in the knowledge and methods of the social sciences will equip them with ability to solve social problems and make them good citizens. By great emphasis on data collection and analysis, it objectifies the social phenomena focused upon. Research shows that acceptance of new social studies by teachers has been minimal while the extent of social science teaching is assumed to be great.

The reflective inquiry model stresses the solution of societal problems by using social science data as well as other sources. It is directed at looking at social values, but reflection is often in the context of decision-making and value clarification. However, such

reflection excludes fundamental criticism of the social institutions that give meaning to legitimize the social values. Although the extent of reflective teaching in the schools in unknown, some studies indicate that teachers place a high priority on problem solving. Whether teachers' predelictions are translated into teaching is not firmly established.

The social criticism and action position examined social problems and investigates the underlying causes of such problems. Critical appraisal of social issues undertaken are often linked with the study of the larger society and related to a notion of social justice. The focus is on how certain unjust social structures can be identified and replaced. The belief is that authentic involvement of citizens in the improvement of the society is desirable and possible. The application of this model is fraught with problems because of social and political constraints. Although no research has directly applied the principles of this model, it is believed that symmetrical social relationships in the classroom and encouragement of students' participation in and out of school activities will help to achieve the purpose of citizenship education taught as social criticism and action.

CHAPTER IV

METHODS AND PROCEDURES

The purpose of this chapter is to present a discussion of the design of the study, the sampling procedures, the description and administration of the instruments, and the steps used in analyzing the data.

Design

The major purpose of this study was to describe and explain the perspectives of social studies educators--classroom teachers, teacher educators, and school inspectors--toward citizenship education. The basic design of the study is descriptive rather than experimental. It described social studies educators' perspectives and examined the relationship between selected variables rather than establish causes and effects.

In order to achieve the purpose of this study, a demographic approach to the determinants of opinions was appropriate. A demographic approach accounts for variance in results by means of the various demographic subdivisions of a sample. A correlation is looked for between opinions expressed and the demographic characteristics of the sample. Brewster and associates see opinion as inseparable from the rest of personality (Brewster et al., 1956).

The questionnaire used consisted of two parts: personal data of sample and the Social Studies Four Models Checklist to collect

information regarding the educators' philosophical positions towards citizenship education.

The data collected were examined to determine whether there were differences among the educators relative to the variables of professional status, years of teaching experience, level of college/inservice training, grade level taught, and age.

With the permission of the Oyo State Ministry of Education (Appendix I), the questionnaire was administered to school teachers, teacher educators in post-primary teachers' colleges, and school inspectors. Social studies educators in colleges of education and universities were contacted through their heads of departments.

Sample

The Setting of the Study

Of the 19 states in Nigeria, Oyo State, the second largest in population (next to Kano) at 7.3 million, was selected as the data gathering location in this study for a number of reasons. It is one state with which the researcher is most familiar and, therefore, most convenient for him to gather relevant data. Apart from personal reasons, Oyo State was chosen because of its unique socio-political characteristics and its lead in educational advancement now and as part of the former Western region (1954-1963) and Western state (1967-1976) of Nigeria.

Along with Ondo and Ogun States, Oyo State belongs to the old Western state. The three states belong to one homogeneous ethnic group, Yoruba, which is one of the three major ethnic groups in Nigeria. Others are Ibo in the east and Hausa-Fulani in the north. As

part of the old western state, at present Oyo State is noted for its political activities. Its capital Ibadan, after Lagos, the national capital, is the most closely associated with national political output.

Almost all the major political problems and conflicts that beset Nigeria started in the Western state before engulfing other ethnic groups, and Oyo State has been the main "actor." The conflict between its two political leaders, which began in 1962, led to a declaration of emergency in Western Nigeria and suspension of the latter's government. The State was involved in the boycott of Federal elections in 1964 by two major southern political parties and the communal riots and the breakdown of civil authority in the western region following a flagrantly-rigged election in the region in 1965. All these culminated in military coups in 1966 and the subsequent secession of eastern Nigeria in May, 1967 which ended in a 30 month civil war (1967-1970).

Many attributed all these manifestations of political agitation--better, instability--to its early start in education. Free primary education which started in the state (as part of the old western region) in 1955 did not become a federal government policy until 1976. It is also one of the five states in Nigeria in which education is claimed to be free at all levels, primary through university, since the return to civilian rule in 1979. At least one thing is certain--that education is free at the primary and secondary levels.

With regard to higher education and teacher education programs, the state has two universities--Ife and Ibadan (though federally controlled and financed)--four campuses of a college of education and

17 post-primary teachers' colleges. No other state in Nigeria has as many higher education institutions servicing its school systems.

Ideally, the school and its personnel are expected to respond to the happenings in the larger society. One way of responding may be manifested in its social studies programs, particularly citizenship purpose, content, and methods,. It must be remembered that social studies as an area of the school curriculum was first introduced to Nigeria through the old western state of which Oyo State was an integral part. Therefore, a study of educators' perspectives toward citizenship education in Oyo State would be of significance to curriculum developers in the state and a basis for looking at similar programs in other states and the whole federation.

Three of the four educational zones in the state were selected for this study. Because of the homogeneity of the socio-cultural and political milieu in which the schools are located, the findings of the study can be generalized to the whole state. The zones selected are Ibadan, Oshogbo, and Ile-Ife/Ilesha.

Grade Level

Primary class five (10+ year olds) and secondary forms two (13+ year olds) and four (16+ year olds) teachers were used as units of analysis, although schools were randomly selected from the three educational zones. The purpose of selecting subjects across grade levels was to find out the pattern, if any, in citizenship education programs at both primary and secondary school levels.

Although social studies is taught beginning from primary class one (age 6), it is not until primary class four that a more discrete

work is done. Therefore, primary class five used in the study is the
second year of more discrete work in social studies at the primary
level.

Secondary form two (13-14 year olds) is the last year (now
form three) that social studies is taught as an integrated course,
while form four (16-17 year olds) is the second year of the study of
social sciences as separate disciplines. Educators' experiences with
and expectations forthese grade levels would undoubtedly be reflected
in their philosophical positions regarding the models of citizen-
ship education practiced in Oyo State schools.

Social Studies Educators

The educators involved in the study have not only had one form
of training or another in social studies/social science education,
but also are engaged in the teaching and/or learing of social studies/
social science education. Therefore, it is reasonable to assume
that they would be familiar with some or all of the principles or
ideas espoused by each of the four models. More importantly, most
of the educators would have been involved in the teaching of
similar programs, especially at the primary level, as there are
separate but common national social studies' programs for post-
primary teachers' colleges and primary and lower secondary schools.
At the secondary level, although integrated social studies is
not taught because the teachers prepare students for a common
final school examination and use common programs in all subjects
including social sciences, the students are most likely to have a
similar orientation regarding citizenship education. The common

program in social sciences claims to have some elements of citizen-ship education included in its curriculum (West African School Certificate Syllabus and Examinations).

Teachers

As in many Nigerian schools, four categories of teachers are involved in teaching in Oyo State. At the primary level the majority of the teachers have completed either a two-year post-secondary or a five-year post-primary teacher education. This category of teachers hold the Grade Two Teacher Certificate. The next category, holding the Grade One Teacher Certificate, can teach both at the primary (especially as head teachers) and lower secondary levels. They earn their certificates or associate diplomas in education after successful completion of one-year post-grade two courses in a uni-versity's institute or faculty of education.

The last two categories--college of education and university graduates--are specially trained to teach at post-primary institu-tions. The college of education graduates earn the National Certi-ficate in Education (NCE) after successful completion of three-year post-secondary teacher education courses in which they major in two related subjects, e.g., history and geography; math and physics, etc., in addition to taking courses in education. They are profes-sionally described as "well-qualified non-graduate (i.e., not uni-versity) teachers." In the early 1960s when the program began, they were meant to teach only at the lower secondary schools, but due to a shortage of teachers, they also teach at the upper secondary school level.

The university graduate teachers who teach at the secondary schools and teachers' colleges either major in two teaching subjects in addition to education courses or earn diplomas in education in addition to their degrees in major disciplines. These courses take four years of post-secondary education.

It was among these various categories of teachers that 300 social studies teachers were randomly selected to participate in this study.

School Inspectors

The qualifications of school inspectors range from grade one certificate in education to Ph.D. in education. They are expected to be well qualified in at least one area of the school curriculum. Those who were involved in this study were those knowledgeable in social studies education, either through formal training or inservice training. Because of the limited number of school inspectors, only six each were selected from two of the three educational zones and 8 were selected from the third zone. The average number of established positions in each zone is 12 (Ministry of Education, Oyo State, 1982).

Teacher Educators

Teacher educators used in the study were those involved in the teaching of social studies education methods and/or content. These were drawn from all of the 17 post-primary teachers' colleges, four colleges of education, and two universities in the State. These institutions supply over 75% of the teachers employed in the State.

Details of the samples used in the study are drawn in Table 1.

Table 1.   Sample by School, Teachers, and Other Educators

Zone	Ibadan			Ile-Ife/Ilesha			Osogbo		
	Prim.	Secondary		Prim.	Secondary		Prim.	Secondary	
	V	II	IV	V	II	IV	V	II	IV
School	15	10		10	6		10	6	
Classes*	60	40	36	40	24	18	40	24	18
Teachers	136			82			82		
School Inspectors	8			6			6		

Teacher
Educators

Primary teachers' college   (17)   20**

College of education   (4)   6**

University   (2)   4**

(Number in brackets indicates number of institutions.)

*An average of four teachers per grade level per school.

** The whole population of social studies teacher educators was
involved.

Instrumentation

A questionnaire was the main instrument used in collecting data in this study. The questionnaire consists of two parts: personal data of subjects regarding age, teaching experiences, grade/class taught, and level of training; and the Social Studies Preference Scale on which subjects were expected to rank statements regarding the four models in social studies/citizenship education under study. The description and administration of instruments used are given below. A copy of the questionnaire and cover letter used in the study can be found in Appendix I.

Social Studies Preference Scale

The Social Studies Preference Scale (SSPS) used in this study is an adaptation of the fourth and most current edition of the Barth-Shermis scale (1977). It is composed of 45 Likert-type items on which possible responses ranged from 1 (strongly agree) to 5 (strongly disagree). However, while the original instrument was concerned with three dimensions of conceptualizations in social studies, the present study added a fourth dimension. The original three dimensions are social studies as citizenship transmission, social sciences, and reflective inquiry (Barth & Shermis, 1977). The fourth dimension is social studies as social criticism and action (Newmann, 1975; Michaelis, 1981; Cherryholmes, 1979, 1981, 1982; Giroux, 1980).

Each of the four dimensions was represented by a discrete set of 15 items randomly intermingled. Of these 15, five items refer to purpose, five to method, and five to content. The structure of the 60 item scale is presented in Table 2.

Table 2.   Item Structure of Social Studies Preference Scale.

	Citizenship Transmission	Social Science	Reflective Inquiry	Social Criticism and Action
Purpose	5 items	5 items	5 items	5 items
Method	5 items	5 items	5 items	5 items
Content	5 items	5 items	5 items	5 items

Measure of Content Validity

Content validity of the instrument was imperative for a number of reasons. According to White (1982), " . . . the original instrument, though it has been used for nearly five years, has not been validated" (p. 3). Therefore, White measured the external construct and content validity of the scale. He correlated it with the Rokeach dogmatism scale. He found a significant positive correlation of .38 (p .001) between the dogmatism scale and the score on the citizenship transmission dimension and a positive correlation of .27 (p .05) between the dogmatism scale and the social science dimension, but the negative relationship expected between dogmatism and reflective inquiry was not found. However, regarding item-to-tradition fittedness, judged by nine experts, he found a strong to moderate agreement which ranged from 1.25 to 3 (M = 1.55, SD = .37) and a r = -.61 (p .001) "indicating good panel consistency in evaluating the tradition dimensions" (p. 93). Another reason for this occurrence is the addition of the fourth model as well as the retouching of some of the statements of the original instrument to include familiar terms and examples for Nigerian teachers.

A panel of five social studies experts including three professors of social studies education, political science, and geography with special interest in social studies education, one doctoral student with special interest in citizenship education, and a State Department of Education curriculum expert in social studies education took part in the validation of the instrument. Each of the panelists was provided with a copy of a short description of the tenets of each of the four models. The panelists were asked to sort the 60 items into four categories, one for each model. Because the major concern of the study was not to ask subjects to differentiate among statements of purpose, content, and methods, the panel was not asked to judge the correctness of the statements in that regard. Rather the panelists were only asked to place each item under a tradition as they deemed fit.

Prior to analysis, a minimum level of agreement among experts was established (four out of five) below which an item would be judged inappropriate or weak in content validity; i.e., a validity coefficient of .80. Spearman rank order, inter-judge rating, statistical analysis was performed. There was the greatest agreement on citizenship transmission with a validity coefficient of .98 followed by social sciences at .87, reflective inquiry at .86, and social criticism and action at .80. Following this result, some of the items were rewritten for clarity and appropriateness and placed under the tradition for which they were intended.

To ensure that the statements were meaningful to the subjects, three teachers from each grade level, two teacher educators, and two school inspectors representative of those to be involved in the study

were asked to react to the statements. Each of them was asked to mark statements which were not meaningful to him/her. None of them had difficulty in understanding or interpreting the statements.

Administration of the SSPS. Copies of the questionnaire were personally delivered to the three groups of subjects--teachers, teacher-educators, and school inspectors--and were collected with the assistance of two paid researcher assistants on a school-to-school basis for a period of four weeks--June/July, 1982.

The subjects were given instructions on how to complete the questionnaire. On the SSPS, using Likert-type items, each potential respondent was asked to signify the degree of his/her agreement/disagreement with each statement related to citizenship education as it applies to his/her class (in the case of teachers) or as it is related to citizenship education in Nigerian schools (in the case of other educators).

Analysis of Data

The primary purpose of this study was to determine the perspective(s) of Nigerian social studies educators toward the instructional goals of citizenship education. The respondents' ratings of the Social Studies Preference Scale was analyzed to determine the models of citizenship education endorsed by them. Composite scores for each of the four models--citizenship transmission, social sciences, reflective inquiry, and social criticism and action--were computed. The multivariate analysis of variance (MANOVA) and Scheffe test of two group comparison were used. The Statistical Packages for Socal Studies

(SPSS) MANOVA package program was employed on the CDC Cyber 750 computer at the Michigan State University Computer Center.

The multivariate analysis of variance was used to test the overall hypothesis of no significant difference in mean ratings of the models by the different groups. The univariate test was investigated to explain on which criterion variables--that is, the models--the differences occurred (Bock, 1975; Finn, 1974; Timm, 1978). Each F-test that reached the specified alpha level of .05 was considered significant. In order to control for experimental error, the nominal alpha (.05) was divided by the number of variates (the models) when the univariate tests were considered. That gives $\prec/p$; i.e., .05 ÷ 4 = .0125 (Harris, 1975). As a follow-up analysis, the Scheffe test of two group comparison was used to determine the contribution of each sub-group to the differences that occurred. For this purpose, selected sub-groups within each of the main groups based on variables of professional status, grade level, years of teaching experience, level of teacher education, and age were compared in pairs. The next chapter presents the results of the analysis.

Summary

The basic design of the study was descriptive rather than experimental. The purpose was to describe and explain social studies educators' perspectives toward citizenship education. Also examined was the relationship between selected variables of professional status, years of teaching experience, level of college training, grade level taught, and age, and their perspectives.

The sampling unit for the study was primary class five and secondary forms two and four teachers of social studies and teacher educators and school inspectors in the field in Oyo State. The sample included randomly selected 300 teachers, 30 social studies teacher educators, and 22 school inspectors. As a result of personally delivered and collected questionnaires, 255 subjects, 72.8% of the population, were included in the analysis.

The instrument used was an adaptation of Barth, Shermis, and Norris' Social Studies Preference Scale that quantified respondents' perceptions for each of the three positions in their conceptual frameworks. The present study contains four different frameworks for viewing the instructional goal for citizenship education.

A composite mean score was calculated for respondents' ratings for each of the four models--citizenship transmission, social sciences, reflective inquiry, and social criticism and action. The multivariate analysis of variance (MANOVA) and Scheffe test of two group comparison were employed to analyze the data. For the overall hypothesis of no significant difference in mean ratings of the models by the different groups and the comparison between groups, the calculated F-value which reached .05 level was regarded as significant; for the univariates regarding each model, .0125 was the level of significance; i.e., .05 $\div$ 4 in order to control for experimental error.

CHAPTER V

THE DATA AND RESULTS OF ANALYSIS

The primary purpose of this study was to determine the perspec-
tives of Nigerian social studies educators--classroom teachers,
teacher educators, and school inspectors--toward citizenship educa-
tion in Nigeria. This chapter presents the data collected in this
study and the results of analysis. These are reported in three sec-
tions.

The first section presents demographic data on the respondents.
It describes the respondents' professional positions or status,
grade levels taught, levels of teacher education, years of teaching
experience, and ages.

The second section reports analyses of the respondents' ratings
of each of the four models represented in the Social Studies Prefer-
ence Scale. Data relating to each hypothesis are presented in tables
and tested for overall significant difference, followed by the
univariate F-test to determine on which variable or model(s) the
difference(s) occurred. Next the Scheffe tests of two group com-
parison are interpreted to explain the contribution of the groups
to the differences. Finally, the respondents' mean ratings of the
models are used to further explain group differences.

The third section deals with the discussion of the findings in
relation to theory and the review of literature related to this
study.

Description of Respondents

As indicated in the last chapter, 350 questionnaires were distributed to potential subjects. The number of returned questionnaires totaled 275 or 78.6%. Twenty or 7.3% of the total returns were found to be unusable and therefore were eliminated. The total number of completed and usable responses was 255 or 72.8% of the total number distributed.

Table 3
Respondents' Distribution by
Professional Status and Qualifications

Professional Group	Qualifications							
	Grade II	Grade I	N.C.E.	BA/BSC	M.A.	Ph.D.	N	%
Teachers	87	44	42	42			215	84.3
Teacher-Educators				10	9	4	23	9.0
School Inspectors		7	4	6			17	6.7
TOTAL N:	87	51	46	58	9	4	255	
TOTAL %:	34.0	20.0	18.0	22.0	3.5	1.6		100.0

Table 3 shows the distribution of the 255 respondents by professional status and level of teacher college education. Regarding professional positions, 215 or 84.3% were teachers, 23 or nine percent were teacher educators, and 17 or 6.7% were school inspectors. In terms of level of teacher college education (or teaching qualifications), 87 or 34.1% were grade two teachers, 51 or 20% were grade one; 46 or 18% had the National Certificate in Education (N.C.E.), while

58 or 22.7% were holders of Bachelors' degrees in education or Bache-
lors' degrees plus diplomas in education. Of the remaining 13 who
were teacher educators, nine or 3.5% had Masters' degrees, and four
or 1.6% had Ph.D. degrees in education.

Table 4
Teacher Respondents by
Grade Level and Qualifications

| Grade Level | Qualifications | | | | | |
	Grade II	Grade I	N.C.E.	BA/BSC	Total N	%
Primary Class V	87	14			101	47.0
Secondary Form II		30	24	8	62	28.8
Secondary Form IV			18	34	52	24.2
TOTAL N:	87	44	42	42	215	
TOTAL %:	40.0	20.0	19.5	19.5		100.0

Table 4 shows that the majority of the teachers, 101 or 47%, were
elementary class five teachers. Eighty-seven of these were grade two,
and only 14 of them were grade one teachers. Of the 62 or 28.8%
secondary form two teachers who responded, 30 were grade one, 24 had
National Certificates in Education (N.C.E.), and eight had Bachelors'
degrees. Fifty-two or 24.2% of the respondents were secondary form
four teachers of whom 18 were N.C.E. holders and 34 were holders of
Bachelors' degrees. In all, of the 215 teachers who participated in
this study, 87 or 40% were grade two, 44 or 20% were grade one, 42 or

19.5% were N.C.E. holders, and 42 or 19.5% had Bachelors' degrees.
The summary of the ages and years of teaching experience of the
teachers are reported in Table 5.

Table 5
Summary of Teacher Respondents'
Age and Years of Teaching Experience:
Mean, Standard Deviation, and Range

Variable	N	Mean	Standard Deviation	Range	
				Maximum	Minimum
Age	255	35-40	1.581	55+	21-25
Teaching Experience	255	14.7	7.8	33	2

Table 5 shows that the teachers' age ranges between 21 and 55
years, with an average within the age group of 35-40 years. The
average teaching experience of the teachers was 14.7% years with a
range of 31 years. The teachers' responses are described according to
the year groups in which they belong in terms of teaching experience
and age in each data table.

Respondents' Perspectives
Toward Citizenship Education

This section deals with social studies educators'--teachers,
teacher educators, and school inspectors--perspectives toward citi-
zenship education. These were gleaned from their agreement or dis-
agreement with 15 representative statements describing each of the
four models (CT, SS, RI, and SCA) in terms of method, purpose, and
content of teaching social studies with the overriding purpose of
citizenship education.

The Likert-type rating scale of one (1) to five (5) with one being **strongly agree** and five **strongly disagree** was employed in the study. The neutral score was three, thus the composite scores for each model ranged between 15 (minimum) and 75 (maximum). A positive direction toward any particular model was, therefore, found between 15 and 45 and a negative direction between 45 and 75.

The following research hypotheses were tested to determine if there were significant differences among respondents in regard to their perspectives toward the instructional goal of citizenship education.

HYPOTHESIS 1: There is no signficant difference in philosophical position regarding the instructional goal of citizenship education among educators divided into groups based on professional status-- teachers, teacher educators, and school inspectors.

The multivariate analysis of variance was applied to test the first hypothesis of no sigificant difference among the three groups of educators regarding their perspectives toward citizenship education.

As Table 6(a) indicates, the overall F-test with 2,252 degrees of freedom was 10.81237 which was significant at .05. This shows that there were significant differences at .05 among the responding educators regarding their perspectives toward the instructional goal of cit- itizenship education when they were grouped by their positional status. The univariate F-tests were investigated to find on which model the differences occurred. The univariate F-tests were significant on

Table 6
Multivariate and Univariate f-Tests
of Educators' Responses to Models
of Teaching by Professional Status

Test	Sources of Variance	Approx. f	Degrees of Freedom	P
(a) Multivariates (Wilks)	Professional Status	10.81237	2,252	.00000 *
(b) Univariates	Teaching Models			
	CT	21.30665	2,252	.00000 *b
	SS	1.49935	2,252	.05625
	RI	28.45681	2,252	.00000 *b
	SCA	33.95636	2,252	.00000

* significant at P< .05

*b significant at .0125

citizenship transmission, reflective inquiry, and social criticism and action models at .0125 (.05 ÷ 4), but not on social science model as shown in Table 6(b) above.

The Scheffe test for two group comparison was explored to further investigate the significant differences among the groups (see Table 7).

Table 7 reaffirms that there was no significant difference among the three professional groups on social sciences model for teaching citizenship education when they were compared in pairs.

Table 8 examines the means and standard deviations of educators' responses to teaching models by professional status. The lowest recorded total mean scores was 32.18 for social science, followed by citizenship transmission with a total mean score of 32.75. Of the

Table 7
Scheffe Test of Two Group Comparisons
of Educators' Responses to Models
of Teaching by Professional Status
(DF 1,252)

Contrasts	Source of Variance	T Value	P
Teachers and teacher educators	CT	-5.6878	.000*
	SS	1.5971	.111
	RI	6.5859	.000*
	SCA	6.8414	.000*
Teachers and school inspectors	CT	-3.6707	.000*
	SS	.8013	.424
	RI	4.2208	.000*
	SCA	5.1538	.000*
School inspectors and teacher educators	CT	1.0099	.313
	SS	- .4643	.643
	RI	- .1925	.234
	SCA	- .6329	.527
* significant at P .05			

three contrasts in Table 7, there was no significant difference be-
tween the school inspectors and teacher educators on all the four
models. They were both more favorably predisposed to social criticism
and action and reflective inquiry, but less positive toward citizen-
ship transmission. When the teachers' mean ratings were compared with
those of teacher educators and school inspectors separately, they were
significant differences for citizenship transmission, reflective in-
quiry, and social criticism and action. For example, while teacher

Table 8
Means, Standard Deviation of Educators' Responses
to Teaching Models by Professional Status

Group	N	Models							
		Citizenship Transmission		Social Sciences		Reflective Inquiry		Social Criticism and Action	
		M	SD	M	SD	M	SD	M	SD
Teachers	215	31.70	5.70	32.36	4.44	34.64	5.09	36.93	6.55
Teacher educators	23	38.80	4.29	30.91	1.90	27.69	3.36	27.69	3.10
School inspectors	17	37.75	6.08	32.52	1.50	29.52	1.23	28.94	2.88
TOTALS:	255	32.75	6.08	32.18	4.15	33.67	5.30	35.56	2.90

educators and school inspectors recorded means of 27.69 and 28.94 respectively, the teachers recorded 36.93 for social criticism and action. Also, it was found that the teachers were the most favorably disposed toward CT with a mean score of 31.7. On the basis of all these findings, the null hypothesis that there is no significant difference in philosophical position regarding the instructional goal for citizenship among social educators divided into groups based on professional status cannot be accepted.

Since the concern of this study is more related to school teaching of citizenship education, greater emphasis was placed on classroom teachers. The remaining hypotheses were explored to investigate the contribution of teacher variables--grade level taught, level of teacher education, years of. teaching experience, age--to their perspectives toward citizenship education.

HYPOTHESIS 2: There is no significant difference in
philosophical position regarding the

instructional goal of citizenship educa-
tion among teachers divided into groups
based upon grade levels they teach.

The multivariate analysis of variance was used to test the above
hypothesis. In applying the multivariate analysis of variance, the
value of the overall F-tests for grade level as independent variable,
with 2,212 degrees of freedom, was F = 27.00192 which was significant
at .05 as shown in Table 9(a).

Table 9
Multivariate and Univariate f-Tests
for Teachers' Responses to
Models of Teaching by Grade Levels

	Source of Variance	Approx. f	Degrees of Freedom	P
(a) Multivariates (Wilks)	Grade Level	27.00192	2,212	.000 *
(b) Multivariate (f-test)	Teaching Models			
	CT	37.44597	2,212	.000 *b
	SS	14.37839	2,212	.000 *b
	RI	51.31329	2,212	.000 *b
	SCA	67.46555	2,212	.000 *b

* significant at .05
*b significant at .0125

The univariate f-tests were employed to find on which model(s)
the differences occurred. The univariate f-tests at .0125 (0.5 ÷ 4)
show that there were significant differences among the teachers
divided into grade levels on citizenship transmission, reflective
inquiry and social criticism and action models as shown in Table 9(b).

In further analysis, the Scheffe test for two group comparisons was applied to investigate which group(s) contributed to the differences (Table 10). This interpretation was carried out with references to the mean ratings of the groups as indicated in Table 11.

Table 10 shows there were significant differences between the scores of primary class five teachers ($\overline{X}$ = 32.60) and secondary form two teachers ($\overline{X}$ = 34.06) for social sciences at .032. But there was no significant difference between secondary form two teachers ($\overline{X}$ = 34.62) and secondary four teachers ($\overline{X}$ = 34.36) for citizenship transmission at the .05 level. The differences between each of the two contrasts were significant for all the other models. The differences between primary class five and form four teachers were significant at the .05 level for all the four models--citizenship transmission, social science, reflective inquiry, and social criticism and action.

As shown in Table 11, on the whole, the primary class five teachers were most positive toward citizenship transmission ($\overline{X}$ = 28.68) and least positive toward social criticism and action with a mean score of 40.74, followed by reflective inquiry with a mean score of 37.22. Secondary form four teachers were the most positive toward social criticism and action ($\overline{X}$ = 30.65), followed by form two teachers ($\overline{X}$ = 35.98). In view of these differences among the groups and between each of the contrasts, the null hypothesis that there was no significant difference in philosophical position regarding the instructional goal of citizenship education among teachers divided into groups based upon levels they teach cannot be accepted. Thus it would seem that the grade levels at which teachers teach make a difference

Table 10
Scheffe Test for Two Group Comparison of
Teachers' Responses to Teaching Models by Grade Level
(df = 1,212)

Controls	Sources of Variance	T-Value	P
1. Primary class five teachers and secondary form two teachers	CT	- 7.4770	.000*
	SS	- 2.1608	.032*
	RI	4.2629	.000*
	SCA	5.7327	.000*
2. Primary class five teachers and secondary form four teachers	CT	6.7545	.000*
	SS	3.8028	.000*
	RI	10.1081	.000*
	SCA	11.4884	.000*
3. Secondary form two and secondary form four teachers	CT	.2845	.776
	SS	3.8028	.000*
	RI	5.5172	.000*
* significant at P < .05	SCA	5.5091	.000*

Table 11
Mean and Standard Deviation of Teachers' Responses to
Teaching Models by Grade Level

Grade Level Models/ Variables	N	CT		SS		RI		SCA	
		M	SD	M	SD	M	SD	M	SD
Primary class five	101	28.68	3.32	32.60	4.45	37.22	4.76	40.74	5.90
Secondary form two	62	34.62	5.65	34.06	4.41	34.33	3.59	35.98	4.88
Secondary form four	52	34.36	6.40	29.88	3.68	29.98	3.65	30.65	3.55
TOTALS:	2.5	31.77	5.70	32.36	4.44	34.64	5.09	36.93	6.55

in the way they perceive the instructional goal of citizenship education.

> HYPOTHESIS 3:   There is no significant difference in philosophical position regarding the instructional goal of citizenship education among teachers divided into groups based upon levels of teacher education.

To test the above hypothesis, responses were considered according to the effect of respondents' levels of teacher education on their perspectives toward citizenship education as revealed in their preference(s) for four models of teaching social studies.

The multivariate analysis of variance test in Table 12(a) reveals that there was significant difference in the way responding teachers with different levels of teacher education perceived the instructional goal of citizenship education. The value of the overall f-test with degrees of freedom 3,211 was f = 21.31500 which was significant at the .05 level. The univariates f-tests were all significant for each of the four models at .0125 as indicated in Table 12(b).

In order to investigate the contribution of each group to the differences, further analysis using Scheffe test two group comparison was performed. The result is shown in Table 13. To interpret the results of the analysis, references were made to the respondents' mean ratings of each model as indicated in Table 14.

The result of the Scheffe test of two group comparison in Table 13 shows that there were significant differences between grade two teachers and teachers with Bachelors' degrees on all the four models. The differences between these two groups were greatest on social

Table 12
Multivariate and Univariate f-Tests of
Teachers' Responses to Models of
Teaching by Level of Teacher Education

Tests	Sources of Variance	Approx. f	Degrees of Freedom	P
(a) Multivariates (Wilks)	Level of Teacher Education	12.31500	3,211	.000 *
(b) Univariate	CT	21.69217	3,211	.000 *b
	SS	6.33813	3,211	.000 *b
	RI	25.12626	3,211	.000 *b
	SCA	31.09948	3,211	.000 *b

* significant at P < .05
*b significant at P < .0125

criticism and action and citizenship transmission models. The grade

two teachers were more favorably disposed to citizenship transmission

($\overline{X}$ = 28.64) and less to social criticism and action ($\overline{X}$ = 40.58), while

the teachers with Bachelors' degrees were more positive toward social

criticism and action ($\overline{X}$ = 30.83) and slightly less toward citizenship

transmission ($\overline{X}$ = 32.88). The comparison of grade one and NCE teach-

ers' responses showed that there were no significant differences in

their perspectives toward social science, reflective inquiry, and

social criticism and action except for citizenship transmission at

.016. Both groups recorded almost equal means for each of the three

models as shown in Table 14. Grades two and one teachers recorded no

significant difference in social science and reflective inquiry models.

There was significant difference on citizenship transmission and

social criticism and action. There was significant difference between

BA/BSC and grade one teachers on citizenship transmission at .030 and

Table 13
Scheffe Test of Two Group Comparison of Teachers'
Responses to Models of Teaching by Level
of Teacher Education
(df = 1.211)

Contrasts	Sources of Variance	T Value	P	
Grades two and one teachers	CT	-4.8090	.000	*
	SS	-5.5964	.655	NS
	RI	1.8959	.059	NS
	SCA	3.5958	.000	*
Grade two and NCE teachers	CT	-4.5147	.000	*
	SS	- .5964	.552	NS
	RI	3.3436	.001	*
	SCA	4.9735	.000	*
Grade two and BA/BSC teachers	CT	-4.4883	.000	*
	SS	3.6903	.000	*
	RI	8.5817	.000	*
	SCA	9.4484	.000	*
Grade one and NCE teachers	CT	-2.4213	.016	*
	SS	- .1358	.892	NS
	RI	1.2864	.200	NS
	SCA	1.2483	.213	
Grade one and BA/BSC teachers	CT	1.2147	.030	*
	SS	3.5979	.000	*
	RI	5.8488	.000	*
	SCA	5.1459	.000	*
NCE and BA/BSC teachers	CT	2.6058	.100	NS
	SS	3.6910	.000	*
	RI	4.5102	.000	*
	SCA	3.8530	.000	*

* significant at P< .05

Table 14
Mean and Standard Deviation of Teachers'
Responses to Models of Teaching by
Levels of Teacher Education

Qualifi-cations	N	Models							
		CT		SS		RI		SCA	
Grade II	87	28.64	3.12	32.78	4.36	36.88	3.97	40.58	5.21
Grade I	44	33.11	5.26	33.13	4.71	35.34	5.90	36.93	7.38
NCE	42	35.73	7.00	33.26	4.34	34.11	4.22	35.45	4.63
BA/BSC	42	32.88	5.59	29.80	3.52	29.78	3.49	30.83	4.44
TOTAL:	215	31.77	5.70	32.36	4.44	34.64	5.09	36.93	6.55

at .05 level on all the other models--social science, reflective inquiry, social criticism and action. Also, there was no significant difference between BA/BSC ($\overline{X}$ = 32.88) and NCE teachers ($\overline{X}$ = 35.73) on citizenship transmission, but there were differences between them on social science, reflective inquiry, and social criticism and action.

Grade two and NCE teachers were not significantly different in their preferences for social science, but there were significant differences between them on reflective inquiry at .001 level and on citizenship transmission and social criticism and action at .05 level.

Thus, it could be concluded that levels of teacher education made significant differences in the way teachers perceived the instructional goal of citizenship education. This was particularly revealed in the responses of grade two teachers on reflective inquiry (36.88) and social criticism and action (40.58) when compared with those of Bachelor degree holders--reflective inquiry (29.78) and social criticism and action (30.83). Therefore, the null hypothesis three cannot be accepted.

HYPOTHESIS 4: There is no significant difference in philosophical position regarding the instructional goal of citizenship education among teachers divided into groups based upon years of teaching experience.

To test hypothesis four, the multivariate analysis of variance tests were applied to determine if there were significant differences in the perspectives of teachers divided into groups based upon years of teaching experience regarding model(s) of teaching social studies with the overriding purpose of citizenship education.

Table 15
Multivariate and Univariate f-Tests of Teachers'
Responses to Teaching Models by Years of Teaching Experience

Test	Source of Variance	Approx. f	Degrees of Freedom	P	
(a) Multivariates (Wilks)	Years of Teaching Experience	2.78797	5,209	.000	*
(b) Univariates	CT	3.88357	5,209	.002	*b
	SS	1.708449	5,209	.134	NS
	RI	2.94729	5,209	.014	NS
	SCA	2.44743	5,209	.035	NS

*   significant at P < .05
*b significant at P < .0125

Table 15(a) shows that there were significant differences among the groups in the way they perceived the instructional goal of citizenship education. The value of the overall F-test for teaching experience as an independent variable with df = 3,212 which was 2.78797 was significant at .05.

The univariate F-test in Table 15(b) showed that there were significant differences at .0125 but at .002 for citizenship transmis-

sion, at .014 for reflective inquiry, and at .035 for social criticism and action among the teachers when they were divided into groups of years of teaching experience. But there was no significant difference among them regarding years of teaching experience for social science model.

In order to find the distribution of the differences among the groups, the pairwise comparison using Scheffe test was employed. The following pairwise contrasts were selected: those teachers with 1-5 years and 11-15 years, those with 6-10 years and 16-20 years, those with 11-15 years and 21-25 years, and those with less than six years and those with more than 25 years of teaching experience as shown in Table 16.

Table 16
Scheffe Test of Two Group Comparison of Teachers' Responses to Teaching Models by Years of Teaching Experience
(df = 5,209)

Contrasts (Years of Teaching Experience)	Source of Variance	T Value	P
1. 1-5 and 11-15	CT	3.0572	.003*
	SS	-1.7857	.076
	RI	2.5652	.011*
	SCA	1.7063	.089
2. 6-10 and 16-20	CT	1.8134	.071
	SS	- .6045	.546
	RI	- .0292	.977
	SCA	1.6381	.103
3. 11-15 and 21-25	CT	.0367	.971
	SS	.6473	.518
	RI	.5307	.596
	SCA	.6717	.503
4. 1-5 and 26+	CT	-2.4292	.016*
	SS	1.2447	.215
	RI	- .4683	.640
	SCA	- .5443	.587

* significant at P < .05

Table 17
Mean and Standard Deviation of Teachers' Responses to
Teaching Models by Years of Teaching Experience

Teaching Experience	N	CT		SS		RI		SCA	
1-5	41	28.65	4.62	30.82	4.03	36.26	4.80	38.04	6.04
6-10	43	31.48	5.57	32.86	3.58	34.62	3.19	38.58	6.61
11-15	39	32.43	5.79	32.58	4.92	33.41	5.24	35.58	5.79
16-20	44	33.63	5.79	33.43	4.20	34.65	5.26	36.31	6.41
21-25	31	32.38	6.27	31.90	5.67	32.79	5.70	34.51	6.63
26+	17	32.52	4.43	32.41	3.74	36.94	6.23	39.05	7.93
TOTALS:	215	31.52	5.70	32.36	4.44	34.64	5.09	36.93	6.55

With the exception of the fourth contrast, there was an average of 10 years between groups in each contrast. An examination of the contrasts in Table 16 revealed that teachers with 1-5 years and those with 11-15 years of teaching experience were significantly different in their perspectives on citizenship education at .003 on citizenship transmission and .011 on reflective inquiry. The former group (1-5) was more favorably disposed toward citizenship transmission ($\overline{X}$ = 28.65), while the latter (11-15) was more favorable to reflective inquiry ($\overline{X}$ = 34.62). When those with 1-5 years were compared with those with the longest number of years of teaching experience (26+), the difference between them on citizenship transmission was significant at .016. Strangely enough, those with 1-5 years were more positive toward citizenship transmission ($\overline{X}$ = 28.65) than those with 26+ years ($\overline{X}$ = 32.52). There were no significant differences between the contrasts of those with 6-10 and 16-20 years and those with 11-15 and 21-25 years of teaching experience on all models. However, an examination of the means in Table 17 reveals that there was a general

decline in positive disposition from citizenship transmission to social criticism and action among all the groups. For example, while those with the longest years of teaching experience recorded mean ratings of 32.52 on citizenship transmission and 39.05 on social criticism action, those with 6-10 years of teaching experience recorded 31.48 and 38.58 on the two models respectively. Although years of teaching experience makes significant difference in the way teachers perceive the goal of citizenship education, the relationship between their perspectives and teaching experience was weak.

> HYPOTHESIS 5: There is no significant difference in philosophical position regarding the instructional goal of citizenship education among teachers divided into groups based upon age.

To test hypothesis five, the multivariate analysis of variance technique was used to determine if there were significant differences on the perspective of responding teachers regarding the instructional goal of citizenship education when they were divided into groups based upon age. The result of such tests is presented in Table 18.

The data reported in Table 18(a) reveal that significant F-value at .019 was reached among the groups according to age for all the teaching models considered together. Thus, by testing the univariate F-tests, results showed that significant differences occurred on reflective inquiry at $P < .05$ and on social criticism and action at $P < .030$, as shown on Table 18(b).

To find in which age group the differences occurred, the Scheffe test of two group comparison was employed. Table 19 revealed that

Table 18
Multivariate and Univariate f-Test if Teachers'
Responses to Teaching Models by Age

Test	Source of Variation	Approx. f	Degrees of Freedom	P
(a) Multivariate (Wilks)	Age	2.04669	3,211	.019*
(b) Univariate	CT	1.66520	3,211	.176
	SS	1.14806	3,211	.331
	RI	3.83752	3,211	.011*
	SCA	3.67064	3,211	.030

* significant at P .05

significant differences occurred only in three contrasts; first, between 20-25 and 36-45 year age groups on citizenship transmission at the .038 level; second, between 26-35 and 46-55 year age groups on reflective inquiry at .008 level and on social criticism and action at .022 level; and, third, between 36-45 and 46-55 year age groups on reflective inquiry at .002 and on social criticism action at .003 level. Thus, the null hypothesis that there is no significant difference in the philosophical position regarding the instructional goal of citizenship education among teachers divided into groups based on age cannot be accepted. However the relationship between age and the teachers' perspectives is weak and rather inconsistent with age.

An examination of the mean ratings of the responding teachers in Table 20 revealed the differences that occurred in groups and between contrasts. Between the 20-25 and 36-45 age groups, it was revealed that the older group (36-45) was more positively oriented toward social criticism and action ($\overline{X} = 35.74$) than the 20-25 age group with a mean of 38.14. However, the younger group (26-35) had more a positive

Table 19
Scheffe Test of Two Comparison for
Teachers' Age of Models of Teaching
(df = 3;211)

Contrasts (Age Groups)	Source of Variance	T Value	P
1. 20-25 and 26-35	CT	1.0509	.295
	SS	1.2703	.205
	RI	1.2087	.228
	SCA	.6992	.485
2. 20-25 and 36-45	CT	-2.0843	.038*
	SS	1.5735	.117
	RI	1.7915	.075
	SCA	1.7317	.085
3. 20-25 and 46-55	CT	-1.8989	.370
	SS	-1.5735	.107
	RI	-1.6509	.100
	SCA	-1.6255	.106
4. 26-35 and 36-45	CT	-1.4475	.149
	SS	- .4036	.689
	RI	.8029	.423
	SCA	1.4540	.147
5. 26-35 and 46-55	CT	- .2593	.796
	SS	- .9051	.336
	RI	-2.6990	.008*
	SCA	-2.3097	.022*
6. 36-45 and 46-55	CT	- .4536	.651
	SS	- .7127	.447
	RI	3.1161	.002*
	SCA	-3.0454	.003*

* significant at p ≤ .05

approach than the older group (46-55) on social criticism and action

with means of 37.15 and 41.75 respectively and on reflective inquiry

Table 20
Mean, Standard Deviation of Teachers' Responses
to Teaching Models by Age

Age	N	CT		SS		RI		SCA	
20-25	28	30.07	5.04	31.10	4.25	35.82	5.61	38.14	7.17
26-35	82	31.37	5.91	32.34	4.24	34.50	4.09	37.15	6.47
36-45	93	32.62	5.77	32.61	4.66	33.89	5.32	35.74	6.08
46-55	12	31.83	4.44	33.58	4.39	38.66	6.37	41.75	7.04
TOTALS:	215	31.77	5.70	32.36	4.44	34.64	5.09	36.93	6.55

they had means of 34.50 and 38.66 respectively. Similarly, the 36-45 age group recorded more positive means on social criticism and action $(\overline{X} = 35.74)$ and reflective inquiry $(\overline{X} = 33.89)$ than the 46-55 age group with means of 41.75 and 38.66 on social criticism and action and reflective inquiry respectively. Table 20 also reveals that there was a general decline in positive approach from citizenship transmission to social criticism and action in the different age groups.

Discussion

A four-model formulation was advanced as a means of describing philosophical positions and teaching practices in the field of social studies, with citizenship education as the overriding purpose. The expectation was that educators would be consistent in their choices of particular model(s) without mixing positions or practices that define content, purpose, and method differently (Barth et al., 1977, 1978). The results of this study did not support this view. It would appear that classroom teachers, teacher educators, and school inspectors in Oyo State endorsed all four models (citizenship

transmission/social sciences/reflective inquiry/social criticism and action), although in varying degrees.

The results of the present study tend to match those of earlier ones based on Barth and Shermis' three traditions (citizenship transmission/social sciences/reflective inquiry) (Bennett, 1980; Bonar, 1977). Bennett found that supervisors and college educators in Virginia endorsed these three traditions. When high school teachers in West Virginia were sampled, Bonar reported similar results, but claimed that the teachers "leaned more favorable toward the reflective inquiry tradition" (p. 75). When preservice teachers in Ahmadu Bello University, Zaria, Nigeria, were sampled by Barth and Norris (1976), a similar result was reported: "46% of the Nigerians (n = 55) responded favorably toward all three traditions simultaneously" (p. 37). These results may suggest that either many of the social studies educators are unsure of their own teaching positions or the models are not completely independent.

Other factors might have contributed to social studies educators' eclecticism, especially teachers. One of these may be the varigated demands of the National Policy on Education. In Nigeria the policy demanded "the study of social norms and values of both national and local communities," most of which encourage uncritical obedience of law and authority. At the same time, the schools were expected to "produce students who can think for themselves and apply inquiry skills" (p. 14), as well as prepare them to participate in the improvement of the society. Another factor may be the background of the educators themselves which was first in the social sciences and the lack of or inadequate appropriate texts in the "new" social

studies (Salawu, 1982). They are, therefore, likely to be more comfortable teaching what they know. It is probable that educators' endorsement of some of the tenets of reflective inquiry and social criticism and action derive from their awareness of the political and "ethical incongruity between Nigeria's conceived values and those which appear to be manifest, emerging practices--that of a disorienting transition from former values to those of increased materialism, greed, and money-consciousness" (of political, economic, and religious leaders) (Haglund, 1982, p. 366). Thus, they appear to believe that schools can fulfill the demand of the policy to prepare students to think reflectively and participate in the improvement of the society. All these seem to exercise some influence on the educators and how they perceive their role and the goals of citizenship education.

In this study the significant differences between the perspectives of both teacher educators and school inspectors on one hand and the teachers on the other support the contention that practicing teachers perceive the purpose of social studies as different from those of experts (Godwin, 1967; Saunders, 1968; Armitage, 1967; Joyce, Alleman-Brooks, & Orimoloye, 1982). Using the Q-sort comparison, Armitage found that while experts ranked the social studies goal "to exercise critical judgment" first in importance out of 20 goal statements, the teachers ranked the same goal seventh. The greatest disparity was on the goal "to know and appreciate the contributions of great Americans." Teachers ranked it fourth, and experts placed it in seventeenth place. When Joyce and his associates asked teachers, school administrators, and teacher educators to rank five definitions

of social studies, they found that while teacher educators ranked reflective inquiry first, the teachers placed it in third position.

In this study experts tended to take more radical views, being more favorable toward reflective inquiry and social criticism and action, while teachers were more favorable toward citizenship transmission and social science. This difference might be traceable to the extent of the closeness or familiarity of the two groups of professionals to the socio-political milieu or reality in which schools exist. According to Giroux (1982), "the development of mode of radical pedagogy (like social criticism and action) might encounter enormous resistance and even endanger one's job" (p. 49), especially where there are structural and political constraints. The fear of such constraints might account for teachers being less favorable to both reflective inquiry and social criticism and action. In Nigeria the appointments, promotions, and transfer of teachers are well known to be indirectly or directly influenced or controlled by politicians. Another reason for the differences might be due to the differences in exposure to literature on different models and/or lack of systematic teaching about the four models.

Regarding the perspectives of teachers according to grade level, secondary teachers were more favorable toward reflective inquiry and social criticism and action, while primary teachers were more favorable toward citizenship transmission. The assumption here, it would appear, was that 10 year olds have ability to consume traditional values, develop power of loyalty to the country, group, or family, but no power of intelligence or ability to learn to analyze critical issues of society. Understandably, the elementary teachers might have

been influenced by the level of intellectual development of their students and preoccupied with the fact that they need to learn some basic cultural values and social processes which are immediate. Their endorsement of the other models, especially reflective inquiry and social criticism and action, suggests that the teachers believe that critical thinking and inquiry skills and attitudes are tools for effective citizenship in later life. For example, Hess and Torney (1967) point to the enormous capacity of children and adolescents to understand and critically analyze the world around them. Also, as Bloom indicates, since most of the power of intellect is developed at a very early age, it is indefensible to exclude even those under nine years of age from serious discussion of the role of the citizen (Massialas, 1972). The result of this study matches Torney and Hess' finding in which elementary teachers pay more attention to students' compliance to rules and authority and independence from partisian politics, all of which are in consonance with citizenship transmission tenets.

The corresponding general decline in positive approach to radical pedagogy--RI and SCA--in citizenship education with a decrease in the level of teacher education as revealed in the current study tends to support the view that the more schooling (education) an individual has, the more effect this is likely to have on his/her capacity for reasoned analysis. Jacob (1957) confirmed this view, based on the findings of his survey of the impact of college education on attitudes. He found that college graduates tended to be less dogmatic, more flexible in their beliefs, and more open to different points of view than they were when they entered college. He also found that they

acquire greater capacity to reach judgment by reasoned thought instead of blind opinion or on the basis of someone's unchallenged authority. Usually those with higher education are more articulate on socio-political issues in Nigeria. This was evident in more frequent demonstrations by university students and in the nationalist movement of the pre-independence of Nigeria. This finding does not only have implications for the quality of teacher education, but also the quality of education most Nigerians who might not go to college can get.

The effects of age and teaching experience were not as clear as those of grade level and level of education. But strangely enough, the younger teachers (20-25) and the oldest ones (46-55) had virtually equal less positive approaches toward RI and SCA and more positive attitudes toward CT. The same applied to teachers with fewer years of teaching experience. This seems to contradict the general belief that older people are more likely to be more dogmatic, traditional, and, therefore, more likely to be more supportive of citizenship transmission model than the younger ones. In the case of Nigeria, this seemingly strange phenomenon can be explained in terms of when and how the teachers acquired their education. It is not uncommon in Nigeria that an individual can have three or four types of teacher education at four different times in four different colleges, and there is no age limit. These trainings are usually carried out on a sandwich basis. For example, a grade two elementary teacher was required to teach for at least five years before s/he could proceed to a grade one college or a one-year diploma course in a university. Until recently, an NCE teacher was required to have taught for at least two years before s/he could be admitted into a degree program.

More importantly, many of the grade two and one teachers, through external examinations like the General Certificate of Education (GCE, O/L or A/L), still find their way to the university or college of education after many trials. Also high school graduates can finish their education in any teachers' college or university, depending on their grades and admission opportunities. Thus, the different categories of teachers consist of teachers of different age groups and different years of teaching experience.

Summary

Chapter V reports the data and analysis of the results. Five hypotheses of no significant difference in social studies educators' perspectives about citizenship education were tested. The variables of professional position, level of teacher education, years of teaching experience, grade level, and age were examined. Using the multivariate analysis of variance technique (MANOVA), each null hypothesis posed in Chapter I of this study was tested. The Scheffe test of two group comparison was employed to determine the contribution of sub-groups to the differences among groups based upon the variables mentioned above. The mean ratings of the different groups were employed to explain the differences among the gorups.

On the basis of the results obtained, none of the five main hypotheses tested in this study can be accepted. That is, all the selected variables make significant differences in the way social studies educators perceive the instructional goal of citizenship education vis-a-vis the four models--citizenship transmission, social science, reflective inquiry, and social criticism and action.

The major results from data analysis show that educators are eclectic in their perspectives, that there is a lack of agreement between teacher educators/school inspectors and teachers and that level of teacher education and grade level make significant differences in teachers' perspectives toward citizenship education.

The educators' eclecticism regarding their teaching philosophy were confirmed by previous studies. This suggests the educators are either unsure of their teaching positions or the models are not completely independent. However, in Nigeria, other factors such as inconsistency in the demand of the national policy on education, the educators' previous training in the social sciences and their awareness of and reaction to the spate of social injustice in Nigerian society might have contributed to the mixing of their philosophical positions.

The lack of agreement between teachers and experts were also confirmed by previous studies. This might be due to the differences in the amount of contact they have with the social and economic reality in which schools exist. Probably because of social and political constraints, teachers were less positive to radical pedagogy and, therefore, perpetuate the status quo in order to amintain their jobs. Also the practice of assymetrical social relationships in Nigerian society, especially among the Yoruba, might have influenced teachers' perspectives and, therefore, the tendency to endorse the citizenship transmission model.

Teachers with higher education and who incidentally teach at the secondary level reacted more positively to radical pedagogy about citizenship education. This has implications for quality of education

at pre-secondary education level. Regarding the variables of age and years of teaching experience, the pattern of teacher education which allowed re-entry at different levels seems to have weakened the effect of years of teaching experience and age on teachers' perspectives.

CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

Literature, research studies, and policy on education are replete with statements claiming that citizenship training is one of the main purposes of education. The area of the school curriculum that is charged with the greatest responsibility for achieving this objective is social studies. This is reflected in the general consensus among social studies educators that citizenship is the overriding purpose of the field.

There seems to be considerable disagreement, however, as to what "good" citizenship is and how to achieve it. Some educators regard citizenship education as being concerned with the moral, ethical, social, and economic aspects of living, while others feel it is mostly concerned with the social-political aspects. The assumption in this study is that the most improtant factor in determining the curriculum is the classroom teacher and, to some extent, those who influence him/her--all those who hold particular assumptions or views about society, citizenship, and pedagogy. Investigating what attitudes and perspectives these educators hold toward philosophical teaching positions for citizenship education would provide a basis for planning teacher educa-programs on the university, college, and state ministry of education levels.

In line with this rationale, the purpose of this study was to determine the perspectives held by social studies educators in Oyo State of Nigeria about the instructional goals of citizenship education. Oyo State was chosen as the locale for the study because of its advancement in educational and political activities in Nigeria. Citizenship or political education as an integral part of education in Nigeria is believed to have the potential of socializing students into a common political culture and preparing them to be active citizens.

It was postulated in this study that, within the context of social studies education, one can view citizenship education from four perspectives. These include Barth and Shermis' three traditions--citizenship transmission, social sciences, and reflective inquiry--and a fourth emerging model, social criticism and action. Each position represents a certain philosophical view toward the purpose, content, and method of promoting citizenship education. The few studies reported that deal with the philosophical position of social studies teachers tend to support the contention that practicing teachers perceive the purpose of citizenship education or social studies as different from those of the experts (Goodwin, 1967; Armitage, 1967; Saunders, 1968; Joyce, Alleman-Brooks, & Orimoloye, 1982). But no study to date in Nigeria has attempted to ascertain the teaching philosophy of practicing social studies teachers regarding citizenship education. Research directly employing the Barth-Shermis conceptual frameworks dealt with preservice teachers in the United States and Nigeria (Barth & Shermis, 1976) and practicing teachers in West Virginia (Bonar, 1977). Both studies revealed that the reflective inquiry position was

more favorably endorsed by U. S. teachers than Nigerian-preservice teachers, most of whom were eclectic in their positions.

Basically, the citizenship transmission model explicitly intends to transmit simultaneously information about and commitment to social institutions and the norms of society, but in an unreflective manner. Social reproduction and the perpetuation of the status quo are the goals.

Citizenship and/or political education taught as the social sciences, on the other hand, often objectifies the social phenomena focused upon. It deals with problems identified by scholars in the social science disciplines and employs social science methods to solve them.

Reflective inquiry is a step in the direction of looking at social values, but such reflection is often in the context of decision-making and values analysis and clarification. Such a reflection excludes fundamental criticism of the social institutions that give meaning to legitimize the social values.

The social criticism and action position not only examines social problems, but also investigates the underlying causes of such problems. Critical appraisal of social issues undertaken are often linked to the study of the larger society and connected to a notion of social justice. The focus is on how certain unjust social structures can be identified and replaced. The belief is that authentic involvement of citizens in the improvement of the society is desirable and possible.

The sample units for this study were social studies educators. This includes randomly selected primary class five, secondary forms

two and four social studies teachers, school inspectors, and teacher educators in three of the four educational zones in Oyo State.

The instrument selected for this study was an adaptation of Barth and Shermis' Social Studies Three Traditions Checklist. The author modified the original instrument and added a fourth model. In an effort to make the instrument more useful in data collection, it was essential to validate it. Five experts in social studies' education were involved in the validation of the 60-item checklist. Inter-rater agreement among the experts on each model was .98 for citizenship transmission, .87 for social sciences, .86 for reflective inquiry, and .80 for social criticism and action. The perspectives of the educators toward the instructional goals for citizenship education were measured by asking them to rate representative statements about each of the four models on a five-point Likert scale (1-5).

The educators' ratings of teaching positions or models were evaluated in relation to the variables of professional positions/status (for all) and of grade level taught, level of teacher education, years of teaching experience, and age (for the teachers only).

The basic hypotheses tested by this study were the following:

1. There is no significant difference in philosophical position regarding the instructional goals of citizenship education among social studies educators divided into groups based on professional position/status.

2. There is no significant difference in philosophical position regarding instructional goals of citizenship education among teachers divided into groups based on grade levels taught.

3. There is no significant difference in philosophical position regarding instructional goals of citizenship education among teachers divided into groups based on levels of teacher education.

4. There is not significant difference in philosophical
   position regarding the instructional goals of citizen-
   ship education among teacher divided into groups based
   on years of teaching experience.

5. There is no significant difference in philosophical
   position regarding the instructional goals of citizen-
   ship education among teachers divided into groups
   based on age.

Data were collected using personally delivered questionnaires to a total population of 350 social studies educators. Analysis of the data was conducted on the basis of 255 respondents, approximately 73% of the population.

Using the mean composite scores for each group on each model, the multivariate analysis of variance technique was applied to test the significance of the differences among the mean scores for the variable of professional position/status, grade level, years of teaching experience, level of teacher education, and age. The Scheffe test of two group comparison was used to make comparisons between groups. The calculated F-value at the .05 level was regarded as significant.

The result of the analysis of data revealed that teachers, teacher-educators, and school inspectors in Oyo State were favorably disposed toward the four models. Therefore, they were eclectic in their philo-sophical positions regarding the goals of citizenship education. Generally, the teacher educators and school inspectors were more favor-able toward the more radical views--reflective inquiry and social cri-ticism and action--than the teachers who favored citizenship transmis-sion. There was no significant difference in the way the educators perceived social science as a model of teaching citizenship education.

The variables of teaching experience, level of teacher education, grade level taught, and age did make significant differences in the way

the teachers perceived the goal of citizenship education. Generally, there was a decline in the educators' positive endorsement of the four models from citizenship transmission to social criticism and action.

By mixing philosophical positions of teaching citizenship, the educators might have been influenced by a number of factors. These include the inconsistency and/or lack of analysis of national objectives for citizenship education and the educators' previous training in the social sciences. The more positive endorsement some teachers gave the citizenship transmission model might be a response to the social and political constraints in the communities in which they word as well as their concern for the developmental level of their students. The unclear and weak relationship between the variables of age and years of teaching experience and the educators' perspectives about citizenship education might be due to different levels of teacher education that allow reentry regardless of age or years of teaching experience.

Conclusions

1. The analysis revealed there were significant differences in the way social studies' educators in the Oyo State of Nigeria perceived the instructional goals of citizenship. However, the univariate F-test revealed that there was no significant difference among them on the social science model. They seemed to believe in the dominant contribution of the social sciences to citizenship education. The teachers exhibited a more positive endorsement of the citizenship transmission model and reacted less positively toward the social criticism and action model. The teacher educators and school inspectors, on the other hand, were most positive toward reflective inquiry and social criticism and action.

Discussion. The result seems to suggest that the teacher education programs at all levels neither emphasized nor explained the differences among the models as tools for examining content, method, and purpose of citizenship education or social studies.

2. The analysis revealed that, despite the differences in the educators' perspectives, they positively endorsed all the four models. Their composite mean scores did not reach the 45 neutral mid-point. Thus, they were eclectic in their teaching positions.

Discussion. This result may suggest that many of the educators were either unsure of their teaching positions or lacked an understanding of the fundamental underlying differences among the models. On the other hand, their eclecticism regarding choice of models may seem to suggest that each of the models has some contributions to make to citizenship education. The evaluation of such contribution each can make is left for further research.

3. The null hypothesis of no significant difference in philosophical position regarding the instructional goals of citizenship education among teachers divided into groups by grade level taught cannot be accepted. Primary class V (10+ year olds) teachers were most favorably positive toward citizenship transmission and less favorable toward reflective inquiry and social criticism and action models than the secondary form two and, especially, secondary form four teachers.

Discussion. This result tends to suggest that primary teachers considered acquisition of basic knowledge, values, and norms more appropriate to the age of the children although not without the development of critical thinking and inquiry skills. The fact that secondary form four teachers had positive attitudes toward reflective inquiry and

social criticism and action seemed to augur well for the teaching of citizenship education if emphasis could be placed on the teaching of citizenship at that level. However, their greater positive attitude toward social sciences than that of any other group probably reflected the pressure or demand of the educational system. The subjects are examination-oriented and are required for admission to higher education.

4. The level of teacher education the teachers attained made a significant difference in the way they perceived the instructional goals of citizenship education. Thus, hypothesis three was rejected. Teachers with higher levels of education tended to be more positive toward radical views of citizenship education (reflective inquiry and social criticism and action).

5. The analysis did not permit accepting the null hypothesis that there were no significant differences in philosophical position regarding the instructional goals of citizenship education among teachers divided into groups based on age and years of teaching experience. Strangely, teachers with few years of teaching experience (1-5 years) and those within the age group 21-25 years reacted more favorably toward citizenship transmission than those who were above 46 years of age and those who had taught for more than 26 years.

Discussion. Considering that 30-35% of the sample were within this group, it would appear that both preservice and inservice teacher education might not have been geared toward a careful analysis and achievement of the stated national objectives for citizenship education--development of critical thinking and inquiry skills and ability to contribute to the improvement of society--vis-a-vis the choice of

content and methods. The objectives imply some transformation rather than mere transmission of the status quo.

6. From the foregoing, it would seem logical to conclude that citizenship education programs in the schools cannot be said to be based on any of the philosophical positions. It is, therefore, difficult to determine the extent the practices in schools are in consonance with the stated national objectives.

Recommendations

Experience with the present study has indicated possible intervening strategies and several areas for further research. The following recommendations are suggested for consideration.

1. Consistent with the findings of this study and those of earlier studies that social studies' educators, particularly Nigerian educators, were eclectic in their perspectives on citizenship, it is recommended that the models (citizenship transmission, social science, reflective inquiry, and social criticism and action) be used as a means of _analyzing_ and _evaluating_ citizenship education programs rather than for organizing (Barth & Shermis, 1979) the field. Such analysis must include an appraisal of cultural values to be transmitted or transformed or replaced; a systematic study, through reflective inquiry and criticism, of some aspects of what is available in the disciplines that can contribute to the resolution of social and personal problems; and what and how, in light of current issues, can be done to ensure social justice. A unified and synthesized approach being suggested here takes one far beyond the question of passing judgment as to whether the models are mutually exclusive, into the essential matter of

rationale building. It is further suggested that a rationale for citizenship education in a society in transition like Nigeria should be predicted on the concepts of continuity and change and/or transformation and stability. Such a rationale should be derived from the analysis of society, especially its social, economic, and political institutions and practices.

In a schematic form, topics or themes to be dealt with could be examined as follows:

Type of Knowledge	Analysis and Explanation	Actions and Implications
Related information from trandtion and/ or the disciplines	To address what, why, and how of issues or problems as they relate to students' lives and the larger society	By whom and how and for whose benefit
Specific information relevant to particular issues or problems (derived from current and a variety of sources)	To develop concepts and generalizations relating to socio-political issues	Emphases on the role and rights of individuals and institutions in the socio-political system
Purpose: to develop knowledge that students would need for effective involvement	Purpose: to develop intellectual skills and political knowledge and political attitudes	Purpose: to develop participation skills and political attitudes; e.g., efficacy

2. The study reveals that teacher educators and school inspectors who service the teachers have more radical perspectives on citizenship education than the teachers. It is therefore recommended that teacher education programs—preservice and inservice—should include provision for analysis and critique of the different models in relation to stated objectives of citizenship education in Nigeria. Analysis and critique

should focus on the type of political knowledge, intellectual skills, political participation skills, and political attitudes that need to be developed in relation to objectives stated in more specific terms.

3. Recent studies (Salawu, 1982; Dahunsi, 1979; Okoh, 1979) showed that many of the instructional materials, especially textbooks, were inadequate and inappropriate for the new social studies' instruction promoted at the state level in Nigeria. It is therefore recommended that research be undertaken to analyze social studies content textbooks in order to guide their selection with a view to achieving the goals of citizenship education and social studies in general. Such analysis should consider, among others, the language in relation to grade level, the treatment of power relations in different settings, the duties and rights of good citizens, conflicts over beliefs and values, explanation and interpretation of principles and practices of socio-political and economic institutions as well as historical conflicts and unresolved socio-economic political problems in Nigeria--at school, local, state, and national levels--as well as the world at large.

4. As in other states of Nigeria, the teachers in Oyo State not only have different levels of education, but some are also requested to teach grade levels other than the ones they are specifically trained to teach. This is due to a shortage of qualified teachers. In this circumstance, it is crucial to update teachers' knowledge of new approaches to social studies education. It is therefore recommended that teacher colleges and universities, under the auspices of the Nigerian Education Research Council, should undertake studies or projects on citizenship education to develop and try out new instructional materials

in schools as guides to teachers. In order to acquaint teachers with the results of such projects, in addition to weekend courses, it is recommended that the Social Studies Association of Nigeria and interested academic organizations should own official journal(s) that would provide a forum for communication between researchers and practitioners. The projects and communication between colleges and schools will acquaint the former with the realities of classroom and society and the latter with the content, method, and purpose of citizenship education.

5. Since the present study is the first of its kind in Nigeria, it is recommended that similar studies be conducted in other settings--grade level or state--to determine teachers' perspectives toward citizenship education. The results would give national perspectives on citizenship education. The findings would be of particular value in effecting changes in the national curriculum for the schools and teacher education programs.

6. Since the present study shows that teachers lean positively toward all the different models, it is recommended that the teaching behaviors of social studies teachers be directly observed to see if they are quite as eclectic in the classroom. Such a study would focus on the type of political knowledge, intellectual skills, political participation skills, and political attitudes teachers emphasize. The implication of classroom climate research for teacher selection and training have potential for improving education.

7. Since there are formal as well as informal aspects of curriculum associated with citizenship education, research could be done to determine the contribution of the school environment. Such a study could address questions such as:

a. To what extent does the quasi-political school culture provide impetus for political attitude formation and change during the schooling process? Political attitudes to be considered may include predisposition to political loyalty, trust, political participation, and political efficacy.

b. What school organization types have been linked to student political attitudes? School organizations that have been identified include <u>elite</u>, <u>bureaucratic</u>, <u>coalitional</u>, and <u>participant</u> . (Ehman & Gillespie, 1975; Siegel, 1977; Metzger, 1978; Wittes, 1972). These categories can be examined along the dimensions of political efficacy, trust, social integration, and participation.

8. It is recommended that studies be conducted where interaction effects among variables are examined. The four variables posed in this study, for example, could be paired in a number of ways, such as:

Age and education

Teaching experience and education

Age and teaching experience

Grade level taught and teaching experience, etc.

Again, the implications of the interaction effects among variables have potential for the selection and training of both preservice and inservice teachers.

9. Investigating the effects of other variables, like location--urban or rural--age and population of schools, sex of teachers, etc., could provide useful data for determining factors that affect teachers' general perspectives toward citizenship education. This has implications for teacher education in the adaptation of programs to different situations; e.g., rural-urban, small, and large schools.

10. The purpose of the current study--investigating social studies educators' perspectives toward citizenship education--might also have been achieved if the educators had been asked to rank statement of qualities of "good" citizenship. The statements should derive from the tenets of the four models--citizenship transmission, social sciences, reflective inquiry, and social criticism and action--as they relate to the type of political knowledge, intellectual skills, political participation skills, and political attitudes that each would emphasize. Broadly, the analysis of the educators' responses might allow their classification into groups of those who emphasize (a) politically active citizenship (social criticism and action), (b) political awareness (reflective inquiry), (c) politically disengaged (social science/citizenship transmission), and (d) non-politically minded (citizenship transmission and system maintenance with an emphasis on social behavior).

APPENDICES

APPENDIX A

CORRESPONDENCE

914G Cherry Lane
East Lansing
Michigan 48823
U.S.A.
May 10, 1982

The Permanent Secretary
(Primary, Secondary, and Teacher
    Training Divisions)
Ministry of Education
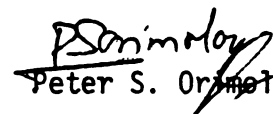Ibadan, Oyo State
Nigeria

Dear Sirs:

RE: Request for Permission to Conduct Research in
      Citizenship Education

I am currently a doctoral student in the Department of Administration
and Curriculum, College of Education, at Michigan State University in
East Lansing, Michigan.

I hereby request your permission to collect data from social studies
teachers in primary and secondary schools, school inspectors, and
teacher educators in respect to my study from the beginning of June,
1982. My research focuses on citizenship education in Oyo State
primary and secondary schools.

Your support is requested in the form of a letter of introduction to
provosts/principals and head teachers. I hope my study will be of
great significance to the state, especially its educational system.

Sincerely,

Peter S. Orimoloye

143

MINISTRY OF EDUCATION
PRIMARY AND TEACHER TRAINING DIVISION
IBADAN · OYO STATE OF NIGERIA

Your Ref. No..............................
All communications to be addressed
to the Permanent Secretary quoting
Our Ref. No...............................

Date: 14 June, 1982.

To:-

The Provost/Principals/Head teachers

Advanced Teachers Colleges

Secondary Schools

Teacher Training Colleges

and Primary Schools

Ibadan Zone

Ilesha/Ife Zone

Oshogbo Zone

Oyo State.

Research in Citizenship Education

This is to say that the bearer Mr. Peter S. Orimoloye who is a

Doctoral Student in the Department of Administration and Curriculum,

College of Education, at Michigan State University, East Lansing, Michigan

U.S.A. has been permitted to visit schools in Oyo State for the purpose of

collecting data for his doctoral thesis. It will be appreciated if you

give him your full cooperation.

(S. F. Osundina)

for Permanent Secretary,
Department of Education.

APPENDIX B

QUESTIONNAIRE FOR OYO STATE

PRIMARY AND SECONDARY SCHOOLS'

SOCIAL STUDIES EDUCATORS

QUESITONNAIRE FOR OYO STATE
PRIMARY AND SECONDARY SCHOOLS'
SOCIAL STUDIES EDUCATORS

The following statements are designed to provide information on how one feels regarding citizenship education. You may see yourself agreeing with some of the statements, disagreeing with others, and being uncertain about still others.

There is no right or wrong answer to any statement. Your response to each statement can range from strongly agree to strongly disagree, as follows: 1 = strongly agree (SA), 2 = mostly agree (A), 3 = uncertain (U), 4 = mostly disagree (D), 5 = strongly disagree (SD).

Please circle the response that describes your feelings towards each statement (teachers only: in respect to your class) in Part II.

Part I

1.0   Please complete as appropriate:

1.1   Name of school/college/university _____

1.2   Present position _____

1.3   Class or form taught (teachers only) _____

1.4   Highest teaching qualification _____

1.5   Years of teaching experience _____

1.6   Age (circle the appropriate age bracket):

Below 21	30-35	45-50
21-25	36-40	51-55
26-30	41-45	Above 55

1.7   Sex _____

1.8   Educational zone _____

Strongly Agree				Strongly Disagree		Part II
1	2	3	4	5	1	Teacher should help students assess personal and social value conflicts.
1	2	3	4	5	2	Students who have the benefit of studying problems arising out of the different social science disciplines--e.g., geography, history, economics, government, etc.--are more likely to become independent and objective in their analysis of social problems.
1	2	3	4	5	3	Students' understanding of the scientific method can best be developed if they are directly involved in the analysis and interpretation of data (e.g., by use of research methods like interview, observation, questionnaire to college data, analyze them, and draw conclusions).
1	2	3	4	5	4	Students should become citizens who have moral courage to defend our traditional social system although imperfect--i.e., be loyal and patriotic.
1	2	3	4	5	5	Students should recognize that teachers and curriculum developers are best qualified to identify the important problems from our heritage.
1	2	3	4	5	6	Social science concepts and the scientific method should be used to develop disciplined behavior in the citizenship education.
1	2	3	4	5	7	Evaluate students on their abilities to identify and analyze problems and evaluate their choices of solutions in resolving personal and social problems.
1	2	3	4	5	8	Giving students regular practice in applying decision-making skills about social issues will help them develop more disciplined behavior (e.g., decisions regarding school rules, use of public utilities, allocation and use of resources, etc.).

1 2 3 4 5   9   Students can organize their knowledge about social problems best by using the research procedures and findings of social science authorities.

1 2 3 4 5   10   Although of limited immediate relevance, students should recognize that knowledge of specifics and values which are traditional will be needed in later life (e.g., extended family life, authority relations in society).

1 2 3 4 5   11   Students' loyalty should be directed at acquiring knowledge and skills to criticize and evaluate social and political institutions and individual behavior in order to effect social justice (e.g., education system, police, Nigerian Electric Power Authority--NEPA, etc.).

1 2 3 4 5   12   Teachers should use students' ideas to illustrate and strengthen the traditional themes and values which support the best elements of our heritage.

1 2 3 4 5   13   Students' loyalty should be directed only to a process which emphasizes reflection upon students' own needs and interests (and not to a particular value or institution).

1 2 3 4 5   14   Students should accept the inherent logic of beliefs, attitudes, and values which have molded our society.

1 2 3 4 5   15   Teachers and students should rely on knowledge derived from a critical evaluation of a variety of sources of information--political, social, economic--relative to problems they set out to solve.

1 2 3 4 5   16   Teachers should use student ideas to promote free discussion of controversial issues to give the students better understanding of their communities (village, town, local community, state, nation, and the world).

1 2 3 4 5   17   Students should have moral courage to explore their beliefs, preserve or alter their decision based on valid evidence.

1 2 3 4 5   18   Help students have moral courage to defend and rely on the methods of social science investigation even when the results obtained run counter to popular opinion.

1 2 3 4 5   19   Students should have the moral courage to explore beliefs, take stands on issues and make their feelings known to authority (e.g., through demonstratons in support for or against an issue, petition, or protest, voting, etc.).

1 2 3 4 5   20   Students should be evaluated on their ability to identify, recall and recognize basic information and values which are considered essential by society.

1 2 3 4 5   21   Relevance of content in solving student-identified problems can best be judged by students themselves (e.g., when they apply skills to identify and investigate personal and social problems).

1 2 3 4 5   22   Teachers should help students acquire and apply skills of initiating and participating in finding solutions to personal and social problems (through meaningful participating in class, school, community, national affairs).

1 2 3 4 5   23   Teachers' questioning strategies should focus students' attention on recalling important information and values which are essential for becoming a participating adult member of our society.

1 2 3 4 5   24   Students' capacity to become more logical will improve as they sense and identify personal and social problems and reflect on the decision-making process in resolving them (e.g., democratic principles).

1 2 3 4 5   25   Students should recognize and accept the principles, generalizations, and values which are essential to the continuance of society.

1 2 3 4 5   26   Students who understand their values and consequences of their decisions will be prepared to formulate responsible solutions to personal and social problems.

1 2 3 4 5   27   Students who understand the differences between the stated and actual human rights (as well as legal and moral issues) can better be prepared to accept the consequences of the actions they take to resolve personal and social problems.

1 2 3 4 5   28   What and how students know should arise from analyzing and evaluating information to make judgments about personal and social problems derived from students' needs and interests.

1 2 3 4 5   29   Students should place their loyalty in the objective and analytical processes of the social sciences rather than mere understanding and feelings or emotions of average people.

1 2 3 4 5   30   Students should be helped to recognize and accept the fact that their independence is subject to limitations imposed by their social heritage.

1 2 3 4 5   31   Students should be helped to acquire the analytical thinking skill and logic used by social scientists to solve rational, personal, and social problems.

1 2 3 4 5   32   Question strategies should aim at helping students criticize, test, and evaluate their beliefs about social issues (e.g., criticism of relationships among individuals, groups, institutions, and nations, like employees and employers, men and women, developed and undeveloped nations).

1 2 3 4 5   33   Evaluate students on their ability to apply problem-solving skills, judge alternative courses of action, and make choices.

1 2 3 4 5   34   Students who had acquired the skills to differentiate, analyze, and evaluate personal and social problems should become independent in their choice of means of resolving them.

1 2 3 4 5   35   Help students see and perceive problems as arising from conflicts within their own beliefs and value systems.

1 2 3 4 5   36   Students should develop skills in solving problems which social science scholars have agreed are appropriate for students to pursue.

1 2 3 4 5   37   Students should learn the basic obligations and responsibilities of good citizenship from their teachers and society (e.g., pay tax, obey law, be patriotic, vote, etc.).

1 2 3 4 5   38   Teachers should use student ideas in formulating and conducting studies similar to those done by social scientists (e.g., local studies-- history and geography, trade pattern--national and international, etc.).

1 2 3 4 5   39   Teacher and students should recognize as sources of authority textbooks, writers, scholars who have selected the most important and enduring values and content for citizenship education or social studies.

1 2 3 4 5   40   Constantly giving benefit to students to exercise their rights and responsibilities can make them more able to defend their rights and liberties as well as those of others (to promote disciplined behavior or good citizenship).

1 2 3 4 5   41   Teachers should clarify both the generalization and process of social sciences for students who will perceive their importance in the future (e.g., understanding operation of federalism, location of industries, etc.).

1 2 3 4 5   42   Students should engage in reflection on problems of their own choosing and learn to be independent in their thinking and actions.

1 2 3 4 5   43   Questioning strategies should help to clarify social science concepts and generalizations (e.g., regional differentiation regarding human activities).

1 2 3 4 5   44   The validity and relevance of content of citizenship education can best be judged by students themselves (when it enables them to actively participate in effecting changes in social, economic, and political institutions and to have confidence in their ability to effect change in their own lives and society).

1 2 3 4 5   45   Students should become loyal to those ideals from our heritage like unquestioned respect for elders, authority, etc.

1 2 3 4 5   46   Meaningful problems can only arise if students sense and realize the impact of conflicts within their own beliefs and value systems (societal values).

1 2 3 4 5   47   Teachers should present the concepts and methodologies of the social science discipline so that students can apply them to solve selected social problems.

1 2 3 4 5   48   What and how students know and the subsequent action they decide to take should arise from investigating problems which affect their interests and needs as well as those of their communities (e.g., problem of interpreting aspects of the constitution dealing with election procedures, provision of amenities, distribution and location of facilities, etc.).

1 2 3 4 5   49   Teachers should guide students to clarify their thinking through reflection about issues which concern them and their community.

1 2 3 4 5   50   To guarantee the continuation of our prized heritage, teachers should clarify for students the traditional beliefs upon which our society was founded (e.g., decision about how to solve problems is best made by an elder).

1 2 3 4 5   51   Teachers should use students' ideas about social, political, and economic processes to help them initiate and participate in finding solutions to social problems (e.g., joining others to make demands of the authority, participate in raising funds to build health centers or roads, etc.).

1 2 3 4 5   52   Students should discipline their behavior to conform with certain basic information and values.

1 2 3 4 5   53   Students who use social science concepts and methods will probably formulate and propose responsible solution to resolve social problems.

1 2 3 4 5   54   Questioning strategies should aim at helping students criticize, test, and evaluate their beliefs about social issues (e.g., identifying, critizing, and evaluating sources of information about social issues like corruption, ethnicism, etc.).

1 2 3 4 5   55   By internalizing the concepts and methods of the social sciences, students should be able to develop a disciplined mode of analytical thinking--identifying problem, thinking of solutions, gathering data, analyzing, drawing conclusions, and evaluating conclusions.

1 2 3 4 5   56   Reliance should be placed only on knowledge derived from critical analysis of social and personal problems sensed by teachers and students.

1 2 3 4 5   57   Student progress can best be assessed by how well they apply social science concepts and methodology to problems novel to them (e.g., reading and interpreting maps, graphs, pictures, etc.).

1 2 3 4 5   58   Students should be helped to clarify their ideas about society through free discussion of controversial issues--social, political, economic, etc. (e.g., corruption, profeteering, religion, ethnicism) to guide their choices of solutions to them.

1 2 3 4 5   59   Teachers should organize their classrooms for the task of acquiring basic information and values.

1 2 3 4 5   60   Students' capacity to become more logical will improve as they sense, examine, and evaluate causes of conflicts among groups in society (social, political, religious, ethnic groups) and reflect on their impacts and the possible ways of resolving them.

CITIZENSHIP TRANSMISSION MODEL

1   Students should be helped to recognize and accept the fact that their independence is subject to limitations imposed by their social heritage.

2   Students should learn the basic obligations and responsibilities of good citizenship from their teachers and society (e.g., pay tax, obey law, be patriotic, vote, etc.).

3   Students should become loyal to those ideals from our heritage like unquestioned respect for elders, authority, etc.

4   Students should become citizens who have moral courage to defend our traditional social system although imperfect--i.e., be loyal and patriotic.

5   Students should accept the inherent logic of beliefs, attitudes, and values which have molded our society.

6   To guarantee the continuation of our prized heritage, teachers should clarify for students the traditional beliefs upon which our society was founded (e.g., decision about how to solve problems is best made by an elder).

7   Teachers should use students' ideas to illustrate and strengthen the traditional themes and values which support the best elements of our heritage.

8   Teachers' questioning strategies should focus students' attention on recalling important information and values which are essential for becoming a participating adult member of our society.

9   Teachers should organize their classrooms for the task of acquiring basic information and values.

10 Students should be evaluated on their ability
    to identify, recall and recognize basic infor-
    mation and values which are considered essential
    by society.

11 Teacher and students should recognize as sources
    of authority textbooks, writers, scholars who
    have selected the most important and enduring
    values and content for citizenship education
    or social studies.

12 Students should recognize and accept the prin-
    ciples, generalizations, and values which are
    essential to the continuance of society.

13 Students should discipline their behavior to
    conform with certain basic information and
    values.

14 Students should recognize that teachers and
    curriculum developers are best qualified to
    identify the important problems from our
    heritage.

15 Although of limited immediate relevance, stu-
    dents should recognize that knowledge of spe-
    cifics and values which are traditional will be
    needed in later life (e.g., extended family
    life, authority relations in society).

SOCIAL SCIENCE MODEL

16 Students who have the benefit of studying
    problems arising out of the different social
    science disciplines--e.g., geography, history,
    economics, government, etc.--are more likely
    to become independent and objective in their
    analysis of social problems.

17 Students who use social science concepts and
    methods will probably formulate and propose
    responsible solution to resolve social problems.

18 Students should place their loyalty in the
    objective and analytical processes of the
    social sciences rather than mere understanding
    and feelings or emotions of average people.

19 Help students have moral courage to defend
    and rely on the methods of social science
    investigation even when the results obtained
    run counter to popular opinion.

20 Students should be helped to acquire the analytical thinking skill and logic used by social scientists to solve rational, personal, and social problems.

21 Teachers should clarify both the generalization and process of social sciences for students who will perceive their importance in the future (e.g., understanding operation of federalism, location of industries, etc.).

22 Teachers should use student ideas in formulating and conducting studies similar to those done by social scientists (e.g., local studies-- history and geography, trade pattern--national and international, etc.).

23 Questioning strategies should help to clarify social science concepts and generalizations (e.g., regional differentiation regarding human activities).

24 Teachers should present the concepts and methodologies of the social science discipline so that students can apply them to solve selected social problems.

25 Student progress can best be assessed by how well they apply social science concepts and methodology to problems novel to them (e.g., reading and interpreting maps, graphs, pictures, etc.).

26 Students can organize their knowledge about social problems best by using the research procedures and findings of social science authorities.

27 Students' understanding of the scientific method can best be developed if they are directly involved in the analysis and interpretation of data (e.g., by use of research methods like interview, observation, questionnaire to college data, analyze them, and draw conclusions).

28 Social science concepts and the scientific method should be used to develop disciplined behavior in the students.

29 Students should develop skills in solving problems which social science scholars have agreed are appropriate for students to pursue.

30   By internalizing the concepts and methods of the social sciences, students should be able to develop a disciplined mode of analytical thinking--identifying problem, thinking of solutions, gathering data, analyzing, drawing conclusions, and evaluating conclusions.

REFELECTIVE INQUIRY MODEL

31   Students should engage in reflection on problems of their own choosing and learn to be independent in their thinking and actions.

32   Students who understand their values and consequences of their decisions will be prepared to formulate responsible solutions to personal and social problems.

33   Students' loyalty should be directed only to a process which emphasizes reflection upon students' own needs and interests (and not to a particular value or institution) (e.g., choice of friendship, belonging to a group or choosing a career).

34   Students should have moral courage to explore their beliefs, preserve or alter their decision based on valid evidence.

35   Students' capacity to become more logical will improve as they sense and identify personal and social problems and reflect on the decision-making process in resolving them (e.g., democratic principles).

36   Teachers should guide students to clarify their thinking through reflection about issues which concern them and their community.

37   Teachers should use student ideas to promote free discussion of controversial issues to give the students better understanding of their communities (village, town, local community, state, nation, and the world).

38 Questioning strategies should aim at helping students criticize, test, and evaluate their beliefs about social issues (e.g., identifying, critizing, and evaluating sources of information about social issues like corruption, ethnicism, etc.).

39 Teacher should help students assess personal and social value conflicts.

40 Evaluate students on their ability to apply problem-solving skills, judge alternative courses of action, and make choices.

41 Reliance should be placed only on knowledge derived from critical analysis of social and personal problems sensed by teachers and students.

42 Giving students regular practice in applying decision-making skills about social issues will help them develop more disciplined behavior (e.g., decisions regarding school rules, use of public utilities, allocation and use of resources, etc.).

43 What and how students know should arise from analyzing and evaluating information to make judgments about personal and social problems derived from students' needs and interests.

44 Help students see and perceive problems as arising from conflicts within their own beliefs and value systems.

45 Relevance of content in solving student-identified problems can best be judged by students themselves (e.g., when they apply skills to identify and investigate personal and social problems).

SOCIAL CRITICISM AND ACTION MODEL

46 Students who had acquired the skills to differentiate, analyze, and evaluate personal and social problems should become independent in their choice of means of resolving them.

APPENDIX C

THE FOUR MODELS

47 Students who understand the differences be-
   tween the stated and actual human rights (as
   well as legal and moral issues) can better be
   prepared to accept the consequences of the
   actions they take to resolve personal and
   social problems.

48 Students' loyalty should be directed at acquir-
   ing knowledge and skills to criticize and eval-
   uate social and political institutions and
   individual behavior in order to effect social
   justice (e.g., education system, police, Nigerian
   Power Electric Authority--NEPA, etc.).

49 Students should have the moral courage to explore
   beliefs, take stands on issues and make their
   feelings known to authority (e.g., through
   demonstratons in support for or against an issue,
   petition, or protest, voting, etc.).

50 Students' capacity to become more logical will
   improve as they sense, examine, and evaluate
   causes of conflicts among groups in society
   (social, political, religious, ethnic groups)
   and reflect on their impacts and the possible
   ways of resolving them.

51 Students should be helped to clarify their ideas
   about society through free discussion of con-
   troversial issues--social, political, economic,
   etc. (e.g., corruption, profeteering, religion,
   ethnicism) to guide their choices of solutions
   to them.

52 Teachers should use students' ideas about social,
   political, and economic processes to help them
   initiate and participate in finding solutions to
   social problems (e.g., joining others to make
   demands of the authority, participate in raising
   funds to build health centers or roads, etc.).

53 Question strategies should aim at helping
   students criticize, test, and evaluate their
   beliefs about social issues (e.g., criti-
   cism of relationships among individuals,
   groups, institutions, and nations, like em-
   ployees and employers, men and women, developed
   and undeveloped nations).

54   Teachers should help students acquire and apply skills of initiating and participating in finding solutions to personal and social problems (through meaningful participating in class, school, community, national affairs).

55   Evaluate students on their abilities to identify and analyze problems and evaluate their choices of solutions in resolving personal and social problems.

56   Teachers and students should rely on knowledge derived from a critical evaluation of a variety of sources of information--political, social, economic--relative to problems they set out to solve.

57   What and how students know and the subsequent action they decide to take should arise from investigating problems which affect their interests and needs as well as those of their communities (e.g., problem of interpreting aspects of the constitution dealing with election procedures, provision of amenities, distribution and location of facilities, etc.).

58   Constantly giving benefit to students to exercise their rights and responsibilities can make them more able to defend their rights and liberties as well as those of others (to promote disciplined behavior or good citizenship).

59   Meaningful problems can only arise if students sense and realize the impact of conflicts within their own beliefs and value systems (societal values).

60   The validity and relevance of content of citizenship education can best be judged by students themselves (when it enables them to actively participate in effecting changes in social, economic, and political institutions and to have confidence in their ability to effect change in their own lives and society).

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