

**SOCIAL STUDIES CURRICULUM INSTRUCTIONS AND  
TRANSMISSION OF VALUES OF RELIGIOUS  
TOLERANCE IN JOS NORTH, PLATEAU STATE**

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**Abstract**

*The purpose of this study was to evaluate how junior secondary pupils in Jos North, Plateau State, were taught religious tolerance and Social Studies curricula. A cross-sectional survey research design was used in the study. 1384 Junior Secondary II pupils made up the study's population, and 230 students and 20 teachers made up the sample. Samples from each of the sampled secondary schools were chosen using a straightforward random sampling procedure. The Social Studies Curriculum Instruction and Religious Tolerance Questionnaire (SSCIRTQ) was the tool utilised to collect the data. The mean and standard deviation were employed in the analysis of the data to address all study issues, and Pearson's Product Moment Correlation (PPMC) and Chi-square statistics were employed to evaluate the proposed hypotheses. The findings showed that among junior secondary II students, Social Studies curriculum emphasis on trustworthiness and open-mindedness both contribute to religious tolerance. The study suggested, among other things, that Social Studies instructors at all levels actively involve their students in real-world scenarios rather than*

*only using textbooks and traditional teaching methods. Abstract ideas like religious tolerance and peaceful cohabitation ought to be taught to pupils when they are actively looking for ways to resolve issues.*

**Keywords:** Curriculum Instructions, Religious Tolerance, Social Studies, Transmission of Values.

### **Introduction**

The term “social studies” refers to an integrated and cohesive field of study that looks at and enhances people’s political, sociocultural, religious, and economic lives. At that time, the Nigerian school system accepted and introduced Social Studies as a curriculum subject, which is highly relevant given the severity of the socio-political issues that nearly caused the nation to fall apart. Conflicting values are an issue for Nigeria, a pluralistic country, according to Mezieobi (2017). It is therefore the responsibility of Social Studies, a subject rich in moral guidance, to promote religious tolerance and harmonious coexistence among Nigerians. Promoting civic principles, beliefs, and concepts among students is one of the main goals of social studies. These principles are crucial for religious harmony, peaceful coexistence, and the growth of the country. According to Abdu-Raheem (2019), among the goals of Social Studies that are worthy of fostering religious tolerance are the instillation of positive social attitudes in students, such as self-control, patriotism, kindness, courage, appreciation, endurance, open-mindedness, obedience, perseverance, sympathy, industry, and selflessness. According to Okwilagwe (2018), social studies’ role in the educational system is to instill morality, values, and positive attitudes in young people. This suggests that lessons in the Social Studies curriculum should instill societal values such as self-confidence, respect, obedience, discipline, patriotism, and tolerance. The Social Studies curriculum offers an essential platform for cultivating the kind of thinking, abilities, beliefs, and attitudes that define the “good citizen” and prepare him or her to deal with change. An individual who has completed their Social Studies education ought to be well-adjusted and have a positive outlook on

the cultures and religious beliefs of others. Even though Social Studies has been taught as a required subject for more than 40 years with the goal of solving sociopolitical issues in Nigeria, it has come to light that Nigerian youth and children are still responsible for the sociopolitical, cultural, and religious crises that the nation faces. Actually, the prevalence of crime and social problems in Nigerian society does not indicate that most children and young people have had exposure to a fundamental topic like social studies, which aims to develop responsible citizens. The Social Studies curriculum in Nigerian secondary schools is a well-crafted course that includes sufficient contents, performance goals, and suggested teaching techniques. To exert influence and bring about good change in the learners, it recommends activities for both teachers and students as well as appropriate teaching resources. In order to evaluate students' performance at each step of the teaching and learning process, it also includes an assessment guide. However, it's unclear if interested parties are devoted to spreading the message of religious tolerance in Social Studies education. One of the fundamental values required for the prosperity and well-being of the Nigerian State is religious tolerance. The Federal Republic of Nigeria's constitution clearly outlines the concept of religious tolerance, but as recent events have shown, religious freedom is in jeopardy throughout Northern Nigeria, and the Jos Plateau in particular. It is endangered not just by the violent clashes between religions but also by the political elite's vested interests, who frequently take advantage of the state's contradiction for their own political ends. It is therefore necessary to review the idea of religious tolerance and how suitable Social Studies curriculum education may support religious liberty in Plateau State's Jos North Local Government Area. Given that religious strife has been one of the state's most prevalent occurrences throughout the past century. This problem is now deeply ingrained in the state's recent past. The unity and peaceful coexistence of Nigerian ethnic groups are being threatened by a number of modern religious upheavals in the state, according to expert analysts. Nonetheless, observation reveals that secondary school students in Jos North, Plateau State, exhibit moral

decay and value deterioration. Students in Plateau state and throughout Nigeria generally no longer exhibit moral qualities including discipline, patriotism, honesty, responsibility, hard effort, trustworthiness, respect for elders and established authority, selflessness, confidence, tolerance, and integrity. For this reason, Okwilagwe (2018) attested to the progressive erosion of family and society values in Nigeria as a whole. However, the nation's socioeconomic and political progress has suffered greatly as a result of the declining moral and social standards, norms, and attitudes. The nation's reputation among other countries has also been damaged. Because so many people lack sufficient understanding of social studies' potential, there is a great deal of scepticism over the discipline's continued relevance as a classroom subject. These opinions may be held in part due to the paucity of empirical evidence on the effectiveness of Social Studies education in resolving issues with intolerance and conflict. For this reason, the purpose of this study was to evaluate how Social Studies instruction affected religious tolerance in Jos North. Additionally, there are religious disputes that occur in Plateau State. For example, in 2001, a violent altercation between Christians and Muslims in Jos town resulted from a government appointment. The 2004 Yelwa-Shendam crisis was the result of this. The August 2021 outbreak between Christians and Muslims in the state was a brutal clash that killed over 50 lives, and it was in response to the deaths in Yelwa-Shendam. Since then, there has been ongoing conflict based on religious differences, suggesting that religious intolerance is becoming more prevalent in Jos, Plateau State. The researcher is interested in evaluating the effects of Social Studies curriculum instruction and the dissemination of ideals of religious tolerance among junior secondary students in Jos North, Plateau State, among many other topics. Nigeria's high rate of religious intolerance, coupled with the ongoing crisis in Jos Plateau State, which has multiple religious factions driving the conflict, has concerned political, religious, and educational leaders about how to reverse the trend before Nigeria becomes another Somalia, Afghanistan, Iraq, Iran, or other nation experiencing religious strife. Following the failure of several political leaders to

stem the flow of events, the Chief Olusegun Obasanjo Civilian Regime established the National Orientation Agency (NOA) in 2001 with the goal of educating the populace about the importance of religious tolerance, peaceful coexistence, national integration, and development. Building Almajiri Schools and introducing the Rebranding Nigeria agenda were two of the Goodluck Johnathan regime's initiatives to educate the underprivileged class that is being used as a prop to commit religious violence in the north. Continue making every effort to raise children's and adolescents' awareness of and education in the values of religious tolerance as well as to increase their responsibility for taking on a more active part in public institution and governmental activities. The foreign religions, Christianity and Islam, never promoted conversion by invasion, in contrast to traditional religions. In actuality, unless they made the effort to willingly go through the initiation rites, outsiders were not even permitted to be informed about the specifics of the religions or its practises. Therefore, aside from the widespread ritual executions, peaceful tactics were primarily used to disseminate it. Therefore, among the numerous pre-colonial Nigerian groups, social harmony and religious concord were paramount. The introduction of Christianity and Islam altered the climate. A notable example of this phenomenon's dramatisation was the Maitatsine revolt, which originated in Kano and extended to Kaduna, Maiduguri, Yola, and Gombe. Apart from the civil war, Nigeria has not experienced bloodier events like the massacre and heinous destruction of lives and property that began with the Maitatsine uprising (Tribunal on Kano Disturbances, 2012) and worsened since the 2001 start of the religious war in the Northeast with Boko Haram. This has concerned everyone who understands the value of calm and quiet, not just the researchers. In light of this, the purpose of this study is to evaluate how Social Studies curriculum instruction affects students' tolerance of religion in secondary schools, particularly in Jos, Plateau State.

### **Objectives of the Study**

The aim of the study is the assessment of Social Studies education curriculum instructions and transmission of values of religious

tolerance among junior secondary students in Jos North, Plateau State. Specifically, the objectives of the study are to:

- i. determine the impact of Social Studies curriculum instruction on trust-worthiness and religious tolerance among junior secondary II students in Jos North, Plateau State Nigeria.
- ii. examine the impact of Social Studies curriculum instruction on religious beliefs and religious tolerance among junior secondary II students in Jos North, Plateau State Nigeria.
- iii. determine the opinion of male and female students on Social Studies curriculum instruction and religious tolerance in Jos North, Plateau State, Nigeria.

### **Research Questions**

The following research questions guided the study:

- i. To what extent do Social Studies curriculum instruction on trust-worthiness contribute religious tolerance among junior secondary II students in Jos North, Plateau State, Nigeria?
- ii. To what extent do Social Studies curriculum instruction on religious beliefs contribute religious tolerance among junior secondary II students in Jos North, Plateau State, Nigeria?
- iii. To what extent will the opinion of male and female junior secondary II students on Social Studies curriculum instruction and religious tolerance in Jos North differ?

### **Methods**

A cross-sectional survey research design was used in the study. According to Ugodulunwa and Okolo (2015), one sort of survey design that incorporates data collecting is the cross-sectional survey research design. This style of survey design aims to provide answers to questions on the present status and phenomena of the subject under study. This research design is deemed appropriate for investigating the teaching of Social Studies curriculum and the

dissemination of religious tolerance among junior secondary II students, wherein the opinions of respondents were solicited and assessed for potential implications at that specific moment.

All junior high school II pupils and Social Studies teachers in the Jos North Local Government Area of Plateau State made up the study's population. The total population for the study is 1432, which includes 48 Social Studies teachers and 1384 (M = 727, F = 657) pupils enrolled in 22 public junior secondary schools in the area. Out of the 22 secondary schools in the Local Government Area, the researcher selected 10 schools with 20 teachers and 230 students (M = 112, F = 118). Consequently, a sample of two hundred and thirty (20) junior secondary II students and twenty (20) Social Studies teachers were chosen from a population of one thousand, four hundred and eighty four (1432) students and teachers, comprising both male and female members. This represents 17.5% of the total population. For this study, a straightforward random sample technique was used. Kivuti (2015) states that a basic random sampling strategy is typically employed to guarantee that every component of the population has an equal probability of being chosen to generate the sample size. This means that it ensures that the sample was chosen impartially and that it is representative of the population. A self-made survey known as the Social Studies Curriculum Instruction and Religious Tolerance Questionnaire (SSCIRTQ) was utilised to gather data from Social Studies teachers and all of the pupils. The components A and B make up the SSCIRTQ. The purpose of Section "A" was to collect the respondents' age, gender, and name of school. Section 'B' has twenty-five items designed to extract analytical data from the participants. A modified four-point rating scale comprising of Very Effective (VE=4), Effective (E=3), Less Effective (LE=2), and Not Effective (NE=1) was used to tally the responses. It was mandatory for the participants to mark whichever option they deemed most fitting. The Religious Tolerance Questionnaire (SSCIRTQ) and Social Studies Curriculum Instruction have been found to have content validity. Two specialists, one from the University of Jos's Faculty of Education's Test and Measurement Units and the other from Social Studies Education, validated the

SSCIRTQ. Using a test-retest approach, the internal consistency and reliability of the Social Studies Curriculum Instruction and Religious Tolerance Questionnaire (SSCIRTQ) items were assessed. A Cronbach alpha coefficient index of 0.86 was found, which is deemed sufficient for this investigation. For each study topic, the acquired data were analysed using the mean and standard deviation, and Pearson’s Product Moment Correlation (PPMC) and Chi-square statistics were used to assess hypotheses one through three.

**Results**

**Research Question One:** To what extent does Social Studies curriculum instruction trust-worthiness contribute religious tolerance among junior secondary II students in Jos North, Plateau State, Nigeria?

**Table 1:** Mean Ratings of Teachers and Student Responses to Social Studies Curriculum Instruction on Trust-worthiness Contribute Religious Tolerance

S/N	Students Responses	N	Mean	Std	Decision
1	Social Studies education enhances attitudes that lead to tolerance among students	227	3.06	0.59	Agree
2	Effective Social Studies instructions can lead positive attitudinal disposition that can bring about unity among groups	227	3.07	0.77	Agree
3	Social Studies curriculum instructions inculcates patriotism in students	227	2.97	0.69	Agree
4	Social Studies curriculum instructions awakens the spirit of national consciousness in students	227	2.89	0.94	Agree
5	Social Studies curriculum instructions help students to imbibe the spirit of friendship and cooperation	227	3.03	0.88	Agree
			<b>3.00</b>	<b>0.77</b>	



<b>Teachers Responses</b>					
1	Social Studies curriculum contents is effective in reducing suspicious among different religious groups	07	2.95	0.72	Agree
2	Junior secondary school Social Studies curriculum instruction is effective to produce individuals that are responsible	07	3.01	0.69	Agree
3	Objectives of Social Studies curriculum at junior secondary school is effective enough to address religious suspicion	07	3.99	0.72	Agree
4	The methods of teaching Social Studies in Jos North is effective to reduce problem of religious conflict	07	2.93	0.81	Agree
<b>Cluster</b>			<b>3.17</b>	<b>0.70</b>	<b>Agree</b>

From the data presented in Table 1 shows that all the students and teachers that responded to the questionnaire items agreed to the extent to which Social Studies curriculum instruction on trust-worthiness contribute to religious tolerance among junior secondary II students. The cluster means of 3.00 and 3.17 respectively for students and teachers as against the bench mean score of 2.50 attest to this decision. This therefore, implies that Social Studies curriculum instruction on trust-worthiness contribute to religious tolerance among junior secondary II students in Jos North, Plateau State, Nigeria.

**Research Question Two:** To what extent do Social Studies curriculum instruction on religious beliefs contribute to religious tolerance among junior secondary II students?

**Table 2:** Mean Ratings of Teachers and Students to Social Studies Curriculum Instruction on Religious Beliefs Contribution to Religious Tolerance

<b>S/N</b>	<b>Students Responses</b>	<b>N</b>	<b>Mean</b>	<b>Std</b>	<b>Decision</b>
1	Social Studies curriculum instructions always lay down emphasis on tolerance of one another among students	243	2.93	0.73	Agree
2	Social Studies curriculum instruction in Nigerian school system exposes students to both their immediate and wider environments	243	2.87	0.91	Agree
3	Social Studies curriculum instructions socializes students towards good moral and social behaviours	243	2.59	0.63	Agree
4	Social Studies curriculum instructions help students to imbibe the spirit of friendship and cooperation	243	2.61	0.94	Agree
5	Social Studies teaches concepts, such as culture and cultural integration, and inter-tribal marriages,	243	3.03	0.88	Agree
<b>Teachers Responses</b>					
1	Teachers' mastery of the teaching methods used in Social Studies helps in creating proper understanding of religious tolerance for the students	243	3.03	0.66	Agree
2	Social Studies curriculum always lay down emphasis on tolerance of one another among students	243	3.09	0.77	Agree
3	Instructional methods used in Social Studies help in achieving of the affective of Social Studies	243	2.96	0.91	Agree
4	Teachers' mastery of the teaching methods used in Social Studies helps in creating proper understanding of religious related issues among students	243	2.68	0.55	
<b>Cluster Mean</b>			<b>2.83</b>	<b>0.69</b>	

From the data obtained and analyzed, both students and teachers are of the opinion that the extent to which Social Studies curriculum instruction on religious beliefs contribute to religious tolerance among junior secondary II students include; Social Studies curriculum instructions always lay down emphasis on tolerance of one another among students, Social Studies curriculum instruction in Nigerian school system exposes students to both their immediate and wider environments, Social Studies curriculum instructions socializes students towards good moral and social behaviours. Hence, the mean ratings of the teachers who responded to the four (4) items of the questionnaire indicated this. In the table, mean rating range from 2.92 to 3.99 while that of the teachers range from 2.89 to 3.07 with the cluster means of 3.17 and 3.00 respectively both of which are on the high side and greater than 2.50 which is the base point.

**Research Question Three:** To what extent will the opinion of male and female junior secondary II students on Social Studies curriculum instruction and religious tolerance in Jos North differ?

**Table 3:** Male and female Students Opinion on Social Studies Curriculum Instruction and Religious Tolerance

	Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	126	55.5	55.5	55.5
	Female	117	44.5	44.5	100.0
	Total	243	100.0	100.0	

Table 3 shows that 126 male teachers representing 55.5% of the respondents and 53 female representing 44.5% were represented in the study. Based on the responses to all the items, it is indicative that both the male and female students do not differ in their opinion that Social Studies curriculum instruction is effective in promoting religious tolerance in Jos North, Plateau State.

**Hypothesis One:** There is no significant relationship between Social Studies curriculum instruction and trust-worthiness among

the junior secondary II students in Jos North, Plateau State.

**Table 4:** Correlation between Social Studies Curriculum Instruction and Trust-worthiness

Variables	N	$\overline{(x)}$	SD	Df	r=value	Crit. Value	Decision
Social Studies Curriculum Instruction	243	3.3083	46.260				
				242	.340	.007	Rejected
Trust-worthiness	243	3.1293	57.031				

From Table 4, the correlation value is .340 and the P=value is 0.007, Since the P value (0.007) is less at 0.05, we reject the null hypothesis and conclude that there is a significant relationship between Social Studies curriculum instruction and trust-worthiness among junior secondary II students.

**Hypothesis Two:** There is no significant relationship between Social Studies curriculum instruction and religious beliefs among junior secondary II students in Jos North, Plateau State Nigeria.

**Table 5:** Correlation between Social Studies Curriculum Instruction and Religious Beliefs

Variables	N	$\overline{(x)}$	SD	df	r=value	Crit. Value	Decision
Social Studies Curriculum Instruction	243	3.2400	41.271				
				242	.201*	.015	Rejected
Religious Beliefs	243	3.1293	57.031				

From Table 5, the correlation value is .201 and the P value is .015, Since the P value (.015) is less than .201, we reject the null hypothesis and conclude that there is a significant relationship

between Social Studies curriculum instruction and religious beliefs among the junior secondary II students in Jos North, Plateau State Nigeria.

**Hypothesis Three:** There is no significant difference between the opinion of male and female students on the relationship between Social Studies curriculum instruction and religious tolerance.

**Table 6:**  $\chi^2$  of Significant Difference between the Opinion of Male and Female Students and Social Studies Curriculum Instruction and Religious Tolerance

Categories	Gender	Religious Tolerance	N	Df	$\chi^2$ cal	$\chi^2$ crit	Remark
Gender	94(95.3)	67(40.7)	161	3	8.64	7.82	Rejected
Religious Tolerance	48(70.7)	34(30.3)	82				
Total	142	101	243				

Table 6 shows that the calculated Chi-square value is 8.64 and the table value is 7.82 at 0.05 significant level and at 3 degree of freedom. Following the Chi-square decision rule, the calculated Chi-square value is higher than the table value. Hence, the null hypothesis which states there is no significant difference between the opinion of male and female students on the relationship between Social Studies curriculum instruction and religious tolerance in Jos North LGA of Plateau State is rejected. This means there is a significant difference between the opinion of male and female students on the relationship between Social Studies curriculum instruction and religious tolerance.

### Discussions

The results of Social Studies curriculum education on reliability support junior secondary II students' religious tolerance. The researcher is not surprised by the results, as one of the many issues plaguing the Nigerian state at the moment is the inability of its two main religious communities – Islam and Christianity – to

communicate sincerely and with tolerance and respect. This lends credence to Ugan's (2019) claim that junior secondary religious tolerance and idea instruction has greatly aided in fostering unity among pupils of various religious backgrounds, ethnicities, and cultural backgrounds.

The study also showed that because Social Studies curriculum instruction in Nigerian schools exposes pupils to both their immediate and larger settings, it always places a strong focus on tolerance between students. Additionally, the results showed that Social Studies education prepares pupils for morally upright and socially conscious actions that can eventually result in religious tolerance. This is consistent with the results of Abdu-Raheem (2019), who emphasises the vital significance of utilising Social Studies education to address the current and potential future occurrences of religious conflicts in Nigeria. It follows that if Social Studies is prioritised across the country, people will become less intolerant of religion, teachers will be able to tolerate students' differing religious practises and beliefs, and students will grow more accepting of diversity. The survey also showed that there is no difference in the perceptions of male and female students on the efficacy of Social Studies curriculum instruction in fostering religious tolerance in Jos North. The researcher anticipates this as Obadiora (2019) provided literature data demonstrating the substantial favourable impact that Social Studies education has on male and female students' attitudes and perceptions about religious tolerance and peaceful coexistence. The respondents from both religions shared a similar opinion on the government's attempts to resolve conflict, according to Okunola (2018), who claims that the government and its agencies have used terribly insufficient techniques of conflict resolution. Furthermore, these findings contradict those of Ibrahim (2017), who examined the impact of Social Studies on the attainment of national unity among junior secondary school students in Sokoto State. Ibrahim discovered a notable divergence in the perspectives of male and female students regarding the concept of inter-tribal marriage in relation to national unity among sokoto state JSS students.

### **Conclusion**

Based on the findings of this study, the following conclusions are that the knowledge of concept of tolerance which is derived from Social Studies education as a determinant factor for national unity. Even though theoretically appreciated by the students had not manifested.

### **Recommendations**

Teachers having a strong background in Social Studies pedagogy and subject matter should be assigned to junior secondary pupils in order to provide them with experiences that will help them internalise the idea of religious tolerance. In a similar vein, all students in teacher preparation programmes ought to take Social Studies. This is due to the fact that educators need to be ready and equipped to help the kids undergo the necessary changes. Additionally, senior secondary schools should adopt a Social Studies curriculum to supplement what junior class pupils have learned and to improve the efficiency of the teaching-learning process in order to develop future leaders who are tolerant of all religions.

All Social Studies teachers should go beyond using textbooks and traditional teaching methods and actively include their pupils in real-world scenarios. When students actively seek for answers to problems arising from disputes, abstract ideas such as religious tolerance and peaceful coexistence can take on greater tangible significance. In order for pupils to learn as much as possible, state government should, on its own, provide a favourable learning environment. This means providing instructors with a work environment that is tolerable, setting up sufficient facilities for teaching and learning, and offering free education to all JSS pupils, whether of their status as state indigenous or not.

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