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**Unchallenged and Obedient: Status of Nigerian Junior Secondary**

**School Social Studies Curriculum**

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### **Abstract**

Bolstering best practice social studies pedagogy is crucial to raising analytical, responsible, moral, and civic-minded students in Nigeria. This study, using content analysis research methods, examined the contents of Nigerian junior secondary school (JSS) social studies curriculum materials to determine the extent to which the curriculum aligns with major social studies teachers' epistemologies (citizenship transmission, social sciences, and reflective inquiry). Though there have been numerous studies on examining the major social studies teachers' epistemologies—citizenship transmission, social sciences, and reflective inquiry—yet few have examined the extent to which Nigerian social studies curriculum materials aligns with these epistemologies. Three major findings emerged from analyzing the content of the Nigerian social studies curriculum materials. First, the curricular guide distinguished state-approved from non-state-approved curriculum material. Second, the curricular guide did not provide teachers the sources and strategies for criticality, inquiry, and disciplinary thinking. Third, the state-sponsored curriculum emphasized and valued conformity, patriotism, and cultural regeneration. This inquiry, though, lacked a comprehensive data sample and there was a limited data pool to conduct the study. Future studies could include a wide data pool to re-examine how social studies curriculum materials align with these major social studies teachers' epistemologies.

*Keywords:* social studies education, inquiry-based learning, resourceful education, social studies teacher's epistemologies, curriculum materials, Junior secondary school.

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## Table of Contents

1. Abstract.....	2
2. Acknowledgement.....	3
3. Introduction.....	5
4. Literature Review.....	8
5. Methods.....	22
6. Findings.....	24
7. Discussion.....	36
8. Conclusion.....	41
9. Appendix A (Curriculum materials) .....	47
10. Appendix B (Content Analysis protocol) .....	48

## **Unchallenged and Obedient:**

### **Status of Nigerian Junior Secondary School Social Studies Curriculum**

There is no agreement about how and why social studies is taught. Teachers might seek to spark inquiry, or train future social scientists, or transmit citizenship ideas, or some combination. However, if social studies education is to prepare students to use disciplinary thinking for informed civic engagement, then the curriculum cannot have predetermined conclusions for students to memorize. State-sponsored curriculum is consumed by the entire public at impressionable ages. Careful curriculum examination is the start, not the solution, to improve teaching and learning of social studies. Curriculum materials serve as channels through which students acquire relevant and adequate information and skills needed for them to understand, examine, and critique political, social, and civic issues (Gottlieb & Robinson, 2002). The information allows students to make significant observations and connections between related ideas, concepts, and resources (Dhandhania, 2020). Thus, educators bear the responsibility of revisiting and scrutinizing social studies curriculum materials to ensure instructional strategies presented to students meet both national and international social studies educational objectives.

Social studies curriculum materials designed and geared towards raising analytical, responsible, and civic-minded young individuals in an increasingly diverse world is paramount to ensuring a deep and meaningful social studies education. There have been studies that seek to scrutinize curriculum texts in order to determine its function to overall social studies education objectives (Farisi et al., 2017; Fito'o, 2009; Lee, 2014; Serure, 2018), few studies have examined Nigerian social studies curricular resources. This study, using qualitative research methods, examined the contents of Nigerian junior secondary school (JSS) social studies curriculum materials to determine the extent to which the curriculum aligns with major social studies

teachers' epistemologies (citizenship transmission, social sciences, and reflective inquiry). To determine how Nigerian social studies curriculum materials present citizenship education to JSS students, the study focused on two major objectives: first, to scrutinize the text of state-mandated curriculum; second, to examine the subtext of the state mandated curriculum materials.

While obtaining two graduate degrees (MA in Communication Studies; MSED in Curriculum and Instruction), I became fascinated by the concepts of social reforms rooted in sociology and curriculum analysis that seeks to improve the quality of social studies education provided for students who will become informed citizens of a democratic society. A resourceful social studies curriculum exposes young students to topics that equips them with knowledge and skills that enables them to become active agents of social change, interact effectively and function in a democratic society. The purpose of social studies education is to equip young people with adequate civic-oriented knowledge and skills to thrive in an increasingly interdependent world (National Council of Social Studies [NCSS], 2013). Throughout my JSS experience in Nigeria, I struggled to make sense of social studies as a subject area that should stimulate my historical thinking skills let alone guide students on how to make inferences from the text and communicate conclusions that could make them contribute to social discourses.

At age 12, after my junior secondary education, the decision to opt for the arts (Government, English Literature, & Religion Studies) expanded my horizons but did not necessarily satisfy my curiosity about the linkage of contemporary issues to systems of the past. From my secondary school education experience, the curriculum design in Nigeria put instructors, rather than students, at the center of learning. To ensure deep and meaningful learning, a community or society at large needs to redevelop and revisit social studies curriculum or even create new strategies to assist students to become actively involved in their learning

process (NCSS, 2013). When students take on passive roles in their learning process, not only will their creativity be boxed, but the desired purpose of such a community will also be threatened and therefore, become unaccomplished. Every young student in post-colonial societies deserves an integrative and inquiry-based social studies education. In this light, this inquiry examines how ideas are presented through social studies curriculum within Nigerian JSS social curriculum materials.

## Literature Review

There are three common epistemologies for teaching social studies (Barr et al., 1977, 1978; Barth & Shermis, 1970; Kilinc, 2014; Ross, 2006). They include citizenship (or cultural) transmission, social sciences, and reflective inquiry. Social studies as citizenship (or cultural) transmission seeks to instill into students the core and shared values, beliefs, traditions and ideas cherished by a community or the society; social studies as social sciences nurtures student learning of the key tenets and precepts of social scientist; social studies as reflective inquiry focuses on guiding and teaching learner's necessary inquiry skills to become problem solvers and make decisions (Kilinc, 2014). Using Ibram Kendi's historical framework of racist ideas (2016, 2019) and Bloom Taxonomy of critical thinking (Anderson & Krathwohl, 2001; Benassi et al., 2014; Bloom & Krathwohl, 1956), this thesis investigated and analyzed how common Nigeria social studies curriculum aligns epistemologically. In other words, this inquiry scrutinized Nigerian JSS social studies curriculum through the optics of these distinct, yet related, pedagogical frameworks.

The curriculum is crucial to guide educational processes and outcomes in any educational plan and system. Rather than being viewed as a combination of lesson plans, teachers guide and subjects, curriculum becomes the totality of inputs (political, community, societal) in the intended goal of education for a desired society (Ibe, 2011). Curriculum, when viewed from the perspective of learning, is the content experiences of the learner under the supervision of the school (Ibe, 2010; Kalio & Chidinma, 2015).

Curriculum, when it is federalized or nationally sponsored, impacts the input and output of texts and instructional strategies. The curriculum is the organized knowledge which the society presents to the learner to achieve predetermined goals of education (Kalio, 2015). For

instance, a knowledge framework and set of guidelines that are targeted at improving computer and technology literacy in the 21st century may not instill the skills and behaviors for individuals to become active and reflective members of the society.

Curriculum can address social problems such as socio-cultural, environmental, politics, socioeconomic, and sustainable development issues (Barth & Shemis, 1978). It is imperative that a functional curriculum not just reflect vast interests and abilities of learners but must be easy to understand, significant to its purpose, valid, and consistent with social realities (Kalió & Chidinma, 2015). Therefore, for nations to achieve educational goals for a desired and visualized society, it needs a functional curriculum that is relevant to its need and serves the purposes of established education objectives.

Skills and knowledge derived from the social studies classroom helps students develop civic engagement proficiency (NCSS, 2010). They deepen understanding of civic life and assist and train students to develop the intellectual ability necessary to analyze and challenge social issues (NCSS, 2010). For a community, society, or nation to achieve its educational objectives, it needs a curriculum that is functional and relevant to its needs (Beauchamp & Parsons, 2012). Hence, it is vital that proper execution of social studies instruction in line with Nigerian educational objectives be focused on equipping the learner with effective literacy skills for a productive and conscious living. It is in this light this study seeks to examine Nigerian junior secondary school social studies curriculum materials. Because social studies curriculum materials are crucial to learning about social and historical worldviews, the contents of Nigerian social studies curricular resources (textbooks) were examined to determine how the state mandated social studies curriculum materials inculcate and equip students with relevant and

specific social studies education, knowledge, skills, and attitudes needed for them to be active global citizens.

Curriculum materials are channels through which students internalize the skills, attitudes, and behaviors to become reflective and conscious individuals. The social studies curriculum should employ a wide range of primary and secondary resources that includes various reading options and interest (NCSS, 2008). This thesis examined the examples of the similarities and differences between social studies curricular resources.

### **Curricular Resources**

Curricular materials refer to the totality of all educational artifacts, materials, and resources available to facilitate teaching and learning (Edinyang, 2016). To ensure deep and meaningful social studies learning experience, a variety of learning rich resources should be provided for students to easily access and explore (NCSS, 2013). Textbooks, trade books, and primary sources are examples of curricular and instructional resources available to the social studies education teachers.

Textbooks are excellent examples of secondary sources (National Archive Records Administration [NARA], 2017). Secondary sources usually provide information for people to develop initial rather than deep understanding of a topic of an issue, event, or figures (University of Washington, 2020). On the other hand, primary sources serve as a very important supplemental resource that provides a deep understanding of issues (NARA, 2011).

Primary and secondary sources are the major channels through which students learn about their nation and the world. Educational institutions may shape global-perspectives' curriculum, pedagogy, and resultant students' knowledge (Sunal & Odebisi, 2019; Ukpokodu, 2006). School curricula are essential as they either inhibit or support the key virtues of competent

global citizenship and its pedagogy including the development of critical global knowledge, global perspectives, and disposition towards global concerns (Sunal & Odebiyi, 2019; Ukpokodu, 2003). In this sense, curriculum materials play a crucial role in providing evidence-based knowledge of local, regional, and world communities and in fostering literacy among students.

### **Disciplinary Literacy within Social Studies**

Disciplinary literacy is regarded as the use of investigating, reading, writing, and reasoning skills needed for teaching and learning in a specific discipline (Beers & Probst, 2016). In contrast to content area literacy skills, disciplinary literacy focuses on unique methods professionals in that discipline employs to engage the student with learning. Many American high school students graduate without fully developing disciplinary skills to break down the challenging text (Urquhart & Frazee, 2012). Nevertheless, grasping text complexity and developing specific disciplinary literacy skills is indispensable in preparing students for college success and career-building (Urquhart & Frazee, 2012).

Ensuring students become intuitive, active scrutinizers—rather than being passive consumers—of information remains the goal of an inquiry-based social studies education. This becomes a reality when social studies teachers are devoted to building students to be independent thinkers, readers, and writers (Fountas & Pinnell, 2012, Urquhart & Frazee, 2012). As such, efficient, independent self-monitoring behavior and the ability to search for and use a variety of sources of information in the text are key to proficiency (Fountas & Pinnell, 2012). A standardized social studies curriculum should be opened to include a variety of resources that provides students with freedom to think and communicate meaningful conclusions.

American researchers revealed that reading less fiction exposes students to diverse

literature that provides them with new understandings which in turn deepen their understanding about significant past and present events, people, and places around the world (Urquart & Frazee, 2012; NCSS, 2013). Nonfiction or informational text include a variety of texts including primary and secondary sources (Oczkus, 2014). Consideration of diverse perspectives through multiple texts enables the student in the social studies classroom to become active learners by developing diverse ideas and concepts of social issues. As a result, students should be equipped with the disciplinary tools to make multiple interpretations of events and provide diverse perspectives for the discussion of economic, political, religious, and social issues (Robb, 2012).

Social studies teachers devise means and methods to train and guide prospective civil members of the society on how to critique texts and develop a deep understanding from social studies curricular materials. Interestingly, the common core standards instill students with reading, thinking, and writing skills to decipher information in disciplinary ways. (Oczkus, 2014). Guided reading helps students of various reading levels develop effective strategies to process challenging informational texts (Fountas & Pinnell, 2012). Guided reading helps students develop their reading skills by instilling a network of actions for processing texts (Fountas & Pinnell, 2012). These strategic actions are highly important in a social studies classroom where students are faced with the challenges of investigating and constructing meanings from events of the past (Cowgill & Waring, 2017).

More specifically, they require students to be able to cite textual evidence from primary and secondary documents, determine central ideas from primary and secondary documents, determine author's point of view, analyze charts and graphs, distinguish between fact and opinion, analyze relationships between primary and secondary documents, and construct evidence-based arguments. (Cowgill & Waring, 2017)

As a social studies content-area teacher, employing instructional methods to support learners' understanding of concepts, facts, and ideas build their ability to independently evaluate, and understand challenging reading materials (Urquart & Frazee, 2012). Knowing how to locate, read, and extract meaning from complex texts enables them to be adequately informed consumers of knowledge in order to contribute to democratic society. Students, too, must be trained to be conveyors—not simply consumers—of understandings. To do so, students need to engage in the writing process.

### **Writing in Social Studies**

Effective writing skills are an important literacy skill students need to function in schools, their future workplaces, and in the community (Collie et al., 2015). In studies conducted in the United States of America, guiding and teaching students how to write effectively is a crucial element of social studies education (Pytash & Morgan, 2014). For example, Gierlach and Washburn (2018) reveals that much like the English language, arts, and literacy Common Core State Standards (CCSS) standards, guiding professional standards in science and social studies require students to cite evidence, explain content-based phenomena, and express findings in multiple mediums including writing, presenting, and using technology (Gierlach & Washburn, 2018). Thus, to encourage active learning, it is paramount that students are provided the opportunities to develop skills necessary to be independently engaged in reading and writing to meet content area standards (Gierlach & Washburn, 2018).

Text-based writing has become a salient topic across subjects to prepare students for outstanding success in their college and career (Dombek et al., 2016). As such, changes in both standards and assessments require students in elementary through high school to write analytically in response to reading multiple texts (Dombek et al., 2016). Presentation of a clear

argument, using appropriate sources, and being informed are key elements of text-based writings. After the completion of third grade, students are expected to communicate conclusions from inferences they deduced from texts (Dombek et al, 2016). Undoubtedly, these processes lead students of various grade levels to a better understanding of digging texts and communicating facts with accountability.

Students begin to write efficiently when they write purposely, focus on the topic, and develop claims with evidence-based information. Inquiry, analysis, and argumentative skills are pivotal to developing effective reading, writing, speaking, and thinking in the social studies classroom (Gierlach & Washburn, 2018; Wineburg et al., 2012). Analyzing and corroborating resources enables historians to develop meaningful questions and provide evidence-based claims (Gierlach & Washburn, 2018).

Studies conducted in the United States suggested that it is necessary to provide students of various grade levels with strategies and analytical skills to develop their reading and writing abilities (De La Paz, 2017; Gierlach & Washburn, 2018). Students should be able to identify, make inferences, and construct meanings from diverse texts then use those understanding to communicate conclusions in an organized written and spoken text (Gierlach & Washburn, 2018). Without proper guidance of these skills, it may be challenging for students, particularly slow learners to think, read and write effectively.

Social studies educational discipline should equip students with adequate skills and knowledge not just to write effectively but also to be accountable for what they write. Most especially in a multicultural and democratic nation where various social and human communities thrive. At the heart of good writing is having and knowing what to say. Student writers often need help developing a line of argument connected to what has already been written on a topic

(Collie et al., 2015). For this reason, argumentative writing skills are crucial for deep and meaningful social studies education in a democratic society (Dingler, 2017). Equally important to building argumentative writing skills is a creative mind (Marlow, 2000). In this light, students can critically think not just on the central idea but also the manner and language by which they convey and communicate their ideas (Pytash & Morgan, 2014).

### **Effective Social Studies Pedagogy**

The goal of a standard social studies curriculum is to equip students with the texts and tasks to raise analytical, responsible, and civic-minded individuals in a diverse world (NCSS, 2010). Students need purposeful pedagogy and inquiry training to acquire relevant skills to succeed in various fields as well as civic life. For this reason, professional and research-driven social studies-based inquiry skills are indispensable to the development of social studies instruction.

Young individuals need adequate skills and tools that will enable them to develop a disciplined approach and the necessary critical thinking skills for them to navigate their college, career, and even make informed decisions about the future career endeavors. The primary purpose of the social studies state standards is to provide guidance to states on the concepts, skills, and disciplinary tools necessary to prepare students for their future college, career, and civic lives (C3; NCSS, 2013). In doing so, the C3 framework offers guidance and support for rigorous students learning (NCSS, 2013). NCSS (2013) states that this guidance and support take place in an inquiry arc - a set of interlocking and mutually reinforcing ideas that feature the four dimensions of informed inquiry in the social studies: developing questions and planning inquiries, applying disciplinary concepts and tools, evaluating sources and using evidence, and communicating conclusions and taking actions NCSS, (2013).

Deep and meaningful learning becomes a reality only when students are guided to explore curricular materials independently (NCSS, 2013). Unlike Nigerian education initiatives, American education initiatives (for science, social studies, and English) focus on inquiry-based learning where the learner critically evaluates the ambiguous situation (reading) and uses evidence to form individual interpretations (thinking) and communicates conclusions (NCSS, 2013) Though the United States approach does not guarantee success and is but one possible approach among many, inquiry based education is key to ensure young individuals engage in a deep and meaningful learning experience. By ensuring an inquiry based social studies education, students learn to think critically, evaluate resources and study independently. Equally important is knowing how to fill in the gaps in their knowledge by learning how to work from sources and evidence in order to develop claims and counterclaims (NCSS, 2013).

Social education knowledge presents learners with skills and methods to question forms of power and domination within and beyond their community. Relationships with others enable learners to develop a sense of self, understand differences, and the idea of fairness (NCSS, 2010). Therefore, learning how to develop and counterclaims is necessary to ensure inquiry into the limited perspectives offered to them in single and limited resources. Sources appear in various forms such as newspapers, historical and contemporary documents, maps, letters, socio-economic, and political statistics (NCSS, 2013).

Assessing multiple perspectives and resources is crucial to building and providing young minds with opportunities to be open-minded and resist claims that preserve different levels of societal domination. To construct a sound explanation and argument, students must be accountable for their claims with evidence-based information (NCSS, 2013). The exploration of multiple curricular materials enables them to develop, counter and support claims (NCSS, 2013).

Guiding students to understand methods on how to evaluate information grants them adequate knowledge in making inferences and conclusions from multiple resources. Heafner and Massey (2016) utilized close reading and other techniques aligned to the professional education framework (Common Core State Standards and C3 framework) to discover methods necessary to decipher informational texts (Heafner & Massey, 2016). The authors discussed four strategies to break down complex texts: First, visual inventory; second, chunking using short texts; third, close reading, and fourth, exploration of multiple sources (Heafner & Massey, 2016).

The ability to read is one thing, while the ability to critically evaluate an ambiguous text using available evidence is another. While many students are familiar with searching the internet, they are less familiar with thoughtfully evaluating what they read (Heafner & Massey, 2016). To read effectively in social studies, teachers need to guide students on how to contextualize a source, evaluate its text and subtext for perspective or bias and to compare information between multiple sources. However, students cannot evaluate content that is absent from their curriculum. In other words, students learn from the explicit curriculum as well as the implicit curriculum and the null curriculum (Eisner, 2005). This inquiry explores the explicit, implicit, and null curriculum within state mandated text of the Nigerian social studies curriculum materials, which should be considered from the optics of Nigeria's historical and modern context.

### **Nigeria and Social Studies Curriculum**

For nations to achieve set educational goals for a desired society, it needs a functional and relevant social studies curriculum. Ensuring a resourceful social studies education is crucial Nigerian educators, administrators, and policymakers to guide and provide students with opportunities to become active and reflective learners. Students rather than teachers should be the center of learning. Students become conscientious creators of knowledge and their future

when they imagine multiple outcomes, set objectives, and negotiate challenges (Price-Mitchell, 2015). For this reason, social studies curriculum should be opened to include divergent information from multiple perspectives from which students can actively think, develop meaningful questions and communicate their conclusions.

A quality social studies education must include in its framework and standards adequate historical thinking and writing skills (Zajda, 2015). In contemporary society, various nations around the world have shifted the narrative of their history textbooks to be centered on nation-building processes which instill into students the knowledge of national shared values (Zajda, 2015). It is important for Nigerian students to understand their country's past and present. History is important and useful for nation-building because it is the takeoff point by which a society might know itself and understand the connection between the past and present as well as foreseeing the future (Yusuf, 2017). Infusing historical knowledge and understanding is crucial to make necessary reforms in social studies and history curricular (Zajda, 2015). Nigeria remains the largest African country in terms of population. As of 2020, more than 205 million people lived in the country (Countries in African Population, 2020). To understand Nigeria and her complexity, students need to appreciate its past. Modern Nigeria originates from British colonial decisions in 1914 (Exploring Africa, 2020).

The pre-colonial Nigeria stimulates the methods or ways by which Nigerians govern themselves before the advent of colonialism (Precolonial Nigeria, 2016). Nigeria at this time varied from one region to the other because of the ethno-linguistic differences. Different kingdoms of different ethnic groups have unique ways of conducting activities. Before the colonial period (around the 12th century), the region that became Nigeria today was filled with various kingdoms, empires, traditional organizations, and communities with a wide network of

cultural trades and complex socio-political and religious systems and structures (Exploring Africa, 2020).

History is crucial to nation-building. Various nations have attempted to examine the pros and cons of teaching history in schools (Zajda, 2015). For Nigeria to solve the present multifaceted development problem bedeviling the country, the past must always be revisited (Yusuf, 2017). Students should have a deep background understanding of early social systems of the ethnic groups that were present before the colonial intrusion. As an optics to history and society, religious studies knowledge is crucial to understanding various societies in the world (NCSS, 2013). Undoubtedly, religion is a force connected to Nigeria's social, cultural and political development (Canci & Odukoya, 2016).

Failure to understand the various indigenous and world religions present in Nigeria makes much of history, literature, art, and contemporary life unintelligible (NCSS, 2015). It is crucial for students to understand the significant relationship that exists between religion, ethnicity and the history of Nigeria to be nationally conscious. For this reason, Nigerian social studies curriculum materials should present detailed information about early practices of various religions in Nigeria.

Ethnicity is natural in almost all societies made up of more than one ethnic group (Canci & Odukoya, 2016). Among other West-African nations today, Nigeria was once under the British colonial systems in the 19th and early 20th century (Duke, 2010). The new Nigeria, as defined by the British, placed over 250 distinct ethnic groups under a single administrative system (Matthews, 2002). Since the nation got her independence in 1960, she has been facing social, political, and ethnic crises that continue to inhibit her development. Concerned about the future of a nation full of natural, material and human resources, some educators are designing

educational programs and activities aimed at addressing the root causes of the political, ethnic/tribal and economic conflicts present in the country (Abudullahi, 2014; Ifegbesan et al., 2017; Opoh & Edinyang, 2014).

As it stands, the current underdevelopment cannot be divorced from the socio-political imbalance and religious intolerance in Nigeria. In a diverse nation, the bone of contention remains the question of which ethnic, social or religious group should be given preference (Ayandele, 2005). As social studies education is fundamental to enhance societal awareness, this should motivate policy actors to fully integrate it into the Nigerian educational system (Ayandele, 2005). Democratically speaking, the present state of social studies education in Nigeria needs urgent attention. For the study of the last seventy years, there is a mass of written documentation and rich oral tradition to explore for nearly every ethnic group in the country-large or small (Ayandele, 2005).

According to the Nigerian Federal Ministry of Education, there are four national educational objectives, all aiming to build a free and democratic society; a just and egalitarian society; a great and dynamic society; indivisible and indissoluble sovereign nation under God (the Federal Republic of Nigeria, 2020). Initiatives in educational research that seeks to reform social studies and history education is no doubt a prerequisite to maintain and uphold its democratic and national unity goals. Therefore, this thesis solely focuses on Nigerian social studies and history curriculum development.

As has been argued, there are three major traditions for teaching social studies (Barr et al., 1977, 1978; Barth & Shermis, 1970; Kilinc, 2014; Ross, 2006). These include citizenship (or cultural) transmission, social sciences, and reflective inquiry. Considering these epistemologies, this thesis will investigate and analyze how common Nigeria social studies

curriculum—textbooks, worksheets, and teachers guide within citizenship education to Nigerian JSS (ages 9-13) students—align with these epistemologies.

## Methods

This mixed methods content analysis included both qualitative and quantitative elements (Krippendorff, 2013). Content analysis enables social sciences researchers to quantify and analyze the presence, meanings, and relationships of concepts, then make inferences about messages within the text of societal documents (Krippendorff, 2013). I explored the role that Nigerian social studies curriculum materials play in inculcating national values and peaceful coexistence.

The data pool for this study includes five Nigerian social studies textbooks--schemes of work, teachers' guides for Religion and National values, and Citizenship Education textbook--for JSS one through three. Five books in the data pool are state sponsored, federally funded books from Nigeria. Junior secondary schools one through three were selected because these students are still developing their basic educational skills. These books and this age range were selected because of the inaccessibility of other Nigerian social studies textbooks which are state-owned and not for redistribution. See the data sample of the selected Nigerian junior secondary social studies curriculum material in (Appendix A). I conducted a thorough search through the university library and consultation of all relevant educational organizations in Nigeria.

The first step in content analysis was open coding, or inductive analysis. This is akin to a close reading of the text and subtext of the curricular materials. After a thorough analysis of each book, I reported what information and topics are included, as well as any repetitions. After reviewing the data found using open coding, I analyzed and implemented what changes need to be made to the content analysis protocol to establish questions that sorted quantifiable data.

The second step in content analysis was axial coding, or deductive analysis. This step is comparable to categorizing and quantifying patterns, specifically what is included, how it is

included, and what is disregarded. I discovered that the ethnic and religious identity of the author may influence and shape the minds of young readers. I examined if each author includes a wide range of subjects (history, economics, civics, geography, or world knowledge) in their textbooks. See the content analysis tool that guided examination of data in (Appendix B).

## Findings

This study examined the content of Nigerian JSS social studies curricular resources to determine its function to overall social studies education objectives. Careful consideration was given to the explicit, implicit, and null aspects of the state-mandated curriculum. Ibram Kendi's historical framework of racist ideas (2016, 2019) and Bloom's Taxonomy of Critical Thinking Framework framed the study (Anderson & Krathwohl, 2001; Benassi et al., 2014; Bloom & Krathwohl, 1956). As a result, this paper presents key findings from examining the Nigerian junior secondary school social studies curriculum materials intended for students of ages 9-13 which was the only obtainable sample.

Given the social studies educational background, this paper focuses on the cognitive model of Bloom's Taxonomy because of the emphasis on the science of learning. A nationalized social studies education curriculum should ensure students are groomed and challenged to develop their cognitive skills to not just deepen their superficial understanding of their civic responsibilities, historical events, geographical elements, or religious facts, but to hand them skills to solve social problems and present solutions. In this light, this thesis presents findings from analyzing the content of the Nigerian Social Studies curriculum materials, which revealed strong elements of citizenship transmission. Social studies rooted in citizenship education presents students with inquiry-based skills that enable them to challenge the social status quo and become problem solvers (Ross et al., 2014).

Three major findings emerge from analyzing the content of the Nigerian social studies curriculum materials—Nigerian Educational Research and Development Council (NERDC, 1992, 2007, 2012)—to examine its functions to supply best practice social studies pedagogy for Junior Secondary Schools (JSS 1-3) students. First, the curricular guide distinguished

state-approved from non-state-approved curriculum materials. In other words, teachers were encouraged to view the guide as a curricular boundary to not cross. Second, the teachers were limited in the state-suggested activities to spark students' critical thinking. Stated differently, the curricular guide did not provide teachers the sources and strategies for criticality, inquiry, and disciplinary thinking. Finally, the state-approved curriculum's limited texts and tasks appear designed entirely and intentionally to transmit citizenship expectations through education. The state-sponsored curriculum, in other words, emphasized and valued conformity, patriotism, and cultural regeneration. Each of the above points is detailed and illustrated below.

### **The Boundaries of Content**

The curriculum materials solely included state-approved contents. As a result, Nigerian JSS students are provided with limited instead of divergent forms of information and varying perspectives from which students can creatively develop and convey ideas. The Nigerian social studies curriculum materials are designed to solely transmit citizenship education to junior secondary school based on the provided structure of information approved by the state. Analysis revealed that selected Nigerian social studies curriculum material—NERDC, (1991)—promotes whole-class narrative. Diverse texts representing distinct perspectives rather than presentation of limited and pre-selected texts should be the standard of a functional social studies curriculum materials. As a result, these learning materials compel students to remain on a low-level understanding of not just national social and civic issues, but global and various world views. On the contrary, functional and resourceful social studies curriculum materials intended for impressionable students should include supplementary texts that present students with distinct, diverse, and even contrarian voices rather than being compelled to the limited state-mandated texts.

This study explored the extent to which selected Nigerian social studies curricular resources depicted global education and national history (Appendix A, #4). Patterns of included yet not detailed and disregarded information about global education and national history exists in curriculum materials for all grade levels. The curriculum materials provide state-approved information on national history and global education. Citizenship education book one through three contextualizes national history as merely political history thus disregarding social and women's history in pre-colonial times (NERDC, 1992). Information that could strengthen students' understanding of west-African communities in the pre-colonial times are disregarded from curriculum texts (NERDC, 1992). The authors included nine selected personalities that led exemplary disciplined lives in the history of Nigeria (NERDC,1992). They include Sir Herbert Macaulay, Sir Ahmadu Bello, Dr. Nnamdi Azikwe, Chief Obafemi Awolowo, Sir Abubakar Balewa, General Yakubu Gowon, General Muritala Mohammed, Professor Wole Soyinka, and Sheikh Mahmoud Gann all who are male and political nationalist that contributed to Nigeria's freedom struggles during and after colonization (p. 38). As a result, the contents of the curricular resources are strongly marginalized and patriarchal, which suggests remnant of colonialism. Also, these included personalities appear not just in favor of the ruling elite, they are from the upper social and economic class.

Although information about national history is included, they are not detailed thus lacking in significance. The history of the exemplary personalities is told only in the reflection of their colonial and post-colonial struggles. The author did not include struggles and exemplary works of prominent and patriotic personalities in the pre-colonial times that are much less the laboring mass of citizens most impacted by colonialism and its vestiges (NERDC, 1992). This was likely because the author's intended audience is partly the targeted students but,

fundamentally, it is the government that funds and regulates the curriculum. Though it is important students gain knowledge of personalities and their nationalist struggles, limiting their understanding to one sided political struggle—solely male nationalist and colonial history—is low level historical consciousness.

The Nigerian JSS social studies curriculum materials provide state pre-selected information about global education. Components of global education, patterns of disregarded information about global education emerged. Solely including European nations and states suggests relics of colonialism. For instance, in citizenship education book 2, the author wrote: “Democracy is a government elected by the people which rules according to the constitution. Examples of countries that operate democracy are Britain, United States of America, and France” (NERDC, 1992, p. 23). This is what Kendi (2016, 2019) termed assimilationism, which is the idea of enlightening or uplifting people of color using White, European, North American, or western examples. The author did not include information of other forms of government besides democracy. Information about other forms of authoritarian rule such as fascism, socialism, monarchy, and various democratic iterations were disregarded from the textbooks.

Further, the textbook solely provides state pre-selected information about geo-political leaders, people, and climatic zones to JSS students. Curriculum material—NERDC, 1992—strongly includes information about Northern exemplary leaders and conceptualizes the zone as the main climatic zone of Nigeria. Information that could strengthen students’ understanding of other geo-political zones (Southwest and East) was disregarded from curriculum texts (NERDC, 1992). The authors included nine selected personalities that led exemplary disciplined lives in the history of Nigeria--Sir Herbert Maculay, Sir Ahmadu Bello, Dr. Nnamdi Azikwe, Chief Obafemi Awolowo, Sir Abubakar Balewa, General Yakubu Gowon,

General Muritala Mohammed, Professor Wole Soyinka, and Sheikh Mahmoud Ganni--five of whom are from the northern region of Nigeria. In addition, the textbook presents the northern region as the main climatic region in Nigeria while merging south-west and eastern regions as “the southern zone.” NERDC (1992) states that, “In the North, we have many farmers that grow a lot of vegetables, coffee, onions, yams, tomatoes, groundnuts, guinea corn, wheat and maize. The climatic conditions are also good for rearing of cattle, sheep and goats” (p. 48). On the other hand, southern and eastern climatic zones were merged as one geopolitical zone—the southern zone—thus totally disregarding the people and climatic zones of eastern Nigeria from the curriculum text. Instead of providing evidence-based information for JSS 1-3 students to adequately make sense of the various regions of Nigeria, the curricular resources present the northern region as superior to other regions in the country.

These narratives restrict students from all non-state-sponsored concepts. Students are not trusted with exploring diverse perspectives and or considering uncommon ideas. The state-approved concepts illustrate Western (European and North American), Christian, and Islamic examples. The state-approved historical figures were largely products from, and producers of, state, social, geo-political and economic hegemony.

### **The Boundaries of Cognitive Tasks**

The teachers were limited in the state-suggested activities to spark students’ critical thinking. The activities presented in the curriculum material—NERDC, 2007—limit teachers’ opportunities to spark student’s high level thinking skills. The activities and prompts in the teacher’s guide suggest the material limits a student's ability to examine and challenge critically ambiguous concepts, ideas, and situations (NERDC, 2007). This group of students (JSS 1-3) are rather groomed to memorize and repeat information which keeps them at the lowest level of

Bloom's Taxonomy: remember and understand. Unlike Nigerian education initiatives, other state and national curricular guidelines direct students to explore and analyze in discipline specific and grade appropriate ways (NCSS, 2013). To foster independent, active thinking as well as informed civic dialogue, students could be directed to read, write, and think in increasingly complex ways as they grow and develop. The design of Religion and National values limit a teacher's opportunities of presenting substantial information and activities which in turn prohibits student's cognitive development and disciplinary thinking.

Students reading Religion and National Values are not taught to think but, instead, are told what to think. The curriculum design does not train students to explore their own ideas, nor do they progress up Bloom's taxonomy with scaffolding that sparks students to read and write in complex ways (NERDC, 2007). This in turn challenges students to develop their intellectual and cognitive ability to articulate their views about diverting areas of social interest and issues.

The curriculum material is designed to ensure students retain state approved information rather than being creators and conveyors of innovative ideas and knowledge. For this reason, education initiatives should promote standardized and critical thinking skills that may encourage and guide students to develop innovative ideas and equip them to examine critically ambiguous situations. Attaining Bloom Taxonomy's high level of thinking—analyzing and evaluating—is paramount to ensuring meaningful learning experience in this age group (9-13) in social studies classroom. Teachers should provide students with opportunities to be aware of and take control of their learning by actively participating in reflective learning or thinking. In contrast to the findings from examining the Nigerian social studies curriculum materials, characteristics of environment and activities that support reflective thinking should involve three steps. First, provide enough time for students to reflect when responding to inquiries. Second, promote

students' reflection by asking questions that seek reasons and evidence. Last, provide some explanations to guide student thought processes during exploration.

This study explored the extent to which selected Nigerian social studies curricular resources aligns with reflective inquiry (Appendix A, #7). Teachers are presented with limited activities, tasks, and prompts to spark students' critical thinking (NERDC, 2007) The curriculum material (teacher's guide) is designed to train these students (JSS 1-3) to memorize and remember information rather than being guided to apply, analyze, and evaluate complicated concepts.

Though the teacher's guide included information about lesson plans, exploration, discussion, and application, it did not provide students with opportunities to develop their ideas and explore interest about presented topics and concepts. Activities presented for students to learn about the concept of living together in a family reveals how curriculum material—NERDC, (2007)—positions students to be consumers rather than conveyors of knowledge. Teachers, to offer a single example of many, are directed to “ask the students the following questions for discussion purpose: How can family members togetherness help Nigeria? What is the relationship between family bond and cohesion and development” (pp. 28-29). The curriculum resource does not train students to think about evidence and logic, instead, it focuses on opinions about unity. What is hidden, though, is the idea that kids (and wife) should conform to their father's wishes in the name of national cohesion and family development.

Students are directed to recognize that family values are important because such values and attitudes enable them to contribute to National unity and progress. As a result, students are compelled to think in shallow ways about the concept of family togetherness and how it influences national progress and unity. The texts and tasks tethered students to predetermined

pathways offering no opportunity to critically read, write, and think about local, federal, or global issues. In other words, individual hopes and opinions are to be overshadowed by the will of the nation (of family). Expectations of students' responses are limited to two ideas. First, to present that family values are important in providing unity and progress. Second, to indicate that when members of the family are united, they are in a better position to transfer such attitudes and values to the nation.

The direction that prompts students to provide expected responses may limit students' thoughts about the criticality of such issues which may hinder a deep and meaningful learning experience. For example, the above expected responses will allow students to think about the idea and topic in a single perspective. By limiting expectations of students' responses to these two above ideas, teachers may not provide opportunities for students to think reflectively about the concepts of family and national development. "Provide responses like" may limit students' understanding of the concept (family and national/community) to the activities presented to teachers by the state. Perhaps, responses should not be limited to but include elements that may spark students' critical thinking. For example, activities can be extended to include responses such as how do students view or define family, how can they utilize moral values learned at home to develop their communities and, if students' have poor family relationships or no family at all, what other ways can they make sense of family and how that may be led to contributing to societal development.

The curriculum materials are designed to solely transmit citizen education with limited state-approved texts and tasks. Both students and teachers are limited to activities and tasks mandated and approved by the state. Textbooks—NERDC, (1992)—limit students while the Religion and National Values (NERDC, 2007) limits teacher's goals to ensure meaningful

learning. Arguably, this suggests remnants of colonialism and the accompanying authoritarian control. Nigerian teachers, thus, are severely constrained from developing new ideas or modifying laid down initiatives to encourage deep learning.

Precepts and ideals of colonialism or European dominance were constructed by well-read white men through various means, including the education system to gain and sustain power. For this reason, the goal of education in post-colonial nations states should be one that is transformative, and practice driven whereby students are trained to be active and reflective thinkers. Comparable to the assimilationist component of Kendi's (2016, 2019) racial framework, Nigerian social studies curriculum transmits concepts of citizenship for junior secondary school students to memorize and abide by. Teachers are provided with state-mandated text and tasks which in turn limits student access to information. By providing state-mandated limited texts and tasks, both the teacher guides situate students to think in subjective ways rather than being provided with unlimited information. Whereas students can be trained to be developers, conveyors, and communicators of new ideas, JSS students in this curriculum design are situated as consumers of knowledge stained with colonialism.

This study explored the extent to which topics and concepts in selected Nigerian social studies curricular resources align with the common epistemology of social studies education (Appendix A, #7). Findings indicate curriculum materials—NERDC (1992, 2012)—strongly aligns with citizenship transmission epistemology of social studies education. Both curriculum materials solely present information and learning resources to strengthen students' (JSS1-3) understanding about two major religious groups- Islam and Christianity-while eliminating information and learning resources of various religions that exist.

For instance, NERDC (1992) states that:

Nigeria does not have a state religion, so every citizen has the freedom to be a Muslim, a Christian or a follower of the traditional religion. Every Nigerian is free to practice or observe what he believes in and nobody shall force any religion on him or her. (p. 12)

Social studies curricular resources should provide students with divergent information that stimulates their intellectual freedom. On the contrary, the curriculum material did not present a variety of information and learning resources that could spark students thinking about various religions (including pre-colonial African religion) and increase options from which they can connect and choose. The author did not include or identify the various denominations of the traditional religion. These religions may vary from the different ethnic groups in Nigeria. Historically, these various ethnic groups may connect to different religion peculiar to their culture and traditions before the advent of Christianity and Islam. Religious information is a key component of citizenship education and transmission. Presenting information and learning resources on two religious' groups (Islam and Christianity) and eliminating other forms of religious education direct students' brain to think and make meanings in just these directions. It seems diverse but however, it defines the spectrum of permissible religious behaviors.

Analysis indicates curriculum material—Religion and National Values—limit tasks that could develop student's cognitive skills. Learning resources situate students to value obedience rather than guiding them to create, think reflectively, and convey knowledge. For instance, NERDC (2012) included learning resources about the creation story such as: students as human resources, and a natural school environment showing trees, birds, soil, rocks, stones etc. The teacher's guide—NERDC (2007)—direct teachers to lead students to discuss the history of Nigerian social studies (p. 25). These activities and learning resources indicate that Nigerian teachers are also trained to transmit citizenship education with state-mandated limited task and

learning resources. Rather than providing support for students to think critically about various epistemology of creation stories, the curricular resource guides students to a myopic understanding of existence.

From the standpoint of historical consciousness and awareness, providing detailed explanations about western religion rather than Nigerian traditional religions may only deepen students' understanding on western culture and way of life. Solidifying this stance, NERDC (1992) states that “Culture is imposed when, for example, a conquered or colonized people are made to accept the cultural practices of the conqueror. Religion is an example of imposed culture” (p. 46). Young students deserve a resourceful social studies curriculum that will enable them to develop awareness of who they are before the influence of white missionaries and colonial masters.

For this reason, the goal of education in post-colonial nations states should be one that is trans formative and practice driven whereby students are trained to be active and reflective thinkers. Contrary to this, analysis of the Nigerian social studies curriculum materials presents findings that suggest a huge gap between the functionality of social studies education to the overall National educational objective, which is to actualize a moral, egalitarian, and just society. The low level of thinking activities and prompts presented in the curriculum materials suggest students in this grade level (JSS) are directed what to think and not how to think.

## Discussion

After examining the content of Nigerian junior secondary school (JSS1-3) social studies curriculum materials—NERDC (1992, 2007, 2012)—three major findings emerged. First, the curricular guide distinguished state-approved from non-state approved curriculum. In other words, teachers were encouraged to view the guide as a curriculum boundary not to cross. Second, curricular guides did not provide teachers the sources and strategies for criticality, inquiry, and disciplinary thinking. Third, the state-sponsored curriculum emphasized and valued conformity, patriotism, and cultural regeneration. Considering these findings, this section will discuss the implication for Nigerian school personnel (including teachers and school administration), elected officials, citizens and researchers.

The major findings are grouped into three critical limitations—boundaries of content, boundaries of cognitive tasks, and expectations of obedience and status quo regeneration—that may affect Nigerian school personnel, administration, and elected officials in ensuring a standardized social studies education. The Nigerian teachers are encouraged to view the guide as a curriculum boundary not cross. In other words, the social studies curriculum materials provide teachers with pre-selected and limited texts which in turn may limit students' understanding of various social and civic issues. On the contrary, scholars suggest that social studies curriculum materials should include diverse texts representing distinct perspectives to present students with distinct voices beyond simply the textbook and teacher. To ensure deep and meaningful learning, social studies classrooms require a wide array of learning rich materials for young children to explore and manipulate (NCSS, 2013). Particularly, the curriculum should impart inquisitive, moral, and virtuous skills to individuals who possess national spiritual values, who can adopt contemporary values, and who know the basic geographical and historical facts about their

environment and the wider world (Ersin, 2017). To accomplish all these aims, the social studies curriculum combines various disciplines such as history, geography, economics, civics, law and psychology (Ersin, 2017). Primary sources serve as significant supplementary resources that provide diverse texts which deepen students' understanding in the social studies classroom. Nonfiction or informational text include a variety of texts including primary and secondary sources (Oczkus, 2014). Nigerian social studies teachers should be provided with multiple texts (secondary and primary resources) to ensure deep and meaningful social studies education for JSS students. As a result, elected officials should revisit and design the social studies curriculum materials with flexibility to welcome divergent texts and perspectives.

The study revealed that Nigerian curricular guides did not provide teachers the sources and strategies for criticality, inquiry, and disciplinary thinking. Inquiry, analysis, and argumentative skills are pivotal to developing effective reading, writing, speaking, and thinking in the social studies classroom (Gierlach & Washburn, 2018; Wineburg et al., 2012). Social studies education discipline should equip students of various grade levels with strategies and analytic skills to develop their reading and writing abilities. The activities and prompts presented in the teacher's guide limit a student's ability to examine and challenge critically ambiguous concepts, ideas, and situations. Instead, the goal of social studies education remains one that trains and grooms prospective civic members of the society to not just understand and retain information, but to analyze and critique information from teaching and learning materials. Grasping text complexity and developing specific disciplinary literacy skills is indispensable in preparing students for college success and career-building (Urquhart & Frazee, 2012).

Ensuring students become intuitive rather than passive with learning materials should be the goal of an inquiry-based social studies education. Without the availability of diverse

cognitive texts and tasks, it may be challenging for students in the social studies classroom to sharpen their critical thinking skills. An inquiry-based social studies education becomes a reality when social studies teachers are devoted to grooming students to be independent thinkers, readers, and writers (Fountas & Pinnell, 2012, Urquhart & Frazee, 2012). As a result, students in the age group (9-13) should be equipped with the disciplinary tools to make multiple interpretations of events and provide diverse perspectives for the discussion of economic, political, religious, and social issues (Robb, 2012). Most importantly, teachers should pay attention to the levels of cognitive reasoning and challenge in the pre-selected curriculum tasks. Thus, to encourage active learning, it is paramount that students are provided the opportunities to develop skills necessary to be independently engaged in reading and writing to meet content area standards (Bulgren et al., 2013; Gierlach & Washburn, 2018). They should be able to use their expertise and discretion in challenging students to high levels of reasoning and thinking skills. Also, elected officials (national educational ministers and state ministers) should include in junior secondary social studies curriculum diverse information and tasks to promote disciplinary and critical thinking skills.

Last, the study revealed that the state-approved curriculum's limited texts and tasks appear designed entirely to transmit citizenship expectations through education. In other words, the state-sponsored curriculum emphasized conformity, valued patriotism, and cultivated cultural regeneration. Both curriculum material—citizenship education (JSS1-3), and Religion and National Values (teacher's guide)—situate students to think in subjective ways rather than being with unlimited information to spark consciousness. On the contrary, scholars argue that curriculum materials are channels through which students internalize the skills, attitudes, and behaviors to become reflective and conscious individuals. Social studies curriculum should be

designed to raise analytical and reflective-minded students that thrives in an increasingly interdependent world (NCSS, 2010). The Nigerian social studies curriculum materials solely provided information about two religious epistemologies—Islam and Christianity—disregarding other forms of religious and world views (including pre-colonial African religions). It is important for Nigerian students to understand their country's past and present. History is important and useful for nation-building because it is the takeoff point by which a society might know itself and understand the connection between the past and present as well as foreseeing the future (Yusuf, 2017). Young individuals are at times disengaged with the happenings around the world because they have not lived or experienced enough to process and connect what is happening today to the systems and patterns of the past (Gonser, 2018). Ross et al., (2014) states that social studies throughout the 20<sup>th</sup> century is centered on curriculum programs and initiatives that focus on progressivism, historical thinking, social justice, and life adjustment movements.

To understand modern Nigeria, it is pivotal for students to understand the nuanced pre-colonial history that shaped its current national issues (Exploring Africa, 2020). Importantly, elected officials (state education policy makers) should be opened to integrating multiple texts, tasks, and other educational initiatives that will instill into students necessary and standardized social studies skills for them to explore and investigate existing social issues and practices. Also, the teachers should be presented and equipped with adequate resources to guide students to develop their critical and historical thinking skills. Effective historical thinking and writing skills should be instilled in a social studies classroom (Zajda, 2015).

## Conclusion

To bolster best practice social studies pedagogy in Nigeria, educators should work hand in hand with policy makers to integrate all elements of social studies teachers' epistemology—citizenship transmission, social sciences, and reflective inquiry—to serve the purpose of meaningful and deep social studies education. To determine the extent to which Nigerian social studies curriculum aligns with these social studies teachers' epistemologies, this thesis examined the contents of Nigerian junior secondary social studies curriculum materials (Citizenship education JSS 1-3, and Religious and National Values (teacher's guide)). The study unveiled three major critical limitations- boundaries of contents, boundaries of cognitive tasks, and expectation of obedience and status quo regeneration- that hinders the fulfillment of standardized social studies education to junior secondary students. Though there have been numerous studies on examining the major social studies teachers' epistemologies (citizenship transmission, social sciences, and reflective inquiry), little to none have examined the extent to which Nigerian social studies curriculum materials aligns with these epistemologies.

This inquiry, though, has limitations. First, there was a limited data pool to conduct the study. Analysis of a wide range of data pool beyond just the Nigerian social studies curricular resources could have contributed to a more in-depth meaning. In other words, an inclusion of other state and national social studies curricular resources may add substance to the study. Second, the study lacked a comprehensive data sample. Though I conducted a thorough search through the university library and consulted the education organization in Nigeria, the result ended with the selection of available curriculum materials Citizenship Education (JSS1-3), Religion and National Values (Scheme of work), and Religion and National Values (teacher's guide). Third, oversights are possible. While one trained researcher engaged in all aspects of the

inquiry, a second rater was not included. Finally, the focus of this inquiry—examining Nigerian social studies curricular resources to determine the extent to which it aligns with three major social studies teachers’ epistemology—makes it nearly impossible to have a control group and to corroborate findings with repeated studies. These limitations, however, do not negate the subsequent patterns nor their significance.

### **Suggestion for Future Research**

Three major ideas can be considered to bolster this study. First, I will widen the data pool and expand this study to re-examine how social studies curriculum materials align with these major social studies teachers’ epistemologies. Second, I may examine what is happening in the classroom or perhaps teacher and students' perception of effective social studies education in the classroom. Lastly, it will be helpful for future researchers to examine a wide range of state and national curricular resources for a more in-depth study of how those resources align with the major social studies teachers’ epistemology. I intend to include Nigerian primary and senior secondary school social studies curriculum materials to the data pool.

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**Appendix A- Nigerian social studies curriculum materials**

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(1992). *Citizenship Education Book 3.* West African Book Publisher.

Nigerian Government. Nigerian Educational Research & Development Council.

(2007). *Religious and National Values.* West African Book Publisher.

Nigerian Government. Nigerian Educational Research & Development Council.

(2012). *Religious and National Values.* West African Book Publisher.

**Appendix B- Content Analysis Protocol**

1. Name of the author, book, year and publishing company
2. How were various religions balanced within the social studies discipline?
3. Did the author contextualize any form of ethnocentrism and social inequality in the textbook?
4. To what extent did the selected social studies curricular resources include and represent the following:
  - (a) Global education
  - (b) National history
5. How was the role of religion in social studies and civic education established? Which religions were included? To what extent was each religion emphasized? Which religion(s) were excluded? What themes were emphasized as subtext to the narrative? Did these themes repeat? If so, how often?
6. What are the implications of the repeated, spiraled emphasis on these themes?
7. To what extent do curriculum materials align with common epistemologies of social studies education (citizenship education, social sciences and reflective inquiry) provide evidence to substantiate the claim.
8. Are topics/concepts for junior secondary 1-3 in the textbook-based, teacher oriented, or student centered? Give specifics.

