CHAPTER ONE

INTRODUCTION

Background to the Study

It is a common practice among nations of the world and in Nigeria, to always sought for men of great character, integrity and conscience when the need to occupy certain public or political positions arises. However, it is quite worrisome that sometimes when people are finally appointed or elected into such positions of authority, statements such as “round pegs in square holes” and “square pegs in round holes” may begin to suffice. Also, some Nigerian citizens do not see themselves first as Nigerians rather they prefer ethnic or religious affiliations first. Aside this, most Nigerians consider government properties as general or free-for-all properties that does not need to be protected and properly maintained for the good of the populace. A reason why national treasures are considered as “national cake” which is to be scrambled for by all and sundry. As such, an inquisitive person begins to wonder if these may be some of the reasons for the continued call for the promotion of sound values and attitudes such as honesty, integrity, hard-work, patriotism and democratic principles in the educational system in part and in the nation as a whole. It must therefore be noted that these series of issues if not timely nib in the bud may lead to brewing points for nasty outcomes bordering on national concern.

Nigeria as a country has been plagued by a range of social, cultural, economic educational and political problems. These include massive corruption, ethnicity (Tribalism) and ethnic conflicts, imbibing of false values, negative attitude to national issues, lack of patriotism, religious violence, vandalization of public facilities, political

gangsterism, lack of self-spiritedness and a host of other practices, which offend the psyche of well-meaning Nigerians and the civilized world (Ajiboye, 2009; Alutu & Ifedili, 2012; Nduka, 2004; Mogbor & Mogbor, 2002; Olibie & Akudolu, 2013). It is quite alarming that these series of issues pervades all sectors and aspect of national life from technocrats to politicians. As such, Akpan (2001) and Edozie (2009) postulated that the deficiencies of well-versed and participating citizenship are major causes of these problems. The Nigeria Academy of Education in Ajose, (2001) made the submission that, there is a pressing necessity to examine the impact of citizenship education on the Nigerian society, because Citizenship education is an indispensible subject that is specially designed in both content and function to produce healthy, good and active citizens; wherein a good citizen is perceived as patriotic, disciplined, responsible and meticulous as well as ethically thorough with affection for his/her state. For example, Akpan (2001) and Edozie (2009), discovered that the absence of an informed and participatory citizenship is a major factor responsible for a number of vices bedeviling the Nigerian society. This may indicate that the practice and exhibition of salient features of good and effective citizenship education for the advancement of the coveted humane society is yet to be achieved.

Consequently, Ali (2008) and Oluniyi (2011) postulated that the best way to change the Nigerian situation while strengthening her democracy and meeting the challenges of the 21st century is to guarantee a universal, qualitative and excellent Citizenship Education for every child in this country. To corroborate this, Ramazan and Ezlam (2017) revealed that the importance a country attaches to citizenship and human rights education in her educational programmes, both in quality and quantity to a great

extent determines the more optimistic and human world that is hoped for the future generation of such country. In recognizing and realizing the importance and benefits of Citizenship Education, the Nigerian government have deemed it necessary to key into the educational sector as an indispensable tool in an effort at national growth and development. According to the National Policy on Education (2013) the goals of tertiary education shall include among others contribution to national development through high level relevant manpower while developing and inculcating proper values for the survival of individual and society. It means that education at the tertiary level is expected to inculcate into its recipients appropriate values (such as hard-work, honesty, patriotism, integrity, dignity of labour and loyalty among many others), which will equip graduates for a smooth personal transition from school-life to life outside school. These goals are expected to be pursued through teaching, research and development as well as generation and dissemination of knowledge. Furthermore, teacher education both at the NCE and degree levels shall continue to expand to cater for societal needs and changes in methodology and curriculum (NPE, 2013).

In the history of education in Nigeria (Colonial and post-colonial), the normal school system offers various subjects that are tailored towards achieving the National Goals of Education as stipulated in the National Policy on Education. After sometime, it was observed that these school subjects do not completely address the numerous problems the country is saddled with. This necessitated the introduction of an integrated subject, Social Studies as against the compartmentalized school subjects. The introduction of Social Studies in schools in Nigeria was also necessitated by the need to educate the child firmly on the fundamentals of his culture and thus an imperative to

utilize education as an agent of social and political change through emphasis on citizenship and civic learning. In this regard, Falade (2007) observed that Social Studies through its integrative and problem-solving approach promotes good citizenship and helps to organize the citizens towards positive and progressive participation in the socio-economic and political lives of the nation.

Social Studies experts (Awoniyi & Awoniyi, 2015; Edinyang, 2001; Fadeiye, 2005; Jimoh & Obi, 2009; Sewell & St George, 2000; Yusuf, 2012) have identified different purposes of Social Studies in the school curriculum. These include cultural transmission, national integration, international understanding, citizenship education and reflective inquiry among many others. However, the principal purpose of Social Studies education is an endeavor to offer students vital skills, aptitudes and scholarly capability essential for them to efficiently co-habit for a useful life in the society. Social Studies education is, thus, a multifaceted progression of collaboration and communication, which takes place between teachers and learners. It is a unblemished avenue by which students are supported in acquiring new skills, values, attitudes, gratitude, educative information and understanding (Egharevba, 2006). This denotes that any good Social Studies curriculum is one, which benefits young persons to mature fully into grownups by equipping them with appropriate knowledge and experiences that links them to their society.

From the foregoing analysis, it can be construed that these may be some of the reasons that motivated Ustel and Pesinde in a study titled the search for the desirable citizen to raise the alarm that there is need to ensure that prospective teachers are taught patriotic values (Altikulac, 2016). These authors explained further that this is because the

prospective teachers are saddled with the responsibility of the training of the students as future citizens required to be equipped with patriotic values, without them imposing any personal or political ideology on such students. It therefore becomes imperative that Citizenship Education should develop the necessary patriotic skills in the prospective teachers.

Citizenship in any given democratic context is aligned with both rights and responsibilities such as having an equal say in the decision-making process, the right to free expression of opinions as well as the right to free association. On the other hand, there is need to enhance the democratic process by furnishing it with active, credible and progressive citizens who have a considerable interest and impact on political activities as well as its survival (Dahl, 2000). This denotes that citizens need to be adequately fortified with knowledge, information and skills that can make them better and positively contributing citizens of their society. This necessitates the need for citizens to be furnished with relevant resources especially knowledge, education and information about what it entails to be politically active, informed, responsible and participating citizens of the institution, society and nation which they represent (Sohl, 2014). This therefore buttresses the need for effective citizenship education for the attainment of its laudable and inestimable benefits especially among the youths who represent the livewire for future generations. The NCE Social Studies students fall within this category.

Citizenship Education is offered as a course of study in Social Studies Education programmes. For example it is offered as SOS 222 at the Colleges of Education. Citizenship Education is designed to develop in students necessary skills, knowledge and attitudes for the overall development of each individual and also instill in learners the

sense of patriotism, political awareness and participation, faith in government and its programmes, hard work, dignity of labour, integrity, honesty and cooperation among others. Citizenship Education helps to cultivate in learners, economic, political, social and technological values and enlightens them on real life happenings of the society while also aiding their acquiring of knowledge, values, attitudes and skills essential for becoming responsible, responsive and disciplined members of the society they live in (Jekayinfa, 2014). This designates that Citizenship Education encompasses shaping the character of citizens through the acquisition of appropriate skills and attitudes to improve their behaviours to become patriots and contributors to the community.

Citizenship Education as a concept and as a course of study aims at grooming members of the society with the right values, skills and morals which are vital to make them effective citizens and contribute positively to the development of their society. Citizenship Education furnishes learners with the pre-requisite academic facts and talents that enables them to understand their rights as well as civic duties and responsibilities that will improve the well-being of the people in the society. Citizenship Education as a course of study according to Oluniyi (2011) aims at developing young people to become responsible citizens, who are familiar with their fundamental rights and responsibilities and can exhibit dynamic participatory roles in the society. The course should educate students on how they can be politically cultured while using real life situations and experiences.

In the words of Banks and Cleggs (1977 pg. 10), “the ideals of citizenship education emerged about a century and a half ago as a kind of panacea to solving problems confronting human kind”. It was endorsed that the adoption or adaptation of the

principles inherent in this type of education could influence greatly efforts towards ameliorating or solving societal issues and problems arising from man's inhumanity to man. It is against this backdrop that Citizenship Education, which is the major focus of Social Studies has been utilised as vital tool in many countries like the United States of America for solving political problems; England for the production of informed, critical and responsible citizens; Ireland for Civic, Social and Political Education of the citizens; and France as a response to terror attack for restoration, reinforcement and promotion of community values and services (Yusuf, 2008). This type of education can be utilized in preparing members of pluralistic societies like Nigeria. Omare (1999) stated that Citizenship Education trains the mind of people towards the route of what is required for a stable and enduring democracy. Citizenship Education as a core component of Social Studies analyzes man in all aspects of environments. It considers social, economic, political, religious, cultural, psychological and technological aspects of life.

According to Okam and Ibrahim (2011), Nigeria has to work hard to change its global fortunes in a positive direction by reeducating all its citizens. This reinvigorated educational process, among other things, appeals for a paradigm shift from constricted specializations to broad based knowledge and from specifics to generic expertise, which is the very essence of Citizenship Education (Obanya, 2004). Citizenship Education endorses a greater tendency to evolving uniform ways of conducting human affairs. This inclination in education is tending towards moving human kind to just one single standard and that standard is international. This cadre of education endorses premium on the development of knowledge economy in which knowledge is highly valued, and propelled by learning institutions, learning societies and learning individuals (Okam &

Ibrahim, 2011). Citizenship Education in this light lays emphasis on a lot more than success in tests and examinations and is no longer a case of going for professional studies so that one could easily find a job after graduation. The function of this education is rooted in character and personality building. This thought pattern stands on the excellence and comportment of the mind in which an individual is consummated. The goals of citizenship education are expressed in a variety of forms such as (a) preparation for lifetime learning; (b) preparation for the world of work; (c) preparation for gaining expertise in a set of generic skills intended to help an individual respond to the demands of a globalized world and of a knowledge economy (Ibezim, 2017).

Citizenship Education is designed to reveal itself as a necessity of life to individuals as well as Social Studies students because ultimately it liberates humans (Blooms, 2004; Suarez-Oroozoo, 2004). It displays education as a tool for pulling societies out of poverty, providing requisite information to all cadres of leadership and for promoting health and social growth, particularly for youths (the leaders of tomorrow). John Dewey about a century ago supported and encouraged the ideals in citizenship education because it liberates humans to find freedom and their calling in life (Okam & Ibrahim, 2011). The attainment of these laudable goals therefore calls for an examination of Citizenship Education in relation to some coveted values and attitudes that are stipulated in the National Policy on Education such as honesty, integrity, fairness and justice, patriotism, self-discipline, industry, tolerance, obedience and dignity of labour among others.

Integrity stems from the Latin word ‘integer’, which means whole and complete (Benjamin, 2000). It is deduced from this definition that integrity requires an innermost

sense of wholeness and regularity of character. As a result of this, people are expected to see integrity in one's actions, words, decisions, methods and outcomes. It can therefore be deduced here that integrity boils down to safeguarding against infringements: making sure that one does not become tarnished or corrupted or that one does not overstep the mark. From a positive perspective when "wholeness" is attached in the definition of integrity, integrity refers to the implementation of good practices to ensure that one remains whole, in one piece, or unblemished because it is concerned with the values and principles an individual upholds. The conducts of a person of integrity are complete and consistent, that is, the values and principles, actual conduct, and the consequences that are strived for form a coherent whole. The words and deeds of a person of integrity are in conformity with each other. Integrity concerns the degree to which people are integrated, both on a personal level (towards oneself) and in relation to society (towards others). To support this, various authors have classified integrity into various types. White (2017) classified integrity into Academic Integrity, Political Integrity and Legal Integrity. In a similar vein, Six and Hubert (2008) classified integrity into Business Integrity, Political Integrity and Personal Integrity. The main focus of this study would be Personal Integrity, which is an intrinsic moral persuasion to antagonize things that are not virtuous or morally right; the instinctive tendencies which persuades individuals to do what they feel and believe is right irrespective of the penalties attached to their resolutions. As a result, people perceived as having high Personal Integrity are usually described as truthful, dedicated, generous, prudent and matured.

Integrity is the feature of being candid and having strong moral principles that is usually exhibited especially on day-to-day living as well as public issues (Yusuf, 2012).

This author went further to state that a man of Personal Integrity is one who stands for honesty, accountability, transparency, loyalty, fair play, equity, probity and justice among others and is able to stand by his words and the truth even at the point of death or in the face of threats. Yusuf (2012) opined that students must not only emulate men of integrity in the society but must make it a calling to strive to become one. As such, students of integrity exhibit traits such as moral uprightness, hard work, diligence, commitment, dedication, avoidance of examination malpractices as well as plagiarism.

Authors such as Kaptein and Wempe (2002) and Solomon (1999) revealed that integrity is not limited to one aspect of human character, such as the tendency not to get involved in corruption or positively considered as being honest or something exclusively connected to character, in the sense of integrity being the catchall for all virtues. To these authors, Integrity simply depicts the integrative judgment and control of character, conduct and consequences. In a similar trend, Six and Hubert (2008) perceived integrity as the quality of acting in harmony with generally accepted moral as well as standard values and norms for the benefit of the society rather than oneself. This implies that students can be considered to be of integrity when they conform and act harmoniously with laid down school rules and regulations even when no one is observing.

Integrity according to Oyekan (2016) is described as the extent to which an individual or group is ethically upright based on absolute and fundamental universal standards. In addition, integrity constituted in real practice should be relative to the social, behavioural and cultural demands and settings of many academic communities as well as the society at large (Oyekan, 2016). Integrity is a concept that needs to be investigated because research findings revealed that there exist some traces of academic

dishonesty in the Nigerian educational system (Barnett, 2000; Olasehinde, 2000; Olasehinde-Williams, Abdullahi & Owolabi, 2003; Olasehinde-Williams, 2006; Orim, 2016) while the attainment of integrity in the tertiary education system is a continuous mission (Nillsen, 2004). It can therefore be deduced that citizenship education is a viable discipline in ensuring integrity because its objectives are derived from the overall objectives of education in Nigeria as derived from the provisions of the Nigerian Constitution. Oyekan (2016) further explained that, to entrench integrity anywhere in Nigeria (academic institutions, religious communities as well as professional spheres) requires key cultural and ethical changes. These laudable suggestions can be met through Citizenship education because one of its objectives is to transmit cultural values and ethics such as honesty, integrity, commitment, dignity of labour, Patriotic Attitude and attributes that pose as inevitabilities for societal growth and development to individual students (Umudjere, Okogu, & Osah, 2016).

Furthermore, Fannin (2017) in discussing the concept of integrity described a person of integrity as the type of person you are in your inner-self when no one is observing as well as the person an individual chooses to portray when hard choices presses especially when such choices are not considered moral or morally-inclined. Hence, it is very important for individuals to imbibe and strive to create a sense of integrity in their inner-self, because it makes one better. This means that it is necessary for individuals as well as students in a society to make positive efforts in portraying Personal Integrity characteristics in their daily activities and dealings with their knowledge of Citizenship Education. It therefore becomes imperative that Social Studies students should strive to imbibe a strong spirit of integrity in their dealings both in and

out of the school system with their knowledge of Citizenship Education. This is very necessary because, as the leaders and teachers of tomorrow, much is desired and needed from them and as such calls for proper Personal Integrity.

Another very important variable and value of importance in Citizenship Education is patriotism. Etymologically, patriotism originated from the Latin root word 'pater' meaning father. The word simply means being loyal to the sovereign. Patriotism refers to a deep feeling of love for one's fatherland, as essential disposition for the collective good. Although, there are different perspectives on the definition and description of patriotism concerning its content and its distinguishing characteristics, the most basic description of patriotism is defined as a group's loyalty towards their members and the land they co-habit (Bar-Tal & Staub, 2003).

Archard (2009) described patriotism as a genuine love of and unfathomable reverence for one's own country and its heritage. Patriotism is an emotive expedition of faithfulness, allegiance, unprejudiced affection and complete submission towards one's country or one's chosen country other than one's country of birth, which bequeaths all the rights and privileges conferred on him/her by the constitution (Kukovic & Hacek, 2014). Papastephanou (2013) explained that patriotism is not just the unambiguous loyalty to a nation-state. Patriotism is however concerned with the attachment to an ethnic nationality regardless of whether the latter has the status of the nation-state, or belongs to a multi-national state or (in more historical applications) to city-states. On this same point, Kateb (2006) says patriotism could be the exhibition of envious and selective devotion or affection of one's own locality without a declared equivalent resentment towards others (Mccleary, 2009). This means that patriotism should motivate the citizens.

The tribal nationalist who wants a linguistically and socially uniform nation is analogous to the racist who is fanatical towards those who have different looks and behaviour. The patriot is a "diversitarian"; he is pleased and undeniably proud of the diversity within the boundaries of his country and seeks for loyalty from all citizens while looking up and down, not left and right (Kuehnelt-Leddihn, 2010).

Patriotism conveys with it some sense of cogent sentimental love and in the strict sense of the word, no one is born a nationalist, nor is anyone born a patriot; it is a constantly evolving phenomenon, hence it is nurtured. Speaking of the nurturing of that sense of patrimonial feeling towards one's country during the late adulthood of a person is virtually impossible. It has to be a virtue whose inculcation begins at man's early formational stage. Patriotic citizenship, which bears a nationalistic viewpoint, must take into account the didactic aspect of children at the initial stage of childhood. It therefore becomes necessary that social studies educators should not advocate a form of patriotic calling that subsumes the individual in the group, to the extent that he loses his individuality. Hence, it becomes necessary for all educational stakeholders to bear in mind the civic training of children both at home and in school, with relevant themes that have practical bearings on the problems, needs and aspirations of the society. It should not just be themes conscripted out of curriculum of mere dogmatic propaganda but themes that capture the minds of youth towards the issues of interest in their home country (Berns, 2001). This means that Citizenship Education as a component designed for the attainment of positive values and attitudes necessary for training the mind of learners to become good and productive citizens in the society must be properly utilized in an attempt to achieve its goals and objectives. This suggests the equipping NCE Social

Studies students with Citizenship Education knowledge and skills, which will help them in their future tasks as classroom teachers.

Social Studies students in the Colleges of Education are either double major (DM) or single major. The various single major combination/courses being offered with Social Studies at the NCE level include English Language, Economics, Political Science, Geography, Islamic Studies, Christian Religious Studies, Yoruba Language, Hausa Language, French, and History among others. Ramazan and Ezlam (2017) evaluated prospective teachers' attitudes towards citizenship and citizenship education in Inonu University, Turkey and discovered that the perception of citizenship and citizenship education among teacher candidates are mostly formed and affected with their ethnic beliefs and field of study (major). The study also discovered that most universities seem to be giving the priority to practical and economical aspects of education while ignoring the significance of making them sensitive and responsible citizens. They therefore called for the promotion and development of the social sciences departments on revitalization of developing the humane value needs in the education process.

In a study of patriotism and global citizenship as values: a research on social studies teacher candidates Altikulac (2016), posited that for the social studies teacher candidates, during their educational training, within the scope of appropriate courses, there should be studies about relevant attitudes and values such as patriotism and global citizenship so as to boost their interest towards these attitudes. The study by Olasehinde-Williams and Olawuyi (2011) seeking to identify the perceptions of situational appropriateness of academic integrity among students based on age and gender indicated the necessity to mainstream value orientation into the curriculum at all levels of

education in Nigeria. Although researches on the variables of interest in this research namely, Personal Integrity, Patriotic Attitude and citizenship education have been carried out but to the best knowledge of this researcher, no research has been conducted on Personal Integrity, Patriotic Attitude and Citizenship Education as a combination of variables among NCE Social Studies students in North-central, Nigeria. It therefore becomes imperative to study such relevant areas.

It is based on this background that this study is proposed to examine Personal Integrity and Patriotic Attitude as correlates of Social Studies students' performance in Citizenship Education in North-central, Nigeria.

Statement of the Problem

Personal Integrity (PI) and Patriotic Attitude (PA) are core values of democratic citizenship and value education from the components of Civic Education curriculum, which reflects the needs and aspirations of the Nigerian society. To buttress this, Section 23 of the 1999 Constitution under the Fundamental Objectives and Directive Principle of State Policy stated thus, "The National Ethics shall be discipline, integrity, dignity of labour, social justice, religious tolerance, self-reliance and patriotism". However, in reality, only a few seems to be committed to ensuring a community where these values are the watchword and practice. The question however is how well or effectively has these laudable objectives being achieved considering current behavioural trends and other social happenings among the Nigerian populace.

Research reports such as Altikulac (2016) and Umudjere, Okogu, & Osah, (2016); reported that in today's modern world, emerging democracies are encountering many

difficult challenges in relation to values and attitudinal conducts. Such includes decreasing political participation in the democratic societal sphere as well as lack of faith in governmental policies and programmes as a result of problems, which includes numerous corrupt practices, terrorist attacks, assassinations, kidnappings, armed-robbery, continuous eroding of values, academic dishonesty, quick-money syndrome, teenage pregnancy, drug abuse, terrorism, suicide bombings, drug and human trafficking and lack of patriotism, bedeviling the system. Due to the dramatic changes in the political, security and societal conditions in Nigeria in the recent past, today's youth is being brought up in a fundamentally different spirit (child-centered) other than it used to be (teacher-centered) so as to take into cognizance such changes. As such, in the pursuit of 'creating' more participative Nigerian youths, for quite some time there has been an ongoing debate regarding concepts of active citizenship education.

Citizenship Education as a core of Social Studies Education is a major step by the Nigerian government towards the attainment of the general goals of education. Citizenship education is equipped to inculcate in students desirable and coveted societal values and attitudes among others. The need to ascertain that Citizenship Education is able to influence students positively or otherwise after its acquisition is therefore of great importance, so as to determine how well groomed they are in its tenets other than just acquiring certificates. This is because NCE Social Studies students are expected to inculcate into the younger generation the tenets of Citizenship Education. If they are not well groomed it may be difficult for such teachers to properly implement the content of Citizenship Education at the basic school level (Civic Education) of the educational system. The knowledge of patriotism and values upheld by teachers who are to inculcate

the content of Citizenship Education are vital prerequisite on the values their students will get (Altikulac, 2016). In essence, it is difficult for a teacher to give to learners what he/she does not possess. The question therefore is, do NCE Social Studies students possess Personal Integrity and Patriotic Attitude to properly implement the tenets of Citizenship Education as Civic Education among basic school learners?

On the field of Personal Integrity and Patriotic Attitude, the empirical researches conducted seem to be relatively limited. Previous researches like Altikulac (2016), Ozturk, Malkoc, & Ersoy (2016) and Ramazan and Ezlam (2017), were conducted in relation to patriotism, integrity, citizenship education and other related issues. For instance, Ramazan and Ezlam (2017) evaluated prospective teachers' attitudes towards citizenship and citizenship education; Altikulac (2016) assessed patriotism and global citizenship as values for Social Studies teacher candidates while Ozturk, Malkoc, & Ersoy (2016) examined partiotism as perceived by Social Studies teachers.

It can be deduced from the foregoing analysis that even though learners are being exposed to Social Studies Education over the years, it is still quite alarming on the rate of social problems and vices in the society. These facts and evidences implies that Social Studies students are high on cognitive domain (knowledge of the subject-matter) but very low and weak on the affective aspects of the subject which is premised on values and attitudes that will lead to a positive social and moral attitudinal change in the individuals and the society at large.

The need to make up for part of the gap created by past researches and current societal trends provided the major impetus for this study, that is, Personal Integrity and

Patriotic Attitude as correlates of Social Studies Students' performance in Citizenship Education in North-central, Nigeria.

Purpose of the Study

The general purpose of this study was to examine Personal Integrity and Patriotic Attitude as correlates of Social Studies Students' Performance in Citizenship Education in North-central Nigeria. Specifically, this research was undertaken to:

1. find out the Personal Integrity of Social Studies Students' in North-central, Nigeria;
2. identify the Patriotic Attitude of Social Studies Students' in North-central, Nigeria;
3. examine the performance of Social Studies Students' Performance in Citizenship Education in North-central Nigeria; and
4. determine the correlation among Personal Integrity, Patriotic Attitude and Social Studies Students' Performance in Citizenship Education in North-central, Nigeria.

Research Questions

The following research questions were raised to guide this study:

1. What are the Personal Integrity levels of Social Studies Students in North-central Nigeria?
2. What is the general pattern of Patriotic Attitude of Social Studies Students in North-central Nigeria?
3. What is the performance of Social Studies Students in Citizenship Education in North-central Nigeria?

4. Is there any correlation among Personal Integrity, Patriotic Attitude and Social Studies Students' Performance in Citizenship Education in North-central, Nigeria?

Research Hypothesis

The following null hypothesis was formulated for testing in this study:

Ho_1: There is no significant relationship among Social Studies students' integrity levels, Patriotic Attitude and their performance in citizenship education in North-central, Nigeria

Scope of the Study

The main focus of this study was to examine Personal Integrity and Patriotic Attitude as correlates of Social Studies Students performance in Citizenship Education in North-central, Nigeria. The study was conducted only in Federal College of Education, Okene, Kogi State; Kwara State College of Education, Oro, Kwara State and Federal College of Education, Kontagora, Niger State in North-central, Nigeria. The target population for this study comprised 300 Level (NCE) students studying Social Studies Education in these institutions. The sample was simple randomly selected. Three instruments were utilized for data collection in this study namely; The Integrity Scale; The Patriotic Attitude Scale and the Citizenship Education Performance Test. Percentage was used in analyzing demographic characteristics of the respondents and answering research questions 1-3 while multiple regression analysis was used to analyze the hypothesis formulated for this study.

Operational Definition of Terms

Personal Integrity: Personal Integrity refers to NCE Social Studies students doing what is right even when no one is watching. It is the ability of Social Studies Students to conduct themselves properly based on societal or universally acceptable standard of humane character as stated in Civic Education syllabus.

Patriotic Attitude: It is the possession of patriotic characteristics by NCE Social Studies Students for the proper implementation of the contents of Civic Education at the Basic School Level from their knowledge of Citizenship Education.

Correlates: This involves bringing the independent variables (Personal Integrity and Patriotic Attitude) and the dependent variable (performance in Citizenship Education), into a relation as having corresponding characteristics.

Citizenship Education: This refers to Social Studies (SOS) 222 (titled Citizenship Education), which is offered as a core NCE II Social Studies course in Colleges of Education in Nigeria. It is designed purposely to inculcate into Social Studies students suitable values, practices, attitudes, knowledge and skills, which are generally recognized as satisfactory and of acceptable standard in a given society or country.

Performance: This refers to the scores obtained by the NCE students in relation to the course content of SOS 222: Citizenship Education. It was determined using the Citizenship Education Performance Test (CEPT). The benchmark range of scores were as follows 0-39 (Poor), 40-49 (Fair), 50-59 (Good), 60-69 (Very Good) and 70-100 (Excellent).

Social Studies Students: They are students offering Social Studies as a course of study in Colleges of Education in order to obtain the Nigeria Certificate in Education (NCE).

Significance of the Study

The findings of this study might be of immense benefit to Social Studies and Civic educators, researchers, educational psychologists, Social Studies students, curriculum developers and planners, parents and community leaders.

The outcome of this study might help in ascertaining whether Citizenship Education as a core of Social Studies Education in the Nigerian educational system is really meeting its original target purpose or not. If it is, it might also help to show to what extent such goals are met. It could lead to the review of the course and the programme in general so as to make it effective.

The findings of this study might help in better promoting the understanding of students' conduct in and out of the school setting while attempting to enhance Personal Integrity and Patriotic Attitude among Social Studies Undergraduates through the teaching and learning of Citizenship Education.

The result of this study might be vital to Social Studies educators because an in-depth study of values embedded in Citizenship education might ensure better commitment in the teaching and learning process, that is, it ensures that effective instruction reaches out to all students not just mere tossing out of information. As such, educators might be motivated to adopt teaching methods that will expose learners to develop a full range of learning skills and strategies that will enhance better learning.

By recognizing and understanding the benefits enshrined in Citizenship Education, students might now be better motivated and committed to the process of learning. This might on the long-run improve their speed and quality of learning. In addition, it might open up the insight of students on how they perceive innate abilities, which could influence their involvement in societal activities and struggles both in and out of school. In essence, the outcome of this study might provide learners with psychosocial information about their abilities and potentials to learn and participate positively in matters concerning the society in which they live in.

The findings of this study might also be beneficial to educational stakeholders such as Social Studies and Civic educators, researchers, educational psychologists, Social Studies students, curriculum developers and planners, parents and community leaders as it might help in enlightening them that, if all embrace citizenship education, it can ensure the needed change in Nigeria. It might be an impetus capable of entrenching a Nigeria where the gap between our professed ideals of change and transformation as a nation and the day-to-day realities we witness are bridged. That is, where federal, state and local government appointments, honorary degrees, chieftaincy titles and national honours are awarded purely on merit rather than as political compensations; and the National Anthem and Pledge are not recited as mere signatory tunes to announce arrivals and departures; and the flag/map pins are not utilized by a designated few for decorations, but as symbols of National Pride by all Nigerians.

The outcome of this study might also provide link between abstract and theory in relation to realities of life. The results of this study might provide researchers with worthwhile information and literatures on which further research can be built upon. It

might thus, serve as a source of data or reference for future researchers who wish to embark on a similar topic.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter reviewed various literatures related to this work under the following headings:

a. Social Studies Education in Nigeria
b. The Concept of Citizenship Education
c. Nature, Scope and Objectives of Citizenship Education in Colleges of Education
d. The Concepts of Integrity and Personal Integrity
e. The Concept of Patriotism
f. Personal Integrity and Performance in Citizenship Education
g. Patriotic Attitude and Performance in Citizenship Education
h. Personal Integrity, Patriotic Attitude and Performance in Citizenship Education
i. Theoretical Background
j. Conceptual Framework
k. Appraisal of the Literature Reviewed

Social Studies Education in Nigeria

History of Social Studies Education

According to the African Social and Environmental Studies Programme (1994), the purpose and content of Social Studies as a school subject are closely related to African traditional citizenship education. Viewed from this perspective, the

developmental trend of Social Studies education in Nigeria can be traced through the African traditional education, colonial, post-colonial and the integrated approach.

African traditional education was basically citizenship education. Nigeria like other African nations had a system of education that integrated the young members into the society through the inculcation of cultural practices, values and beliefs. The goal of this system of education was to make individuals functional and productive members of the society (Ololobou, 2010). This agreed with the primary role of Social Studies education.

However, through the colonial experience formal type of education was introduced. Although traditional education existed side by side, its value was de-emphasized. Education became a tool of western imperialism as foreign cultures and values were taught as what constituted the social aspect of the curriculum. The discrete social sciences particularly History, Geography and Civics were taught to produce loyal and obedient British subjects to serve the interest of the colonial masters.

At the attainment of independence and subsequently afterwards, Nigeria began to take a close critical look at the curriculum in the schools to redirect focus. Indeed, the 1968 Mombassa conference formally and officially adopted Social Studies to achieve this purpose (Ololobou, 2007). This marked a new beginning of Social Studies in Nigeria.

Prior to the Mombassa Conference of 1968, there were some other efforts in Social Studies education. Perhaps, the early beginning of a truly indigenous Social Studies programme in Nigeria was the Aiyetoro experiment known as the “Ohio Project”, which was a programme of educational partnership between the government of the then Western Region of Nigeria and the University of Ohio in the United States of America

(Makinde, 1979). This led to the teaching of Social Studies to teachers and the subsequent production of a Social Studies syllabus and a textbook. In August 1963, at the Comprehensive High School, Aiyetoro, Egbado, the joint effort between the then Western Region and the United States Agency for International Development (USAID) saw the development of the first Nigerian Social Studies curriculum and its appearance as a school subject in the school curriculum.

Meanwhile, in the northern part of Nigeria, the Northern Nigeria Teachers Education Project (NNTEP) in 1964 encouraged the teaching of Social Studies and produced a textbook on Social Studies methodology for teachers (Okonkwo, 2004). The Institute of Education, A.B.U. Zaria was very instrumental in organizing activities that promoted the teaching of the subject. It organized workshops that produced curriculum materials especially at primary level and sponsored frequent Social Studies in-service courses for teachers at all levels.

A major landmark in Social Studies Education nationally was the 1969 national curriculum conference, which sought to make education relevant to the needs of the child and the nation. Just before this conference in January 1969, the Social Studies Association of Nigeria (SOSAN) had been launched at the Cooperative College, Ibadan to promote the effective teaching of Social Studies in Nigeria (Ololobou, 2007). However, with the national curriculum conference on education agency; the Nigeria Educational Research Council (NERC now NERDC, Nigeria Educational Research and Development Council) was formed in 1970. This agency with the Comparative Education Study and Adaptation Centre (CESAC) organized series of seminars and workshops,

which led to the production of Social Studies curriculum materials for primary, junior secondary, secondary and teacher education programmes in Nigeria.

With the federal government's introduction of the UPE scheme in 1976 and the 6-3-3-4 system of education in 1982, Social Studies was made a core subject in [primary and junior secondary schools. Curriculum materials were produced for Social Studies for these levels by NERC and CESAC.

Social Studies has continued to make tremendous strides and impact in the Nigerian educational scene. Social Studies is not only taught as a core subject in the primary and junior secondary schools, it has a pride of place in teacher education programmes in the country. At various universities, Social Studies can be studied from the first degree level to the doctoral level. There are also a great number of Professors of Social Studies Education in Nigerian Universities (Ololobou, 2010). In keeping with the dynamics of nature, Social Studies now has new themes infused into the curriculum to make it relevant to the needs and aspirations of the society and for preparing learners to become productive and functional members of the society. Social Studies has indeed come a long way and thus now have a place of respect and importance in the Nigerian educational system today.

Concept of Social Studies

A number of names are ascribed to Social Studies in different parts of the universe. For example, some call it cultural studies, oriental studies, environmental education/studies or social science. This is due to the various ways people perceive the concept, which is because of varied objectives from place to place depending on the

needs, aspirations and desires of a people. For the same reasons, Social Studies vary in objectives from time to time and from place to place depending on the needs, aspirations and desires of a people. Hence, Social Studies does not have a universally acceptable definition as different authors and writers defined Social Studies in varied ways.

The Social Studies Committee in America in Lawal (2014) defined Social Studies as those whose subject matter relates directly to the organization and development of human society and to man as a member of social, historical, geographical and cultural context. Social Studies as conceptualized by Barth & DuBey in Okonkwo (2004) is not the study of man alone or the study of the society exclusively rather it studies man at home, at work, at worship, in politics, at play, in the village, in the nation and everywhere engaged in his busy programme of living. With these definitions, Social Studies could be seen as the study of human behaviour and human institutions, which aim at helping the individual, understand the culture or society in which he lives.

Other authors look at Social Studies from a different perspective. Social Studies is an integration of many of the subjects of the social sciences, arts and sciences. Ogunsanya explained that Social Studies is a synthesis rather than a mixture of the relevant component subjects such as economics, political science, sociology, anthropology, history, archaeology, geography, religion, pure and applied science, health education etc (Jimoh, 2009). The National Teachers' Institute (2000) defined Social Studies as an integrated subject, which s concerned with man's interaction with his various environments (physical, social and economic) in a bid to acquire essential knowledge, skills, values and attitudes necessary for harmonious and peaceful co-existence. In a similar trend, Galston (2004) conceptualized Social Studies as an

indispensible discipline, which prepares learners for social responsibility through the acquisition of the dominant social values and political economic life of their society for the promotion, perpetuation and enhancement of the cultural heritage of the society to which they belong. This implies that the major target of Social Studies as a school subject is to ensure the promotion of societal values and norms in order to meet the needs and aspirations of the society by upholding coveted cultural heritage.

In line with the above submissions, Kissock in Okojie (2007) depicts Social Studies as a programme of study, which a society uses to instill in students the knowledge, skills, attitudes and actions it considers important concerning the relationships human beings have with each other, their world and themselves. Tikumah (2009) conceived Social Studies as the type of learning that aims at creating a free society of responsible and responsive citizens by imbuing them with desirable attitudes and values as well as appropriate mental and physical skills and abilities for meaningful living and interaction. Another useful explanation of the concept as provided by the African Social Studies Environmental Studies Programme (1994) in Ololobou (2010) described Social Studies as the integration of social sciences and humanities concepts for the purpose of promoting and practicing effective problem-solving and decision making, citizenship skills on social, political and economic issues and problems.

To these authors, Social Studies draws its knowledge from different disciplines and integrate the knowledge to form its concepts and also aid easy adaptation to societal changes. It means the primary purpose of Social Studies Education is to help young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally interdependent world. Fundamentally, in learning Social

Studies there is a clarion call to responsible citizenship. It is not only a study but a way of living by which learners translate acquired information and skills to affect and impact the environment in which they dwell positively.

In other words, Social Studies is the integrated study of man as he battles for survival in the environment both physical and social (Ololobou, 2010). Ololobou added that Social Studies promotes awareness, appreciation and understanding of the reciprocal relationship between man and the environment. To Ololobou, the essence of studying Social Studies is to make out of the learners, persons who are responsive and responsible citizens.

In summary, it could be deduced that Social Studies is the integration of interrelationships of different subjects aimed at inculcating national consciousness and national unity, imbibing the right type of values and attitudes for self and national survival, the acquisition of necessary skills, abilities and competences which individuals need to be able to contribute to national development.

Objectives of Social Studies Education

Fadeiye (1981) and Ajiboye (1999) in Lawal (2014) share the following as objectives of Social Studies:

1. To develop a capacity to learn and acquire basic skills, including those of listening, speaking, reading, writing, calculation, together with those of observation, analysis and inference which are essential to the forming of sound socio-economic and political judgment.

2. To ensure the acquisition of that relevant body of knowledge and information, which is an essential prerequisite to personal development and to the making of a positive personal contribution to the betterment of the society as a whole.
3. To create an awareness and understanding of our evolving social and physical environment, its natural, man-made, cultural and spiritual resources together with the rational use and conservation of these resources for national development.
4. To develop a systematic appreciation of the diversity and inter-dependence of all members of the local community, and the wider national and international community.
5. To develop in students positive attitudes of togetherness, comradeship and towards a healthy nation, the inculcation of appropriate values of honesty, integrity, hardwork, fairness and justice at work and play as one's contribution to the development of the nation.

For better understanding of the objectives of Social Studies, Mansaray (1991) in (Edinyang & Ubi, 2002) grouped the objectives into three broad categories:

A. Knowledge: This means understanding the evolving social physical environment, acquiring basic facts and information about our environment.

B. Skills: Acquiring such basic skills as listening, speaking, reading and writing, skills of observation, data-collection, analysis and inference, which are essential to the forming of sound judgment.

C. Attitudes and values: Development of positive attitudes of togetherness, comradeship and cooperation, the inculcation of values of honesty, hardwork, fairness and justice.

A critical analytical consideration of these three groupings go to justify the strength possessed by the subject in human development and attainment of national goals on education as probably no other single subject on the school curriculum has the potentiality of bringing about a high quality (character) education, the understanding, tolerance, appreciation of various cultures and subcultures of component groups in Nigeria as Social Studies.

According to Ross and Genevois (2006) a high quality education will always reflect the dynamic nature of culture and languages, the value of the individual in relation to the larger context and the importance of living in a way that promotes equality in the present and foster a sustainable future.

From the foregoing, it could be inferred that the above stated objectives of Social Studies education especially the aspect that deals with values and attitudes are very relevant to this research work.

Nature of Social Studies Education

The nature of Social Studies refers to the essential features or characteristics, which distinguish Social Studies from other subject areas. According to the National Council of the Social Studies (1994) in Kadiri et al (2007) noted that meaningful Social Studies programmes highlight certain unique features. For example, learners in Social Studies focus themselves in understanding the world they live. They also focus the problems around them; make inferences, conclusions and decisions based on the observations made in the light of societal values.

To buttress this, Ololobou (2010) expatiated that the characteristics of Social Studies are as follows:

i. It is integrated in nature as it draws knowledge and information from a wide variety of sources used to study man comprehensively. Social Studies therefore portray the oneness and indivisibility of knowledge and the reality of man's interaction with the environment.

ii. Social Studies is value based. All three domains of learning – cognitive, affective and psychomotor are emphasized. However, the affective aspect of learning is given prime importance because Social Studies is interested in modifying the behavior of learners to get integrated into their various cultural areas.

iii. Social Studies is a problem-oriented area of study. It is a response to the problems of society with a view to seeking rational solutions to the identified problems.

iv. Social Studies focuses on citizenship education. It is a study that exposes learners to the basic tenets of citizenship, which emphasizes rights and obligations, human dignity and worth, dignity in labour, moral and spiritual principles in interpersonal relations to make them socially responsible citizens.

In summary, Social studies is the great connection between school learning and living in the real world. Learners are prepared through Social Studies for active, meaningful and challenging citizenship in a democracy like Nigeria.

Rationale for Social Studies Education

Social Studies is largely described as a response to the needs, aspirations and problems of the Nigerian society. Before and after independence in 1960, there were

widespread cries about the inadequacies of the colonial system of education. The colonial system of education did not meet the needs of the Nigerian child and the society. It was an education designed to serve the interest of the colonial masters. It was an education of subjugation and alienation of the African person from the environment. As noted by Fafunwa (2004) instead of the educational system developing positive attitudes and values in the society in which the African lives, it tends to alienate him from his cultural environment. The non – functionality of the colonial education and the all-pervading cry of the general public for curriculum reform led to various conferences, seminars and workshops.

At the continental level was the Mombassa Social Studies conference of 1968. This conference emphasized the need for education in Africa to relate to the African culture through Social Studies education. The conference provided a Social Studies curriculum, which all participating countries were to adapt to suit their individual needs.

At the national level, there were several national conferences and workshops like the 1969 curriculum conference organized to relate education to the needs of the child and the country. The national curriculum conference analyzed, discussed and made recommendations on the objectives of all levels of education and how education could be made to transform the country. Social Studies as a school subject was designed to satisfy this aspiration.

Apart from the dysfuntionality of the colonial education, Nigeria experienced a bitter and devastating Civil War between 1967 – 1970. The over 250 ethnic groups began to treat one another with suspicion and distrust. In addition, each ethnic group for fear of domination strived to preserve their own identities. This further created stress and

confusion hence, challenging the efforts at nation building. Thus, the need for reconciliation, reconstruction and rehabilitation called for a curriculum area that will emphasize unity in diversity and the idea of one indivisible destiny.

Social Studies was a ready tool through which education would be directed at national integration, social and economic development. Also, the development of the right societal values was an important issue. The increasing level of crime, social vice, indiscipline and corruption, which have bedeviled national life, needed to be checked. It was believed that a society or nation is esteemed by virtue of the standards and values it upheld. Thus, value education that promoted citizenship rather than religious education that caused divisions and conflicts placed Social Studies in a unique class of its own to redirect efforts towards making learners responsive to the society. Social Studies teaches the interdependence of the various communities in Nigeria and emphasizes national interest above personal desires and interests.

Another vital reason for the justification of Social Studies in Nigeria was the harm done to the minds of the youths through the compartmentalization of knowledge. The teaching of the discrete social science subjects did not allow learners to transfer and apply knowledge to practical daily living. This is because they did not help learners appreciate the indivisibility of knowledge and inter-relatedness of all school subjects. Thus, Social Studies came in as an integrated area of study to prepare learners to study for life and living. The integrated approach has been proven as the best approach to learning because man lives in the environment not in pockets but in an integrated manner. The activities that man engages in are influenced ones and at the same time by all aspects of the environment (Ololobou, 2010).

Social Studies and Citizenship Education

Social Studies is intricately interwoven with citizenship education; it has so much to do with the development of civic and citizenship knowledge, attitudes, values and skills. To buttress this, Osakwe and Itedjere (2005) posited that the primary and overriding purpose of Social Studies Education right from its inception is citizenship education. This means that Citizenship Education cannot be isolated from Social Studies Education,

Social Studies as an educational discipline possesses the requisite content for the inculcation of effective citizenship education in schoolchildren. They are otherwise referred to as societal consultants or doctors. Social Studies Education equips learners with the necessary knowledge and skills that helps them to expose, identify and solve man's problems; thus, these instincts are imbibed through the teaching and learning process (Okogu and Umudjere, 2015). This buttresses the fact that Social Studies plays an important role in attaining Citizenship Education as teachers represent real-life role models that exhibit whatever they teach the students. Okogu and Umudjere (2015) explained that the Social Studies Education through its teaching of Citizenship Education imparts in learners the knowledge, skills and competencies that enables them to antagonize corrupt societal values, greedy-conscious habits and attitudes. It also includes other negative values that the individual students have possessed before their arrival to the social studies lesson; as pedagogical skills are incorporated to impart the right type of national values, belief, morals, norms, and ethics in the students.

Social Studies Education is a vital discipline that can aid the attainment of citizenship education in Nigeria because it can help in transmitting the right type of

values, attitudes, beliefs, morals and norms needed for students to become good citizens that can contribute meaningfully and support their country. Citizenship implies the fulfillment of the rights and obligations of the individual in the framework of law and certain principles. As such, one of the main tasks of Social Studies Education is to help them socialize or, in other words, to make them sociable. Smith, Stanley and Shores as cited by Fidan and Erden (2003), broadly defined Social Studies Education as all social processes that influence the teaching of individuals, society standards, beliefs and ways of living. Citizenship is the resulting reflection of events that are embedded in the objectives of Social Studies Education.

Furthermore, the study of Social Studies, particularly some of the new frontier areas, that is, civil education and citizenship education, will expose its beneficiary to all socio-civic competence and effective citizenship such as inspiring feelings of patriotism, and these will make them socially distant from corruption and corrupt induced practices, temptations, incentives and circumstances (Mezeobi, 2012).

The content of Social Studies Education is so vast that it prepares young people for full adult lives in a complex and dynamic world. The content is aimed at producing responsible citizens through the effective teaching of its component Citizenship Education. Responsible citizenship according to Mezieobi (2008) is the hallmark of every promising society and indeed a basic requirement for sustainable national development. It is clear that Social Studies Education among other school subjects is primarily designed and taught in schools to address issues relating to right type of values, attitudes and behavior with an aim of achieving national development. Mezeobi explained further that nothing changes, until habits and attitudes change because people only change when their

acuity and conceptual paradigm shift. Social Studies Education can effectively inculcate these changes in its students through the teaching and learning of Citizenship Education as its main focus.

The various potentials characterized in citizenship education is obviously elicited in the Social Studies content, thus, the Social Studies discipline due to its macroscopic content and sole-aim of teaching citizenship education, could be effectively disseminated in Nigerian schools through appropriate and efficient teaching of citizenship education. This is because Citizenship education provides a vital role in nation-building, it does not only reveal the broad aims of the country and impart the right type of values, attitudes, beliefs, norms as envisaged in the Social Studies content, but it also encompasses the preparing and furnishing of young students into positive minded citizens that can contribute to the development of the nation (Olunniyi, 2011).

In summary, it can be deduced that Social Studies Education cannot be achieved without Citizenship Education and on the other hand, there will be no Citizenship Education without Social Studies.

The Concept of Citizenship Education

Individuals in the society have frequently used the terms citizens and citizenship even though a large number of such people are uninformed about their rights, duties and obligations as enacted by the laws of the land. This buttresses the fact that the practice of the true meaning of citizenship is far-fetched in our daily activities. This implies that Nigerians rarely put into cognizance the tenets of citizenship while addressing the daily

needs and ambitions of individuals in the society. A citizen is a person who is a legal member of and owes allegiance to a particular country in which he resides and he enjoys full civil and political rights and will be ready to put his life at stake (that is, patriotic) in the defense of its territory when occasion calls for such (Yusuf, 2012). On the other hand, citizenship in the Nigerian context refers to the legal recognition of persons as members of a nation, possessing equal rights under the law and having certain rights, privileges, duties and responsibilities. In a similar trend, Monoye as cited by Rodemeijer and Renato (2001), defined citizenship as relationships between the people and the state. It is a process that encompasses reciprocal obligations and tasks, whose nature is largely determined by the state's culture, lifestyle and political structure, geopolitical and economical topographies

Citizenship Education has been defined and studied by different people, races and groups across the globe (Lau, 2011; Umudjere, Okogu & Osah, 2016). To this end, Citizenship Education as a concept is still a contested, multidimensional and intricate term, which encompasses connotations in diverse cultures and epochs. Citizenship education can be described as a form of education used for the dissemination and instilling in learners the foundation of good citizens by an instructor or teacher (Umudjere, Okogu & Osah, 2016). This implies that such education is passed unto the students from the teacher for the benefit of educating the learners on the tenets of civil rights and obligations especially as members of the larger society. Citizenship education is expected to carry-on throughout the lifespan of an individual, that is, from childhood through adolescence to adulthood so as to empower citizens of a country to become

active participants in the decision-making process for the purpose of progress and advancement of such country.

Citizenship education can be conceived as a deliberate effort at inculcating suitable values, practices, attitudes, knowledge and skills which are generally recognized as satisfactory and of acceptable standard in a given society or country (Mokwunye, 1991). Also, Okogu & Umudjere (2014) defined citizenship education is a process of preparing and furnishing Nigerian citizens for adequate internalization of the rudiments of democratic principles so as to ensure their active inclination to the practice and exercise of their obligations and responsibilities both legally and socially both within and outside the school setting. In addition, Osakwe (2003) opined that citizenship education is that type of education used in imparting into students, knowledge, set of values and conducts that are cogitated as essential and indispensable for the survival and progress of the populace.

According to Obike (2001) Citizenship Education helps to inculcate right attitudes and values in issues of contemporary concerns which includes the fundamentals of true democracy such as democratically-inclined thoughts, talents and systems for the survival of democracy among the people and the country as a whole. This implies that Citizenship Education as a discipline is all encompassing in the sense that, it can be learnt throughout the life span of an individual. This is because Citizenship Education is that type of education through which students in the educational system are taught their rights, privileges, duties and responsibilities to exhibit good and effective citizenry and through which they will be energized to execute their obligation while playing positive and active roles in their society (Ezegbe, 1988). This means that Citizenship Education equips

learners as members of the large society to be able to perform their obligations conscientiously and responsibly.

Citizenship Education is designed to contribute to the attainment of the overall aims of the national curriculum that children should develop as successful learners, confident individuals and responsible citizens who make a positive contribution to their society (Ibezim, 2017). The Citizenship Education curriculum is based on key concepts such as democracy, justice, rights and responsibilities, identities and diversity, which children require to comprehend as well as key processes and skills, which include critical thinking and enquiry, advocacy and representation, taking informed and responsible action, that they need to develop through the process of its teaching and learning. The National Curriculum for Citizenship Education established teaching requirements that address a wide range of content including concepts of citizen, citizenship and citizenship education, socialization processes and agents as well as fundamental human rights (NERDC, 2015). Therefore, teachers are expected to utilize topical political and social issues to bring citizenship content to life and to help pupils develop key citizenship skills of research, discussion and debate, as well as to represent the views of others, think critically, evaluate and reflect on issues of contemporary importance both in school and in the larger society.

The Citizenship curriculum aims to develop student's ability to participate in communities and wider society as informed, critical and responsible citizens (Jekayinfa & Yayi, 2017). The main motive and desire for positive citizenship is to instill in students skills and traits such as collaborative work, taking practical action and utilizing their Citizenship Education knowledge and understanding to contribute to a better society. For

example, after learning about relevant concepts in Citizenship education such as human rights, diversity and inequality, students might decide to set up a project to address ethnicity in their school or local community or engage in other active Citizenship projects such as starting recycling programmes, setting up student action groups to address bullying or speak against anti-human school policies.

Citizenship Education is a discipline saddled with the responsibility of educating individuals on the tenets ad principles of civic learning. Yusuf (2008) while discussing the need for Citizenship Education in Nigeria opined that Citizenship Education as a school discipline should be introduced as a continuous process of study throughout the educational system. This implies that it should be made compulsory for students at all levels of education. This is because Yusuf considers Citizenship Education as a potent instrument that can be utilized for imparting in learners the models of national needs, goals and aspirations. Perhaps, this is the reason why Iyamu (1999) described Citizenship Education as a sentient determination or struggle to inculcate in the youth, a set of values and attitude contingent on the necessities and challenges of a society. In a similar trend, Osakwe (2003) maintained that Citizenship Education is a medium for transmitting to the students, the body of knowledge, set of values and behavioural coordination that are considered essential and indispensable for the nurture and nourishment as well as comfort of the populace.

Furthermore, Suarez- Oroozoo (2004) revealed that a global education initiates us into a beauty that is found in the curriculum and which we, too often, neglect and set aside as frivolous. Suarez- Oroozoo expatiates that the arts and humanities, whatever their forms, connect the human spirit on a globally-understood, deeply emotional, human

level; these knowledge bodies, encourage respect because they share the universal values and emotions- love, dignity, compassion, caring and also hate, suffering, jealousy, pain- the good and the bad. Suarez- Oroozoo advances that these feelings help educators and students to escape the common sense that limits human potential to see anew and aid them in moving forward, without that movement being totally dependent on what has been. These knowledge structures also, according to Suarez-Oroozoo, provide a path to political humanism that offers an understanding of the fact that all cultures and people are – humans.

Nature, Scope and Objectives of Citizenship Education in Colleges of Education

Nature of Citizenship Education in Colleges of Education

The ethnic culture in traditional societies has started giving way to universal culture while traditional education has given its place to modern education; and anti-democratic governments have left their place to democratic governments. An individual no longer lives only in his own society but is almost interwoven with other societies and as such, requires active synchronization of individuals with the lifestyles, culture, norms and values of other societies. Since democracy is based on personality rights, freedom of expression and thought, it becomes imperative that the content of Citizenship Education should always provide the young with these freedoms (Menter and Walker, 2000). It is crucial that understanding of citizenship and Citizenship Education content be attuned to their attitudes and beliefs in the formation of the lifestyles of modern societies (Ramazan & Ezlam, 2017). This is because no society can exist or develop in isolation without external influence from other societies. In this regard, educational objectives are

formulated or designed to meet the needs and aspirations of the individual, society and the nation at large. Definitely, this is the reason why the Federal Government of Nigeria observed that education is a vital tool for effecting changes in the attitude and behaviours of learners. On a similar trend, Citizenship Education objectives as a component of Social Studies Education are derived from the broad aims, goals and objectives of education in Nigeria.

Another important point in citizenship education today is that it includes both national and international aspects. People get into relations with foreigners, travel with them, build family bonds with them, and interact with them through the internet. Citizenship Education at the global level requires being a part of a global community or living in confidence in different communities around the world. The new trend in Citizenship Education is Global Citizenship Education. In describing, a Global Citizen Oxfam in Harvey (2007) suggested that a global citizen should have the following characteristics: Being aware of the world and seeing their role as world citizens; Respect for different values; Being willing to build more equal and powerful peace in the world; and Taking responsibility to make others active.

In a similar vein, Crick (1998) in a report stated that Citizenship Education focuses on three characteristics, and that these features emphasize unity in the formation of citizenship. These three characteristics are Social and moral responsibilities; Social Participation and Political Consciousness. In another trend, Jones and Theresee (2001) argue that in practice, there are five main issues related to Citizenship Education namely, Political Consciousness; Rights; Differences between duties and rights; Interests in benefits of democratic values and practices; and Citizen rights and public participation.

The above submissions portray the picture of the three blind men trying to describe the elephant. This simply implies that the various submissions by these authors all constitute vital aspects of Citizenship Education.

Scope of Citizenship Education in Colleges of Education: (SOS 222: Citizenship Education)

Based on the minimum standard for Arts and Social Sciences Education by the National Commission for Colleges of Education (2012), SOS 222 introduces students to some concepts of Citizenship Education. It is expected that by the end of the course, students will demonstrate positive qualities of good citizenship. The course content are as follows:

a) The concept socialization
b) Types of socialization (primary, secondary, adult)
c) Agents of socialization (family, peer group, school, mass media, church, mosque, etc)
d) Processes of socialization
e) Political socialization and mass mobilization (MAMSER, NOA, etc)
f) Problems of socialization
g) The role of Social Studies in the socialization and production of good citizens
h) The concepts of citizen and citizenship education
i) Types of citizenship (single and dual)
j) Citizenship acquisition in Nigeria (by birth, by registration and by national naturalization)

k) Renunciation and denial of citizenship

l) Qualities and duties of a good citizen

m) Fundamental Human Rights

n) Lawful denial of Fundamental Human Rights

o) Violation and protection of Human Rights

p) Ways in which human rights are violated

q) Ways of protecting Human Rights

Objectives of Citizenship Education in Colleges of Education

Citizenship education is the basic core of Social Studies Education in Nigerian schools and as such strives to meet the objectives of Social Studies Education through its teaching and learning in particular and the broad goals of education in general. The following are the objectives of Citizenship Education: To transmit cultural values and ethics, Patriotic Attitude and attributes that pose as necessities for societal growth and development to individual students; To inculcate national consciousness and understanding of national social problems and prospects of the national economy to individual students; To avail the prospects of patriotism and nationalism to the individual students; To ascertain the need of national cohesion and integration as well as citizens' role to play in nation-building to the individual students; and To create awareness of recent and contemporary trends and the rationale for participation and mobilization of the country's resources for the good of the citizens in the individual students

Furthermore, Büyükkaragöz and Kesici as cited in (Ramazan & Ezlam, 2017) opined that, Citizenship Education should not only impart in learners the duties and

responsibilities expected of citizens by respecting and abiding by the law. In addition, it should also instill in them the necessary knowledge and skills for embracing the customs and traditions of the society, trying to protect them, and most importantly, carrying the culture of the society to the next generations. A very essential purpose of Citizenship Education is its coalescing influence, which is value-laden (Ramazan & Ezlam, 2017) and as such considered an indispensable subject for grooming the citizens of a society especially the youths (McGonigle, 2009). This aspect of its function will definitely prevent cultural practices from going into extinction.

The Concepts of Integrity and Personal Integrity

Concept of Integrity

The concept "integrity" is derived from the Latin adjective *integritas* meaning "wholeness," "completeness," and "purity" (Benjamin, 1990; Taylor, 1981). Although, integrity as a concept is still greatly contested (Montefoire, 1999; Chapman, 2000; Blenkert, 2004), a reason why its everyday usage (in a moral sense) generally hubs on lapses or deficiencies in integrity. In fact, integrity is often defined or described using term such as "unimpeachable", "intact," or "incorruptible" (Benjamin, 2000). It can therefore be deduced here that integrity boils down to safeguarding against infringements: making sure that one does not become tarnished or corrupted or that one

does not overstep the mark. From a positive perspective when "wholeness" is attached in the definition of integrity, integrity refers to the implementation of good practices to ensure that one remains whole, in one piece, or unblemished because it is concerned with the values and principles an individual upholds. The conducts of a person of integrity are complete and consistent, that is, the values and principles, actual conduct, and the consequences that are strived for form a coherent whole. The words and deeds of a person of integrity are in conformance with each other. Integrity concerns the degree to which people are integrated, both on a personal level (towards oneself) and in relation to society (towards others).

Authors such as Kaptein and Wempe (2002) and Solomon (1999) revealed that integrity is not limited to one aspect of human character, such as the tendency not to get involved in corruption or positively considered as being honest or something exclusively connected to character in the sense of integrity being the catchall for all virtues. Personal Integrity simply depicts the integrative judgment and control of character, conduct and consequences. In another trend, Six and Hubert (2008) perceived Personal Integrity as the quality of acting in harmony with generally accepted moral as well as standard values and norms for the benefit of the society rather than oneself. This suggests that Social Studies undergraduates can be considered to have Personal Integrity when they conform and act harmoniously with laid down school rules and regulations even when no one is observing.

Kang (2012) defined integrity as a concept of consistency of actions, values, methods, measures, principles, expectations and outcomes as well as honesty and truthfulness of one's actions. According to Kang, integrity must constitute three main

elements, which are consistency, honesty and truthfulness of one's actions. According to Nillsen (2004), integrity in a broader perspective must have moral and ethical connotations because it is a product of culture, which cannot be created by mere mechanical rules and procedures. Nilsen added that when integrity in the tertiary education context is to be discussed, it should revolve around salient issues such as whether students are honest or whether students cheat or plagiarize as well as broader issues of intellectual enquiry, integrity in teaching and learning, and integrity in the way in which such institution portrays itself to the outer world. This indicates that certain measures must be put in place for students to develop the sense of Personal Integrity. Citizenship education, which deals with the training of the mind, in this regard may become a very viable tool for further entrenching and promoting Personal Integrity among NCE Social Studies students. This is because Personal Integrity in learning and knowledge is a lifetime project in the varied circumstances that an individual may face.

Integrity according to Oyekan (2016) is described as the extent to which an individual or group is ethically upright and is regarded as an unconditional not relative universal paradigm. In addition, integrity constituted in real practice should be relative to the social, behavioural and cultural demands and settings of many academic communities as well as the society at large (Oyekan, 2016). This denotes that citizenship education is a viable discipline in ensuring Personal Integrity because its objectives are derived from the overall objectives of education in Nigeria. Oyekan (2016) further explained that in order to entrench Personal Integrity anywhere in Nigeria (academic institutions, religious communities as well as professional spheres) requires key cultural and ethical changes. This laudable suggestion can be met through Citizenship education because one of its

objectives is to transmit values and ethics such as honesty, integrity, commitment, dignity of labour, Patriotic Attitude and attributes that pose as inevitabilities for societal growth and development to individual students as well as societies (Umudjere, Okogu, & Osah, 2016).

YourDictionary (2017) conceived integrity to mean an individual's moral or ethical conviction while also doing what is right in all situations, even when no one is watching. This portrays that such an individual is true to him/herself and would never engage in any demeaning or dishonorable act that could tarnish his/her image. YourDictionary added further that acts of integrity include the following:

a. Keeping promises even if it takes extra efforts.
b. Ignore someone's advice on how to cheat in exams without being caught.
c. Study as at when necessary especially attendance of lectures and other compulsory school activities while saving socializing and browsing both in school and on social media for free periods.
d. Show respect to fellow students with appropriate and polite language while conversing.
e. Adhere to school rules and regulations.
f. Always act responsibly by keeping to your words.
g. Do not allow other students to take the blame for something you have done.
h. If your group fails to meet deadline for the submission of an assignment because of you, own-up to your mistakes.
i. Work together as a team for the completion of any group work because it builds trust and shows integrity.

j. Do not accept the praise for stealing someone else's idea or pretend to have successfully completed a project. This implies that all works used for your work are properly referenced to avoid plagiarism.

Another perspective to Personal Integrity is that it is a quality of acting in accord with universally acceptable moral values and standards to further public interest (Six & Huberts, 2008).

Models that fall short of Personal Integrity

In bid to understand what constitutes the prototypes of Personal Integrity, it is necessary to first identify examples of what entities customarily regard as action that falls short of Personal Integrity. The discrimination of several prototypes that fall short of integrity is actually possible because when it comes to practical terms, people who exemplify such individualities do so in very elusive, diverse and multifarious behaviors (Benjamin, 2000). Additionally, such traits are manifested in capricious permutations and degrees. Bejamin further added that an individual may lack integrity or fall short of integrity when the values, norms and ideals the person upholds are incomplete or inconsistent. Below are six prototypes that fall short of integrity:

1. The moral chameleon: This type of person lacks resilient convictions of self. He is usually anxious to accommodate others and is apt to elude moral hullabaloo and

differences. The moral chameleon is quick to modify or abandon currently held principles in order to mollify others. He is readily willing to “change colors” for the main purpose of fitting into any circumstance. As such, the moral chameleon is without an articulated and steady conventional standards and ideologies.

2. The Opportunist: In a similar trend, the opportunist is willing to alter his beliefs and behavior whenever he thinks that doing so will lead to personal gain or advancement. What he does and aspires to, hinges entirely on the circumstances at hand.

Both the moral chameleon and the opportunist do not have a stable and substantive set of values and principles. The opportunist is without any set of values and principles that takes precedence over self-interest. Someone who is narrow-minded adopts a narrow point of view by simply opting for one line of reasoning instead of taking the trouble due to prejudice or a lack of proficiency to engage with other moral points of view. Instead, he looks for quick fixes to complex moral problems, which often finds its expression in rigidity because he lacks a well-considered set of values and principles. On the other hand, a pragmatist puts away all standards and ethics, while his behavior is purely steered by pragmatic contemplations. A person’s integrity falls short or lacks because the values, norms and ideals are not consistent with actual behavior and actual effects that are strived for in behavior.

3. The Hypocrite: In disparity to the moral chameleon and the opportunist, the hypocrite has a more determined focus, in the sense of being conniving and unscrupulous. A deliberate contradiction between words and deeds is a major identifiable trait in the hypocrite. According to Taylor (1981) an hypocrite pretends to live by certain

principles when in actual sense he does not. In reality, hypocrites have two different sets of philosophies, one for public consumption and one that actually guides their behavior.

4. The Weak-willed individuals: Weak-willed persons have a practically comprehensible set of principles but are without the courage of their principles and as such fail to make a conscientious effort to act in harmony with these principles. Usually in the face of external, but not seductive pressure or constraints, their words or deeds will deviate from these principles. The weak-willed person lacks any real commitment, resolution or tenacity regarding the chosen values and principles.
5. The Self-Deceiver: The self-deceiver is a person who lacks self-understanding. This means that great inconsistency exists between the values and principles he likes to think he exhibits as well as the diverse, discordant interests and cravings that actually inspire his actions. To resolve this tension and to preserve his idealized self-image, he deceives himself about what he is in fact doing and as such makes it possible for him to maintain his internal integrity. However, from an external point of view, the integrity of the self-deceiver is nothing near being whole. The capricious (unreliable, whimsical) person is motivated by his mood and coincidence with actions usually characterized by impromptu resolutions. Such a person likes to blame is mistakes on others. He perceives himself as solely compelled by powers outside his control and sees himself as a slave to his yearnings (Paine, 1997). Excuses such as “he made me do it”, “I was just following orders,” and “I had no choice” are good examples of statement he uses while seeking exoneration.

6. The Alienated Victim of External Coercion: this person is pressurized into acting and speaking in manners that contradicts with his valued and genuinely believed principles. The alienated victim experiences a discrepancy between internal convictions and words and deeds. He is the exact opposite of the hypocrite who may be consistent from his point of view, but not from others. The alienated victim of external coercion differs from the weak-willed because the latter is not conscious of any deeply held and valued principles.

From the foregoing, it implies that some undergraduate students and individuals in the larger society may fall under one of these categories of integrity.

Table 1: Persons Lacking in Personal Integrity

1.	Absence of a coherent or complete set of values	1. The moral chameleon 2. The opportunist
2.	Incoherence between values and deeds	3. The hypocrite 4. The weak-willed person 5. The self-deceiver 6. The alienated victim of external coercion

Source: Dunn (2009)

Characteristics of Integrity (Persons with Personal Integrity)

Having what integrity is not, it becomes pertinent to examine the characteristics of integrity. They are as follows:

1. A person of integrity is first and foremost authentic: he/she stands and strives for what he/she believes and is factual to his/her standards. It can be posited that a judgment of integrity is a judgment of character (Phillip, 1999). Persons of integrity

have a set of steadfast beliefs that define who they are and what they stand for. They have a high degree of self-control, self-awareness, and autonomy (Paine, 1997). Unlike the moral chameleon, external forces do not influence persons of integrity. In essence, integrity can be succinctly said stands for the entirety of one's intentions. As the psychoanalyst and developmental psychologist Erik Erikson states in his book Childhood and Society in (Kaptein & Wempe, 2002) opined that integrity can be regarded as an encompassing wholeness and as the final and highest stage of personal development. As a result, persons of integrity accept responsibility for themselves, for what they do and what they have done. They hardly appeal to external forces to explain or justify their behaviors. The norms and values of a person of integrity flow forth from the individual and are determining of his/her character. As such, the norms and values of the person of integrity are hereby said to be autonomous and authentic. High degree of self-control, self-awareness and autonomy are elements of integrity, which would be promoted through effective Citizenship Education in the Colleges of Education context if given its proper attention.

2. A person with Personal Integrity integrates values, deeds, and its effects naturally: Persons of integrity are willing and capable of integrating their values, deeds, and its effects into their life in a natural way. Integrity is not solely a matter of intentions alone but a matter of conduct because intentions are although necessary but are insufficient condition for determining integrity (Becker, 1998). Not only is the quality of one's intentions evident from one's actions, but the quality of one's actions is evident from one's intentions. Persons of integrity usually match their intentions with deeds because good deeds that lack substance is as hollow as no good deed in the

presence of substance. They meticulously translate their intentions into actions, which can be traced back to good intentions. A person who has integrity is not only judged by specific actions, but by the extent to which the actions flow from commitments that are fundamental to a person's self-understanding. Phillips (1999) as observed by Williams that a person who exhibits integrity acts from those dispositions and intentions, which are most deeply imbibed and has the virtues that enable him/her, act as such. Someone who acts merely out of habit or on impulse is not a person of integrity. This implies that students who have integrity act from a sense of what is right. Students of integrity generally attempt to ensure congruence between principle and practice, and for establishing a solid consistency among who they are, who they perceive themselves to be and how they present themselves to the outer world (Paine, 1997).

A person with Personal Integrity does the right thing for the right kinds of reasons. While on the contrary, a person who weighs the pros and cons of an action and makes decisions based on profitability does not act with integrity. It is also noteworthy that single action can betray a lack of integrity but no single action can definitely institute a person's integrity. This depicts that a lone blunder or mistake can be fatal on a person's integrity while a lifetime of good deeds can still open room for the questioning of one's character (Solomon, 1999). Consequently, integrity is about constant alignment because it has diachronic as well as synchronic dimensions in the sense that it involves a pattern, stability and self-integration. Persons with Personal Integrity only alter their behavior for very serious and well-considered reasons. This means that definite fundamental principles of judgment, that is, principles on which

their continuous stability of character is founded at the deeper level are existent (Montefoire, 1999). At the same time, stability requires courage (the will to do what one knows is right) in the face of external, but not overwhelming, pressures, temptations, or constraints. According to Benjamin, Personal Integrity is precisely the ability to remain oneself in trying situations because they are situations where integrity materializes. Integrity often times necessitates action and proactive behavior because it surpasses mere resistance of temptation. Thus, the motivational self-sufficiency of a person of integrity exceeds by far that of a reasonably decent individual. This means that the driving force for Personal Integrity is much more than what one looks-out for in a decent individual or personality. Citizenship Education teaching and learning should enhance proper integration of relevant concepts that can produce students with Personal Integrity who are willing and capable of integrating their values, deeds, and its effects into their life in a natural way.

3. A person who possesses Personal Integrity is integrated into his/her environment and sensitive to social issues, and willing to account for himself/herself: Personal Integrity implies wholeness in respect of being an essential part of something superior than the individual (Solomon, 1999). Not only are persons of integrity internally consistent - both at certain points in time and throughout time - they are also in harmony and connected with others. Others who depend on such persons therefore have reason to trust them. A person of integrity in the society or institution is expected to be fully integrated into his/her environment by making meaning contribution to its smooth functioning by clearly fulfilling their social roles and tasks. Andin process of executing such roles and tasks, a person of integrity is expected to make concise and

unprejudiced choices when conflicts arise between the various tasks being fulfilled. In addition, a person of integrity willingly accepts the responsibility that comes with any ascribed function. Accountability for actions is very paramount for willingly taking other's views on proper behavior completely while acknowledging that their inner belief of what is right does not counteract the alternatives presented.

Furthermore, Kaptein & Wempe, (2002) opined that integrity does not only encompass a person's commitment to principles that are in accordance with personal or public opinion rather it implies loyalty to those principles that can be consented to on legitimate grounds. As such, integrity therefore requires more than just obedience to some arbitrary set of values and more than adherence to a set of values acceptable to some other individual or group, it is an expressed commitment to a morally justifiable set of principles and values. Kaptein (1999) added that integrity requires people to act in compliance with the genuine expectations of those around them, that is, comprehensiveness in conduct from an outside perspective. Nonetheless, integrity implies independence and may sometimes even require disobedience and disloyalty (Kaptein & Wempe, 2002). As a result, people of integrity may not always be particularly likeable. This is because integrity entails flexibility, that is, the ability to adjust to some situations while holding onto one's norms and values.

In identifying the characteristics of a person with Personal Integrity, Willigenburg as cited in Kaptein & Wempe, (2002) opined that the will to make a contribution to the greater whole, is indeed a vital aspect of meaning that the moral character of the concept of integrity lies. It is denotes that is not only about a formal alignment of values, norms, and effects but that a person of integrity has the expectation that the

norms and values that he/she upholds are also subscribed to by others. That implies a willingness to analyze and discuss the norms and values that are advanced and to renounce such for better norms and values as at when essential. It is anticipated that the knowledge and skills acquired through Citizenship Education educate students in such a way that they are not only ready to contribute positively to the smooth running of the school system but should also be willing to discard moral values and norms previously held when better alternatives are proposed.

Several researchers have begun to identify dimensions of Personal Integrity. Miller and Schlenker (2007) established several findings: those with higher integrity scores a) attached greater importance to being principled as part of their self-concepts; b) described themselves as behaving more consistently with their principles; and c) more strongly preferred principled characters over expedient ones (as cited in Schlenker, 2008). Each of these findings well relates to the definition of integrity, in the first instance having to do with coherence between moral values and identity. In the second instance, having to do with coherence between values and behavior, and in the third instance having to do with the requirement that integrity be normatively grounded (i.e., that integrity demands coherence among a set of moral values, with this set of moral values having consistency with a set of social values). The last of these findings involved assessing respondents by utilizing the Integrity Scale. The items contained therein ―measure the inherent value of principled conduct, the steadfast commitment to principles despite temptations or costs, and the unwillingness to rationalize unprincipled behavior (Schlenker, 2008).

Added to the above, Fannin (2017) in discussing the concept of Personal Integrity described integrity as the type of person you are in your inner self when no one is observing as well as the person an individual chooses to portray when hard choices presses especially when such choices are not that moral. Fannin added further that the issue with integrity is that, although integrity still exists but it is not as prevalent as it was in the past. Hence, it is very important that individuals should imbibe and strive to create a sense of Personal Integrity in their innerself because it makes one better. It therefore becomes imperative that NCE Social Studies students should strive to imbibe a strong spirit of Personal Integrity in their dealings both in and out of the school system with their knowledge of Citizenship Education.

Cognitive Functions of Integrity: Moral Intelligence and Self-Insight

Barnard, Schurink and De Beer (2016) related integrity to distinguishing right from wrong in a particular situation: “Integrity is the ability of identifying the difference between right and wrong” and “the feeling or sense of you need to do what is right” (p. 41). The ability to know right from wrong is based on the knowledge and understanding of generally accepted norms and principles and of their applicability to and significance in a particular situation (that is, moral knowledge). Reflecting on why one should behave in a particular manner and thinking about one’s norms and principles and their applicability in a particular situation suggests a cognitive process, which Lickona (2001) refers to as moral reasoning. Lickona (2001) argued that moral reasoning is the cognitive aspect of good character that helps one to understand why it is important to act morally

by being able to prioritize one's values. Rust (1999) and Carter (1996) also regard moral reasoning as part of integrity.

Both moral knowledge and moral reasoning therefore represent moral intelligence. From research findings, it is evident that one should know what is right and wrong and learn this throughout one's life. One should also be able to reflect on and to reason as to which principles are more important in any particular situation and why this is so. The cognitive process of comparing and aligning personal and universally accepted values further implies a sense of self-knowledge or self-understanding: "I believe integrity really revolves around understanding oneself . . . I think that if you have integrity, you must be able to discern yourself in such sense as – this is my capacity, this is what I'm good at, this is what I'm not good at . . . distinguish thyself" (Barnard, Schurink and De Beer 2016 p.45). Simons (2002) also links self-knowledge to integrity, stating that people can act harmoniously with their priorities and inclinations only if they know what they are. That is, their ability to understand accurately the kind of being they are as well as their innate qualities and abilities.

In the context of integrity, self-insight, however, requires more than mere self-knowledge. It requires cognitively processing its content component (self-knowledge) through self-reflection. In one's striving for integrity, an individual starts having a lot of self-introspection. Self-reflection is inevitable when striving for integrity despite the fact that it is a difficult process. Self-reflection is also particularly evident in the research accounts of integrity development. Integrity is the ability to judge and evaluate oneself against universal values and principles, such as respect and empathy and an internal locus of control. Self-reflection is therefore a natural consequence of having integrity because it

is a function of integrity to ensure the alignment of one's behaviour with standards within the moral compass (Simons, 2002). Dishonest self-reflection equals rationalizing one's behaviour from an underlying selfish motive and an inability to realize what the impact of one's decisions and actions is on others. According to Lickona (2001), the self-awareness of personal needs and expectations is crucial to the balancing of personal needs with external normative responsibility towards others. The development of this ability leads to integrity.

Affective Functions of Integrity: Conscience and Self-regard

Achieving the ultimate state of integrity seems to be a continuous striving even for those who are regarded as having a character with high integrity. In this striving for integrity, the research findings revealed that conscience and self-regard are prominent affective components that guide people's decisions and actions. These affective functions of integrity may be linked to the second fundamental element of good character as presented by Lickona (2001), namely a moral feeling. The conscience contains an evaluative function that judges one's behaviour against the moral compass, with consequent negative feelings if one's behaviour does not reflect integrity. One's conscience, however, is not only a post-evaluator of one's behaviour; it is also a proactive evaluator or motivator in the sense that it sets certain standards that one wishes to live up to: "I would always want to say to myself if I do this my conscience just wouldn't allow me" (Barnard, Schurink and De Beer 2016 p.46).

From the research findings (Lickona, (2001); Simons (2002); Barnard, Schurink and De Beer (2016), it became evident that, apart from linking integrity to conscience,

integrity also relates to an affective function of the self, in other words self-regard. In relation to integrity, self-regard means a rational and positive sense of self. It incorporates being comfortable with whom one is as a result of perceived strengths and despite perceived limitations. Research suggests that examples of people who portray a poor sense of self are people with limited integrity.

Specifically, a poor sense of self is based either on over-inflated self-esteem or on feelings of inferiority. Over-inflated self-esteem results in an exaggeration of one's strengths, knowledge and capabilities. A poor sense of self may result in people holding up false pretenses to impress others.

The Concept of Patriotism

Profoundly, humans are social beings and as such require others for the formation of their identity, their psychological being and self-concept and even for the development of as basic a function as language. The basis for the emergence of patriotism lies in the experience of group living, that is, using cooperation as an essential role in the progression of species. In addition, the basis of patriotism is rooted in and deep connection of individual to groups. This implies that the identities of humans are based on their co-existence in the group. This is because from a very early age, individuals internalize beliefs and values, adopt a perspective of life and learn the customs and sacraments that characterize their group. Group members expect their group to care for, protect and support them especially during difficult times. Consequently, the group also

requires its members' assistance for its existence and maintenance as well as furthering it and protecting it from enemies. In this regard, there are definitely those who have made and will make immeasurable contributions and sacrifices on behalf of the group. These individuals are usually referred to as heroes and great examples to the future generations. This attachment by group members to their group and the land in which it exists is a core definition of patriotism (Bar-Tal & Staub, 2003).

Etymologically, patriotism originated from the Latin root word 'pater' meaning father. The word simply means being loyal to the sovereign. It refers to a deep feeling of love for one's fatherland, as essential disposition for the collective good. Although, there are different perspectives on the definition and description of patriotism concerning its content and its distinguishing characteristics, the most basic description of patriotism is defined as a group's loyalty towards their members and the land they co-habit (Bar-Tal & Staub, 2003). Other broad definitions are as follows:

Archard (2009) described patriotism as a genuine love of and unfathomable reverence for one's own country and its heritage. Patriotism is an emotive expedition of faithfulness, allegiance, unprejudiced affection and complete submission towards one's country or one's chosen country other than one's country of birth, which bequeaths all the rights and privileges conferred on him/her by the constitution (Kukovic & Hacek, 2014). Papastephanou (2013) explained that patriotism is not just the unambiguous loyalty to a nation-state. Patriotism is however concerned with the attachment to an ethnic nationality regardless of whether the latter has the status of the nation-state, or belongs to a multi-national state or (in more historical applications) to city-states. On this same point, Kateb (2006) says patriotism could be the exhibition of envious and selective

devotion or affection of one's own locality without a declared equivalent resentment towards others (Mccleary, 2009). This means that patriotism should motivate the citizens. The tribal nationalist who wants a linguistically and socially uniform nation is analogous to the racist who is fanatical towards those who have different looks and behaviour. The patriot is a "diversitarian"; he is pleased and undeniably proud of the diversity within the boundaries of his country and seeks for loyalty from all citizens while looking up and down, not left and right (Kuehnelt-Leddihn, 2010).

None of these definitions singly and completely describes patriotism in the Social Studies and Citizenship Education context. This is because it negates the concept of integration among people and nations which is the main focus of Social Studies Education.

Sonaike (2014) in discussing the concept of patriotism with University of Lagos Undergraduate students submitted that it has nothing to do with a country's accomplishments but it is all about heritage, that is, who an individual actually is. In addition, the following were listed as the benefits of patriotism:

a. Social support: There is a sense of community, motivation and inspiration among citizens. It's not "them" but "us". Patriotic citizens are those who do not turn the other way or ignore things they see, which is not right.
b. National Improvement: The higher the number of people who have interest in politics and governance, the better for the nation. The general indifference towards how public fund is being spent and how decisions are taken dwindles. Patriotism nurtures a more progressive national discourse as against "beer parlor" arguments that do not lead to progress. Example of patriotic efforts at national improvement is Budgit's

efforts on analyzing all data on government budgets and spending and making it accessible and easy to understand by the ordinary citizen (Sonaike, 2014).

c. National Defense: good citizens would intensify and support the preservation of their fatherland. More people would not only be concerned about the carnage going on in some parts of the country but will also think of ways to end it. A country needs its citizens as much as the citizens need their country.

Many writers even explicitly question whether patriotism is already an obsolete concept; a concept not to be passed on to younger generations. One of the most important debates on the role and meaning of patriotism in the modern education and cultural system is the one between Eamonn, Callan and Galston (Archard, 2009). Both authors emphasize a deep need for active citizenship in the modern education system that should build a patriotic adherence of the young to a uniform national identity. Both recognize the need for or a strategy of citizens' integration, that is, that there is a need for a way of ensuring the fidelity and loyalty of citizens to the democratic political institutions within a copious society. In addition, both perceive active citizenship as being intertwined with the elements of patriotism as a means to these ends. Both expressed worry about the care for disinterested, objective thinking, which persistently reappears whenever there is an attempt to introduce whatever form of patriotic education, especially within the system of compulsory education. This is a frequent dilemma stressing the tension between demands for the inclusion of elements of patriotism into the system of education on the one side, and awareness of the often-scarring effects of care for impartial, objective thinking for the circumstances of implementing such an education, on the other (Okam & Ibrahim,

2011). The belief about patriotism as a positive value is often endangered by worry for the wellbeing of unprejudiced and objective thought.

The French revolutionist Mirabeau echoes this when he commented: “Begin with the infant in the cradle; let the first word he lips be Washington” (Berns, 2001). This is also applicable to the Nigerian situation. Although, social studies educators should not promote a custom of patriotic calling that subsumes the individual in the group, to the magnitude that he mislays his uniqueness. Hence, we must not avoid being involved in the civic training of children both at home and in school, with appropriate themes that have real-world attitudes on the problems, needs and aspirations of the society, not themes conscripted out of curriculum of mere political propaganda (Berns, 2001). They should be themes that “call home the minds of youth and fix them upon the interests of their own country…” (Berns, 2001). This means that Citizenship Education as a component designed for the attainment of positive values and attitudes necessary for training the mind of learners to become good and productive citizens in the society must be properly utilized in an attempt to achieve its goals and objectives.

Personal Integrity and Performance in Citizenship Education

Social studies have become the medium through which citizenship education is taught at the basic education level.

Social studies curriculum is therefore, developed to include citizenship education, which emphasizes how individuals cultivate positive attitudes to their rights, freedom, duties and obligations as citizens. In essence, citizenship education should promote civic literacy and civic attachment.

In other words, citizenship education prepares the child for social responsibility. Salient aspects of citizenship education incorporates approaches which lays emphasis on developing understandings of how government works, learning the skills required to become involved in the processes of government, and recognizing the worth of individuals (Civics Expert Group, 1994). What this means is that a good citizen should possess both basic knowledge of his society and country as well as been ready to become actively involved in matters related to happenings in that country, that is such individuals must be patriotic to their home-country.

According to Omo-Ojugo (2009), the importance of programmes for young people, be they educational, leadership and religious cannot be over emphasized. Probably, that is why Ofor (1998) and Johnson (2001) believed that the programmes have potency for redirecting the minds and attention of youth to positive, productive and worthy thoughts. However, many people are skeptical about the worth of such programmes. Many people in Nigeria seem to view it as a way of just occupying the young and preventing them from dangers and bad influences. People hold such views perhaps because there are yet no empirical findings on the effects of such programmes on the civic literacy and attachment of the youth. Therefore, this study is to examine Personal Integrity, Patriotic Attitude as correlates of Social Studies Students' performance in Citizenship Education in North-central, Nigeria.

Patriotic Attitude and Performance in Citizenship Education

Patriotism, plays an important part on the moralization process of individuals because it is an instrument which pedals an existing society in alignment with the highest

level of organization (Guibernau, 2007). This suggests that patriotism cannot exist outside of a state or national structure. Patriotism unlike nationalism, regionalism and tribalism has always been linked to political society, which is the concrete evidence of a nation or state. To buttress this, Kukovic and Hacek (2014), posited that there is no democracy without patriotism which is considered an essential pre-requisite for liberty.

Evidences abound in relation to Patriotic Attitude and performance of students. Research findings (Castro (2013), Martins (2008; 2010); Kukovic & Hacek, 2014; Umudjere, Okogu, & Osah, 2016; Ozturk, Malkoc and Ersoy (2016); and Ramazan & Ezlam, 2017) indicate that Citizenship Education as a core of Social Studies Education can positively correlate as well as significantly advance learners' performance, attitudes and general behaviour at the primary, secondary and tertiary school levels. Patriotic Attitude was found to correlate with Citizenship education of students at various levels of the educational system.

Literature has recognized the vital role citizenship education plays in illuminating the dynamics of people's behaviour in both social and political life. According to Copeland (2014), Citizenship education implies the views people hold as what is the meaning of a good citizen. Simply put, before anybody is considered responsible he needs to possess certain qualities like obedience to law, patriotism, integrity, commitment, industriousness as well as partaking in voting or political activities such as campaign on sense of duty, while supporting the disadvantaged in the society (Dalton, 2006; Feezell, Conroy, & Guerrero, 2013). In other words, citizenship education is defined as those communal values of societies about civic responsibilities (Kotzian,

2014), which make them ready to act as positive and contributing members of a particular group or locality.

The training of students in citizenship for patriotic attitudes is one of the prime goals and values of Social Studies Education in Nigeria. In a study conducted by Tonga and Aksoy (2014), the results revealed that the blind Patriotic Attitude of the male participants were higher than the females and there were no gender related differences in the constructive Patriotic Attitude of the respondents.

. The patriotic element of Citizenship Education was added to the Nigerian education system since inception, that is, from the 1970s. The emphasis of Patriotic Attitude in order to strengthen the ties, which keep the state intact as an integral entity, was the part of the salient content of Social Studies Education and subsequently, Citizenship Education.

Other studies also lay credence to the relationship between Citizenship Education and Patriotic Attitude of students. During the republic era, training of patriotic citizens was the prime targets of some of the social studies courses in the Turkish educational system (Yazici, Yazici & Egitimi, 2010). In addition, Ustel and Pesinde in a study titled the search for the desirable citizen opined that there is need to ensure that prospective teachers are taught patriotic values. They explained further that the prospective teachers are supposed to become the teachers who will be responsible for the training of the students as citizens equipped with patriotic values without imposing on them any political ideology. It therefore becomes imperative that Citizenship Education should develop the necessary patriotic skills in the prospective teachers.

The citizenship concept shows variation due to economic, political, ideological tendencies based on the interest of the countries. Petrova (2010) stated that Citizenship Education is essential because education of patriotism is related to the attitudes of the people towards the state. Also, there is a strong relation between patriotism and national identity. The national identity is dependent upon the myths, the history shared, common values and cooperation between and among people (Zajda, 2009).

Yazici and Yazici (2010) investigated perception, attitudes and the educational applications of the patriotism concept of the history and social studies prospective teachers. Yigittir (2010) and Tay and Yildirim (2009) reached the conclusion that patriotism is one of the fundamental concepts which are to be imparted to the students, in a study they conducted, which involved students and their parents as respondents. This is because Citizenship Education was conceived as very essential for patriotic actions of individuals. Elban (2011) found that there was a meaningful relation between the attitude towards the history course and the constructive Patriotic Attitude and level of students. In summary, it denotes that Patriotic Attitude can be developed and nurtured in students through effective teaching of Citizenship Education.

Personal Integrity, Patriotic Attitude and Performance in Citizenship Education

Empirical studies proposed that citizenship education is considered as a factor that authenticates civil and political participation. In a longitudinal study involving adolescent students, result revealed citizens' education conceptualized as citizenship education

improved students' commitment to civil activities. For example, robust Civic education encourages students' interest in civic duty through service learning and activism (Campbell, 2005). This suggests that school is a civic community where interpersonal interactions occur among peers and other agencies of socialization. This in turn imparts its education of citizenship in students.

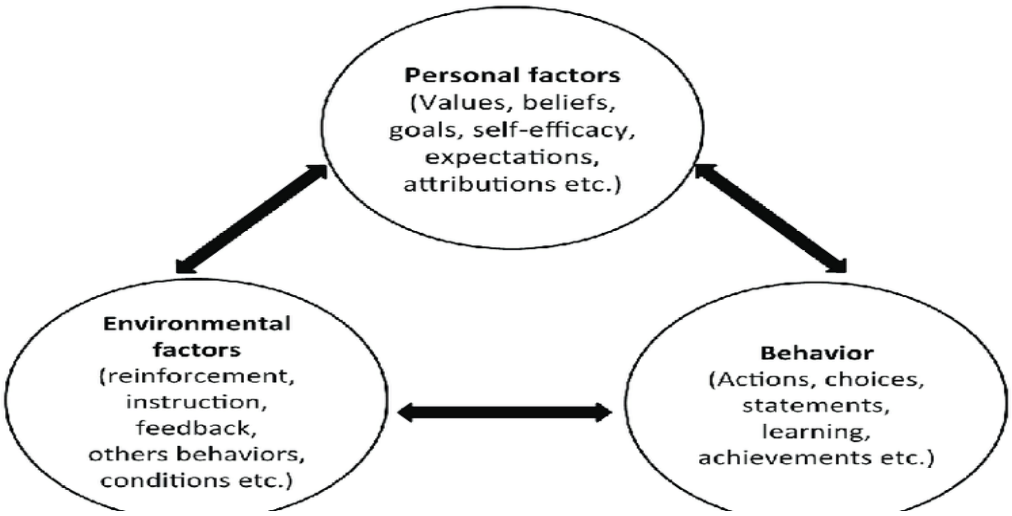
Although, Dalton, (2008) clearly argued that citizenship education elucidated that the notion people have about disengagement in patriotic activities is often misconstrued. This is because people's approach to being engaged in terms of public affairs has now taken a new turn from what it used to be in the past. For example, most people in America and other parts of the world now respond to their civic duties with less urgency when it comes to voting or abiding by the laws as citizens (Putnam, 2001). This is also applicable to the state of political activities and commitment in Nigeria. This simply suggests that they are now more preoccupied with what they believed individually in terms of volunteering and service to the community as responsibilities (Jacoby, 2009) not concerned with the interpretation such actions could be given by some other individuals. Given this, education of citizenship offers a basis to comprehend the ways and forms changes occur in civic roles. This issue thus, calls for immediate concern on Citizenship Education especially among NCE students who are youths and constitute a large chunk of the leaders of tomorrow.

Theoretical Background

A theory is a set of interconnected constructs or concepts, designations and schemes, which present a systematic outlook of phenomena or scenarios by specifying

relations among variables, with the singular determination of explaining and predicting the phenomena (Alonge, 2009). There are theoretical backings for the explanation of the need of understanding components parts in the teaching and learning experiences in a holistic manner. Although, elementary components of phenomena may be initially analyzed individually, observations from a higher level (holistic perspective) are necessary for a complete and better comprehension of such phenomena (Mele, Pels, & Polese, 2010). There is need to study the values and attitudes inculcated in the teaching and learning process as well as the content or subject matter in a holistic manner.

The Social Cognitive Learning Theory guides this study. Social Cognitive Learning Theory is a theory of learning process and social behaviour, which proposes that learning is a cognitive process that takes place in a social context (Bandura, 1971).



Source: Zimmerman Schunk (1989)

Fig. 1 is the diagrammatic representation of the Social Cognitive Learning Theory.

Conceptual Framework

Conceptual framework represents the researcher's synthesis of literature on a preferred approach to an idea, thought or phenomenon. It maps out the necessary actions to be taken in the course of study grounded on the understanding of other researchers' opinion and observations on the research subject being investigated. According McGaghie, Bordage and Shea (2001), posited that the conceptual framework "sets the stage" for the presentation of a specific research problem or inquiry that drives the exploration being reported premised on the problem statement. In summary, it is the researcher's map in pursuing the inquiry.

The Conceptual Framework for this study is depicted diagrammatically as shown in Fig. 2:

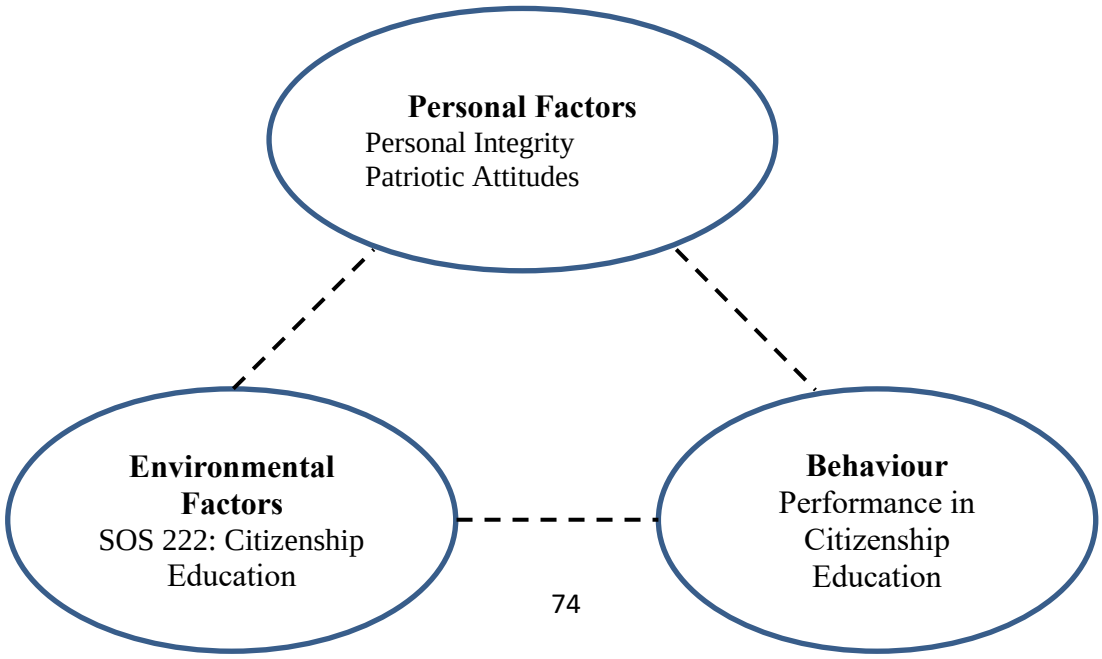


Fig. 2: Conceptual Framework

Source: Zimmerman Schunk (1989)

Figure 2 shows the linkage between the Independent (Predictor) variables and Social Studies students' performance in Citizenship Education in North-central, Nigeria. The performance of Social Studies students in Citizenship Education is the dependent variable, which is being correlated with the two independent variables (Personal Integrity and Patriotic Attitude).

Appraisal of the Literature Reviewed

The relevance of Citizenship Education as a major focus of Social Studies education in grooming students (who are future leaders of tomorrow) cannot be overemphasized. Citizenship Education helps to cultivate in learners economic, political, social and technological values and enlightens them on real life happenings of the society while also aiding their acquiring of knowledge, values, attitudes and skills essential for becoming responsible, responsive and disciplined members of the society they live in (Jekayinfa, 2014).

This study examined Personal Integrity and Patriotic Attitude as correlates of Social Studies Students' Performance in Citizenship Education in North-central, Nigeria. The relevant literatures reviewed on the study highlighted the concepts of Social Studies Education, Citizenship Education, Integrity and Personal Integrity as well as Patriotism and Patriotic Attitude. Based on the various literatures reviewed, it can be deduced that

Citizenship Education to some extent has proven a viable tool for the inculcation of relevant values, attitudes, knowledge and skills that meets the needs and aspiration of various societies including Nigeria (Yusuf, 2008; Okam & Ibrahim, 2011).

Ozturk, Maltoc and Ersoy (2016) conducted a research on how Social Studies teachers perceived patriotism. The research was a phenomenological research with a sample size of 14 Social Studies teachers. Data was collected and analysed through semi-structured interview technique and content analysis using Nvivo qualitative data analysis software programme respectively. It was discovered that participants described patriotism with love, commitment and preferred being blind patriots to democratic patriots.

Ramazan and Ezlam (2017) evaluated prospective teachers' attitudes towards citizenship and citizenship education in Inonu University, Turkey. The sample comprised 460 prospective teachers in the 2016/2017 academic session. Data for the study was collected through the partiotism attitude scale and the patriotism education scale. Indepemdemt sample t-test, one way anova, mean and standard deviation were used to analyse the data collcted. The study revealed a significant difference in the attitudes of propspective teachers towards citizenship and citizenship education in relation to area of specialty and ethnic background while gender and geographical locaion were not significant. The areas of similarity between these researches is that they are both concerned with teachers' attitudes as well as Citizenship Education. Another major difference is that the former research was condcucted among undergraduate students while the current study would be conducted in Colleges of Education. The major area of disparity between the two studies is that moderating variables for the former study are

ethnic beliefs and field of study (major) while the current study does not have any moderating variable.

Although many studies have been carried out using a combination of citizenship education or other variables to predict students' integrity and Patriotic Attitude by various researchers, none of the studies reviewed by the researcher specifically addressed Social Studies students' performance in Citizenship Education in relation to their Personal Integrity and Patriotic Attitude. This study thus attempted to address part of this gap by examining Citizenship Education in relation to some of its core values namely students' Personal Integrity and Patriotic Attitude among Social Studies students in North-central, Nigeria.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter provides explanation of the general procedure to be employed for the conduct of the research. It is discussed under sub-headings such as:

a. Research Design;

b. Population, Sample and Sampling Techniques;

c. Instrumentation;

d. Procedure for Data Collection; and

e. Data Analysis Techniques

Research Design

The research design for this study is survey design of correlational type. Correlational approach is suitable for determining whether, and to what degree a relationship exists between two or more variables. A researcher uses correlational approach when interested in measuring the degree of association (i.e. relationship) between variables or to predict some outcome (criterion) based on the predictor variables

(Edmonds & Kennedy, 2013). This design was used so as to enable the researcher to establish the relationship or otherwise among the three variables in this research. This was because this design availed the researcher with the opportunity of describing the situation, as it exists without manipulation of the variables in the process of conducting the research.

Personal Integrity and Patriotic Attitude were used as independent variables while students' Performance in Citizenship Education was used as the dependent variable in this study. In addition, Personal Integrity and Patriotic Attitude were used as predictors of students' performance in citizenship education. The use of this method assisted in providing relevant answers to the research questions raised and simultaneously generated stronger evidences for drawing inferences.

Population, Sample and Sampling Techniques

The population for this study comprised all NCE Social Studies students in North-central, Nigeria. The six states in North-central are Benue, Kogi, Kwara, Nassarawa, Niger and Plateau. The study was conducted only in Federal College of Education, Okene, Kogi State; Kwara State College of Education, Oro, Kwara State and Federal College of Education, Kontagora, Niger State. The target population for this study comprised 300 (NCE) level students studying Social Studies Education in these institutions. This implies that the study was limited to NCE Social Studies Education students in North-central, Nigeria.

Table 2: Showing Population and Sample Distribution of the Study

S/No.	Name of Institution	Population	Sample

1.	Federal College of Education, Okene, Kogi State	1108	250
2.	Kwara State College of Education, Oro, Kwara State	598	250
3.	Federal College of Education, Kontagora, Niger State	625	250
	Total	**2331**	**750**

The first stage is the simple random selection of three states in the North-central Zone of Nigeria using the hat-drawn method. At the second stage, Purposive sampling technique was used to select the oldest College of Education based on their available resources. Furthermore, simple random sampling technique was used to select intact classes of NCE 3 Social Studies students in the earlier selected institutions. However, the sample for this study comprised simple randomly selected NCE 3 students in Colleges of Education in North-central, Nigeria. This was because the SOS 222 – Citizenship Education, for which the instrument was designed, is an NCE 2 second semester course. In addition, these sets of students were involved in the study because they were considered more matured and better disposed to report their feelings and views on the variables of interest (Personal Integrity, Patriotic Attitude and Citizenship Education) in this study. Thus, the sample comprised Social Studies students in North-central, Nigeria.

Instrumentation

The purpose of this study was to examine Students' Personal Integrity and Patriotic Attitude as correlates of Social Studies students' performance in Citizenship Education in North-central, Nigeria. To achieve this, three instruments were used to obtain necessary information in this study. The instruments were as follows:

1. The Integrity Scale by Schelenker 2008
2. The Patriotism Attitude Scale (Schatz, Staub, & Lavine, 1999).
3. Citizenship Education Performance Test (CEPT).

The Integrity Scale and Patriotic Attitude Scale were adapted while the Citizenship Education Performance Test was researcher-designed.

The Integrity Scale by Schelenker (2008) is a scale frequently used for measuring Personal Integrity among students and adults both in the school and in the working place. The scale is an 18-item instrument for measuring Personal Integrity. The scale when validated by the developer had reliability coefficient of 0.74. The Scale had a 5-point scaling model ranging 1 = Strongly Disagree, 2 = Disagree, 3 = Neither Disagree Nor Agree, 4 = Agree, and 5 = Strongly Agree with which the respondents were asked to read each of the statements and indicate the extent of their agreement or disagreement. The adapted form of the instrument was a 4-point Likert-type scaling model ranging from 1 = SA: Strongly Agreed, 2 = A: Agreed, 3 = D: Disagreed and 4 = SD: Strongly Disagreed requesting respondents to choose the option that best described their opinion of a statement were adopted for clarity of response options. The scale was administered to the respondents with adequate instructions. All negatively stated items were scored in the reverse form before computation. In order to determine the level of Personal Integrity of the students, their responses to the 18 items on Integrity Scale were scored and cumulated. The minimum and maximum obtainable scores on this scale were 18 and 72 respectively with a range score of 54. Therefore, scores of 18 through 36 were adjudged 'Low level of Personal Integrity', 37 through 54 as 'Moderate level of Personal Integrity and scores of 55 through 72 as 'High level of Personal Integrity'.

Social Studies experts, language experts, social psychologists as well as experts in test and measurement ascertained the face and content validity of The Integrity Scale (TIS). In order to ascertain and re-affirm the reliability of the Integrity Scale, the researcher used internal consistency method of testing reliability based on Cronbach Alpha. To achieve this, the The Integrity Scale was administered once to some NCE 3 Social Studies students in Nana Aisha College of Education (NAMCOED), who have the same characteristics with the intended respondents and the scores obtained were analyzed using Cronbach Alpha with the aid of SPSS. The Integrity Scale yielded Cronbach Alpha coefficient of 0.67. This provided a strong basis for appropriateness of the instrument for the purpose of the study.

Patriotic Attitude Scale (PAS): Patriotic Attitude of respondents will be measured with the Patriotic Attitude Scale (PAS) developed by Schatz, Staub, & Lavine, 1999. This scale comprises of 20 items meant to elicit the Patriotic Attitude of respondents. This scale is also a 4-point Likert-scale ranging from 1 = SA: Strongly Agreed, 2 = A: Agreed, 3 = D: Disagreed and 4 = SD: Strongly Disagreed with which respondents self-reported their agreement with the scale items. All negatively stated items were scored in the reverse form before computation. In order to determine the Patriotic Attitude of the students, their responses to the 20 items on the Patriotic Attitude Scale were scored and cumulated. The minimum and maximum obtainable scores on this scale were 20 and 80 respectively with a range score of 60. Therefore, scores of 20 through 50 were adjudged ‘Negative Patriotic Attitude’ and scores of 51 through 80 as ‘Positive Patriotic Attitude’.

Social Studies experts, social psychologists, language experts as well as experts in test and measurement ascertained the face and content validity of the Patriotic Attitude Scale (PAS). The researcher ascertained the reliability of the Patriotic Attitude Scale (PAS) with internal consistency method of testing based on Cronbach Alpha. To achieve this, the instrument was administered once to some NCE 3 Social Studies students in Nana Aisha College of Education (NAMCOED), who have the same characteristics with the intended respondents and the scores obtained were analyzed using Cronbach Alpha with the aid of SPSS. The Integrity Scale yielded Cronbach Alpha coefficient of 0.71. This provided a strong basis for appropriateness of the instrument for the purpose of the study.

The Integrity Scale and Patriotic Attitude Scale were adapted as formalized set of questions for obtaining information from respondents. It is the main means of collecting quantitative primary data and it enables quantitative data to be collected in a standardized way so that the data were internally consistent and coherent for analysis. Nowadays, in several social science disciplines, the use of correlational and survey studies has emerged as one of the method of choice for collecting data on both attitudes and behaviors, with surveys constituting the primary method for collecting self-report data (Hutchinson & Lovell, 2004). The attractiveness of survey and correlational research is due to its utility in countless research situations. They are used for such purposes as needs assessment, programme evaluation, attitude assessment, political opinion polling and policy analysis, as well as for simple descriptions of behaviors, activities and population characteristics (Hutchinson & Lovell, 2004). The extent of investigations ranges from large-scale national reviews such as the country census or ministry reviews to smaller reviews

limited to a classroom, type of school, or certain institution. In some cases, reviews are used just to evaluate the status quo; while in others, they are used to test complicated theoretical relationships amongst various variables.

Citizenship Education Performance Test (CEPT): The Citizenship Education Performance Test (CEPT) was made-up of 30 multiple-choice items based on the content of Citizenship Education in Colleges of Education and Bloom's Taxonomy of Educational objectives. The topics were Socialization, Citizenship Education and Fundamental Human Rights.

A table of specification was prepared based on the six levels of Bloom's Taxonomy of cognitive processes covering the areas of remembering, understanding, applying, analyzing, evaluating and creating. These were presented on Table 3.

Table 3: Table of Specification for Citizenship Education Performance Test (CEPT)

Topic	**NW**	**R**	**U**	**A_1**	**A_2**	**E**	**C**	**Total**
Socialization	5	3	3	2	2	2	2	14
Citizenship Education	3	2	2	1	1	1	1	8
Fundamental Human Rights	3	2	1	1	1	1	2	8
Total	**(11)**	**7**	**6**	**4**	**4**	**4**	**5**	**30**

Where: NW – Number of Weeks used for teaching each broad topic; R – Remembering; U – Understanding; A_1 – Applying; A_2 – Analyzing; E – Evaluating and C – Creating

Table 3 revealed that the Citizenship Education Performance Test contained four broad topics. The test contained 30 multiple-choice items with options (A to D). Fourteen items were selected on socialization while Citizenship Education and Fundamental Human Rights both had eight items each. The items required respondents to choose the option that best answered the questions.

In order to determine the performance of students in Citizenship Education, their individual score on the 30 test-items were scored and cumulated. The cumulated scores for all the students were converted to percentage such that percentage scores of less than 45 (i.e. 0- 44) was adjudged Poor, 45-49 as Fair, 50-59 as Good, 60-69 as Very Good and 70-100 as Excellent.

Social Studies experts, Language experts as well as experts in test and measurement ascertained the face and content validity of the Citizenship Education Performance Test. The reliability of the instrument was ascertained through Pearson Product Moment Correlation (PPMC). To achieve this, the Citizenship Education Performance Test was administered once to some NCE 3 Social Studies students in Nana Aisha College of Education (NAMCOED), who have the same characteristics with the intended respondents and the scores obtained were analyzed using PPMC. The Citizenship Education Performance Test yielded a reliability coefficient of 0.82. This provided a strong basis for appropriateness of the instrument for the purpose of the study.

Procedure for Data Collection

A letter of introduction was obtained by the researcher from the Department of Social Sciences Education, Faculty of Education, University of Ilorin, Ilorin – Nigeria

before proceeding for the study. This enabled the researcher to seek for the consent of the significant authorities of the selected institutions and as such facilitated the data collection and gathering process. The researcher also solicited the assistance of the academic staff in each school for easy administration of the instruments. The instruments were administered directly to the students with the assistance of lecturers and four trained research assistants on the day approved by the authorities for the exercise. The respondents were adequately instructed and guided while responding to the research instruments. The respondents were also encouraged to ask questions in order to clarify doubts regarding any items or question on the research instruments.

Addressing Ethical issues arising from the Research Design

Respondents were assured of the anonymity as well as confidentiality of their responses as no name or any other form of identity were required. Also, the respondents were adequately informed about the need to be precise and truthful in filling the instruments. The questionnaires were expected to elicit responses on Personal Integrity and Patriotism Attitude. The time limit given to the respondents for the completion of the questionnaires was an average of 1 hour 30 minutes. In addition, adequate seat spacing were provided to increase autonomous answers from the respondents. Respondents were comprehensively informed of the purpose and content of the study. Also, their informed consents were obtained and their right to opt out of the study at any point in time were guaranteed. The instruments were collected after the respondents have duly completed it.

Data Analysis Techniques

The data collected for this study were analyzed using both descriptive and inferential statistics procedures. Descriptive statistics in the form of percentage was used to describe the demographic characteristics of the respondents and to answer the research questions (1-3) raised in this study. Research question with corresponding hypothesis was tested. The null hypothesis was tested at 0.05 alpha level of significance with the use of Multiple Regression Analysis.

CHAPTER FOUR

DATA ANALYSIS AND RESULTS

This chapter deals with the analysis and interpretation of data collected using questionnaires and test. 750 copies of questionnaires and test were administered out of which 735 copies were found usable for data analysis in this study. Fifteen copies with incomplete information were removed before the analysis. In other words, 735 copies of questionnaires and test representing 98% of the sample size were used and the results of data analysis in this study were based on this figure. The results are presented below.

Bio-demographic Information of the Students

Table 4: Distribution of Students by Institutions

Institutions	Frequency (f)	Percentage (%)
Federal College of Education Kotangora	244	33.2
Federal College of Education Okene	249	33.9
Kwara State College of Education Oro	242	32.9

Total	**735**	**100.0**

Table 4 shows the distribution of the Colleges of Education students that participated in this study according to their respective institutions. It showed that out of 735 (100.0%) of the students, 244(33.2%) were selected from the Federal College of Education in Kotangora, 249 (33.9%) from Federal College of Education in Okene while 242 (32.9%) of the students were selected from Kwara State College of Education located at Oro. It is shown in this study that majority of the students that participated in the study were selected from Federal Colleges of Education.

Table 5: Distribution of Students by Course Combination

Course Combination	Frequency (f)	Percentage (%)
Social Studies/Political Science	209	28.4
Social Studies /Economics	163	22.2
Social Studies /Islamic Studies	34	4.6
Social Studies /History	6	.8
Social Studies /Christian Religious Studies	37	5.0
Social Studies /Geography	35	4.8
Social Studies Double Major	45	6.1
Social Studies /English Language	167	22.7
Social Studies /Yoruba	24	3.3
Social Studies /French	4	.5
Social Studies /Music	11	1.5
Total	**735**	**100.0**

Table 5 shows the distribution of the Colleges of Education students that participated in this study according to their course combination. It showed that out of 735 (100.0%) of the students, 209(28.4%) combined Political Science with Social Studies, 163(22.2%) combined Economics with Social Studies, 34(4.6%) combined Islamic Studies with Social Studies, 6(0.8%) combined History with Social Studies, 37(5.0%) combined Christian Religious Studies with Social Studies, 35(4.8%) combined Geography with Social Studies, 167(22.7%) combined English Language with Social Studies, 24(3.3%) combined Yoruba Language with Social Studies, 4(0.5%) combined French Language with Social Studies, 11(1.5%) combined Music with Social Studies while 45(6.1%) of the students major in only Social studies. Indication is shown from this result that more Social Studies students showed flair for course like Political Science, English Language and Economics as a combination than any other available courses or subjects.

Research Questions

Four research questions were raised in this study. Research questions 1 to 3 were answered using frequency scores and percentages while research question 4 that had corresponding null hypothesis was tested using Multiple Regression Analysis.

Research Question 1: *What are the Personal Integrity levels of Social Studies students in North-central, Nigeria?*

The result presented in Table 6 shows the Personal Integrity levels of Social Studies students in North-central, Nigeria.

Table 6: Personal Integrity levels of Social Studies Students in North-central, Nigeria

Personal Integrity Level	Score Range	Frequency (f)	Percentage (%)
Low	18 – 36	36	4.9
Moderate	37 – 54	625	85.0
High	55 – 72	74	10.1
Total		**735**	**100.0**

Table 6 shows the Personal Integrity levels of Social Studies students in North-central, Nigeria. It shows that out of the 735 (100.0%) that participated in this study, 36(4.9%) exhibited a low level of Personal Integrity, 625(85.0%) exhibited a moderate or average level while 74(10.1%) of the Social Studies students in North-central, Nigeria exhibited a high level of Personal Integrity. It is indicated from this result that the majority of the Social Studies students in North-central, Nigeria had a moderate level of Personal Integrity.

Research Question 2: *What is the general pattern of Patriotic Attitude of Social Studies students in North-central, Nigeria*?

The result presented in Table 7 shows the general pattern of Patriotic Attitude of Social Studies students in North-central, Nigeria.

Table 7: General Pattern of Patriotic Attitude of Social Studies Students in North-central, Nigeria

Patriotic Attitude	Score Range	Frequency (f)	Percentage (%)
Negative	20 – 50	196	26.7
Positive	51 – 80	539	73.3
Total		**735**	**100.0**

Table 7 shows the general pattern of Patriotic Attitude of Social Studies students in North-central, Nigeria. It shows that out of the 735 (100.0%) that participated in this study, 196 (26.7%) demonstrated a negative Patriotic Attitude while 539 (73.3%) of the Social Studies students in North-central, Nigeria demonstrated a negative Patriotic Attitude. It is shown from this result that the general pattern of Patriotic Attitude of Social Studies students in North-central, Nigeria can be described as positive one.

Research Question 3: *What is the performance of Social Studies students in Citizenship Education in North-central, Nigeria?*

The result presented in Table 8 shows the performance of Social Studies students in Citizenship Education in North-central, Nigeria.

Table 8: Performance of Social Studies Students in Citizenship Education in North-central, Nigeria

Performance	Score Range	Frequency (f)	Percentage (%)
Poor	0 – 39	451	61.4
Fair	40 – 49	170	23.1
Good	50 – 59	71	9.7
Very Good	60 – 69	30	4.1
Excellent	70 – 100	13	1.8
Total		**735**	**100.0**
Mean score = 36.2			

Table 8 shows the performance of Social Studies students in Citizenship Education in North-central, Nigeria. It shows that out of the 735 (100.0%) that participated in this study, 451(61.4%) had poor performance, 170(23.1%) performed fairly, 71(9.7%) had good performance, 30(4.1%) had very good performance while

13(1.8%) of the students had excellent performance in Citizenship Education. Indication is shown from this result that the performance of Social Studies students in Citizenship Education in North-central, Nigeria is poor.

Hypotheses Testing

Ho_1: *There is no significant relationship among Personal Integrity, Patriotic Attitude and Social Studies students' performance in Citizenship Education in North-central, Nigeria.*

Table 9: Model Summary of multiple regression analysis on relationship among Personal Integrity, Patriotic Attitude and Social Studies students' performance in Citizenship Education in North-central, Nigeria

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	F	Sig	Decision
Personal Integrity							
	.327	.107	.104	3.63036	43.732	.000	Reject H_{O1}
Patriotic Attitude							

Table 9 shows that the relationship among Personal Integrity, Patriotic Attitude and Social Studies students' performance in Citizenship Education in North-central, Nigeria. It is indicated from the table that the relationship among Personal Integrity, Patriotic Attitude and Social Studies students' performance in Citizenship Education yielded a coefficient of multiple regression (R) of 0.327 (32.7%) and a multiple correlation square (R^2) of 0.107 (10.7%). These values are statistically significant at 0.05 probability level. This implies that Personal Integrity and Patriotic Attitude variables accounted for 10.7%

of the observed variance in Social Studies students' performance in Citizenship Education. Therefore, it can be concluded that there was a significant positive relationship among Personal Integrity, Patriotic Attitude and Social Studies students' performance in Citizenship Education in North-central, Nigeria. Relative contribution of Personal Integrity and Patriotic Attitude towards Social Studies students' performance in Citizenship Education is shown in Table 10.

Table 10: Relative contribution of each of Personal Integrity and Patriotic Attitude to Social Studies students' performance in Citizenship Education in North-central, Nigeria

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	.087	1.445		.060	.952
Personal Integrity	.196	.021	.324	9.273	.000
Patriotic Attitude	.030	.018	.058	1.649	.100

Table 11 shows the relative contribution of Personal Integrity and Patriotic Attitude towards Social Studies students' performance in Citizenship Education in North-central, Nigeria. As shown in Table 10, Personal Integrity had beta and t-values of 0.324 and 9.273 respectively while Patriotic Attitude had had beta and t-values of 0.058 and 1.649. Out of these variables, it is only Personal Integrity variable that made significant contribution to Social Studies students' performance in Citizenship Education. It is therefore shown in this result that while Personal Integrity made a significant individual contribution to Social Studies students' performance in Citizenship Education, Patriotic Attitude variable did not.

Summary of the Findings

Based on the data analysis, the following are the summary of findings:

1. An average number of the Social Studies students have a moderate level of Personal Integrity (50%);
2. The Social Studies students have a Pattern of positive Patriotic Attitude (73.3%);
3. The performance of Social Studies students in Citizenship Education was poor (Mean=36.2); and
4. There was a significant relationship among Personal Integrity, Patriotic Attitude and Social Studies students' performance in Citizenship Education (R^2 =10.7%); while Personal Integrity made a significant individual contribution to Social Studies students' performance in Citizenship Education (β =32.4% and t =92.73% respectively) but Patriotic Attitude variable did not.

CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

This chapter deals with the discussion of the major findings of the study, conclusion, recommendations, limitation of the study and suggestions for further studies.

Discussion of the Findings

The findings of this study revealed that an average of the Social Studies students in North-central, Nigeria have a moderate level of Personal Integrity. This implies that half of the Social Studies students fall within the moderate level or range in the classification of Personal Integrity. This is in-line with the findings of Benjamin (2017) who revealed that the characteristics of Personal Integrity or its lack are manifested in capricious permutations and degrees. In addition, it contradicts the revelation of Nilsen (2004) and Orim (2006) that evidences of low Personal Integrity are manifested in the Nigerian tertiary education system. This result also negates the findings of Yusuf (2005) and Umudjere, Okogu and Osah (2016) that most Nigerians (NCE students inclusive) are ignorant of their obligations through Personal Integrity as a result of the negative

concepts passed-on to them by their ancestors as well as former colonial masters. This could be as a result of their exposure and interaction to the teaching of tenets of Citizenship Education (SOS 222) as a course of study.

The findings of this study showed that Social Studies students in North-central, Nigeria displayed general pattern of positive Patriotic Attitude. This implies that NCE Social Studies students have positive Patriotic Attitude. This is because the percentage of students with positive Patriotic Attitude was higher compared to those with negative Patriotic Attitude. This finding corroborates the findings of Altikulac (2016) where it was revealed that participants prefer to be associated with patriotism and constructive patriotism to global citizenship and blind patriotism. Also, the earlier research by Ramazan and Ezlam (2017), which revealed that prospective Social Studies teacher candidates had a higher level of Patriotic Attitude. The findings of this study also support the findings of Ersoy and Ozturk (2015) with their discovery that Social Studies teacher candidates do not only perceive themselves as patriots but also displayed positive Patriotic Attitude. This may be the aftermath of their interaction and inculcation of the virtue of patriotism through the teaching and learning of the ideals of Citizenship Education.

The findings of this study revealed that the general performance of Social Studies students in Citizenship Education in North-central, Nigeria was poor. This implies that more than half of the NCE Social Studies students performed below average in the Citizenship Education Performance Test (CEPT). The findings of this study buttresses the revelation of Castro (2013), Martins (2008; 2010) and Ozturk, Malkoc and Ersoy (2016) that both pre-service and in-service Social Studies Education teachers have

not established and exhibited citizenship education knowledge, understanding and skills at satisfactory levels. In addition, the findings of Merry (2013) revealed that the teaching and learning of citizenship education is currently drifting away from reality that it risks becoming irrelevant due to poor performance of students in the discipline. On a contrary note, the findings of this study is contrary with the findings of Kerr (2004) in his evaluation that the performance of students in Citizenship Education positively portrays the preparation for their roles and responsibilities as citizens at the preparatory training process. This outcome may be due to the unpreparedness of some of the participants in their role as future classroom teachers who are responsible and expected to teach effectively the content of Civic Education at the Basic School level. It could also be as a result of the nature of the test items (objective test) as against the familiar norm of essay test as means of examination in most of the schools.

In addition to the foregoing discussion, the result of this study showed that there was significant relationship among Personal Integrity, Patriotic Attitude and Social Studies students' performance in citizenship education in North-central, Nigeria. The findings of this study supported the findings of Ersoy (2014) who reported that the competences students acquire through citizenship education are greatly affected by their knowledge, beliefs, values, attitudes and perceptions prior to or during citizenship education classes. This implies that Personal Integrity and Patriotic Attitude constitute part of the values and attitudes possessed by Social Studies students in North-central, Nigeria. This result could be adduced to the fact that their factors such as knowledge, values, attitudes and skills have influenced their level of Personal Integrity and Patriotic Attitude.

In this study, the results revealed that Personal Integrity made a significant individual contribution to Social Studies students' performance in citizenship education while Patriotic Attitude did not. The significant contribution was in favour of Personal Integrity of the independent variables in this study. This could be attributed to personal and social ideologies imbibed by students.

Conclusion

Based on the discussion of the findings of the study, it was concluded that Personal Integrity and Patriotic Attitude should be further promoted and developed by teachers and teacher-trainers especially at the NCE level as it correlates significantly with the performance of the students in this study. Personal Integrity can also be further cultivated and imbibed by students towards enhancing their performance as it had a significant individual contribution in the present study. Furthermore, Patriotic Attitude should be further upheld among students as an important goal of citizenship education in Nigeria.

Implication of the Study

The implication of this study is that students' Personal Integrity and Patriotic Attitude can be correlated with other fields of study (for example sociology, political science and psychology among others) other than citizenship education in Social Studies Education. Personal Integrity is relevant in enhancing students' performance. Patriotic Attitude is related to performance in Citizenship Education. Performance of students can

also be improved through promotion of Personal Integrity and Patriotic Attitude while good Citizenship can also be promoted. Personal Integrity is vital in promoting Citizenship Education performance of students. It is therefore implicated that Personal Integrity and Patriotic Attitude are related to performance in Citizenship Education among Social Studies students especially at the NCE level. It is also implicated that there is still need to intensify efforts in the teaching of Citizenship Education for the realization of its laudable objectives.

Recommendations

Based on the findings of this study, the following recommendations were made:

1. Personal Integrity should be further promoted among students so as to promote integrity in other facets of the lives of students both in the school and outside.
2. Patriotic Attitude among students should be identified and if possible rewarded to encourage its full entrenchment among Social Studies students in Colleges of Education.
3. Personal Integrity and Patriotic Attitude should be promoted through value education workshops and seminars among students.
4. Social Studies education Departments of Colleges of Education should institute, equip and upgrade the workshops with captions that encourages values and attitudes such as Personal Integrity and Patriotic Attitude in the minds of the students.
5. Salient values and attitudes such as Personal Integrity and Patriotic Attitude should be practically demonstrated by teacher-trainers so as to improve the

interest of students on the content of Citizenship Education and not just to pass examination.

6. Social Studies student teachers should make positive efforts towards imbibing acts of Personal Integrity and Patriotic Attitude as well as being role models so as to assist them in easily inculcating such and other values into their future learners especially at the Basic school levels.

Limitations of the Study

The study was limited to only three states out of thirty-six states in the country. In these states there are twenty-one Colleges of Education (Federal, State and Private).only one College of Education was selected in each state for the study. More representatives of the participants of the study could have given a larger result, if the study scope had extended than what the researcher used.

The nature of the Citizenship Education Performance Test (CEPT) was like a novel experience to the students. This was because the Citizenship Education Performance Test (CEPT) was a multiple-choice response test instrument as against the essay-type test commonly used in the schools. This disparity in the nature of instrument initially discouraged the voluntary participation of some participants from participating in the study. Although, after a thorough explanation, majority of the respondents voluntarily participated while only a few showed non-interest in participating in the research. Although, on the long-run these limitations did not have any effect on the outcome of this study.

Suggestions for Further Studies

Based on the findings of this study, the following suggestions were made to assist future researchers:

1. Researches could be conducted on the correlation among Personal Integrity, Patriotic Attitude and Social Studies students' performance in Nigerian Universities.
2. Further studies could be conducted on the impact of Personal Integrity and Patriotic Attitude on Social Studies students' performance in Citizenship Education in Nigeria, since this study is limited only to the relationship among these variables.
3. The present study is limited to Personal Integrity and Patriotic Attitude among the values of Social Studies Education. Further studies could therefore be carried out on the relationship between other values of Social Studies Education to compare its outcome with the findings of this study in the same study locale.
4. Further studies could also be carried out on the correlation among Personal Integrity, Patriotic Attitude and Social Studies students' performance in other locales.

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Appendix I

University of Ilorin

Faculty of Education

Department of Social Sciences Education

Dear respondents,

Please kindly fill this questionnaire, which is meant to assist the researcher on the research topic titled ***"Personal Integrity And Patriotic Attitude As Correlates Of Social Studies Students' Performance In Citizenship Education In North-central, Nigeria".***

Any response given will be strictly kept confidential and solely used for research purposes only.

Thank you.

Student's Profile

School: _____

Gender: Male [ ] Female [ ]

Level: _____

Course Comb.: _____

Appendix II

The Integrity Scale

Instruction: For each of the items below, tick the option that best describes your response. Tick your response appropriately in the spaces provided. The options are

SA – Strongly Agreed

A – Agreed

D – Disagreed

SD – Strongly Disagreed

S/No	Items	SD	D	A	SA
1.	It is not necessary for me to tell the truth when big profits can be made by lying. (R)				

2.	No matter how much money I make, life is unsatisfactory without a strong sense of character.				
3.	Regardless of concerns about principles, nothing is wrong with taking advantage of all situations either good or bad. (R)				
4.	To me personally, there is no need to bend the rules if it means my standing up for what is right.				
5.	It is not compulsory for me to continue to tell the truth when telling the truth will have negative effects on others and me. (R)				
6.	The true test of character is a willingness to stand by my principles, no matter what price I have to pay.				
7.	I believe there are no principles worth dying for. (R)				
8.	It is important to me to feel that I have not compromised my principles.				
9.	If I believe something is right, I must stand by it, even if it means losing my friends or missing out on profitable opportunities.				
10.	Compromising my principles is always wrong, regardless of the circumstances or the amount that can be personally gained.				
11.	Universal ethical principles exist and should be applied under all circumstances, with no exceptions even to me.				
12.	I believe lying is sometimes necessary to accomplish important, worthwhile goals. (R)				
13.	It is better to do the right thing, even if doing it will lead to financial loss.				

14.	It is important to fulfill my civic obligations at all times, even when nobody will know if I don't.				
15.	To me, if done for the right reasons, even lying or cheating is ok. (R)				
16.	I consider some actions as wrong no matter what the consequences or justification.				
17.	My principles should not be compromised regardless of the possible gain.				
18.	Some transgressions are wrong and cannot be legitimately justified or defended regardless of how much I try.				

Appendix III

Patriotic Attitude Scale (PAS)

Instruction: For each of the items below, tick the option that best describes your response. Tick your response appropriately in the spaces provided. The options are

SA – Strongly Agreed

A – Agreed

D – Disagreed

SD – Strongly Disagreed

S/NO	ITEMS	SA	A	D	SD
1.	Citizens of Nigeria who do not whole-heartedly support the country should live somewhere else.				
2.	Nigeria is virtually always right.				
3.	I would support Nigeria either right or wrong.				
4.	People who protest the official policy of Nigeria are un-Nigerian.				
5.	For the most part, Nigerians who protest and				

	demonstrate against Nigerian policies are good, upstanding and intelligent.*				
6.	I believe that Nigerian policies are usually the morally correct ones.				
7.	If another country disagrees with an important Nigerian policy that I know little about, I would not necessarily support my country's position.*				
8.	Nigerians should not constantly attempt to change the way things are in Nigeria for better.				
9.	I support Nigerian policies for the very reason that they are the policies of my country.				
10.	There is too much criticism of Nigeria in the world, and we her citizens should not criticize it.				
11.	It is un-Nigerian for citizens of Nigeria to criticize this country.				
12.	Having freedom of speech by all Nigerians is not unpatriotic.*				
13.	I feel sad when policies or actions put Nigeria in the negative light.				
14.	It is necessary for Nigerians to engage in actions that promote Nigeria positively.				
15.	Being conversant with the problems of Nigeria and working to correct them is a show of affection for my country.				
16.	I only criticize Nigeria because of the love I have for my country.				
17.	I oppose some Nigerian policies because I care about my country and want to improve it.				
18.	I express my love for Nigeria by supporting efforts at positive change.				

19.	My love of country demands that I speak out against popular but potentially destructive policies.				
20.	I see Nigeria as a powerful country which is always right in terms of actions and policies.				

Appendix IV

Citizenship Education Performance Test (CEPT)

Instruction: Choose the answer that best answers the question

1. A Nigerian citizen can only be deprived of his citizenship if he is
   (a) condemned to death
   (b) convicted by a court of law
   (c) holding a dual citizenship
   (d) an armed robber

2. The voluntary activities of members of a society in the election of leaders is known as
   (a) political participation
   (b)political socialization
   (c) political culture
   (d) political authority

3. A political concept that is composed of the attitudes, beliefs, emotions and values of a society is called political
   (a) culture
   (b) authority
   (c) socialization
   (d) power

4. Which of the following is NOT a civic obligation of a citizen?
   (a) Obedience to law
   (b) Payment of taxes
   (c) Voting during elections
   (d) Freedom of conscience and religion

5. The study of Citizenship Education offers an individual the following EXCEPT
   (a) knowledge of his rights and duties
   (b) training to become a fraudster
   (c) training in good citizenship
   (d) basis of career opportunities

6. The citizenship of a country may be acquired by an individual through
   (a) nationalization
   (b) naturalization
   (c) nomination
   (d) neutralization

7. The three basic fundamental human rights of citizens are
   (a) salvation, property and freedom of thought
   (b) free movement, free education and free healthcare
   (c) freedom of movement, speech and religion
   (d) life, liberty and property

8. Human rights are basic natural rights which people enjoy primarily because they are
   (a) human beings
   (b) members of a political party
   (c) international citizens
   (d) members of a community

9. Universal Declaration of Human Rights is based on the resolution of the
   (a) Amnesty International
   (b) Human Rights Watch
   (c) League of Nations
   (d) United Nations

10. As a Nigerian citizen, I can enjoy the "right to vote and be voted for" only when I attain the age of
    (a) 13
    (b) 16
    (c) 18
    (d) 20

11. The responsibilities of government to its citizens include the following EXCEPT
    (a) Creating employment opportunities
    (b) Embezzlement of public funds
    (c) Protection of lives and property
    (d) Maintenance of law and order

12. One of the aims of citizenship education is to produce students with
    (a) creative skill
    (b) high sense of entrepreneurial skills
    (c) high sense of patriotism

(d) scientific ideas

13. Which of the following is a legal obligation of a citizen?
    (a) Helping in community development
    (b) Payment of taxes
    (c) Voting during Elections
    (d) Giving financial assistance to the poor

14. In a democratic system of government, my civic responsibilities as a citizen includes to obey the following EXCEPT
    (a) constituted authority
    (b) court judgments
    (c) bye-laws
    (d) edicts

15. Human rights abuse can be prevented through the following except
    (a) constitutional means
    (b) court of law
    (c) mas media
    (d) protest

16. The spirit of nationalism and patriotism promotes
    (a) colonialism
    (b) unity
    (c) discord
    (d) indirect rule

17. Citizens can be deprived of their rights during
    (a) democratic rule
    (b) political campaign
    (c) emergency rule
    (d) public holidays

18. The most popular means through which citizens of a country can participate in politics is by
    (a) being members of political parties
    (b) engaging in constructive criticisms
    (c) engaging in political debates
    (d) voting in elections

19. The Universal declaration for protection of human rights abuse and violation worldwide was adopted by the United Nations (UN) in
    (a) 1935
    (b) 1940

(c) 1948
(d) 1950

20. My failure as a Nigerian citizen to exercise my right to vote during elections would
(a) guarantee my citizenry rights
(b) encourage the emergence of a responsive government
(c) promote accountability in government
(d) perpetuate irresponsible leadership

21. The aims of socialization includes the following except to
(a) develop basic indiscipline
(b) develop personality
(c) define social roles
(d) create goals and ambitions

22. The agents of socialization in any society include the following except
(a) Family
(b) School
(c) Pressure Group
(d) Peer Group

23. Which of the following is not a type of socialization?
(a) Primary
(b) Secondary
(c) Tertiary
(d) Adult

24. The processes through which individuals get socialized into their cultural systems are the following except
(a) Direct Learning
(b) Incidental Learning
(c) Mass Learning
(d) Learning from models

25. Which of the following is not the basic function of the school in the socialization of the child?
(a) Development of cognitive abilities
(b) Provides the basis of all the child's future learning
(c) Role learning for citizenship
(d) Inculcation of values and good attitudes

26. One of the following is not a classification of the types of citizens in a country.
(a) Class citizen
(b) Active citizen

(c) Bad citizen
(d) Passive Citizen

27. Political leaders can encourage citizens to perform their political and civic obligations by
(a) travelling overseas to seek for foreign investors
(b) engaging in religious activities
(c) fulfilling their electoral promises
(d) visiting all the local governments in the country

28. One of the responsibilities of a good citizen is to
(a) possess an international passport
(b) enjoy all amenities provided by the government
(c) develop his potentialities to the fullest
(d) serve the country when required

29. Citizenship education influences an individual to be
(a) patriotic
(b) educated
(c) complacent
(d) competent

30. Which of the following is NOT a form of political participation?
(a) Taking part in voters' registration exercise
(b) Voting during elections
(c) Joining political parties
(d) Ballot box stuffing during election

Appendix V

Marking Guide

Citizenship Education Performance Test (CEPT)

1. C
2. A
3. A
4. D
5. B
6. B
7. D
8. A
9. D
10. C
11. B
12. C
13. B
14. A
15. D
16. B
17. C
18. D
19. C
20. D
21. D
22. C
23. C
24. C
25. B
26. A

27. C
28. D
29. A
30. C

Appendix VI

Budget

DESCRIPTIONS	INCOME ₦ K	EXPENDITURE ₦ K
Salary and Personal Saving	1,755,000.00	
Course Fees		700,000.00
Laptop Computer		150,000.00
Printers and Toner		65,000.00
Books, Journal and Internet		120,000.00
Printing and Binding		100,000.00
Honorarium to 2 Research Assistants		60,000.00
Field Work Accommodation and Transportation		360,000.00
Honorarium		50,000:00
Contingencies		150,000.00
TOTAL	**₦1,755,000.00**	**₦1,755,000.00**