
SOCIAL STUDIES TEACHERS' AND STUDENTS' FAMILIARITY WITH AND USE OF CORE VALUES FOR THE SUSTAINABILITY OF NATION-BUILDING

Idayat N. BALOGUN
balogun.in@unilorin.edu.ng

&

Timothy O. YAYI
Department of Social Sciences Education
Faculty of Education
University of Ilorin, Ilorin, Nigeria
yayi.to@unilorin.edu.ng

Abstract

This study focused on the extent to which both teachers and students of Social Studies have familiarized themselves with Nigeria's core values and evaluated the extent of its use for nation-building. The population of this study comprised all teachers and students of social studies in tertiary institutions in Ilorin. The instrument used for data collection was questionnaire that was developed by the researchers and validated by experts in Social Studies. Mean, percentage and independent t-test statistical tools were used to answer the research questions and hypotheses respectively. The outcome of the study revealed that there are three main Nigerian core values in which the Social Studies teachers and students are more familiar; the familiarity and use levels of core values of teachers and students were high, but the level of use of core values for the sustainability of nation-building by teachers is somewhat higher than that of the students; There was no significant difference in the familiarity and use levels of teachers and students, but there was a significant difference in the use of core values for the sustainability of nation-building of teachers and students. The study concluded that there is a need for all Social Studies teachers at all levels to deliver every topic related to values in a pragmatic way such that it will reflect the aspirations of sustainable nation-building, this, in turn, will facilitate the practical and utilitarian characteristics of Social Studies objectives towards making identifiable impacts on the society.

Keywords: Nigeria core-values, Nation-building, National goals of education, Objectives of Social Studies Education.

Introduction

Nation-building remains the mantra in the hearing of many stakeholders in the Nigerian society, this is why the concept usually comes along with other concepts such as national integration, national unity, sustainable development, national development, and so on. All these concepts are synonymous in the sense that, they are all connected to the collective orientation of members of a society towards putting aside factional and ethnic loyalty in order to perpetuate the continued existence of the nation in the realization of its objectives. This means nation-building remains relevant to human and material resources. Succinctly, the essence of nation-building entails several and continuing struggle channeled at bringing together all the numerous ethnic groups into

a united, strong, and self-reliant nation to be referred to as one Nigeria. This is why nation-building is defined as the solid and incremental sustainability of a nation to ensure its functional permanence in the overall interest of the citizenry and the nation (Birabel & Nwosu, 2016). The above description also explains further, what Bassey (2015) presented as, the national integration school of thought on nation-building. This school of thought essentially talks about the primary aim of nation-building as the unification of the people, which means bringing together the Nigerian people irrespective of their differences in the ethnic groups, languages, religious and historical background, and so on to achieve common objectives of national development and its sustainability. This means, values are the building blocks of the society that people consider acceptable for national development, values are also seen as beliefs that influence people's actions and the rules by which they make decisions within their society. Furthermore, values determine attitudes which in turn influence behaviour (Okolo, 2011).

Social Studies in many nations of the world are essentially introduced to meet specific needs and aspirations of the people. Therefore, the subject has become a tool for national growth and development because literature has established that Social Studies has been used as a partial solution to social problems prevalent in many countries of the world. For example, in Germany, it was initiated after Second World War as a means for developing a new political order. In Britain, it was used to legitimize the teaching of social science to prepare students for their role in society. In African nations, Social Studies is being used to improve the self-image of people in society after a colonial tradition in Sierra Leone, the subject was used in Ghana to learn ways of improving the economy after the military rule, it was used to transform political culture in Ethiopia and to cultivate the values of nationalism, and concepts of unity and interdependence among the citizenry of new nations with diverse cultures in Nigeria. And several other countries that used Social Studied to solve their specific problems (National Council for Social Studies, 2002). All these pointed to the conscious use of Social Studies Education as a crucial prerequisite to cement the task of nation-building in Nigeria.

The link between the implementation of Nigeria's core values in nation-building and the objectives of Social Studies Education is the focus of this study, previous research focuses on each aspect separately. Among prominent research that debated on value and value education includes, Amaele (2007) who reported that Nigerian youths are still involving in dishonesty, cheating, corruption, indecent dressing, etc. Ekwuraju (2007) also pointed that, value education constitutes structures that portray the quality, which makes something more desirable, therefore, lack of value education will prevent students to internalize such desirable values, therefore confusion sets in. Akiri and Ugborugbo (2009) pointed out that deterioration in value as displayed by the students are products of poor quality of instructions in schools, which affects the students' quality of value orientation that is negative today. To Ajibade (2011). Anti-civic values include disobeying the law, injustice, tax evasion, and disrespect to the rule of law, disloyalty, and acts of indiscipline of various forms. Mezieobi and Danlad (2012) pointed that, the value ideal embedded in the National Policy on Education which all educative efforts in the country must be directed at have not gone beyond the document in which they are enshrined, these values are said to be polluted in Nigeria's real operative values. Other researches also showed that ascribing value is a motive force that drives positive achievement, to attain this level, a nation must have core values that will serve as the driving engines of growth, development and progress (Otive, 2013). Therefore, craving for an effective Social Studies programme with value education became necessary with the hope that value education holds the key to the curing of Nigeria's numerous challenges and instabilities,

which include, political, economic, socio-cultural, technological, educational. These become a threat to national, state, human life and property and national security on the whole (Mezieobi and Danlad 2012).

From the foregoing, value education could be perceived as a new frontier area of Social Studies. The Social Studies curriculum of any nation is designed to emphasize the delivery system which enables the learner to view his or her social world and its problems as a whole and not an incoherent body of knowledge. This means value education should remain emergent areas in Social Studies that would bring innovation to the Social Studies curriculum instead of carving it out of the curriculum. In essence, the Social Studies curriculum is the only curriculum designed to accommodate new frontier areas to adequately reflect social and civic realities, needs, and aspirations and challenges of the nation to put in place a functional and balanced educational system. Therefore, Social Studies Curriculum should remain an integrative one instead of duplicating it with the national value education curriculum. It is against this background that this study attempts to establish a new view to determine the familiarity of the Social Studies Teachers and Students towards the implementation and learning of Nigeria's core values as the foundation of nation-building and its sustainability in Nigeria. The study focused on relevant subheadings that provide in-depth understandings of the variables in the study.

Values in the context of this study focused mainly on what was proposed in the national document of Nigeria, the perception of values here focused on social situations and events where what are taught as values in educational institutions are truly reflective of the actual operative values situation in the wider society. value is the worth, merit, or esteem given to a person or an idea. Core values are accorded prime priority as social ingredients for the creation of an enlightened society as well as for social transformation, peace, unity, stability, growth, and development. According to Ajere and Oyinloye (2011), Nigeria's core values are mostly enshrined in the national anthems and the pledge, as well as in the classical national documents for citizens to internalize for inner transformation. Values such as faithfulness, loyalty, honesty, obedience, loyalty, tolerance, and patriotism etc., should be founded upon to influence our persons and our surrounding principles. Each of these values gives different meanings and each of them is central towards the realization of the survival of the nation. Hence the need to identify, familiarize with, and internalize each of these values enshrined in the classical documents and the national anthems and the pledge of Nigeria.

In general, values are principles and fundamental beliefs which act as a justification for acting in the public domain and as a general guide to private behaviour, they are enduring beliefs about what is worthwhile, ideals for which people strive and by which particular practices are judged to be good, right, desirable and respected. This means, there exist some societal values which are expected from every member of society to contribute to the survival, growth, and development of that society. Core values are therefore described as the selected standard of behaviour that is fundamental to developing a stable and progressive nation. Core values are the acceptable, right, desirable, and cherished pattern of behaviour that is capable of enhancing national integration and unity (Falade and Falade, 2013). Some of the core values embedded in the Nigerian classical documents and the national anthem and the national pledge are briefly explained.

For clarity, the Nigerian core values, which makes the society survive, grow and develop and are most significant to this study, these values are expected to be identified and use by every member of the society to serve as the foundation of nation-building. Any society having none of these values will experience socio-disintegration. Teachers are expected to teach the various

societal values and communicate the same to learners through the teaching of relevant subjects, such as Literature, Social Studies, History, and so on (Molagun, 2000).

Social Studies education describes prerequisite for the survival of democracy or democratic values. This includes hard work which depicts dedication and determination to achieve success particularly in pursuing personal goals in life or that which will benefit others. This value was also buttressed in the first stanza of the national anthem “to serve with heart and might”. Hard work, therefore, remains the most important key every member of a society must bear in mind to achieve a better society. The value of honesty is also pronounced which is synonymous with, righteousness, straight-forwardness, trustworthiness. An individual who upholds each of these qualities and other strong moral principles would display an example of a lifestyle worthy of emulation by others. When every human takes in all of these qualities religiously, it facilitates moral strength for societal development as enabling environment is created for others to see and emulate such moral tendencies to promote peace, unity, and development in all institutions that made up the society. Ololobou (2000) observed that Social Studies in Nigeria aim at re-establishing pre-colonial African educational values, such as honesty, hard-work, among others. Another value described is integrity which is the consistent demonstration of uncompromising adherence to strong moral and ethical principles. People who possess the value of integrity are respectful, responsible, appreciative, assertive, helpful, patient, accountable for their actions, and so on. All these attributes make them follow their ethical convictions, they do what is right no matter the circumstances, even at the time of provocation or intimidation. So, every individual who desires to be a nation builder should practice these personal qualities of fairness to be able to do the right things and do things right. Olasehinde-William (2018) contended that aside from low desirable attitude among products of Nigeria educational system, one important determinant of value-re-orientation is exposure to, and interaction with integrity promoting the environment

Moreover, justice is described as the value constitutes an important worth to human existence as it should be rated as the first virtue of society. This is why earlier thinker, such as David Hume submitted that justice presupposes the existence of conflicts and it is suitable to harmonize contradictions, thereby, justice harmonizes the conflicting interests and bring out the balance. Succinctly, justice signifies forbidding sentiment and favouritism, wrongdoing, and unfairness. This value is symbiotic to the value of peace because when there is justice there will be peace. Therefore, establishing equity and justice is paramount in the attainment of a balanced society where everyone would feel secured to willingly contribute to the growth of the society. Patriotism is also identified as an age-long citizenship value which has been debased to the extent that factional loyalty had been on increase day by day. Patriotism is an emotional journey of loyalty, allegiance, impartial love, and total obedience to one's country or one's chosen country other than one's country of birth (Negedu & Atabor, 2015). Among the objectives of Social Studies is to bequeath to Nigerian students' African educational values of patriotism and national consciousness. Therefore, studying Social Studies and other civic related subjects in Nigerian Schools become necessary to cultivate in citizens the spirit of patriotism. The value of peace is also described. Peace conveys many things in different situations, but in this context, its positive meaning depicts harmony, orderliness, absence of domination and poverty and so on. The value of peace calls to educate citizens to be capable of creating a nonviolent, just social order in the society, providing for the resolution of conflicts by non-violent means and assuring respect for the life and well-being of the people (Basiga, 2004).

Tolerance is also important for the maintenance of freedom where people will be able to contribute their quota to the stability of society. Tolerance refers to citizens' respect, regard, honour, politeness, consideration, admiration, recognition for the differential traits in terms of ethnicity, religion, culture, belief, values, ideology, and so on, of all members in the society. This means tolerance is important for the maintenance of freedom where people will be able to contribute their quota to the stability of society. Literature established that, based on the curriculum employed and classroom climate, some teachers are reluctant to raise controversial issues in class, thereby failed to engage students in constructive conversations. This contributes to a low level of tolerant norms (Hess & McAvoy, 2014). Acceptance of the rule of law – Rule of law is a written law publicly regularized by appropriate persons or institutions in command for the members of the society to obey regardless of the status of such members in the society. Rather than resorting to violence, people convey their disputes to the court of law, and when they abide by the judgment, respect for the rule of law has taken place and has also contributed to social change. The civic related subjects in schools can convey the knowledge necessary for students to understand the importance of the rule of law and how to put that understanding into practice (Hansen, 2011).

Believing in sustainable development is also described as another important value. UNESCO (2006) submitted that education for sustainable development should among others become value-driven, meaning, the ethical values and principles underpinning sustainable development should be accepted as the guiding principle of education. No country in the world is fully developed, for sustainability to take place, the country must develop first. Respect for human dignity is also a central value. This value is embedded in the first stanza of the national anthem "the labour of our heroes' past shall never be in vain. Human dignity serves as a channel through which human value is expressed and the bond of unity is manifested, thereby necessitating respect for the duty laid upon the human to safeguard this value by reasoning and will and to also accord the same to a fellow human. When this manifests, then one can achieve true and full humanity (Ezenwa, 2010).

One of the national goals of education in which the objectives of Social Studies were equally designed is the cultivation of the right type of values and attitudes for the survival of the individual and the Nigerian society. Despite this, the functional values in reality in Nigeria without exaggeration are largely negative, such that the positive values, such as honesty, loyalty to the nation, believing in peace, respect for human dignity, believing in social justice and equality and so on, are inoperative on the other side. Hence, it would not be out of place to conclude that value development has been virtually neglected to teach the core values appropriately for nation-building in Nigeria. This study therefore assessed how Social Studies teachers and students are familiar with the core values embedded in the Nigeria National documents and the national anthems and the pledge; the level of use of Nigeria's core values by Social Studies teachers and students and the extent of use of Nigeria's core values for nation-building sustainability.

Research Questions

1. What are the Nigerian core values which the Social Studies teachers and students are familiar with?
2. To what extent do teachers and students use the core values embedded in the Nigeria National document?
3. To what extent do teachers and students use Nigeria's core values for the sustainability of nation-building?

Hypotheses

The following hypotheses were formulated and tested in this study:

- Ho₁:** There is no significant difference in the teachers' and students' core values familiarity embedded in the Nigeria National documents.
- Ho₂:** There is no significant difference in the teachers' and students' use of core values embedded in the Nigeria National documents.
- Ho₃:** There is no significant difference in the teachers' and students' use of core values for the sustainability of nation-building in Nigeria.

Methodology

A descriptive research design was adopted for this study. This involves collection of information for the purpose of answering research questions and testing the hypotheses regarding familiarity with and use of core values among the teachers and students in Ilorin Kwara State. The population of this study comprised all teachers and students of social studies in tertiary institutions in Ilorin. The sample for this study consisted of 49 social studies teachers and 82 social studies students in Kwara State College of Education Ilorin and University of Ilorin. Using purpose and random sampling techniques. The instrument used for data collection was questionnaire that was developed by the researchers. This was divided into four sections (A-D). each of the questionnaires consisted of items to measure teachers and students' level of familiarity, use and sustainability of core values, towards nation-building in Nigeria. The items of the questionnaire were structured using the four points Likert scale, varying from: Extremely Familiar; Every Time; Very True (4points); Moderately familiar; Almost Every Time; Moderately True (3points); Slightly Familiar; Rarely; Somewhat True (2points) and Not Familiar; Never; Untrue (1point). for each of the sections of the questionnaire. The questionnaire was validated by experts in Social Studies and Measurement and Evaluation. Data collected were analysed using both descriptive and inferential statistics. Percentage and Mean rating were used to answer research question 1, 2 and 3 respectively, while the hypotheses formulated were tested using the independent t-test statistical tool at 0.05 alpha level.

Results

Research Question 1: What are the Nigerian core values which the Social Studies teachers and students are familiar with?

To answer this research question, participants' responses on the Nigerian core values were analysed using the mean and the summary of the results is presented in Table 1.

Table 4: Mean Rating of Nigerian Core-values which the Social Studies Teachers and Students are Familiar

S/N	Items on Nigerian core-values	Mean	Ranking
1	Honesty	3.63	1 st
7	Hard work	3.50	2 nd
12	Believing in peace	3.48	3 rd
3	Integrity	3.47	4 th
8	Obedience	3.47	4 th
11	Respect for human dignity	3.46	6 th
9	Loyalty	3.40	7 th
5	Tolerance	3.38	8 th
14	Citizen's Rights and responsibilities	3.37	9 th
10	Accountability	3.31	10 th
13	Believing in social justice and equality	3.31	10 th
2	Justice	3.27	12 th
6	Patriotism	3.24	13 th
17	Acceptance of the rule of law	3.22	14 th
16	The Sincerity of purpose at all time	3.18	15 th
15	Believing in sustainable development	3.15	16 th
4	Intrinsic Discipline	3.08	17 th

Table 1 indicates that 131 respondents participated in this study. The three main Nigerian core values with which the Social Studies teachers and students are more familiar are: "Honesty"; "hard work"; and "Believing in peace" which had a means as shown in the table. The three least Nigerian core values are: "The Sincerity of purpose at all time" "Believing in sustainable development"; "Intrinsic Discipline" with mean scores as indicated in the table.

Research Question 2: To what extent do Social Studies Teachers and students use Nigeria's core values?

To answer this research question, participants' responses on the extent do Social Studies Teachers and students use Nigeria's core values questionnaire were collated. The data collected from the sampled participants were summed. The minimum score, maximum score and range score of the respondents were 11 (the number of items on the questionnaire), 44 and 33, while the range was divided by the two levels of extent (high and low) and the cut off was 11. Scores between 11

– 27.5 and 27.6 – 44 were categorized as the low, and high levels of extent respectively. The summary of the results is as shown in Table 2.

Table 2: Percentage Analysis of the Extent of Use of Nigeria’s Core Values by Social Studies Teachers and Students

Use of Nigeria’s Core Values		Frequency	Per cent
Extent	High	129	98.5
	Low	2	1.5
	Total	131	100.0

Results in Table 2 present the responses of the participants to items that sought information on the extent to which Social Studies Teachers and students use Nigeria’s core values. The results in Table 2 indicates the figure and value representing a high percentage of the extent to which Social Studies teachers and students use Nigeria’s core values. The low percentage and representation of the extent to which Social Studies Teachers and students use core values show in the table. This implies that the level of use of Nigeria’s’ core values by teachers and students was high.

Research Question 3: What is the sustainability level of the use of core values by Social Studies teachers and students?

To answer this research question, participants’ responses on the sustainability level of the use of core values by Social Studies teachers and students’ questionnaire were collated. The data collected from the sampled participants were summed. The minimum score, maximum score and range score of the respondents were 8 (the number of the items of the questionnaire), 32 and 24, while the range was divided by the two sustainability levels (high and low) and the cut off was 12. Scores between 8 – 20, and 21 – 32 were categorized as low, and high sustainability levels respectively. The summary of the results is as shown in Table 3.

Table 3: Percentage Analysis of Sustainability Level of the Use of Core Values by Social Studies Teachers and Students

Use of Nigeria’s Core Values		Frequency	Per cent
Sustainability	High	125	95.4
	Low	6	4.6
	Total	131	100.0

Results in Table 3 present the responses of the participants to items that sought information on the sustainability level of the use of core values by Social Studies teachers and students. The results in Table 3 indicated as shown in the table that, the respondents had a high level of sustainability of the use of core values, while the low frequency and percentage of respondents show a low level of sustainability of the use of core values. This implies that the sustainability level of the use of core values by Social Studies teachers and students was high.

Hypothesis 1: There is no significant difference in the familiarity of Social Studies teachers and students to core values.

To test this research hypothesis one, participants' responses on the familiarity to core values were analysed as shown in Table 4.

Table 4: Mean, Standard Deviation and t-test Analysis of Difference in the Familiarity of Social Studies Teachers and Students to Core Values

Respondents	No	Mean	Std.	T	df	Sig. (2-tailed)	Decision
Teacher	49	58.82	6.79	2.49	129	.01	H₀₁ Rejected
Student	82	59.71	7.029				

$p < 0.05$

Results in Table 4 indicate a calculated t-value of 2.49 and p -value of .01 which is lower than 0.05 (.01 < 0.05). Since .01 is lower than the 0.05 level of significance, the null hypothesis one is rejected. This indicated that there was a significant difference in the familiarity of Social Studies teachers and students to core values. This is in favour of the students with a mean score of 59.71 greater than the mean score of 58.82 of teachers (students = 59.71 > teachers = 58.82).

Hypothesis 2: There is no significant difference in the Social Studies teachers and students use of core values.

To test this hypothesis two, participants' responses on the use of core values were analysed as shown in Table 5.

Table 5: Mean, Standard Deviation and t-test Analysis of Difference in the Social Studies Teachers and Students Use of Core Values

Respondents	No	Mean	Std.	T	df	Sig. (2-tailed)	Decision
Teacher	49	36.18	4.29	3.12	129	.00	H₀₂ Rejected
Student	82	34.09	3.36				

$p < 0.05$

Results in Table 5 indicate a calculated t-value of 3.12 and p -value of .00 which is lower than 0.05 (.00 < 0.05). Since .00 is lower than the 0.05 level of significance, null hypothesis two is rejected. This indicated that there was a significant difference in the Social Studies teachers and students use of core values. This is in favour of the teachers with a mean score of 36.18 greater than the mean score of 34.09 of teachers (teachers = 36.18 > students = 34.09).

Hypothesis 3: There is no significant difference in the extent of use of core values for the sustainability of nation-building in Nigeria by Social Studies teachers and students.

To test this research hypothesis three, participants' responses on the extent of use of core values for the sustainability of nation-building were analysed as shown in Table 6.

Table 6: Mean, Standard Deviation and t-test Analysis of Difference in the Extent of Use of Core Values for the Sustainability of Nation-building in Nigeria by Social Studies Teachers and Students

Respondents	No	Mean	Std.	T	df	Sig. (2-tailed)	Decision
Teachers	49	25.09	2.96	1.56	129	.12	H₀₃ Not Reject
Students	82	24.31	2.74				

p > 0.05

Results in Table 6 indicate a calculated t-value of 1.56 and **p**-value of .12 that is greater than 0.05 (.12 > 0.05). Since .12 is greater than 0.05 level of significance, the null hypothesis three was not rejected. This indicated that there was no significant difference in the extent of use of core values for the sustainability of nation-building in Nigeria by Social Studies teachers and students.

Discussion of Findings

The first finding indicated that the three main Nigerian core values with which the Social Studies teachers and students are more familiar are: "Honesty"; "hard work"; and "Believing in peace". This finding corroborates (Olojobou 2003) who submitted that, Social Studies in Nigeria aimed at re-establishing pre-colonial African educational values of honesty, hard work etc. Also, if the teachers and students claimed that, they are familiar with the value of believing in peace, then why is the value of peace not calls to educate citizens to be capable of creating a nonviolent, just social order in the society, providing for the resolution of conflicts by non-violent means and assuring respect for the life and well-being of the people (Basiga, 2004)? therefore, there is a need for more studies to investigate the disparity between the perceptions of Social studies teachers and students on the value of peace and its practicability.

The second finding revealed that the level of use of core values by Social Studies Teachers and Students was high, this may be attributed to the fact that values influence people's actions and determine attitudes which in turn influence behaviour (Okolo, 2011). However, the high level of Social Studies teachers and students use of core values does not reflect the realities of the situation in present Nigeria, the hope that value education holds the key to the curing of Nigeria's numerous challenges and instabilities, which include, political, economic, socio-cultural, educational. has become a threat to national, state, human life and property and national security on the whole (Mezieobi and Danlad 2012)

The third finding revealed that the sustainability level of the use of core values by Social Studies teachers and students was high. The finding of this present study approves of the findings of the previous research. Thus, values are capable of enhancing national integration and unity (Falade and Falade, 2013). This finding negates the submission of the previous researcher, that virtues are low among products of our educational system is in one hand, but the important thing is that one important determinant of value re-orientation is the exposure to, and interaction with the virtue-promoting environment (Olasehinde-William, 2018). Reasons for this disparity remain the responsibility of further studies.

The fourth finding shows that there was a significant difference in the familiarity of Social Studies teachers and students to core values. This may imply that Social Studies students whose mean score was slightly greater tendency to identify more core values that can prepare them for the task of nation-building. The fifth finding indicated that there was a significant difference in the

Social Studies teachers and students use of core values. This implies that Social Studies teachers whose mean score was greater demonstrate a high level of the use of core values. The sixth finding revealed that there was no significant difference in the extent of use of core values for the sustainability of nation-building in Nigeria by Social Studies teachers and students. This means Social Studies teachers and students claims the applicability of familiarity and use of core values for the sustainability of nation-building in Nigeria. Therefore, hypothesis 3 is sustained.

Conclusion

As conveyed in this paper, Social Studies is a school programme that is specifically related to the task of nation-building, thereby serve as a foundation in grooming effective citizens for the task of nation-building. However, the significant difference in the familiarities and use levels of Nigeria core values by the teachers and students may be as a result of instructional practices in teaching and learning the core values in Social Studies class instructions (Akiri & Ugborugbo, 2009). Although, the teachers and students claimed high-level familiarity, use and applicability of core values to the sustainability of nation-building, then, why is Nigerian society bedevilled with increasing social vices day by day? This question begs for answers from further studies.

Recommendations

1. Teachers who claimed high sustainability level of use of core values should take responsibility to impact same to the students to increase the applicability of core values.
2. There is need for all Social Studies teachers at all levels to deliver every topic related to values in a pragmatic way such that it will reflect the aspirations of sustainable nation-building, this, in turn, will facilitate the practical and utilitarian characteristics of Social Studies objectives towards making identifiable impacts on the society.
3. Government should motivate citizens possessing the core values so as to discourage laxity.
4. Institutions of learning should include possession of core values as criteria for graduation so as to discourage too much emphasis on academic ability.

References

- Ajere, O. & Oyinloye, O. A. (2011). The perspective of youths on the interiorization of core-societal values in Nigerian society. *Akungba Journal of Research in Education* 1 (1), 179-194.
- Ajibade, I. O. (2011). Civic education: A veritable tool for promoting responsible citizenship in Nigeria. *Nigerian Journal of Social Studies*, xiv (2), 68-76.
- Akiri A. A. & Ugborugbo M. N. (2009): Teacher effectiveness and students' academic performance in public secondary schools in Delta State, Nigeria. *Stud Home Comm Sci*, 3, 2: 107-113.
- Amaele, S. (2007). Moral values in Nigeria education, issues, problems, and prospects. Retrieved Thursday 18 June 2020 from <https://worldwidescience.org>
- Bassey, A. O. (2015). Social Studies Education: Theories, and patterns of nation-building. In Ediyang, S. D. (Ed.) *Social Studies for Colleges and Universities in Nigeria*. Calabar, World of Life Publishers.
- Basiga, B. (2004). Globalization and peace education. *Canadian Social Studies*, 38, (3): Published by SPRING online, available at www.quasar.ualberta.ca/css

- Birabel, S. T. & Ibekwe, P. (2016). The pattern of Nigeria's nation-building. In Mezieobi, K. A. and Mezieobi, S. A. (Eds.) Social Studies and nation-building in Nigeria new perspectives. Owerri: Whyte and Whyte Publishers.
- Ekwujuru, T. N. (2007). Conceptual analysis of value, Jos Educational Forum. 3 (1): Lagos. Government Press.
- Ezenwa, P. C. (2010). The value of human dignity: A Socio-cultural approach to analyzing the crisis of value among Igbo people of Nigeria. Cambridge University Press.
- Falade, D. A. & Falade, M. (2013). Development of core values for national integration in Nigeria. *International Journal of Humanities and Social Science Invention*. 2 (7), 57-63.
- Hansen, M. (2011). Flunking civics: Why American kids know so little. <http://www.abajournal.com/magazine/article/civics/>.
- Hess, D. & McAvoy, P. (2014). The political classroom: Evidence and ethics in democratic education. New York: Routledge.
- Mezieobi, K. A. & Danlad, S. A. (2012). Values education. In Mezieobi K. A. (2012) New frontier areas in Social Studies in Nigeria. Owerri. Acadapeak publishers, Nigeria.
- Molagun, H. M. (2000). Introduction to philosophy of education. Ilorin. Blessed James Publications
- National Council for the Social Studies. (2002). National curriculum standards for Social Studies. Silver Spring: <https://www.learner.org/resources/series166.html>
- Negedu, I. & Atabor, A. (2015). Nationalism in Nigeria: A case study for patriotic citizenship. *American International Journal of Contemporary Research*. 5 (3), 74-80
- Okam, C. C. (1996). Social studies and nation-building in Nigeria (Social studies of Nigeria an anthology). Owerri, Versatile Publishers
- Okolo, A. N. (2011). Education, value reorientation and the rebranding process in Nigeria. *Nigeria Journal of Sociology of Education* (1) 60-68
- Olasehinde-Williams, O. (2018). Education in Nigeria for value re-orientation and national development. *Nigerian Journal of Social Studies*, 21 (1) 125-143
- Ololobou, Y. P. S. (2000). Social studies for effective citizenship; Kano, The Kano-Zaria social studies collective.
- Otive, I. (2013). Value re-orientation and transformation: A panacea for growth and development. www.centrelsd.orgwww.otiveighbuzor.com
- Print, M. & Lange, D. (2012). Schools, curriculum, and civic education for building democratic citizens. Hannover, Germany. Sense Publishers.