

**IFE JOURNAL OF THEORY AND  
RESEARCH IN EDUCATION**

ISSN: 0794-6754

**IJOTRE**

**Journal of the Institute of Education  
Obafemi Awolowo University,  
Ile – Ife.**

**Bi-Annual  
Vol. 25 No. 1, 2024**

**CALL FOR PAPERS**  
**IFE JOURNAL OF THEORY AND RESEARCH IN EDUCATION**  
**(IJOTRE)**

**NOTE TO CONTRIBUTOR**

The Institute of Education Journal of Theory and Research in Education (IJOTRE) disseminates information derived from research findings and theoretical topics in the areas of Nursery, Primary, Secondary and Higher Education for practitioners, educators, educationist, academia, researchers, curriculum planners and policy - makers with the main goal of improving educational status. IJOTRE is a annual and peer - reviewed Journal.

**Articles are expected to focus on any of the following topics:**

1. Contribution on theoretical, methodological and practical teaching aspects of education.
2. Research notes and project reports
3. Articles representing scholarly opinions on contemporary issues and trends stemming from any aspects of education.
4. Book reviews that are significant in the field of education.

**Guidelines for Papers Submission**

- \* Articles should not be longer than 15 A4 - sized pages using Times New Roman, font size of 12. Longer articles will attract additional publication fee.
- \* Reference style should conform to the America Psychological Association format (6th Edition). This should be arranged in alphabetical order according to the surname of the authors.
- \* Footnotes are not allowed.
- \* Manuscripts' cover should include the title of the paper, author(s) name(s), institution affiliation and E-mail address.
- \* Abstract should not be more than 250 words.
- \* Two hard copies of the manuscripts should be submitted for review. Articles can also be submitted by post to The Managing Editor, IJOTRE, Institute of Education, Obafemi Awolowo University, Ile-Ife. Nigeria or electronically via e-mail to [iedijotre@2022](mailto:iedijotre@2022).
- \* Assessment fee of ~~N~~5,000 shall be paid before any paper shall be reviewed.
- \* Publication fee of ~~N~~40,000 (\$50), is a condition for publication that a manuscript submitted to Ife Journal of Theory and Research in Education (IJOTRE) has not been published and will not be simultaneously submitted or published elsewhere. All fees must be paid into the Institute Books and Journals, Account Number 1013534137 Zenith Bank

Submissions are published at the editor's exclusive discretion. Submission that do not conform to these guidelines may not be considered for publication.

Bi-Annual

IJOTRE, Vol. 25 No. 1, 2024

iv

### EDITORIAL BOARD

|                      |                       |
|----------------------|-----------------------|
| Prof. H. O. Ajayi    | (Editor – in – Chief) |
| Prof. P. O. Jegede   | Member                |
| Prof. C. O. Odejobi  | Member                |
| Prof. T. O. Bello    | Member                |
| Prof. O. E. Ojedokun | Member                |
| Prof. B. A. Adeyemi  | (Managing Editor)     |
| Prof. O. S. Agboola  | Member                |
| Dr. O. O. Bakare     | Secretary             |
| Dr. Okewole          | Member                |
| Dr. S. O. Olajide    | Member                |

### EDITORIAL CONSULTANTS

|                           |                                                                                                             |
|---------------------------|-------------------------------------------------------------------------------------------------------------|
| Prof. D. Adeyemo –        | Dept of Local Government Studies, Obafemi Awolowo University, Ile – Ife.                                    |
| Prof. O. O. Obilade –     | Dept. of Adult Education and Life Long Learning, Obafemi Awolowo University, Ile – Ife                      |
| Prof. B. I. Popoola –     | Dept. Of Educational Foundations and Counselling, Obafemi Awolowo University, Ile – Ife.                    |
| Prof. B. A. Omoteso -     | Dept. of Educational Foundations and Counselling, Obafemi Awolowo University, Ile – Ife.                    |
| Prof. M. A. Adeleke -     | Dept. of Science and Technology Education, Obafemi Awolowo University, Ile – Ife.                           |
| Prof. O. A. Sofowora -    | Dept. of Educational Technology and Library Studies, Obafemi Awolowo University, Ile – Ife                  |
| Prof. A. T. Akande-       | Dept. of English, Obafemi Awolowo University, Ile – Ife                                                     |
| Prof. E. T. O. Babalola - | Dept. of English, Obafemi Awolowo University, Ile – Ife.                                                    |
| Prof. M. A. Ajayi -       | Dept. of Human Kinetics and Health Education, University of Ibadan, Ibadan.                                 |
| Prof. J. B. Bilesanmi-    | Dept. of Curriculum Studies and Instruction Technology, Olabisi Onabanjo University, Ago-Iwoye, Ogun State. |
| Prof. J. A. Adegbile -    | Institute of Education, University of Ibadan.                                                               |
| Prof. E. F. Bamidele -    | Dept. of Science and Technology Education, Obafemi Awolowo University, Ile-Ife.                             |
| Prof. A. A. Adediwura -   | Dept. of Educational Foundations and Counselling, Obafemi Awolowo University, Ile-Ife.                      |
| Pro. O. A. Ogunfowokan-   | Dept. of Chemistry, Obafemi Awolowo University, Ile-Ife.                                                    |
| Prof. A. Akinlua -        | Dept. of Chemistry, Obafemi Awolowo University, Ile-Ife.                                                    |
| Prof. O. I. Orimoogunje - | Dept. of Geography, Obafemi Awolowo University, Ile-Ife.                                                    |
| Prof. O. A. Ajala -       | Dept. of Geography, Obafemi Awolowo University, Ile-Ife.                                                    |
| Prof. T. O. Akinbobola -  | Dept. of Economics, Obafemi Awolowo University, Ile-Ife.                                                    |
| Prof. M. A. Fatiregun -   | Dept. of Kinetic and Human Recreation, Obafemi Awolowo University, Ile-Ife.                                 |

Bi-Annual

IJOTRE, Vol. 25 No. 1, 2024

## **SOCIAL STUDIES EDUCATION AS INSTRUMENT FOR PROMOTING SOCIO-CULTURAL SKILLS IN NIGERIA**

**OGUNFOWOKAN, Oladokun Ayo**

E-mail: ayotola20022002@yahoo.com,

Tel: +2348037283375

**OTUBANJO Taofeek Taiyeola,**

**&**

**OYELEDUN Emmanuel Gbenga**

Department of Social Studies,

Sikiru Adetona College of Education, Science and Technology,

Omu-Ajose, Ogun State

### **Abstract**

*Socio-cultural skills are fundamental in navigating the intricate web of diversity within Nigeria, a nation comprising over 250 ethnic groups and myriad cultural identities. Drawing upon the disciplines of history, geography, civics, economics, and anthropology, Social Studies provides a comprehensive framework to cultivate empathy, communication, and cultural competence. This paper underscores that socio-cultural skills enable individuals to transcend the limitations of their own cultural perspectives and engage meaningfully with the world around them. From understanding and appreciating diverse cultures to communicating effectively across cultural boundaries, these skills empower individuals to become global citizens capable of navigating complex, interconnected societies. Therefore, Social Studies education plays a very vital role in developing rational thinking ability for practical social life, promotion of political literacy, encourage democratic values and principles for the promotion of functional citizenship. It also enables citizens to develop positive attitude towards other people, encourages peaceful co-existence which leads to the promotion of socio-cultural skills amongst the people of Nigeria. It was recommended that curriculum planners should revise and update the national curriculum to incorporate comprehensive socio-cultural education across all subjects. Infuse cultural perspectives, historical narratives, and diverse voices to provide students with a well-rounded understanding of Nigeria's cultural mosaic.*

**Keywords:** *Social Studies, Promotion, Socio-cultural skills, Cultural identities*

### **Introduction**

Societies across the globe are characterized by their diversity, encompassing an array of cultural, ethnic, religious, and linguistic backgrounds. In no place is this diversity more evident than in Nigeria, a nation that serves as a microcosm of various cultures and traditions coexisting within its borders. The ability to navigate and

thrive within this rich cultural tapestry demands not only economic and technological prowess but also a set of socio-cultural skills that foster understanding, respect, and effective communication across diverse groups (Banks, 2008). These socio-cultural skills play a pivotal role in maintaining harmony, promoting social cohesion, and fostering individual development in a multicultural society like Nigeria.

The discipline of Social Studies emerges as a key player in nurturing these essential socio-cultural skills. Social Studies, as an interdisciplinary field, encompass various aspects of history, geography, civics, economics, and anthropology, providing a holistic understanding of the social fabric and cultural intricacies of a nation (Gay, 2010). The amalgamation of these subjects equips students with the tools to comprehend the complexities of their own society while developing a global perspective. Therefore, this paper aims to explore and expound upon the roles of Social Studies in promoting socio-cultural skills within the context of Nigeria.

### **Concept of Social Studies**

Social Studies in Nigeria and even in Africa is a superlative subject, it is seen according to Adediran (2022) as a corrective discipline whose emphasis is on the school child's understanding of human interaction with culture, social and physical, development of necessary skills and positive attitude expected of a good citizenry. According to Coe, in Edinyang, Unimke, and Ubi, (2015), Social Studies is seen as a discipline that helps students become responsible citizens in a culturally diverse, democratic society within an interdependent world. Ololobu (1985) in Grace (2010) perceived this subject area as an organized integrated study of man and his environment both physical and social, emphasizing on cognition, functional skills and desirable attitude and actions for the purpose of producing an effective citizenry. Social Studies was introduced into school curricula following the 1968 Mombassa conference where African Social Studies Programme (ASSP) was launched as a continental strategy for citizenship training, the emergent quest for nation building and national development (Ogunyemi, 2003). The introduction of Social Studies in Nigeria was mainly to inculcate concept of nationalism, unity in diversity and interdependence among the citizens of the new nation. Right from its introduction into the curriculum of Nigerian schools, the potentials of the Social Studies programme in promoting values, ethics of inter-ethnic understanding has never been in doubt (Garba, 2013). The primary goal of this paper therefore is to examine how Social Studies have contributed in promoting inter-ethnic understanding among the people of Nigeria.

### **Concept of Socio-Cultural Skills**

Socio-cultural skills often referred to as intercultural or cross-cultural skills encompass a range of abilities and competencies that enable individuals to navigate and engage effectively in diverse cultural contexts (Bennett, 2013). These skills go

beyond basic cultural awareness and involve deeper levels of understanding, empathy, communication, and adaptability. In a multicultural society like Nigeria, where various ethnic groups, languages, religions, and traditions coexist, possessing strong socio-cultural skills becomes crucial for promoting harmony, reducing misunderstandings, and fostering individual and collective growth (Bennett, 2013).

Socio-cultural skills start with a foundational understanding of cultural diversity. Individuals with these skills recognize and appreciate the differences and similarities among various cultural groups. They possess knowledge about different customs, beliefs, practices, and historical backgrounds, which allows them to approach interactions with cultural sensitivity and respect (Gudykunst & Kim, 2014). Empathy is a cornerstone of socio-cultural skills. People with strong socio-cultural skills have the ability to put themselves in others' shoes and see the world from different perspectives (Gudykunst & Kim, 2014). This empathetic stance facilitates better communication and reduces the likelihood of stereotypes and biases clouding their interactions.

### **The Nigerian Context: Socio-Cultural Diversity**

Nigeria often referred to as the "Giant of Africa," stands as a testament to the remarkable diversity that characterizes the African continent. With a population exceeding 200 million people, Nigeria is home to over 250 ethnic groups, each with its own languages, traditions, customs, and religious practices. This intricate web of diversity, though rich and vibrant, also presents unique challenges and opportunities, making the cultivation of socio-cultural skills an imperative for the nation's progress and harmony. The Nigerian landscape is a tapestry woven from diverse ethnic and cultural threads. Major ethnic groups include the Hausa-Fulani in the north, the Yoruba in the southwest, and the Igbo in the southeast, among others (Falola, 2018). These groups exhibit variations in language, clothing, cuisine, art, music, and traditional ceremonies, reflecting the depth of Nigeria's cultural mosaic.

Religion further adds layers to Nigeria's cultural complexity. The country is divided between Islam, practiced predominantly in the northern regions, and Christianity, which holds sway in the south. Indigenous African religions also persist in various forms, contributing to the spiritual diversity of the nation (Mafe & Onoge, 2015). While Nigeria's socio-cultural diversity is a source of strength and vitality, it is not without challenges. Historical tensions, ethnic rivalries, and occasional conflicts have resulted from differences in identity, resource allocation, and political representation. Yet, Nigeria's diversity also presents a vast reservoir of knowledge, creativity, and resilience that can propel the nation to new heights. Efforts to promote socio-cultural skills are rooted in acknowledging and celebrating Nigeria's diversity (Obadare, 2019). By fostering understanding, empathy, and appreciation for the various cultures and traditions, the nation can build bridges that span ethnic, religious, and linguistic divides.

### **Social Studies Objectives and Nigerian Philosophical Goals**

In order to understand the role of Social Studies in the promotion of inter-ethnic understanding in Nigeria, it is pertinent to review the objectives for introducing Social Studies in Nigerian schools. The objectives of Social Studies in the primary and secondary schools clearly indicate that the subject is taught to (NPE, 2008);

1. Develop the learner's capacity to learn and acquire basic skills including those of listening, reading, writing, speaking, calculation and observation, analysis and inference which are essential to the formation of sound inter-ethnic relationship.
2. Socializing and humanizing the individual child to enable him interact freely with children from other ethnic groups.
3. Create an awareness and understanding of the evolving social and physical environment.
4. Ensure the acquisition of that relevant knowledge which is an essential pre-requisite to personal development as well as to a positive personal contribution to the betterment of mankind and the Nigerian society all large.
5. Develop a sympathetic appreciation of the diversity and interdependence of all local communities and the wider national and international community.
6. Develop in children a positive attitude to citizenship and a desire in them to make a positive personal contribution to the creation of a united Nigeria, through appreciation of values of honesty, hard work, fairness, justice and togetherness. This objective is aimed at establishing a sound understanding toward inter-ethnic interaction in Nigeria.
7. Encourage learners to appreciate that all the things they have learnt are inter-related. Through Social Studies it is possible to present knowledge as a whole instead of as a series of specialized fragments as stated in the objective which says "Social Studies is taught to develop a sympathetic appreciation of the diversity and interdependence of all local communities and the wider national and international community". This is because the subject studies the need for all and sundry to contribute towards the good of the society they live, to be their brother keeper, respect the rights and personality of others.

### **Impact of Socio-Cultural Skills on Individual Development and Societal Cohesion**

Socio-cultural skills have a profound impact on both individual development and the overall cohesion of societies. In a diverse and culturally rich country like Nigeria, these skills play a crucial role in shaping personal growth and fostering harmonious interactions among various cultural groups.

**Individual Development:** Socio-cultural skills contribute significantly to the holistic development of individuals by fostering the following:

A. **Cultural Awareness and Identity Formation:** Socio-cultural skills enable

individuals to develop a strong sense of cultural awareness and identity. By understanding their own cultural background and appreciating others', individuals can navigate their own identity and build a sense of belonging.

- B. **Empathy and Perspective-Taking:** These skills encourage empathy, enabling individuals to understand and appreciate the perspectives, emotions, and experiences of people from different cultures. This contributes to emotional intelligence and enriches personal relationships.
- C. **Communication and Collaboration:** Effective cross-cultural communication skills enhance an individual's ability to connect with others from diverse backgrounds. This skillset is crucial in personal and professional interactions, fostering cooperation and reducing misunderstandings.
- D. **Adaptability and Global Citizenship:** Socio-cultural skills equip individuals with the ability to adapt to new cultural contexts and thrive in multicultural environments. This is essential in an increasingly interconnected world where global citizenship is valued.
- E. **Critical Thinking and Open-Mindedness:** Exposure to different cultural viewpoints promotes critical thinking and open-mindedness. Individuals with socio-cultural skills are more likely to question stereotypes, challenge biases, and engage in informed decision-making.

**Societal Cohesion:** Socio-cultural skills contribute to societal cohesion by fostering the following:

- A. **Reduced Prejudice and Discrimination:** Individuals with strong socio-cultural skills are less likely to hold prejudiced beliefs and engage in discriminatory behaviors. This leads to a more inclusive and tolerant society.
- B. **Cultural Exchange and Integration:** These skills encourage cultural exchange and integration, allowing diverse cultural groups to learn from one another and contribute positively to the nation's cultural fabric.
- C. **Conflict Resolution and Social Harmony:** Socio-cultural skills promote effective conflict resolution and mediation. Individuals who understand diverse cultural perspectives can navigate conflicts more skillfully and promote social harmony.
- D. **National Unity with Diversity:** By recognizing the value of each cultural group and fostering mutual respect, socio-cultural skills contribute to a sense of national unity that is rooted in diversity.

### **Role of Social Studies in Promoting Socio-Cultural Skills**

Social Studies, as an interdisciplinary field, plays a pivotal role in equipping individuals with the socio-cultural skills necessary for navigating Nigeria's diverse cultural landscape. Integrating various subjects such as history, geography, civics, economics, and anthropology, Social Studies provides a holistic educational approach that fosters understanding, empathy, and effective communication across cultural boundaries (Banks, 2006). These include:

**Teaching Cultural Awareness and Sensitivity:** Social Studies curriculum can be designed to expose students to a wide range of cultural perspectives, both within Nigeria and globally. By studying the history and cultural heritage of different ethnic groups, students develop an appreciation for the richness of their own culture while gaining insights into the experiences of others (Chigbu, 2017). This exposure nurtures cultural sensitivity and a deeper understanding of the complexities of identity.

**Encouraging Intercultural Communication:** Effective intercultural communication is a hallmark of socio-cultural skills. Social Studies can emphasize the development of communication techniques that transcend linguistic and cultural barriers. This includes teaching active listening, interpreting non-verbal cues, and practicing respectful dialogue (Dikirr&Mamlok-Naaman, 2019). By engaging in cross-cultural discussions, students learn to communicate constructively and avoid misunderstandings.

**Fostering Cultural Competence:** Social Studies can equip students with the knowledge needed to engage respectfully in diverse cultural settings. This includes understanding different cultural norms, values, and practices (Chigbu, 2017). By promoting cultural competence, Social Studies empowers individuals to adapt and interact effectively in various cultural contexts.

**Addressing Stereotypes and Prejudices:** Social Studies offers a platform for critically examining stereotypes and prejudices that may exist among different cultural groups. By challenging biased perspectives and promoting critical thinking, Social Studies helps students develop an nuanced understanding of the complexity of cultural identities and dispel misconceptions.

**Civic Education and National Unity:** Integrating socio-cultural education within Social Studies fosters a sense of national identity while respecting diversity. Social Studies can highlight Nigeria's historical journey toward unity, emphasizing shared values and goals (Hess & McAvoy, 2014). This approach encourages active citizenship and participation in nation-building endeavours while recognizing the importance of diverse cultural backgrounds.

### **Challenges in Implementing Socio-Cultural Education**

While the importance of socio-cultural education is evident, its effective implementation in Nigeria faces various challenges. These challenges span from curriculum design to teacher training, and they necessitate thoughtful strategies to ensure the successful integration of socio-cultural education into the educational system (Adeyemi& Adeyinka, 2016). These challenges include;

**Lack of Comprehensive Curriculum:** One of the primary challenges is the absence of a comprehensive and well-integrated curriculum that addresses socio-cultural education. The existing curriculum might lack explicit emphasis on cultural understanding, leading to superficial treatment of diverse cultural perspectives. This gap calls for a more intentional inclusion of socio-cultural content across subjects within the curriculum.

**Teacher Training and Professional Development:** Teachers' competence in delivering socio-cultural education is pivotal to its success. However, many educators might not possess the necessary training and tools to effectively teach cultural awareness and sensitivity (Ajuwon, 2010). Adequate professional development opportunities are required to equip teachers with the knowledge and pedagogical skills to navigate cultural nuances within the classroom.

**Limited Resources and Infrastructure:** Inequities in educational resources and infrastructure pose significant barriers to socio-cultural education. Schools in rural or marginalized areas might lack access to diverse teaching materials, technology, and cultural resources. Addressing this challenge requires targeted efforts to ensure that all students have equal access to quality socio-cultural education.

**Sensitive Nature of Cultural Topics:** Discussions related to cultural differences and historical conflicts can be sensitive and potentially divisive. Educators might fear that addressing these topics could lead to conflicts or backlash from various stakeholders. Skilful pedagogy and a safe classroom environment are necessary to navigate these conversations constructively.

**Inclusion of Marginalized Voices:** Ensuring the inclusion of marginalized and underrepresented cultural groups can be a challenge, particularly when the curriculum predominantly reflects dominant cultural narratives (Amazigo&Offiong, 2019). Efforts must be made to highlight the perspectives of all groups, thereby promoting a more accurate and inclusive representation of Nigeria's cultural diversity.

**Cultural Resistance and Traditionalism:** Some communities might resist changes that challenge traditional cultural norms and practices. Introducing socio-cultural

education that promotes critical thinking and openness to diverse perspectives could face resistance from those who fear the erosion of their cultural identity.

### **Conclusion**

In a nation as diverse as Nigeria, socio-cultural skills are not mere add-ons to education but essential tools for individual growth, societal cohesion, and national progress. Socio-cultural skills enable individuals to transcend the limitations of their own cultural perspectives and engage meaningfully with the world around them. From understanding and appreciating diverse cultures to communicating effectively across cultural boundaries, these skills empower individuals to become global citizens capable of navigating complex, interconnected societies. Therefore, Social Studies education plays a very vital role in developing rational thinking ability for practical social life, promotion of political literacy, encourage democratic values and principles for the promotion of functional citizenship. It also enables citizens to develop positive attitude towards other people, encourages peaceful co-existence which leads to the promotion of socio-cultural skills amongst the people of Nigeria.

### **Recommendations**

The following recommendations as arising from the research are proffered.

1. To enhance socio-cultural skills among the citizens, there is need for teaching the basic levels of Social Studies such as citizenship education, national integration, tolerance, values etc
2. Curriculum planners should revise and update the national curriculum to incorporate comprehensive socio-cultural education across all subjects. Infuse cultural perspectives, historical narratives, and diverse voices to provide students with a well-rounded understanding of Nigeria's cultural mosaic.
3. School management should design specialized training programs for teachers to equip them with the knowledge, skills, and confidence needed to effectively teach socio-cultural education. These programs should focus on fostering cultural sensitivity, facilitating cross-cultural discussions, and managing potentially sensitive topics..
4. Government should establish cultural resource centers in educational institutions that serve as hubs for learning about different cultures, languages, and traditions. These centers can provide materials, workshops, and interactive activities to enhance students' socio-cultural skills.
5. Government should provide textbooks, multimedia resources, and learning materials that represent diverse cultures and perspectives accurately. These materials should challenge stereotypes and encourage critical thinking.
6. There should be collaborate between local communities, cultural organizations, and elders to incorporate authentic cultural experiences into the curriculum. Engage community members as guest speakers, mentors, or

resources to provide students with firsthand insights into various cultural practices.

## References

- Adediran, A. A (2022). Social Studies as an interactive strategy for building and sustaining peace among students of higher institutions in Ogun State, Nigeria. *Gambia Journal of Educational Research*, 1(1)27-42
- Adeyemi, M. B., & Adeyinka, A. A. (2016). Challenges of Social Studies Education in Nigeria: the way forward. *Journal of Education and Practice*, 7(5), 10-17.
- Ajuwon, P. M. (2010). Teaching Culture in Nigeria's Schools: The Challenges and Prospects. *Journal of Social and Behavioral Sciences*, 2(2), 1548-1552.
- Amazigo, J. C., & Offiong, D. A. (2019). Socio-cultural factors affecting teachers' job performance in Nigeria. *Journal of Education and Practice*, 10(12), 75-82.
- Armad, A. (2013). Role of Social Studies education in national development in Nigeria. *Academic Journal of Interdisciplinary Studies University of Rome* 2 (6) 45-57
- Banks, J. A. (2006). *Cultural diversity and education: foundations, curriculum, and teaching*. UK. Pearson Education Press.
- Banks, J. A. (2008). Diversity, group identity, and citizenship education in a global age. *Journal of Educational Research*, 37(3), 129-139.
- Bennett, M. J. (2013). *Towards ethnorelativism: a developmental model of intercultural sensitivity: in education for the intercultural experience*. UK. Intercultural Press.
- Chigbu, U. E. (2017). *Social Studies Education and intercultural learning: African perspectives*. Springer.
- Dikirr, E. P., & Mamlok-Naaman, R. (2019). Promoting intercultural competence in Geography education: a case study of secondary school teachers in Kenya. *Journal of Geography in Higher Education*, 43(2), 183-202.
- Edinyang, S. D., Unimke, S. A., Ubi, I. E., Opoh, F. A., Imoke, A. A. (2015). *Historical foundation of Social Studies education*. Calabar: Word of life publishers
- Falola, T. (2018). *A history of Nigeria*. Cambridge University Press.
- Federal Republic of Nigeria (2008). *National Policy on Education: Lagos*: Nigeria Educational Research and Development Council (NERDC).
- Garba, M. A. (2013). Social Studies education: a tool for promoting intercultural education. *Journal of Academic Excellence. MCSER-CEMAS: Sepienzza Journal of Academic Studies*, 2 (8)56-69
- Gay, G. (2010). *Culturally responsive teaching: theory, research, and practice*. Libraria. Teachers College Press.
- Grace, A. (2010) Social Studies education as an instrument for salvaging a politically unstable and depressed economy. *Journal of Qualitative Education* 5 (3): 113-123
- Gudykunst, W. B., & Kim, Y. Y. (2014). *Communicating with strangers: an*

- approach to intercultural communication*. McGraw-Hill Education.
- Hess, D. E., & McAvoy, P. (2014). *The political classroom: evidence and ethics in democratic Education*. Routledge.
- Mafe, D., & Onoge, O. (2015). *Ethnic diversity and cultural policy in Nigeria*. Springer.
- Obadare, E. (2019). *Civic agency in Africa: arts of resistance in the 21st Century*. Ibadan. Mad Publication Ltd