EFFECTS OF COOPERATIVE LEARNING AND FIELD TRIP STRATEGIES ON JUNIOR SECONDARY SCHOOL STUDENTS' KNOWLEDGE OF AND ATTITUDE TO MULTICULTURAL CONCEPTS IN SOCIAL STUDIES

BY

Ekima Tina SALAKO

MATRIC NO: 136535

B.Ed (Hons), (Ekpoma), M.Ed, Social Studies Education (Ibadan)

A thesis in the Department of Teacher Education,
Submitted to the Faculty of Education
in partial fulfillment of the requirements for the award of

DOCTOR OF PHILOSOPHY (Ph.D) in Social Studies Education

of the

UNIVERSITY OF IBADAN

SEPTEMBER 2014

ABSTRACT

The growing spate of ethno-religious crisis and insurgency that characterise the Nigerian polity have been traced partially to inadequacies in the teaching of multicultural concepts in social studies. The teaching and learning of these concepts through cooperative learning and field trip strategies could discourage discrimination and promote mutual respect for other cultures. A number of studies had been carried out on cooperative learning and field trip strategies which confirmed their effectiveness on student achievement but majority of such studies had been limited to mathematics, geography, sciences and environmental education with little consideration for multicultural education. This study, therefore, determined the effects of cooperative learning and field trip strategies on junior secondary school students' knowledge of and attitude to multicultural concepts in social studies. It further determined the moderating effects of ethnic origin and religion.

The pretest-posttest, control group, quasi-experimental design with a 3x2x2 factorial matrix was adopted. Participants were three hundred and fifty-two junior secondary III students purposively selected from six secondary schools in Abeokuta, Ogun State. Participants were randomly assigned to cooperative learning strategy, field trip strategy and control groups; while treatment lasted ten weeks. Five instruments used were: Multicultural Concepts Knowledge Test (r=0.82), Multicultural Concept Attitude Scale (r= 0.86); Teachers' Instructional Guide for Cooperative Learning Strategy, Teachers' Instructional Guide for Field Trip Strategy and Teachers Instructional Guide for the conventional method. Seven null hypotheses were tested at $p<0.05$ level of significance. Data were analysed using descriptive statistics, analysis of covariance and Scheffé post hoc test.

Treatment had significant main effect on students' posttest knowledge scores in multicultural concepts ($F_{(2,340)}=5.84$; $\eta^2=.25$) and attitude to multicultural concepts ($F_{(2,340)}=34.06$; $\eta^2=0.40$). Students in the cooperative learning group had higher mean knowledge score ($\bar{x}=10.14$) than those in the field trip ($\bar{x}=7.95$) and the control group ($\bar{x}=10.09$). Students in the control group obtained the highest adjusted posttest attitude score **(**$\bar{x}=82.26$) while those in the cooperative learning group had $\bar{x}=79.05$ and those in the field trip group had $\bar{x}=64.67$. There was a significant interaction effect of treatment and ethnic origin on students' knowledge of multicultural concepts ($F(2,340)=9.17$; $\eta^2=0.32$) while the cooperative learning strategy benefited three hundred and ten students from Yoruba ethnic origin. The field trip strategy benefited forty-two non-Yoruba students. There was a significant main effect of treatment and religion on students' knowledge of multicultural concepts

(F(2,340)=5.06; η^2=0.13). The cooperative learning strategy benefited one hundred and ninety-eight students of Christian faith while the field trip strategy benefited one hundred and fifty-four students of Islamic faith.

Cooperative learning and field trip strategies were both effective at enhancing students' knowledge of and attitude to multicultural concepts in social studies with ethnic flavour. Teachers should adopt both strategies to complement the conventional method for effective teaching of multicultural concepts in social studies.

Keywords: Cooperative learning, Social Studies, Multicultural concepts.

Word count: 459

ACKNOWLEDGEMENTS

I heartily thank the Almighty God for His protection, abundant blessings and bountiful provision of spiritual, physical and financial needs that enabled me to achieve this academic feat.

It is with immense gratitude that I acknowledge my highly valued, friendly and dear supervisor, Dr Sunday Olukayode Ajitoni, whom the Almighty God used for the successful completion of this research work. I would like to thank my dear supervisor for helping this study take shape from beginning to the end. His hard-work, sense of humour and willingness to help particularly sustained me throughout the period of study. I could not have asked for a better supervisor. May God reward you abundantly, Sir. My heartfelt gratitude is also expressed to the father of Social Studies Unit, my mentor, friend, dependable companion and one of the assessors of this work, Prof. Josiah Olusegun Ajiboye. His scholastic contributions and remarkable support provided the necessary illumination at the right time. Whenever I looked up and essentially said, “What is the next step?”He communicated to me in a way that made me realise the next footfall was right before me and he positioned me to take it. I am grateful to have studied under his mentorship. Clearly, without you, this work could not have been accomplished at this time. I thank you so much for the wonderful role you played in my academic pursuit, I consider it an honour to work with you Sir.

My heartfelt appreciation and unreserved gratitude goes to the Head of Social Studies Unit, Dr P. A. Amosun, for his remarkable support, positive critical contributions and constant prayers. He was my driving force and mobiliser at the various levels of examination. Each and every single move quickened the pace of my study and moved me closer to the end. I never felt being left alone. God bless you and your family, Sir. Another great lecturer, worthy of mentioning, is my energetic, great mobiliser and very good confidant, Prof. Emmanuel Olusola Adu. God Almighty used him as a good vessel in lifting me up. The good Lord will continue to bless you and your amiable wife, Mrs Kemi Adu, who is my very good friend. I share the credit of my work with you, Sir.

I place on record, my sincere gratitude to the internal/external supervisor of this work, Prof. O.A. Moronkola, Dean, Faculty of Education. I appreciate his kind gesture, consistent corrections, support, concern and frank disposition towards issues. He is a very critical and thorough personality. I have really learnt a lot from him and I am proud to be associated with a humble and fine character like him. Despite his assignment in far away Balyesa State, he was around any time he was needed and out of his tight schedule he found time to read through this work. The Lord will surely bless you, Sir. I cannot adequately express my profound gratitude to Drs F.O. Ezeokoli and D.O. Fakeye for their wonderful input before and during the post field seminar defence and at the abstract and oral stages. They were my leading light. I also thank another dear friend of mine, Mrs Bosede Fakeye, for her encouragement and support. May the good Lord bless your house-hold richly.

I am also indebted to Prof. F.A. Adesoji, the Head of Department Teacher Education at the very crucial stage of this thesis for his encouragement, inspiration, dynamic leadership, doggedness and tacit support in various dimensions throughout the course of this programme. Sincerely, I thank Dr B.O. Lawal, my academic father for his unfailing geniality. He advised, encouraged and taught me how to be patient and tolerant against all odds in the course of this study. I am very grateful. May the Almighty God continue to protect, guide and endow you with more knowledge. Sincerely, I am very grateful to Prof. O.A. Adegbesan and Dr K.O. Kester (former and current Sub-deans of the Faculty of Education) for their concern and encouragement which resulted in the completion of this work. You will forever be appreciated. May the good Lord always be with your house-hold.

I cannot adequately express my profound gratitude to Dr (Mrs) Ayotola Aremu (Postgraduate Seminar Coordinator), whom the Almighty God used to bail me out of a very difficult situation, when all hope seemed lost and at a cross-road before the post-field seminar defence. I thank you so much for the wonderful role you played in my academic pursuit. Many thanks to Prof Lanre Olutayo of the Department of Sociology. He was one of the assessors of this work and chairman of my post-field seminar. He gave me all the necessary support which culminated to success during the seminar. I do not know what I could have done without him. He was God-sent. May the good Lord continue to bless your entire house-hold sir. I am indeed grateful for the unflinching support of Prof. M. K. Akinsola. He is a father, mentor and a friend. He was always there for me, thank you so much Sir.

Many thanks to Dr R.O. Akinbote of the Department of Teacher Education and Dr Adams Onuka of the Institute of Education for their genuine and proper assessment of this work. Despite their tight academic schedules, they found time to read through this work. May the Almighty God continue to protect, guide and endow you with more knowledge, Amen. I also appreciate Drs Dickson Ajayi of the Department of Geography and Monica Ngozi Odinko (Sub-dean, Institute of Education), for taking out time to correct the abstract of this work. Dr Monica Ngozi Odinko, you are highly appreciated most especially for the warm reception accorded me. Sincerely, I thank Drs O.A.Ojebiyi of Obafemi Awolowo University, Ile Ife, Osun State and J.O. Ogunbiyi of Tai Solarin University of Education, Ogun State for prompting me to enroll for this programme at the appropriate time. Their sincere concern and diligent guidance resulted in the successful completion of this study. God will continue to guide and guard you in all your ways.

I cannot adequately express my profound gratitude to Dr (Rev) B.O. Ogunleye for corrections, wise counsel and meticulous support with the statistical analyses and Prof. Mobolaji Ogunsanya of Department of Educational Management, University of Ibadan for his sincere concern. Your timely counsel and wisdom really mattered most in my academic sojourn because it helped in restoring my self confidence and charted my course in this programme. May God continue to bless and grant you divine favour. I am very grateful to Prof. Oluremi Ayodele-Bamisaiye, Prof. (Rev) I.O. Osokoya, Prof. C.O.O. Kolawole for the encouragement, motivation and support extended to me. Many thanks to Prof. Alice M. Olagunju, Dr (Mrs) Esther A. Oduolowu, Dr. (Mrs) G.O. Adedoja, Dr D. Tella, M.D. Amosun, Dr Akin Salami and Dr (Mrs) V.T. Gbadamosi for their words of encouragement and advice. May the good Lord continue to put smiles on your faces.

My special appreciation goes to my academic companions. These include Messrs M.A. Akindoyin, S.I. Idowu, A.R. Olubela, Oladiti Akinola, Oluropo Alalade, Mrs J.O. Oluwagbemi and Mrs A.A.Kareem. I thank you all for your academic and spiritual support. I pray that we shall live long to enjoy the fruits of our labour in Jesus name, Amen. I also thank Mrs Bose Ola-Lawson, Mrs F.F. Omomogbe, Mr I. P. Udo, Mrs F.O. Obasoto, Mrs R.O. Adelani, Mr Jerry Joseph, Miss Ololade Olaleye all of Department of Teacher Education and Mrs. G.T. Omole of Department of Human Kinetics and Health Education of the University of Ibadan for their roles in the processing of my personal documents at the postgraduate school and departmental level in the University. Many thanks to Mrs. Toyin Omitola, Mr Gbenga Awodele, Mr Yinka Ajetunmobi for the computer typing and typesetting of this thesis. God will perfect everything which concerns you all.

Also, I sincerely thank Mrs O.A. Dawodu of Lantoro High School, Abeokuta, Mr S.A. Adefolahan, Mrs A.A. Raheem of Nawair - ur- deen High School, Oke Ijeun, Abeokuta, Miss A.O. Fajinmi, Mr A.A. Olanrewaju, Mrs. R.B Ajayi of African Church Grammar School, Abeokuta, and Mrs.E.F. Oyaniran, Mr A. A. Sodeinde, Mrs E.F Towolawi, Mr Deola Jaji, Mrs Bimbo Oyatayo, Madam F.O Omosanya, Mr A.O. Ariyo of Abeokuta Grammar School, Idi-aba. The researcher also appreciates all staff members of Ogun State Cultural Centre; Mrs Melutia Ogunremi (Director of Culture), Mr Seye Adeyemo (Senior Cultural Officer), Mr M.O.Erinoso (Cultural Officer), Mr Debo Shotayo. Mrs A.A. Akaranwa of the National Museum Idiaba, Mrs M.O. Egunjobi of Ogun State Universal Basic Education Authority (SU-

BEB), Abeokuta, Mr Bode Fabule of the office of the principal general, Egba division, Abeokuta.

Many thanks to Olori Yetunde Taiwo Gbadebo, Mrs.C.B. Awoyele and Mrs A.A. Eleshin. They were all wonderful and exhibited a lot of cooperation during the programme, God bless the works of your hands. Mrs F.T. Olateju and Mrs Ngozi Oranu were of great help, thank you so much. I thank Rev and Rev (Mrs) A. A. Akintola, Evangelists A.A.Maye and O.A.James of The Apostles' of God Evangelical Church, Olorunsogo, Abeokuta, Ogun State for their prayers. Big thanks to my dear friends Mrs D.A. Asuni and sister S.A.Onabanjo. May the good Lord bless you all.

My profound gratitude goes to my children, Ibrahim, Hassan, Sulaimon, Joke and Mariam Salako for their support and encouragement. I also thank my dear son Sola Ogunyinka and Mrs Foluke Adebiyi for being there for me. Worthy of mentioning is my younger sister, Mrs Ilami Okonji. Thank you for keeping the family ties. I express my sincere appreciation to my late parents Elder and Mrs. I.B. Ogini for laying a good and solid foundation early in life for me to chart my course of life.

This acknowledgement would remain incomplete without recognising the effort of my dear husband, Alhaji H.A. Salako. His prayers, financial support, words of encouragement plus resilience helped in no small measure to keep the home front while struggling to attain this academic height. I thank you for your permission and unrelenting acceptance to do what I have always believed in, you have been my rock. I am so glad to be at the end of this journey with you by my side. But most of all, thank you for being my best friend. I owe you everything.

Ekima Tina SALAKO

CERTIFICATION

I certify that this research work was carried out by Ekima Tina SALAKO in the Department of Teacher Education, Faculty of Education, University of Ibadan.

…….. ……………………………………………………………

Supervisor

S.O. AJITONI, B.Ed (Hons), (Zaria), M.Ed, Ph.D (Ibadan)

Senior Lecturer, Social Studies Education,

Department of Teacher Education,

University of Ibadan,

Ibadan, Nigeria

DEDICATION

This research work is dedicated to the glory of the Almighty God for His abundant blessings and protection to achieve this academic feat. Also, to my loving and kind husband, Alhaji H. A. Salako, whom God used as a vessel for my education and happiness in life. I heartily owe you everything my dear.

TABLE OF CONTENTS

Page

Title Page i

Abstract ii

Acknowledgements iv

Certification viii

Dedication ix

Table of contents x

List of Tables xiii

List of Figures xiv

List of Appendixes xv

List of Abbreviations xvii

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study 1

1.2 Statement of the Problem 22

1.3 Hypotheses 22

1.4 Scope of the Study 23

1.5 Significance of the Study 23

1.6 Operational Definition of Terms 24

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction 25

2.1 Theoretical Framework 25

2.2 Nigeria's Philosophy of Education and Social Studies 34

2.2.1 The Teaching of Social Studies in Nigerian Secondary Schools 36

2.2.2 Multicultural Education Concepts and Social Studies 38

2.2.3 Multicultural Education Concepts and Social Studies in Ogun state 40

2.2.4 The need for multicultural concepts in school curriculum 44

2.2.5 Global concept of multicultural education 45

2.3 Cooperative Learning Instructional Strategy 50

2.3.1 Field Trip Instructional Strategy 55

2.3.2 Conventional Teaching Strategy 58

2.3.3 Cooperative Learning and Students' Knowledge of Multicultural Concepts 60
2.3.4 Cooperative Learning and Students' Attitudes to Multicultural Concepts 62
2.3.5 Field Trip Strategy and Students' Knowledge of Multicultural Concepts 65
2.3.6 Field trip strategy and students' attitudes to multicultural concepts 67
2.4 Studies on effects of religion on students' knowledge of and attitudes to multicultural education concept 68
2.4.1 Studies on effects of ethnic origin on students' knowledge of and attitudes to multicultural concepts 70
2.4.2 Studies on multicultural education 72
2.5 Appraisal of literature reviewed 77

CHAPTER THREE

METHODOLOGY

3.1 Research design 81
3.2 Variables in the study 82
3.3 Selection of participants 82
3.4 Research instruments 83
3.4.1 Multicultural concept knowledge test (MCKT) 83
3.4.2 Multicultural concepts attitude scale (MCAS) 85
3.4.3 Teachers' instructional guide (Cooperative Learning Strategy) 85
3.4.4 Teachers' instructional guide for field trip learning strategy 86
3.4.5 Teachers' instructional guide for conventional method 86
3.5 Research procedure 86
3.6 Data analysis 87

CHAPTER FOUR

RESULTS

4.1 Effect of treatment on students' knowledge of multicultural concepts 88
4.2 Effect of treatment on students' attitudes to multicultural concepts 90
4.3 Effect of ethnic background on students' knowledge, of multicultural concepts 93
4.4 Effect of ethnic background on students' attitudes to multicultural concepts 93
4.5 Effect of religion on students' knowledge of multicultural concepts 94
4.6 Effect of religion on students' attitudes to multicultural concepts 94
4.7 Effect of treatment and ethnic background on students' knowledge of multicultural Concepts 94

4.8 Effect of treatment and ethnic background on students' attitudes to multicultural Concepts 95
4.9 Effect of treatment and religion on students' knowledge of multicultural concepts 95
4.10 Effect of treatment and religion on students' attitudes to multicultural concepts 96
4.11 Effect of ethnic background and religion on students' knowledge of multicultural concepts 97
4.12 Effect of ethnic background and religion on students' attitude to multicultural concepts 98
4.13 Effect of treatment, ethnic origin, and religion on students' knowledge of multicultural concepts 98
4.14 Effect of treatment, ethnic origin, and religion on students' attitudes to multicultural concepts 99
4.15 Summary of findings 99

CHAPTER FIVE

SUMMARY OF FINDINGS, DISCUSSION, RECOMMENDATIONS AND CONCLUSION

5.1 Discussion 101
5.1.1 Effect of treatment on knowledge of and attitude to multicultural concepts 101
5.1.2 Effect of ethnic group on students' knowledge of multicultural concepts 102
5.1.3 Two-way interaction effects on students' knowledge of and attitude to multicultural concepts 103
5.2 Conclusion 104
5.3 Contribution to knowledge 105
5.4 Recommendations 106
5.5 Limitations of the study 107
5.6 Suggestions for further studies 107
REFERENCES 108
APPENDICES 130

LIST OF TABLES

Table 2 .1 Peer Nomination technique 27

Table 2.2 The Matrix Table 28

Table 2.3 Racial demography of a multi-cultural classroom in Abeokuta, Ogun State(a) 42

Table 2.4 Racial demography of a multi-cultural classroom in Abeokuta, Ogun State(b) 43

Table 3.1: The 3 x 2 x 3 Factorial Matrix 81

Table 3. 2: Table of specification for multicultural concept knowledge test 84

Table 3.3: Field work activities 86

Table 4.1 Summary of analysis of covariance (ANCOVA) of posttest knowledge of multicultural concepts by treatment, ethnicity and religion 88

Table 4.2: Multiple classification analysis (MCA) on posttest knowledge score by treatment, ethnicity and religion 89

Table 4.3: Scheffe post hoc test of knowledge by treatment 90

Table 4.4: ANCOVA summary of posttest attitude scores by treatment, ethnicity and religion 91

Table 4.5: Multiple classification analysis (MCA) posttest attitude scores by to treatment, ethnicity and religion 92

Table 4.6: Scheffe posthoc tests of attitude scores by treatment 93

LIST OF FIGURES

Figure 2.1 Graphic representation of the matrix table 28

Figure 2.2 Bandura's triadic reciprocal determinism 32

Figure 2.3 Racial demography of a multi-cultural classroom in Abeokuta (a) 42

Figure 2.4 Racial demography of a multi-cultural classroom in Abeokuta (b) 43

Figure 2.5 Conceptual frameworks of jigsaw groups (a) 52

Figure 2.6 Conceptual framework of jigsaw groups (b) 53

Figure 2.7 Tuckman's forming, storming and performing model of group development 54

Figure 2.8 Field trip planning model 57

Figure 2.9 Johnson, Johnson and Smith's five pillars model of cooperative Learning 61

Figure 2.10 Elements of field trip for Social Studies 66

Figure 3.1 Variables diagrammatical representation 82

Figure 4.1 Interaction effect of treatment and ethnic background on students' knowledge of multicultural concepts 95

Figure 4.2 Interaction of treatment and religion on students' knowledge 96

Figure 4.3 Interaction effect of treatment and religion on students' attitude to multicultural concepts 97

Figure 4.4 Interaction effect of ethnic background and religion on knowledge of multcultural concepts 98

LIST OF APPENDIXES

Appendix I: Multicultural Concepts Knowledge Test (MCKT) 130

Appendix II: Multicultural Concept Attitude Scale (MCAS) 133

Appendix III: Test Instrument for Selection of Research Assistants 135

Appendix IV: Outdoor Educational activities guide (OEA) 136

Appendix V: Some Multicultural Concepts in Social Studies Curriculum 137

Appendix VI: Multicultural Education Curriculum 139

Appendix VII: Conventional Teaching Method Guide for Multicultural Concepts Education Module and Teachers Instructional Guide (TIG) 140

Appendix VIII: Lesson Plan for experimental and control group 142

Appendix IX: Letter to Permanent Secretary, Min of Educ, Sc and Tech, Abeokuta 158

Appendix X: Letter to the Curator, national museum, Idi Aba, Abeokuta. 159

Appendix XI: Letter to Principal of Gateway Secondary School (Junior) Abeokuta. 160

Appendix XII: Letter to Principal of African Church Grammar School (Junior) Abeokuta. 161

Appendix XIII: Letter to Principal of Abeokuta Grammar School (Junior) Abeokuta. 162

Appendix XIV: Letter to Principal of Lantoro High School (Junior) Abeokuta. 163

Appendix XV: Letter to Principal of Nawair-ur-deen High School (Junior) Oke-Ijeun, Abeokuta. 164

Appendix XVI: Letter to Principal of Rev Kuti Grammar School (Junior) Abeokuta. 165

Appendix XVII: The researcher and research assistants in training session 166

Appendix XVII: Students at the National Museum, Idi Aba, Abeokuta 167

Appendix XIX: Students Addressed by the Curator at the National Museum, Abeokuta-Ogun State 168

Appendix XX: The Students Being Accompanied by Guides and their Teacher at the National Museum 169

Appendix XXI: Photograph of the Students, Museum Officers, Teachers and the Research at the Trip to National Museum 170

Appendix XXII: Students at the Cultural Centre 171

Appendix XXIII: Students being Addressed on the Need for National Unity by A Resource Person (Mrs Melutia Ogunremi) Director of Culture 172

Appendix XXIV: Students During Trip at the Cultural Centre Kuto 173

Appendix XXV: Students at the Cultural Centre/Student Trainee (Group 1) 174

Appendix XXVI: Student Trainee (Group 2)/ Students in Skill Training Session 175

Appendix XXVII: Students in Tye and Dye Group Work Activity (Group 1 & 2) 176
Appendix XXVIII: Cooking Competition (Group 1 & 2) 177
Appendix XXIX: Students Engaging in Cultural Dance (Group 1 & 2) 178
Appendix XXX: Cultural Activities 179
Appendix XXXI: Drumming Activities 180
Appendix XXXII: Students in Cooperative Learning Session 181
Appendix XXXIII: Students in Cooperative Learning Session 182
Appendix XXXIV: Students in Cooperative Learning Session 183
Appendix XXXV: Students in Conventional Learning Session 184
Appendix XXXVI: Conventional Learning Session 185

LIST OF ABBREVIATION

ANOVA	Analysis of Covariance
ASSP	African Social Studies Programme
ATR	African Traditional Religion
CBN	Central Bank of Nigeria
CD	Cultural Diversity
CG	Control Group
CS	Christian Students
CL	Cooperative Learning
CTM	Conventional Teaching Method
EAS	Environmental Attitude Scale
EE	Environmental Education
EG	Experimental Groups
FRN	Federal Republic of Nigeria
FT	Field Trip
HOD	Head of Department
JSS	Junior Secondary School
MC	Multicultural Concepts
MCA	Multiple Classification Analysis
MCAS	Multicultural Concept Attitude Test
ME	Multicultural Education
MECT	Multicultural Education Concept Test
MS	Muslim Students
NAME	National Association for Multicultural Education
NERDC	Nigerian Educational, Research and Development Council
NGOs	Non Governmental Organisation
NPC	National Population Commission
NPE	National Policy on Education
NTI	National Teachers’ Institute
NYSC	National Youth Service Corp
OEA	Outdoor Educational Activities
OEAG	Outdoor Educational Activities Guide
RASS	Research Assistants Selection Scale

RP	Role Playing
SOSAN	Social Studies Association of Nigeria
TIG	Teachers Instructional Guide
TRITMT	Treatment
UBE	Universal Basic Education
UBEC	Universal Basic Education Commission
UNDP	United Nations Development Programme
UNDESA	United Nations Department of Economic and Social Affairs
UNESCO	United Nation Education, Scientific and Cultural Organisation
VFTs	Virtual Field Trips
WHO	World Health Organisation

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Social Studies is primarily concerned with the study of people, their activities and relationships as they interact with the physical and cultural environment. Its methodology lays emphasis on finding out, understanding and coping with various problems confronting human beings in the course of survival in the environment. Numerous scholars in the field define Social Studies as a discipline through which human beings learn about the problems of survival (Adler and Sim, 2008; Cornbleth, 2002; Mhlauli, 2010; Ross, 2006; Thornton, 2005; Wilson, 2000). Since its emergence as a curricula area, Social Studies has expanded rapidly to become a core subject offered in Nigerian schools (NPE, 2004). Consequently, the subject has assumed an increasingly important role particularly in the first nine years of the country's education system (Adeyemi, 2005; Jekayinfa, 2002). Therefore, Chukwu (2010) is of the opinion that education should focus on improving and assuring quality teaching and learning of Social Studies because the subject is aimed at producing well informed citizens who are capable of utilising Social Studies knowledge in meaningful contribution to national development.

In the same vein, Moronkola (2012) states that education is regarded as a tool that can accommodate the ethnic, cultural and religious diversities of a country and enhance societal development and transformation. Education is the only tool that can be used to effect the much desired national development (Andrew, 2002; NPE, 2004).Education, therefore, remains the core of national stability in a world where people continually encounter problems such as racism, sexism, prejudice and discrimination in the society. Persistent discrimination and racism are evident in the patterns of unemployment, imprisonment, poor health care and educational failures in which the number of individuals of colour are disproportionately high (Marri, 2008). Similarly, Jekayinfa (2005) observes that these vices have pervaded all spheres of life, be it employment, education, religion and politics. Therefore, the role of education in national integration cannot be overemphasized. This is because in any democratic society, education remains the core of national stability, security and an instrument for political, economic growth and development (Abdullahi, 2007). Therefore, there is need to promote multicultural education for peaceful co-existence in Nigeria.

There is pervasive insecurity of lives and properties as evident by the spate of armed robbery attacks, assassinations, ethnic and religious conflicts in Nigeria (Eliagwu, 2005; Ojo, 2010).Nigeria provides one of the best case studies of ethno-religious conflicts (Enuoka, 2005; Mohammed, 2004). The country has witnessed so many ethno-religious crises with attendant loss of precious lives and properties as a result of intolerance for other people's cultures (Ajiboye, 2010). Notable among such conflicts were the Maitatsine religious disturbances in parts of Kano and Maiduguri in the early 1980s, Jimeta-Yola religious disturbances (1984) and Zango Kataf crises in Kaduna State (1992). Other ethno-religious conflicts include the Muslim-Christian clash in Ilorin, Kwara State (1986). The spate of ethno-religious conflicts in Nigeria have however, increased with the birth of Fourth Republic in 1999 (Albert, 2001).According to Ojo (2010), an ethnic and religious riot occurred in July 1999 between some Oro cultists and Hausas in Sagamu, Ogun State. Another crisis was between villagers of Obeku community and Hausa/Fulani herdsmen in Yewa North Local Government Area plus the Yoruba/Hausa clash at Dangote cement factory in Ibese, Ogun State (Salawu, 2010)).

Furthermore, the Kano crisis of May 12, 2004 resulted into violence in Lagos visibly as a mark of vengeance of the Kano mass killing of Yoruba indigenes (Muhammad, 2008). The O'dua People Congress and the Hausa/Fulani traders clashed in mile 12 market, Lagos in 2003 (Imobighe, 2003). Jos, the Plateau State capital, experienced ethnic violence in 2001,2002,2008,2010 and 2011 (Gambo and Omirin, 2012). Ethnic crisis also occurred between the Tivs and Junkuns in Nasarawa State in 2001 (Chiboh, 2014). In October, 2001, mayhem was unleashed in Kano as an act of support for the terrorists attack of the twin towers of the World Trade Centre in the United States of America (Mohammed, 2004; Wong, 2010). The continued attacks and killings by a radical Islamic sect, Jama'atu Ahlis Sunna Lidda'awati wal-Jihad (Boko Haram) across the northern part of Nigeria calls for sober reflection and concern about the unity and peaceful co-existence of the various ethnic groups in Nigeria. Therefore, as a matter of need, an appropriate education of citizens could contribute to national development by equipping them with adequate knowledge of how to work and live together harmoniously in any society (Ghosh, 2004; Carbo, 1995). Such an appropriate education is multicultural studies. The search for effective instructional strategies in multicultural studies is the prime mover of this study.

Studies have equally shown that ethnicity and religion are inseparable and central for peaceful co-existence in any multicultural society (Pearce, 2005; Imobighe, 2003). Around the world various contemporary conflicts have religious and ethnic components (Egwu, 2011;

Wolf, 2006). In Nigeria, this is demonstrated by the ethno-religious conflicts being experienced and all of which have adverse effects on national unity and development (Ajiboye, 2010). Most often, these conflicts are conceived as an offshoot of different value system. Aggressive competition for land, water, political resources and other economic interest and most recently religious crises have become so rampant that they are viewed as a normal way of life (Dopamu, 2002; Haynes, 2007).

Ethno-religious conflicts go with negative consequences such as hostility, tribal and communal conflicts which have become threat to national unity and stability of the nation (Ajitoni, Salako and Oyedepo, 2012; Lemuel, 2007).However, to provide a crucial foundation in enhancing national unity, religious individuals and faith-based organisations could play important roles by using education not as a source of conflict but also as a tool for conflict resolution (Haynes, 2007). This is necessary because education is one of the basic factors which if properly harnessed will promote peaceful co-existence and national integration in Nigeria. It will develop in the citizens a positive attitude and respect for the rights/individual differences of other people (Agbakwuru and Opara, 2013). In an attempt towards attaining national unity through managing the problems of ethno-religious crises and insurgencies in Nigeria, various policy frameworks have been put in place by the Federal government (Alapiki, 2005; Maduabum, 2006).

One of such policy frameworks is Federal Character act number 34 of 1996 which aims at implementing and enforcing the Federal Character Principle of fairness and equity in the distribution of public posts and socio-economic infrastructures among the various federating units of the Federal Republic of Nigeria ((Ejibunu, 2007; Maduabum, 2006). Similarly, the introduction of Federal Character policies in Nigeria, according to Bamidele and Ikulege (2004) cited in Ugo and Wilfred (2012) is to foster unity, peace, equal ability and equal access to state resources and promote the integration of the less advantaged states for better improvement and good conditions of living in the country. Federal Character is one of the policies of gaining integration of diverse ethnic groups in the country. The Federal Character principle which was enshrined in the 1979 Constitution of Nigeria seeks to ensure the implementation of equity and justice despite the nation’s diversities (Onifade and Imhonopi, 2013). This constitutional provision was repeated in the 1989 and 1999 constitutions (Adeosun, 2011).

Also, in the interest of national unity and in the spirit of post war reconstruction, rehabilitation, reconciliation, and fostering the spirit of oneness, the Gowon regime in 1973, introduced the National Youth Service Corps Scheme (NYSC) (Ojo, 1980; Uwechue, 2004).

The NYSC scheme was created in a bid to reconstruct, reconcile and rebuild the country after the Nigerian civil war. Ademowo (2007) sees the NYSC as an opportunity to explore Nigeria's unique diversities with a view to building bridges across ethno-religious differences. The unfortunate antecedents in our national history gave impetus to the establishment of the National Youth Service Corps by decree No.24 of 22nd May, 1973 which has now been repealed and replaced by Decree 51 of 16th June, 1993 (Edema, 2007).The decree states that the NYSC was established with a view to proper encouraging and developing common ties among the youths of Nigeria and promoting national unity (Edema, 2007; Ojo, 1980). The history of our country since independence has clearly indicated the need for unity amongst all our people and demonstrated the fact that no cultural or geographical entity can exist in isolation (Egwu, 2011).

Further, drawing from the example of Argentina, in 1966, the Federal Government decided to establish what was then known as Inter Regional Secondary Schools and later called Federal Government Colleges (Gindin and Finger, 2013). Argentina attained its independence in 1816. It is a country in the South American continent with its capital city in Buenos Aires and has a population of over 13 million. A long civil war and armed conflicts delayed the organization of the country (Auguste, Echart and Franchetti, 2008). The organization of the educational system started in 1852 but it was only in 1884, when the 1420 Law of Basic Education was passed, that the National System started to take shape. Aguerrondo (2006) cited in Auguste, Echart and Franchetti (2008) state that the 1420 Law established the State's obligation to provide public education for children under school age. In 1905, the Làinez's Law authorized the Federal Government to build schools and provide education in those cities without provincial schools. In practice, federal schools were established in almost every large city of the country, federal schools were directly managed by the National Government, which imposed a relatively homogenous standard across the country.

In the same vein, the first three Federal Government Colleges to be established in Nigeria in 1966, were Federal Government College Warri (Delta State); Okposi (Ebonyi State) and Sokoto (Sokoto State). In all, there are now one hundred and four (104) unity schools in the 36 states plus the Federal Capital Territory of Nigeria (Ijaiya and Jekayinfa, 2009). The unity schools were established with an aim to achieve unity in the post-civil war era in keeping with the Federal Character. Among the reasons for establishment were: to bring together young boys and girls from all regions of the country irrespective of their social or economic background. They are to learn, play, work and live under one roof in order to remove the virtual mysteries surrounding the evolution of the people who made up the regional citizenry, thereby creating a homogeneous family, devoid of rancour, suspicion or distrust. Another reason was to breed detribalized citizens needed for the good management of resources at all levels of governance of the nation (Gindin and Finger, 2013).

In addition, Government considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major Nigerian languages other than his/her own mother-tongue (NPE, 2004). Therefore, it is compulsory that every Nigerian child should learn one of the three major Nigerian languages (Hausa, Igbo and Yoruba) in addition to his or her mother tongue (Kammelu, 2001; Koseemani, 2000). Apart from appreciating the importance of language in the educational process, it is also a means of preserving the people's culture (Makinde, 2005). To further promote unity among students, subjects such as civic education and religious education were introduced to schools' curriculum (FRN, 2004).However, Ajitoni and Salako (2014) aver that Nigeria's attempts to forge national integration and sustainable development among her ethnically diverse peoples have not been an easy task. Similarly, Ifeanacho and Nwagwu (2009) cited in Onifade and Imhonopi (2013) observe that Nigeria's efforts at achieving national integration have remained largely unrealised. In the same vein, Ugoh and Ukpere (2012) remark that there have been series of policy failures in the country due to inability of the government to identify the needs of its citizens.

Effective management of diversity in the society is no doubt a challenge, hence, the increased recognition on the part of governments worldwide for better public policies of managing cultural diversity (Alapiki, 2005; French, Strachan and Burgess, 2012). One of such policies is probably the use of the school as a tool to promote national unity. Therefore, it has become necessary to address the global problem of cultural diversity through effective use of appropriate instructional strategies for teaching in Social Studies classrooms which contain students from diverse ethnic backgrounds. School curriculum must directly address issues of the informal social interactions because other ethnic groups of students prefer to study together in small groups (Bennet, 2003). Thus, more opportunities for them and other students to participate in cooperative learning can be provided in the classroom. Akinsola and Olowojaiye (2008) submit that learner's learning styles vary thus everyone should be offered the opportunity to learn by using a wide range of methods in an effective way. Sticking to just one model in the views of Ogunbiyi, Ojebiyi and Salako (2009) would unthinkably create a monotonous learning environment and not everyone might enjoy the lesson

The multicultural nature of Social Studies classroom is about a mixture of students from diverse cultural background (Salako, 2010). In an attempt to establish the multicultural nature of some classrooms in Ogun State, Nigeria, a study was conducted by Ojebiyi and Salako in 2011.The result revealed that the ethnic demography of some Junior Secondary School classrooms contain students of diverse cultural backgrounds. Cooperation is therefore considered basic towards understanding the significance of appropriate instructional strategy which could provide subtle but potent forum for achieving this (Ojebiyi and Salako, 2013). Hence, there is the need to examine effects of multicultural strategies on junior secondary school students' knowledge of and attitude to multicultural concepts in the Global 21st century Social Studies Classroom with special reference to Abeokuta, the capital city of Ogun State.

Abeokuta, the capital city of Ogun State was purposively selected for this study because of its cosmopolitan nature. Ogun State is located in south-west geopolitical zone of Nigeria and was created in 1976 with Abeokuta as the state capital. The state is divided into twenty local government areas. Ogun State was carved out of the old Western State by the military administration of General Murtala Muhammed and General Olusegun Obasanjo in 1976. Ogun State is otherwise known as the Gateway State. It is situated between Latitude 6.2°N and 7.8°N and Longitude 3.0°E and 5.0°E, the state covers a total land mass of 16,409.26 sq km and a population of 3,751,140 (NPC, 2006). Ogun State shares an international boundary with the Republic of Benin to the West and interstate boundaries with Oyo State to the north, Lagos and the Atlantic Ocean to the south and Ondo State to the east. Ogun State indigenes belong to the Yoruba ethnic group. With its fortunes in education, agriculture plus tourism and recreation, the state has witnessed an influx of large proportion of people from other ethnic groups accelerated by its proximity to cosmopolitan Lagos State.

The learner population is constantly changing and educators deal with learners from a wide cross-section of cultural backgrounds (Gates, Hall and Dianne, 2006). There is always the concern that most schools may not be adjusting rapidly enough to the fact that learners from different cultures may need an alternative style of teaching and learning in order to realise their optimal potential (Akeusola, 2010). In realising this view, a study on effect of cooperative learning and field trip strategies on junior secondary school students' knowledge of and attitude to multicultural concepts was carried out in Abeokuta, so that students who are not of Yoruba origin could be acquainted with the culture of their immediate environment. Respondents in this study are students of both Yoruba and non Yoruba origin from various cultural backgrounds and have interacted in school for over two academic sessions. Consequently, more emphasis is placed on the effective teaching of multicultural concepts in Social

Studies because they challenge all forms of discrimination in schools and society through the promotion of democratic principles of social justice (Banks, 2004).

Multicultural concepts in Social Studies include a variety of perspectives, discussions on social contexts. These are themes which could promote national unity using education as a tool (Ajitoni and Salako, 2013). Some of such themes are equity and justice, religion, ethnicity, cooperation and conflict, peace, racism, culture and identity, civic rights and responsibility, marriage, leadership, followership and citizenship (NERDC and UBEC, 2007).The teaching of such concepts with appropriate strategies could discourage discrimination and promote mutual respect for other cultures. Similarly, Quan-Baffour (2006) and Hanushek (2005) observe that education is regarded by many across the globe as a tool to secure national cohesion and unity in contemporary multicultural societies. Hence, students from all ethnic groups could be provided with the type of education which they deserve such that their identities might be reflected in classroom and the society in which there is considerable conflict among peoples of different backgrounds (Gorski, 2008). Such experiences would provide students with the opportunity to learn to be a generation of people who would respect differences and can both work and live together in peace (Bennet, 2006).

It could therefore be deduced that the effective teaching of multicultural concepts as an integral component of teaching is vital for educators. Hence, it has become necessary for educators to adapt to a new style of teaching that embraces and accommodates learners from all cultural backgrounds (Gorski, 2008; Meier, 2005). Educators should also come to realise that diverse learners have different needs and that this may probably only be addressed successfully if they are prepared to allow for attitudinal and perceptual shifts to occur within themselves as well (Bennet, 2007; Gorski, 2007). Students should take responsibility for their learning because they are at the centre of the process and educators should serve as guides. Therefore, there is the need to examine the effects of cooperative learning and field trip strategies on junior secondary school students' knowledge of and attitude to multicultural concepts in Social Studies. This could guarantee peaceful co-existence and national unity among the various ethnic groups in Ogun State and Nigeria as a whole.

The most frequently used method of teaching is reported to be the conventional teaching method which has become the model for most schools (Ogunleye, 2002; Weimer, 2008). The conventional teaching method became the norm in the 1930s (Deboer, 2002). The method is a teaching strategy whereby an instructor is the central focus of information transfer. Conventional teaching is concerned with the teacher being the controller of the learning environment.

Power and responsibility are held by the teacher and they play the role of instructor (in form of teaching) and decision maker (in regards to curriculum content and specific outcomes). Typically, an instructor would stand before a class and present information for the students to learn. Sometimes, he or she would write on a board or use an overhead projector to provide visuals for students. Students are expected to take notes while listening to the teacher. Meier (2005) states that teachers have a greater control over what is being taught in the classroom because they are the sole source of information.

This concept of teaching was based on John Locke's philosophy which is referred to as the 'learning paradigm' (Cromwell, 2000). He felt that a student's mind was a blank slate (tabula rasa) and that a teacher's job was to fill the slate. Teachers are to transfer information to students and the students are to memorize and recall the material for tests. According to Locke's philosophy, relationships among students in the classroom and faculty should be impersonal, not showing the feelings of learners but that of the teachers who are central in information transfer. The conventional teaching method is a straightforward way to impart knowledge on students (Deboer, 2002). It is possible to educate a large number of people at once, thereby lowering costs. According to Chang (2000), it allows a great deal of information to be passed to the learner and favours handling of large classes. Also, Anise and Ojedokun (2006) state that it allows the teacher to impact knowledge on the participants within a short time. The method is still commonly used in schools today due to the unprecedented expansion in school enrolment, shortage of infrastructure coupled with shortage of funds (Ogunsaju, 2001; Adesina, 2012).

Similarly, Ogunleye (2002) states that a great deal of information dissemination takes place in a relatively short time when using the conventional teaching method. The method is a straightforward way to impart knowledge on students quickly. Teachers also have a greater control over what is being taught in the classroom because they are the sole source of information. Students who are auditory learners find that the method appeal to their learning style. Logistically, the conventional teaching method is often easier to create than other methods of instruction (Fadeiye, 2005). The method is a strategy which is familiar to most teachers because it was typically the way they were taught. Most college courses are lecture-based, students gain experience in this predominant instructional delivery method.

Students had come to develop positive interest and attitude towards the strategy since that is the strategy they had always known and were always taught with. However, Ajitoni and Salako (2013) explain that evidence abounds that the conventional teaching method which is commonly used in schools is inadequate for improved students' attitude towards school subjects. In a synonymous opinion, Lai (2002) and DuBrin (2004) state that the conventional teaching method is not the most effective because it focuses entirely on intellectual development and ignores experiential learning. It teaches students how to succeed in standardized tests and relies mostly on the use of the intellect. Also, it encourages students to cram facts which are easily forgotten (Ogundare, 2000). This style of learning is intended to allow students gain an individual meaning of the subject matter (Chang, 2000; Ogunsaju, 2001). Students strong in learning styles other than auditory learning will have a harder time being engaged using this method. Students who are weak in note-taking skills will have trouble understanding what they should remember, they could find this strategy boring causing them to lose interest.

This suggests the need to shift from the conventional method of teaching and embrace some other instructional strategies that have been found to have facilitative effect in promoting students' positive attitude towards learning (Olowojaiye, 2000 cited in Akinsola and Olowojaiye, 2008). It is generally believed that students' attitude towards a subject determines their success in that subject. In other words, favourable attitude result in good achievement in a subject. A student's constant failure in a school subject can make him to believe that he can never do well in the subject thus accepting defeat. On the other hand, his successful experience can make him to develop a positive attitude towards learning the subject. This suggests that student's attitude towards mathematics and other school subjects could be enhanced through effective teaching strategies (Akinsola and Olowojaiye, 2008).Further, Adesina (2012) citing Villanueva (1997) and Ukaegbu (1985) emphasizes the need to use learner-dominated methods in teaching concepts in Social Studies.

Conventional teaching method is one tool in a teacher's arsenal of teaching strategies. Just as with all the other tools, it should only be used when most appropriate because there is not that much opportunity for exchanges (Anise and Ojedokun, 2006). Teachers may not get a real feel for how much students understand because students may not feel that they are able to ask questions as they arise during teaching. Instruction should be varied from day to day to help reach all students if possible. Obviously, this teaching method has partially failed to bring about the desired outcome of producing thinking students (Ogunleye, 2002). Consequently, it therefore becomes important that further studies be conducted to determine effective instructional strategies that could meet the demands of multicultural learners in Social Studies classrooms. Similarly, Jehn (2000) explains that teaching strategies are changing based on the works of some very influential philosophers, theorists and educators. Therefore, there is the need for teachers to have a change of style.

Other strategies such as cooperative learning and field trip were used in this study because both strategies are not teacher-centered. Cooperative learning is an instructional strategy in which students work together in small, heterogeneous groups to complete a problem, project or other instructional goals while teachers act as guides or facilitators (Duplass, 2006; Johnson and Johnson, 1994; Lie, 2008; Pandian, 2004; Williams, 2007). The co-operative learning strategy as an effective teaching method is aimed at accommodating learners from diverse cultural backgrounds (Adeyemi, 2002; Smith, 2001). The strategy also has the added advantage of offering academic, social, affective and cognitive benefits as well. Ajitoni and Salako (2013) define co-operative learning as a teaching strategy whereby learners work together in order for the group members to gain joint benefit from the group activity. Cooperative learning as an instructional strategy may be best suited for teaching learners as most learners primarily learn by way of discovery and the construction of knowledge (Francis, 2013).

The control of learning process is placed in the hands of the learner and not the educator when using cooperative learning strategy (Ediger, 2001).This would help the learners develop self confidence and free themselves from mediocrity. This could provide them with the opportunity to develop new talents and skills, and teaching-learning interactions amongst learners. According to Plessis (2006) cited in Akinsola, Tella, and Tella (2007), one of the major reasons why people avoid the very tasks that free them from mediocrity is their lack of self confidence. A lack of confidence in one' self will automatically keep one from those things which ordinarily one is capable of doing (Plessis, 2006 cited in Akinsola, Tella, and Tella 2007).

Likewise, it was generally agreed by scholars that field trip like cooperative learning offers opportunity for students to get exposed to people, events and the opportunity to make connections with others (Ajitoni and Salako, 2013; Gbadamosi, 2012; Harper, 2004; Munoz, 2009; Noel, 2007). In field trip, emphasis for the subject of learning is placed on relationships concerning people and natural resources. Field trip activities cover the different types of education that take place in the outdoors. It is a means of curriculum enrichment whereby the process of learning takes place out of doors. Outdoor education broadly includes environmental education, adventure education, school camping, wilderness therapy and some aspects of outdoor recreation. Hyatt (2002) explains that they are experiential methods of learning with the use of all senses. It takes place primarily, but not exclusively through exposure to the environment (Smith, 2001).

One of the originators of the field trip approach to education is John Dewey (Knapp, 2000). He envisioned the school as a miniature democratic society with experiential learning as an essential component of education. Outdoor educational activities (OEA) quickly became a way for the naturalist of the 17th and 18th centuries to learn about the world around them and determine through experimentation some of the mechanics of the world around them (Knapp, 2000). Today, of course, OEA is a continuation of the idea favoured by the naturalists who have studied the outdoors. Smith (2001) observes that scholastic knowledge seems strictly bound to school settings while outdoor education fosters connected knowing where education is part of, rather than separate from, life. OEA include more than studies of nature, although learning about the environment is certainly an important aspect of this educational tradition. It encompasses the use of the outdoor environment, whether natural or human made to promote learning from experience and enrichment of nearly any subject in the curriculum.

The goal of the field observation is to enable learners make comparisons between their own community and communities that are different from theirs with the intention of assisting their understanding of how socio-economic and political influences impact the lives of others (Munoz, 2009). In the course of this study, field trip activities were therefore, undertaken by the students outside the classroom situation because over time it was realised that the natural world outside the classroom offered many unique opportunities and information for the students at large. The non-indigenes (non - Yorubas) and students of Islamic faith were favourably disposed towards field trips. They could have been fascinated and excited about issues in the field trip sites to which they might not have been opportune to get exposed to. So, while they were striving hard to satisfy their curiosity, they were learning effectively in the process. Thus, educators should present an effective education foundation by means of which all students can learn effectively. Therefore, Ogunleye (2002) is of the view that instruction should be varied from time to time in order to meet the needs of students in any classroom.

During the field trip to national museum, Idi aba and cultural centre, Kuto, Abeokuta, the students were exposed to some national heroes and heroines, holidays, songs and discrete cultural elements all of which captured their attention. Unlike classroom learning situation, field trip uses the students' whole environment as a source of knowledge. The community, rather than the classroom is the context of learning. This is an important aspect of multicultural learning which is the inclusion of culturally relevant and appropriate multicultural concepts in the curriculum. The key curriculum issues involve the use of different perspectives, frame of references and content from different ethnic groups (Smith, 2001). This according to

Banks (2004) would help extend students' understanding of the nature, development and complexity of the world. This approach involves looking at insider and outsider perspective. In the same vein, events included in this research work were mainly indigenous in nature

Field trip instructional strategy has continued to gain advocates over the decades (Ajitoni and Salako, 2013). Basically, innovations have strong ties to this learning approach; hands on or active learning, cooperative learning, work based learning and service learning are examples. Through such experience, students can learn mathematics, science, social and technology skills and civics among many other disciplines (Tileson, 2002). Studies also have indicated that field trip instructional strategy could promote positive attitude and intrinsically motivate all students while accommodating the many different learning styles of multicultural learners (Noel, 2007; Ajaga, 2010).It involves taking learners out of the school to places within the geographical environment where they would have personal contact with some structures and people. Field trips provide unique opportunities for learning that are not available within the four walls of a classroom (Harper, 2004). Teachers should therefore, learn how to incorporate them into their teaching in order to help them develop some skills and become more comfortable when teaching.

However, a field trip can easily turn into nothing more than a day off from school when field trip is isolated from the rest of the school curriculum (Knapp, 2000).Research also, has shown that there is less transfer of learning and less meaning when the field trip is not related to classroom teaching (Smith, 2001). Field trip should be integrated into the broader instructional programme and be used only when it is the most effective and efficient procedure for fulfilling the learning objectives. A strong connection between the curriculum and a field trip allow students to not only remember what they did but why they did it. Nespor (2000) is of the opinion that lack of funds and overloaded schedules have forced many teachers to forgo field trip strategy. Likewise, the failure of schools to take trip risks, lack of preparation in the needed skills, methodology, planning and evaluation of students learning in the field could limit the dispositions of the teachers and subsequently students' reception of the strategy as another effective strategy for school work (Harper, 2004).

The use of cooperative learning, role playing, field trip strategy have been identified as capable of teaching diverse classrooms, providing ways for students to experience realistic situations, apply practical knowledge and connect with the community (Ajitoni and Salako, 2013; Chamberlain and Cummings, 2003; Heuvel, 2008; Parker, 2003). This technique creates cooperation and mutual respect in the classroom and these are two key aspects of eliminating prejudice (Duplass 2006; Forrest and Alexandra, 2004). With the use of cooperative learning and field trip strategies in the teaching and learning of Social Studies, students could learn how to identify societal problems as well as how to work with the teacher and civic groups in formulating and implementing solutions. As such, students become active participants in the learning process rather than simply passive observers. Using a variety of venues and balancing emphasis according to the specific goals of the educators and the students, involve learning through experience, reflection and application.

Many researchers presented important findings that correlate field trip with increased student performance (Pope, 2009). Among the most important studies according to Pope (2009), are Farmer, Knapp, and Benton (2007) and American Institutes for Research (2005). Equally, cooperative learning is an effective teaching strategy aimed at accommodating learners from diverse cultural backgrounds (Ajitoni and Salako, 2013). In view of their effectiveness, teachers could utilise both strategies for effective teaching of multicultural concepts in Social Studies. In an attempt to meet the demands of learners and avoid complaints about poor performances, instruction should be varied from time to time. The need for teachers to have a change of style is imperative. Effective teaching and learning could still be achieved through the use of an alternative pedagogy. The teaching strategies to be employed by a teacher at any given situation should be geared towards making learning more meaningful to the learner and the society (Ogunleye, 2002). This is important because it may be easier to develop positive attitude among children from the outset rather than change the negative attitude among adults (Gbadamosi, 2012).

Therefore, successful and effective classroom strategies must create learning and teaching situation that is characterised by cultural enrichment, quality-teaching and academic achievement (Bennet, 2007; Cornbleth, 2008). It is essential that education be built around the rich cultural heritage of the society by preparing students to live in the world of pluralism as well as their tribal culture (McInnis and Hatley, 2002; Van, 2007). Integrated pluralism affirms the equal value of the school's various ethnic groups, encouraging their participation not on majority defined terms but within an evolving system which reflects the contributions of all groups. Consequently, suggestions on policy options are targeted to deal with this issue of cultural diversity. In a related development, Amaele (2005) states that believing so much on how education has helped in transforming other nations of the world, the Nigerian state intends to use education as an instrument to build a virile and enabling environment for peoples from different cultural backgrounds.

The multicultural nature of the various classrooms makes it necessary for the incorporation of a suitable approach as well as teaching it through the various education programmes and school subjects (Animasaun, 2005). The school as one of the agents of education in modern society is saddled with the responsibility of tackling or resolving individual and societal problems (Okunloye, 2003). Hanushek (2005) cited in Fakeye (2012) explains that the teacher should be able to use approaches in a logical fashion which the students can follow. Successful teachers tend to be those who are able to use a range of teaching strategies and who use a range of interaction styles rather than a single, rigid approach (Fakeye, 2012). It is against this backdrop that this study examined how Social Studies education can foster understanding in a multicultural society by inculcating and implementing the right type of values and respect for the worth and dignity of the individual. This is informed by the pursuit of a wide range of educational activities planned and managed for the benefit of society and its members, this could enhance behavioural patterns of individuals and society.

It is clear that education makes man moral and ethical, inducts the individual into the shared values of society, develops commitment to societal goals in the individual and prepares the young members of society for the future (Ghosh, 2004).So, through such educational strategies, environment and conditions conducive for change to take place could be developed. However, it is apparent that many of today's teachers are caught in the midst of a change for which they may not have been professionally prepared (National Council for the Social Studies, 2009). Similarly, Alebiosu (2003) states that many teachers were educated in classrooms where the role of the student was to memorize information, conduct well-regulated experiments and then be tested on their ability to repeat these tasks or remember specific facts. A much heralded approach is to change the focus of the classroom from teacher-dominated to student-centered using alternative instructional strategies. It is germane that students' outcome need to improve because employers want to hire students who think critically, interact skillfully with others and reflect on their own learning to improve themselves continuously (Ulrich and Glendon, 2005).

To attain these positive outcomes, students from different racial groups must work together in teams to pursue common goals (Fink, 2004; Goski, 2009; Johnson and Johnson, 1990).Similarly, Paulsen and Faust (2008) explain that by simply bringing different groups of learners together who have previously lived, grown up and schooled, barriers to interracial contact would fall away naturally and positive social interaction will ensue. Learners in this study are from Yoruba and non-Yoruba ethnic groups who have stayed in Abeokuta for over a period of two years. This study has enhanced improved inter-personal relations through reduction of cultural prejudice. In line with this assertion, Lemmer, Meier and Van (2012) agree that it is important to create suitable learning environments that foster inter-group contact which should be facilitated by appropriate education and support. In addition to this, the school should also create a school climate that is based on individual acceptance, tolerance, co-operative relationships, participatory decision-making and provision for the needs of learners.

On the whole, in a large class where conventional teaching method is typically the mode of instruction, meeting the needs of the variety of students through effective communication has been found to be a challenge because it has partially failed to bring about the desired outcome of producing thinking students (Alebiosu, 2003). The solution to multicultural problems according to Erasmus and Ferreirra (2002) involves a change of attitude towards, rather than only the acquisition of knowledge about other cultures. It has in fact been confirmed that effective teaching strategies can create positive attitude on the students towards school subjects (Ogunleye, 2002). Also, interactions between learners and educators are thus optimised in this way. Therefore, if cooperative learning and field trip strategies are implemented effectively and vigorously, they may indeed contribute to the enhancement of peaceful co- existence between learners in multicultural schools and the society at large

Ethnic group is defined as a group of people whose members identify with each other through a common heritage consisting of a common culture, including a shared language or dialect (Pearce, 2005). The Federal Republic of Nigeria is a federal constitutional republic comprising 36 states and its Federal Capital Territory, Abuja (Aghemelo and Osumah, 2009). The country is located in West Africa and shares land borders with the Republic of Benin in the west, Chad and Cameroon in the east and Niger in the north. Its coast in the south lies on the Gulf of Guinea on the Atlantic Ocean. There are over 400 ethnic groups in Nigeria of which the three largest ethnic groups are the Hausa, Igbo and Yoruba with an estimated population of 168 million people (CBN, 2000; CIA, 2008). Although there are some degrees of similarities in the culture of the people, considerable differences exist in the norms and values of each tribe (Aghemelo and Osumah, 2009). This has given rise to the ethno polarisation of the country and thus communities throughout the country increasingly feel marginalised and alienated.

One of the major impediments to peaceful co-existence in Nigeria is ethnic prejudice (Ijaiya and Jekayinfa, 2009). It is negative feelings towards people based on their membership in a group (Brehim, Kassin and Fein, 2005). Fanatical ethnic consciousness has resulted into ethnic prejudice and mistrust, religious, political problems and cultural conflicts. These vices have pervaded all spheres of life in Nigeria, be it employment, education, religion and admission into institutions of learning (Jekayinfa, 2002). Nigeria's pervading multi-ethnic vices may have been promoted by the absence of a well-conceived and articulated multicultural education programme (Ajitoni, Salako and Oyedepo, 2012). The results of this study therefore, demand concerted efforts of professional teachers in order to restructure the prejudiced minds of students and by so doing, inter-ethnic group understanding, co-operation and peaceful co-existence could be promoted across ethic boundaries.

Furthermore, religion is central for peaceful co-existence. Religion is a collection of belief systems that relate humanity to spirituality (Dopamu, 2002). This can influence people's disposition to others and ability to tolerate them in a multicultural society. Religion can both encourage conflict and build peace, reflecting growing evidence that religious forces can play a constructive role in helping to resolve conflicts (Gopin, 2005). Christianity, Islam and African Traditional religion are the three major religions practiced in Nigeria (Dopamu, 2002). With over 400 ethnic groups distributed among these major religions, adherents of the religions have been reported as being intolerant of opposing views (Eitzen, 2007). Religious hatreds and differences are central to many conflicts in the developing world (Gopin, 2005). Nigeria since independence, has witnessed a lot of ethno-religious conflicts that have resulted in loss of several lives and unquantifiable psychological and material damages (Egwu, 2011; Enuoka, 2005).This is detrimental to national peace and unity of the nation.

Effective instructional strategy could be used to change the attitude towards diversity in the classrooms. This ever-increasing diversity in today's classrooms is prompting teachers to incorporate a multicultural approach to lesson planning. The classroom in the 21st century is also more focused on a proactive learning environment rather than merely dispensing information (Ojebiyi and Salako, 2013). Hence, it is vital that teachers offer a rich multicultural curriculum to accommodate the culturally diverse 21st century classroom (Garmon, 2004). Attitude is defined as a mental predisposition to act and it is expressed by evaluating a particular entity with some degree of favour or disfavour (Ajiboye, Adu and Amosun, 2005). Individuals generally have attitudes that focus on objects, people or institutions (Garmon, 2004). Attitudes are also attached to mental categories. Further, attitude is explained as human behavioural pattern which can always serve as a direction to human endeavour (Afuwape, 2003; Allison, 2003). On the whole, attitudes can be described as feelings, dispositions towards certain behaviour, issue or human beings. However, they might be subject to change with time.

It is worthy to note that despite the prohibition of discrimination on grounds of sex, religion, place of origin or ethnic group by Section 42 of the 1999 Constitution of the Federal

Republic of Nigeria, people still face discrimination based on where they come from (Eliagwu, 2005). Equally, these attitudes and behaviours directly contradict the American democratic ideals of freedom, equality, and justice for everyone which affirms the need to prepare students for their responsibilities in an interdependent world (NAME, 2003). Thus, school curriculum must directly address issues of racism, sexism, classism, linguicism, ablism, ageism, heterosexism, religious intolerance, and xenophobia (NAME, 2003). So, focusing on the important role which the educators' values have to play in managing cultural diversity is vital (McInnis and Hatley, 2002). Consequently, effective instructional strategies in Social Studies would ensure that younger generations are well equipped with the knowledge of and attitude to tackle multicultural problems. Therefore, understanding human relationships and producing citizens with skills, competences, moral values and reasoned judgment to effectively live, interact, interrelate and contribute positively to the social, economic, political and cultural development of the society could be realized through Social Studies (Adeyemi, 2008; Ololobou, 2004).

This explanation seems to be in line with the finding revealed in research from social psychology which shows that attachment to broader identities reduces intergroup bias (Transue, 2007). In a similar study, an observation in a US metropolitan sample, according to Ellis and Zarbatany (2007) state that priming national identity among white respondents increases support for a tax raise directed at educational opportunities for minorities. Hence, there is need to create an environment where all races and cultures of the world would learn to respect their differences. An overall goal of Social Studies is to create a place where all students can live as responsible citizens in a pluralistic society (Sim, 2008; Wilson, 2000). In realising this view, field trip like cooperative learning offers an opportunity for students to get exposed to people, events and the opportunity to make connections with others.

The values that learners bring to the classroom are at least partially determined by their cultural backgrounds (Van, 2007). Conflicts among these value systems can cause problems for both educators and learners. This is especially true when the expectations relating to classroom behaviour are based on cultural norms that are not shared by educator and learners. The role schools can play in developing the attitudes and values necessary for a democratic society is germane. Further, the infussion of the concept of constructivism into the policies and practices of multicultural schools may address the array of challenges which include alienation, cultural inferiority, mistrust and victimisation faced by many learners at the school (Bennet, 2007). Once the afore-mentioned challenges are sufficiently addressed through the use of effective instructional strategies, learners may start to focus on the core aspects of schooling, such as the academic, cultural, sporting and social programme. This may result in learners perceiving the school situation as less threatening and less hostile, which may in turn improve their scholastic experience.

Teaching strategy should emphasize the belief that students and their life histories and experiences be placed at the center of the teaching and learning process (Bennet, 2007). Also, the pedagogy should occur in a context that is familiar to students and addresses multiple ways of thinking (Gay, 2003). Education planners should develop a curriculum that addresses the needs of learners and create a school environment which reflects cultural diversity (Bennet, 2007). This is referred to as the transformation approach (Banks, 2006). Here, content about ethnic and cultural groups are brought from the margin to the center of the curriculum. Thus, an important aspect of multicultural education is the inclusion of culturally relevant and appropriate content in the curriculum. The existing ethnocentric curricula should be reformed to reflect the multicultural nature of society in order to present a more balanced and accurate view of humankind and society, and reflect the experiences and contextual realities of learner‘s lives. (Lemmer, Meier and Van, 2012).

Events must be understood from multiple national perspectives and both minority and non-minority points of view must be considered in interpreting local and national events. Gutmann (2004) tends to focus on the historical-didactic aspects of the curriculum and insists that teaching content or methods should also propagate the contributions of other cultures in the expansion of knowledge. Relatedly, Bennet (2006) states that learners must be afforded the opportunity to analyse and interrogate issues of race, gender, class, inequality within the confines of the curriculum. This is important because the interdependent human being is confronted with a variety of global problems such as peace, environmental development, human rights e.t.c (Bennet, 2006). Therefore, multicultural education would promote in the learners awareness of global and interdependent reality.

According to Gonçalves e Silva (2004) and Gopin (2000) becoming a knowledgeable and engaged citizen is a process, therefore, education should facilitate the development of students’ civic consciousness. In recent times, much research attention has been focused on the teaching of Social Studies in Nigerian secondary schools with a view to ascertaining the adequacy and appropriateness of the teachers’ methods of teaching and indeed the effectiveness of instruction (Adesina and Adeyemi, 2009). Social Studies was adopted in Nigeria over 40 years ago as a result of the quest for relevance in the Nigerian education (Yusuf, 2004). The traditional subjects like geography, history and civics inherited from the colonial education system were criticized for not being relevant both in purpose and content to the immediate needs of the Nigerian child and the society at large (Ajiboye, Adu and Amosun, 2005). The traditional subjects also encouraged learners to know more about the colonial master's country than about their own environment and the pressing problems in their society.

Effort has been made to redress the observed inadequacy by teaching the subject as a discipline that brings the reality of everyday societal living to students with the desire to making them acquire the knowledge, attitude, values and skills required to be responsible and disciplined members of their society (Salako, 2010). Equally, there is the need for effective teaching of multicultural concepts in Social Studies because they enable every school-going child understand peoples' interaction with their cultural and physical environments, appreciate home and heritage, develop skills and attitudes expected of citizens and learn to express ideas in many ways (Ajitoni and Salako, 2013). It is integrationist in the sense that it affirms the educational value inherent in exposing all learners to a diversity of perspectives and the social value of structuring the school so that learners from previously isolated groups can come to know each other under conditions conducive to the development of positive intergroup relations (Adu, Salako and Eze, 2012). Interrelated pluralism takes an activist stance in trying to foster interaction between different groups of students.

The effective teaching of multicultural concepts would expose students to the principle of how to learn, work and live together harmoniously. Therefore, instructional environments and the ability of instructors to develop effective instructional strategies are both germane for the effective transfer of knowledge and attitude. Attitudes are connected to Bandura's social cognitive learning theory as one of the personal factors that affect learning (Newbill, 2005). It is therefore imperative to continue to search for linkages between instructional methods that could facilitate the development of more positive attitude towards learning. Therefore, cooperative learning and field trip strategies have been identified in this study as effective in the management of cultural diversity.

As nations continue to grow and ethnic groups are becoming larger, the changing demographics of the society demands that citizens learn to live peacefully (Matthaei, 2005).The number of international migrants grew from 75 million in 1965 to 150 million in 1990. In 2005, there were 195 million international migrants and the average annual increase in their number was greater than overall world population growth itself (United Nations Department of Economic and Social Affairs, 2011). Today, about 190 independent countries are homes to about 5,000 ethnic groups and 600 languages; two-thirds of the countries have at least one ethnic or religious minority that makes up at least 10 percent of the population (UNDP, 2004). These movements have resulted into minority cultures fighting for increased political participation and official recognition of their languages, religions and festivals (Matthaei, 2005). As a result, governments across the world are getting engaged in finding ways to manage the diverse societies and groups that form part of the countries they govern.

In response to global multicultural problems, several attempts have been made by successive regimes, policies were formulated and conferences were held to control the menace of these problems both nationally and internationally. Notable among such international conferences and workshops were those on Bioethics, Multiculturalism and Religion which were held in Jerusalem in 2009 and Rome in 2011. The NEMBC 2010 National Conference was held in Canberra. The Multicultural Conference was held in Towson University located just eight miles north of Baltimore, Towson University features a diverse student body. The Multicultural Conference addresses innovative ways of integrating and celebrating different cultures in an academic setting. On the whole, the conferences and workshops identified the increasing importance of language, culture and identity and the need to disseminate information, especially for new and emerging communities and educating the wider community.

Despite the historical assertions of scholarship and efforts to inform the field of education, the socially transformative qualities of multicultural concepts have not been universally understood or embraced (Davis, 2007; Gay, 2004). This point is a prevalent concern among multicultural educators as it might not promote the needed unity amongst learners from various cultural groupings. This might in turn hinder the enhancement of the scholastic experience of learners at the various multicultural schools. The uneven understandings of multicultural theory have led to some critiques within the field. Sleeter and Bernal (2004) note that as more and more people have taken up and used multicultural concepts, it has come to be understood in a wide variety of meanings. Ironically, a good deal of what occurs within the arena of multiculturalism today does not address the power relations critically particularly racism. Similarly, Nieto, Bode, Raible, and Kang (2008) observe that the political and transformative theories of multicultural education have often been neglected when translated into practice. As a result, even though multiculturalism has made an important contribution to schools and communities, few long-term institutional changes have taken root.

In addition, from literature consulted, educators' perceptions of and attitudes towards culturally diverse groups in multicultural schools may have an effect on the learners (Banks, 2006; Meier, 2005). In agreement with the view that educators perceptions of learner diversity do indeed influence classroom teaching, Meier (2005) is of the opinion that educators tend to differentiate between learners from majority groups and learners belonging to minority groups in their treatment. The cultural background of learners is often a reason for this differential treatment. Therefore, to create an environment that is supportive of multiple perspectives, experiences, teachers must be multiculturally literate and capable of including and embracing families and communities (Nieto and Bode, 2008). This is important because culturally responsive teachers realise not only the importance of academic achievement but also the maintenance of a cordial student-teacher relationship (Ajitoni, Salako and Oyedepo 2012). Further, this could help students see the relationship in complex systems such as historical origins, ideas and the spread of major religions.

Effective teaching of multicultural concepts could promote right attitude and academic achievement in all students so that they can work toward social change. Therefore, there is need for all educators to develop the knowledge, skills and attitudes that would equip them to work effectively with all learners regardless of their life experiences, gender, language, race and socio-economic status (Lustig and Koester, 2010). Hence, the school could be used to correct some anti social behaviours, thereby promoting national unity, stability and development in the society. Thus, school curriculum must directly address issues of informal social interactions because other ethnic groups of students prefer to study together in small groups (Grant, 2007; Van, 2007). In view of this, more opportunities for them and other students to participate in cooperative learning would be provided in the classroom. During the field trip and cooperative learning sessions, equal educational opportunities and a culture of tolerance were experienced among the students irrespective of their cultural backgrounds. This could further promote peace and national unity in and beyond Nigeria.

The role of education is about active participation in society and social cohesion. Consequently, an education system therefore has to be inclusive in the broadest sense ensuring that every learner belongs, have their voices heard and is provided with the knowledge and skills to take ownership of their future regardless of difference, linguistic and cultural background (NPE, 2004). At least 15% of learners learn in different ways than they are generally taught (Williams and Chinn, 2009).Therefore, learners whose cognition involves processing of information and methods of learning that are different from the traditional teaching and learning methods are disadvantaged in education if an alternative approach to pedagogy is not adopted (Coffield, 2004; Grant and Gillette, 2006).For some of these learners, the process of education becomes a process of rejection. As identified by Crabtree and Maguire (2008) learning is a complex activity so, teachers should try to make changes that will be beneficial to every learner in the classroom. In the light of this, instructional strategies in Social Studies must be properly oriented towards multicultural concepts for Social Studies to perform its functions effectively.

1.2 Statement of the Problem

The growing spate of ethno-religious crises and insurgencies that characterizes Nigerian polity has been traced partially to inadequacies in the teaching of multicultural concepts in Social Studies. Prejudice, discrimination and lack of equal opportunity to learn are the prevailing situations in the society. With over 400 ethnic groups distributed among Christianity, Islam and Traditional religion, ethno-religious conflicts in Nigeria have resulted in loss of several lives and unquantifiable psychological and material damages. These situations could improve through the effective teaching of multicultural concepts in Social Studies because they are themes which promote national unity using education as a tool. Therefore, cooperative learning and field trip strategies have both been identified as probable useful strategies for teaching multicultural concepts. Both strategies could restructure the prejudiced minds of students and by so doing, cooperation and respect for other cultures is encouraged. It is against this background that this study investigated the effects of cooperative learning and field trip strategies on secondary school students' knowledge of and attitude to multicultural concepts in Social Studies. It further determined the moderating effects of ethnic origin and religion on students' knowledge of and attitudes to multicultural concepts in Social Studies.

1.3 Hypotheses

The following null hypotheses were formulated and tested at 0.05 level of significance;

HO1: There is no significant main effect of treatment on students'

(i) knowledge of multicultural education concepts

(ii) attitude to multicultural education concepts.

HO2: There is no significant main effect of ethnic origin on students'

(i) knowledge of multicultural education concepts

(ii) attitude to multicultural education concepts.

HO3: There is no significant main effect of religion on students'

(i) knowledge of multicultural education concepts

(ii) attitude to multicultural education concepts.

HO4: There is no significant interaction effect of treatment and ethnic origin on students'

(i) knowledge of multicultural education concepts

(ii) attitude to multicultural education concepts.

HO5: There is no significant interaction effect of treatment and religion on students'

(i) knowledge of multicultural education concepts

(ii) attitude to multicultural education concepts.

HO6: There is no significant effect of ethnic origin and religion on students'

(i) knowledge of multicultural education concepts

(ii) attitude to multicultural education concepts.

HO7: There is no significant interaction effect of treatment, ethnic origin and religion on students'

(i) knowledge of multicultural education concepts.

(ii) attitude to multicultural education concepts.

1.4 Scope of the Study

The participants involved in this study were three hundred and fifty-two JSS III students. Six secondary schools were purposively selected in Abeokuta, Ogun State, Nigeria. The study investigated effects of cooperative learning and field trip strategies on junior secondary school students' knowledge of and attitude to multicultural concepts in Social Studies. The study covered concepts like multicultural education, ethnic origin, religion, cooperative learning, field trip strategy and conventional teaching method.

1.5 Significance of the Study

It is hoped that the findings of this study would expand the existing body of knowledge and provide insight into multicultural concepts in Social Studies within the context of Nigeria's philosophy of education.

Some of the multicultural values and skills that the study could help to develop in the students are: cooperation, unity, love, sympathy, consideration of others welfare, selflessness, hard work, positive use of knowledge, honesty, obedience, respect, fair play, patience and loyalty. This could promote positive attitudes and values

Parents, school administrators, curriculum developers, publishers and indeed all stakeholders in the education industry would find this work very useful in the sense that it would assist in promoting the concept of national unity and integration. This would no doubt help in planning a curriculum that would address the needs of every learner and create a school environment which reflects cultural diversity.

Teachers of Social Studies and other subjects would find this study useful because they are provided with alternative group participatory strategies. This could result into improved student interaction within the classroom environment where there are Muslims, Christians and other religious groups. Teachers should adopt cooperative learning and field trip strategies to complement the conventional teaching method for effective teaching and learning.

The information from this study may enhance government's integration policies and programmes for managing cultural diversity. Such experiences could promote the use of education as a tool for national unity through exposure to multicultural instructional strategies. This could translate into improved interpersonal relationship and peaceful co-existence among students.

The findings of this research work would provide a useful guide for researchers who may further research into related field because Social Studies is a fundamental pillar for promoting tolerance, community building and peaceful co-existence in the society.

1.6 Operational Definitions of Terms

The following terms were defined and explained as used in this study:

Multicultural Concepts in Social Studies: These are themes which could promote national unity through education by providing knowledge about histories, cultures and contributions of diverse cultural and ethnic groups.

Attitude to Multicultural Concepts: These are the students' feelings and dispositions towards cultural differences in all issues.

Knowledge of Multicultural Concepts: It is a cognitive experience which is aimed at promoting national unity through an analysis of cultural differences in all issues.

Cultural Diversity: Numerous ethnic nationalities in Nigeria.

Field Trip Strategy: This is a group participatory approach to teaching and learning of multicultural concepts used outside the typical classroom setting.

Cooperative Learning Strategy: It is an instructional strategy whereby students work together in small groups as a team in the classroom in order to maximize gain from each other.

Conventional Teaching Method: A common instructional strategy used in most primary and secondary schools in Nigeria.

Religion: The believe in and worship of God through Christianity, Islam and traditional religion.

Ethnic Origin: Tribe from which a person or family comes from.

Ethno – Religious Crises: Violence or unrest between people of different tribes and beliefs.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

The researcher reviewed the literature relevant to this study under the following headings:

2.1 Theoretical Framework.
2.2 Nigeria's Philosophy of Education and Social Studies
2.2.1 The Teaching of Social Studies in Nigerian Secondary Schools
2.2.2 Multicultural Concepts and Social Studies
2.2.3 Multicultural Concepts and Social Studies in Ogun State
2.2.4 The Need for Multicultural Concepts in School Curriculum
2.2.5 The Global Concept of Multicultural Education
2.3 Cooperative Learning Instructional Strategy
2.3 .1 Field Trip Instructional Strategy
2.3.2 Conventional Teaching Strategy
2.3.3 Cooperative Learning and Students' Knowledge of Multicultural Concepts
2.3.4 Cooperative Learning and Students' Attitudes to Multicultural Concepts
2.3.5 Field Trip Strategy and Students' Knowledge of Multicultural Concepts
2.3.6 Field Trip Strategy and Students' Attitudes to Multicultural Concepts
2.4 Studies on Effects of Religion on Students' Knowledge of and Attitudes to Multicultural Concepts
2.4.1 Studies on Effects of Ethnic Origin on Students' Knowledge of and Attitudes to Multicultural Concepts
2.4.2 Studies on Multicultural Education
2.5 Appraisal of Literature Reviewed

2.1 Theoretical Framework

Sociometric Theory

This study is based on socio cognitive framework. It is premised on the postulation of J.L Moreno who had his work firmly rooted in orientation towards interpersonal relations. Dr J. L. Moreno (1889 - 1974) was a leading psychiatrist, theorist and educator. The founder of Psychodrama, sociometry and the foremost pioneer of group psychotherapy. Moreno studied medicine, mathematics and philosophy at the University of Vienna in Austria. The university was founded by Duke Rudolph IV in 1365 and is the oldest university in the German-speaking world. Moreno's aim was elaborated in his 1934 major book "Who Shall Survive?" and in a journal of Sociometry, founded in 1937. Moreno, because of his interest in inter-group conflict and interpersonal attraction, developed quantifiable measuring techniques which were later called sociometrics (Martin, 2003). He was primarily interested in how recent immigrants to the United States adapted to their new environment and became accepted by other non-immigrant citizens. Many of these research techniques were adopted for usage in public school classroom by the end of 1950 because of racial integration of the 1960s that continues to this day.

Sociometry is a methodology for stimulating, exploring and measuring interpersonal relations. The purpose of sociometry is to facilitate group task effectiveness and satisfaction of participants by bringing about greater degrees of mutuality amongst people and greater authenticity in relationships (Remmer, 2006). Moreno noticed groups and communities function with people being attracted to or drawn away from others and the subsequent networks and patterns of interaction these created. He discovered that when people chose whom they interacted with, the higher their level of satisfaction in being together, the greater sense of belonging in achieving their purpose. Sociometric theory, multicultural concepts and practices are derived from theories and principles of multicultural education. Such principles provide educational experiences in which all students reach their full potentials as learners and as socially aware and active beings, locally, nationally and globally. Growing awareness of the importance of social relations in the lives of both children and adults has led to the development of a variety of ways of studying groups but it is possible that the greatest advances have been made through the sociometric technique devised by J. L Moreno (Fuchs, 2001).

According to Snowman and Biehler (2003), the sociometric assessment techniques include, peer nomination and peer rankings. Peer nomination technique involves children in a social group or school classroom anonymously identifying social preferences for their classmates. For example, learners may be asked to provide a list of three classmates with whom they would most like to play and three with whom they would least like to play. Peer nomination technique is to provide a list of the names of the children in a classroom along with social acceptance items (e.g. who do you like to play with? Who is most likely to be alone during recess? Or who gets into trouble the most?). The learners are asked to identify perhaps one to three classmates who they perceive best fit the item description. Early identification of children likely to be experiencing social rejection and peer neglect is desirable (Bandura, 2005).Children who are not accepted by their peers may be thought of as being socially at risk. The patterns of friendship and rejection play an important role in determining how the group will react to learning situations, hence, the teacher should use effective management techniques (Michaelson, Knight and Fink 2004).

Effective management of multicultural techniques like cooperative learning and field trip instructional strategies could correct social rejection and peer neglect in the classroom. These strategies provide more opportunities for the students to interact as they learn (Chang, Sung and Lee, 2003; David and Capraro, 2001). To reinforce alliances between children as well as to prevent future peer rejection, teachers should encourage the use of cooperative, teamwork-based group activities for academic instruction (Cillessen, Bukowski and Haselager, 2000). Mixed groups of accepted and rejected children in cooperative games that require teamwork and mutual respect among all members should be promoted. Peer ratings are conducted by providing a list of learner's names in the social group or classroom along with a rating for social acceptance items such as the most fun to play with, the least fun to play with and has the most friends. The rating methods that are used may vary, typically ranging from three- to five-point Likert-type responses (e.g., Agree, Neutral, and Disagree). The teacher could use the choice for organising the class. The principles of choosing according to Berndt (2004) include the following:

1 The basics of choice and restricts choice are respected
2 All learners should be equally free to participate in an activity or situation.
3 The choice each learner makes should be kept confidential.
4 The choice should be used for organising the class.

The Sociometric Peer Nomination Technique is presented in tab: 2.1 below

Table 2 .1: Peer Nomination technique

Put a tick (√) under the name of one of the classmate in answer to each question below

	Eti	Poki	Akili	Ostin
Who would you most like to play with?				
Who would you least like to play with?				
Who gets into trouble most?				
Who is most likely to be alone during recess?				
Who gets along best with others?				

Source:http://disruptivetheology.blogspot.com/2013/01/notes-on-sociometric-measures-in.html

Tabulation of Sociometric Results Using Matrix Table

The learners' sociometric choices must be organised in a table using simple tally of the number of choices each learner receives. The matrix table is useful for organising sociometric data indicating the degree of social acceptance of individual learner. However, it does not depict the social structure of the group.

Sociometric matrix table and representation are presented in tab: 2.2 and fig 2.1below:

Table 2.2: The Matrix Table

Example: Students' responses on item, who would you most like to play with?

	Choose (Prefer)						**Total**
		Eti	Poki	Akili	Ostin	Xavery	
Chosen (Picked by)	Eti	—		√		√	2
	Poki		—		√	√	2
	Akili			—			0
	Ostin	√	√	√	—	√	4
	Xavery		√		√	—	2
Total		1	2	2	2	3	10

Source:http://disruptivetheology.blogspot.com/2013/01/notes-on-sociometric-measures-in.html

The sociometric results above are also presented in a systematic method of graphic representation of individuals. This is plotted directly from the data recorded in the matrix table as shown above.

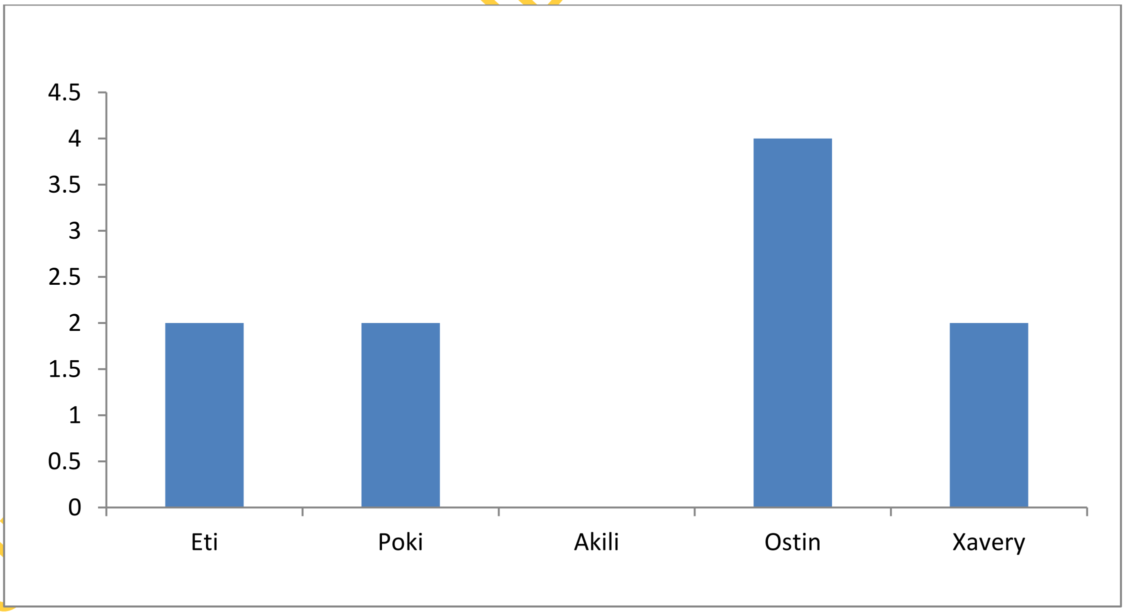


Fig. 2.1: Graphic representation of the matrix table

The number of choices which learners indicate as their companions are noted. Those who are highly recognised and receive more choices are called **stars**. From the above matrix table and graphic representation, **OSTIN** is a star. Those who do not choose others are called

isolatee. From the above graph, there is no isolate. Those who receive no choices or only one choice are called **neglectees**. From the above, **AKILI** is a neglectee.

The patterns of friendship and rejection play an important role in determining how the group will react to learning situations, hence, the teacher should use effective management techniques. Early identification of children likely to be experiencing social rejection and peer neglect is desirable because children who are not accepted by their peers may be thought of as being socially at risk (Bandura, 2005; 2001). Mixed groups of accepted and rejected children in teamwork should be encouraged as this would enhance mutual respect among all members. Effective use of sociometric techniques described above could correct social rejection and peer neglect in the classroom because they provide more opportunities for the students to interact as they learn. The sociometric technique in classrooms could be used for organising class groups, improving individual student adjustment, improving group's social structure and evaluating the influence of school practices on the learner's social relations. Therefore, to reinforce alliances between children as well as prevent future peer rejection, teachers should encourage the use of teamwork-based group activities for academic instruction.

The importance of sociometry to school are many. Schools are expected to socialise as well as educate and curb disruptive, violent and antisocial behaviours among students (Brown, 2004). Children who are shy, rejected or engaged in bullying or aggressive behaviours or who simply have limited social skills could benefit because with the sociometric technique, teachers are provided with more specific information that can be linked to classification and intervention (Cillesen and Rose, 2005).Classroom instructions should be designed to accommodate various ability levels and maximise learning time. School activities that emphasize rich curriculum such as social interaction, cooperative learning, field trip, drama, dance, music, and physical education provide opportunities for developing social competence (Ramsey, 2008). Also, learning and instruction that incorporate meta cognitive activities help students increase self-awareness. Several inborn traits and characteristics related to personality, temperament and cognitive ability have been identified as risk factors for later delinquent behaviours (Snowman and Biehler, 2003). Therefore, they should be properly managed using sociometric measures.

Sociometric strategy belongs to the Group Investigation Models of Learning (Cillesen and Rose, 2005). Sociometric theory and cooperative learning both place students in heterogeneous groups usually comprised four or five students and they work together on a common goal. This study benefited from this theory by mixing participants in terms of religion and ethnicity, they collaborated and cooperated with one another. Relatedly, Ellis and Zarbatany (2007) further assert that students develop cross-cultural understanding and stronger interpersonal friendships during group work than they would have done by working alone. In line with this view, during this study, work projects such as art works, the preparation of African dishes were initiated and extended to all members of the class. Indeed, greater student attention and interest were stimulated through the exploration of the different cultures presented to them. Similarly, Tarrant, Mackenzie and Hewitt (2006) argue that under such conditions children develop considerable appreciation of an interest in different viewpoints and their sympathies come into action with very little prompting.

Sociometric strategy facilitates learner-centered and high quality participatory learning because it gives room for children grouping themselves with the teacher serving as a guide. In fact allowing students organise their own groups recognizes the possibility that they may be the best judges of whom they can work with and who can best satisfy their needs (Rubin, Bukowski and Parker, 2006).However, teachers could re-organise class groups by improving individual student adjustment if need be. Social interaction, thinking, collaboration and cooperation are some of the results of such activities. This is what takes place in cooperative learning which designs appropriate situations and support for learners to learn meaningfully (Gauvain and Perez, 2007). This includes incorporating out – of - classroom experiences into teaching and learning activities and providing learners with a sense of oneness between their community and learning. For example, this may involve field trip where the learners could be exposed to people, events and opportunities to make friends and connect with others.

The use of cooperative learning and field trip strategy have been identified as effective teaching methods in diverse classrooms, providing ways for students to experience realistic situations, apply practical knowledge and connect with the community (Ajitoni and Salako, 2013). This is founded upon the nature of interaction among students in learning situation when exposed to the use of both strategies. Students from diverse cultural and religious backgrounds are provided equal opportunities to interact in order to achieve common goals. So, these two strategies are effective in creating better student participation in line with the principles of sociometric theory.

Bandura's Social Learning Theory

Albert Bandura was born on December 4, 1925 in a small Canadian town located approximately 50 miles from Edmonton. The last of six children, in 1949, he graduated from the University of British Columbia, Vancouver, Canada with a degree in Psychology. In 1952 he bagged his Ph.D in Clinical Psychology from the University of Iowa located in the Midwestern United States. He began his career in the mid-twentieth century when explanations of human functioning, including classroom learning, were dominated by behavioural models advocated by researchers such as B. F. Skinner, Clark Hull, Kenneth Spence and Edward Tolman. In this context, Bandura, along with his students and colleagues, initiated a series of studies designed to examine social explanations for why and when children displayed aggressive behaviours. Bandura's early education consisted of one small school with only two teachers. Because of this limited access to educational resources, the students had to take charge of their own education (Pajares, 2004).This is in line with cooperative learning strategy which encourages group work and student taking charge of their affairs with the teacher serving as a facilitator or guide.

Like the sociometric theory and multicultural concepts which are both firmly rooted in orientation towards interpersonal relations, the general idea behind Bandura’s social learning theory is that individuals learn and acquire knowledge through observation and imitation. His most famous experiment was the 1961 Bobo doll study. In the experiment, he made a film in which a woman was shown beating up a Bobo doll and shouting aggressive words. The film was then shown to a group of children. Afterwards, the children were allowed to play in a room where there was a Bobo doll. The children immediately began to beat the doll, imitating the actions and words of the woman in the film. The study was significant because it departed from behaviourism’s insistence that all behaviour is directed by reinforcement or rewards. The children received no encouragement or incentives to beat up the doll; they were simply imitating the behaviour they had observed. Bandura termed this phenomena observational learning.

Observational learning is a central factor in the process of human development, such ideas challenge people’s intellect and emotions as they learn to work and live together in harmony (Locke and Latham, 2002).The theory also implies that most social and emotional learning are gained through observing and imitating models. Social cognitive theory revolves around the notion that learning correlates to the observation of role models. In education, for example, teachers play the role of a model in a child’s learning acquisition. In everyday life, models can be real people the student observes directly (e.g. teachers, parents, coaches) or they can be symbolic characters in books, movies and television. The model could be media sources or those with whom one interacts with. Effective modelling teaches general rules and strategies for dealing with different situations.They are contributors to life circumstances not just products of them and intentionally influence one's functioning and life circumstances (Bandura, 2005; Pajeres, 2009).

Good teaching skills and methods in either form, real or symbolic, it is difficult to imagine any society in which modeling has not played a crucial role in the transmission of knowledge, skills and behaviours from one generation to the next. It is premised on the variations postulated by different developmental theories of social and emotional learning from formal schools of thought like those of Piaget, Erickson. The process of developing the curriculum goes beyond the academic and must also tackle other aspects of development social, emotional, physiological, cognitive, and moral (Tuckman, 2003). Albert Bandura's social cognitive theory emphasizes how cognitive, behavioural, personal, and environmental factors interact to determine motivation and behaviour (Crothers, Hughes and Morine, 2008).This study benefited from this theory through effective learning without reinforcement but by inter personal relations through group activities resulting in experiential learning.

There are numerous factors that play a role in human behaviour. The influencing factors are not of equal strength, nor do they all occur concurrently (Wood and Bandura, 1989). For example, teacher performances (behavioural factors) are influenced by how the students themselves are affected (cognitive factors) by instructional strategies (environmental factors). According to Bandura (2005), human functioning is the result of the interaction among all three of these factors as embodied in his Triadic Reciprocal Determinism.

Figure 2.2 below illustrates Triadic Reciprocal Determinism as portrayed by Wood and Bandura (1989).

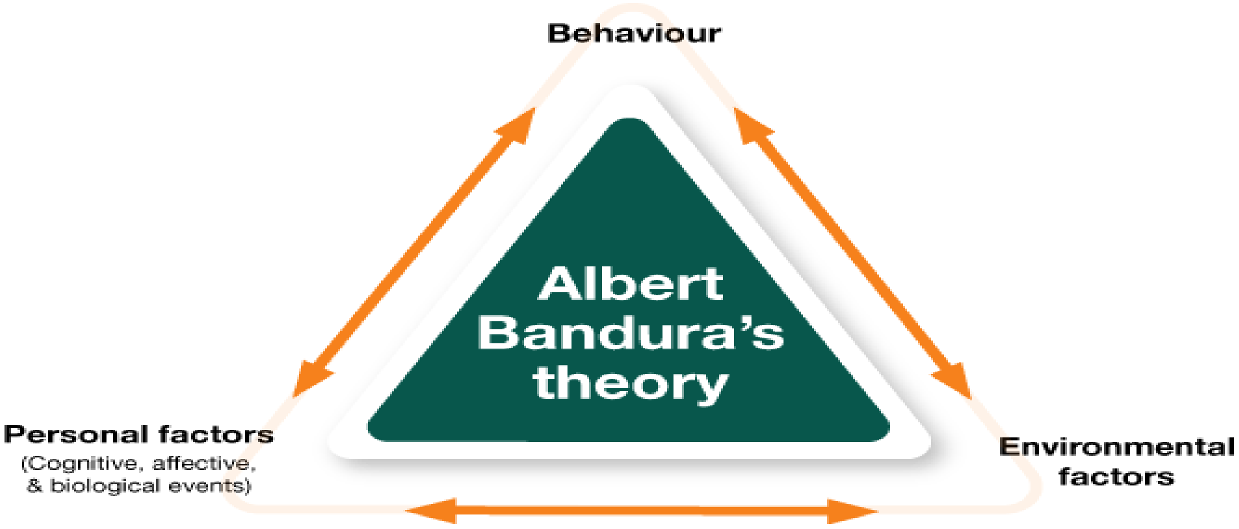


Fig 2.2 Bandura's Triadic Reciprocal Determinism
Source: www.careers.govt.nz

The interpretation of the fig 2.2 above is that teachers' classroom behaviour is another teacher related factor that can affect students' performance. In his observational theory, Bandura (1997) cited in Fakeye (2012) demonstrates that teachers are invariably role models whose behaviours are easily copied by students. What teachers like or dislike, appreciate and how they feel about their learning or studies could have a significant effect on their students. Unfortunately, many teachers seldom realise that how they teach, behave and interact with students can be paramount to what they teach. This kind of teacher bias, however, can have a negative effect on their self-efficacy perceptions, that is, their personal judgments about their capabilities to organise and execute courses of action required to produce designated types of educational performances (Bandura, 1997; Zimmerman, 1999 cited in Fakeye, 2012). The way the teacher handles the class has a long way to go on the academic achievements. The teachers' classroom behaviour can be exhibited through teachers' attitude towards the way topic and subject are taught in class. Therefore, Fakeye (2012) submits that a teacher who exhibits a good attitude to teaching English language or any subject should employ good teaching skills and methods in content delivery.

Bandura established that there are certain steps involved in the modelling process. These steps are interrelated, each having an effect on motivation and goal attainment. The first one is attention. The process of developing attention among learners stimulates and encourages exploration and perception (Felix, 2005).Subjecting learners to everyday desk work (conventional teaching method) cannot provide enough mental and socio-emotional stimulation (Ogundare, 2000). Exposing them to outdoor activities such as field trips to the school laboratory are some of the ways educators can capture the attention of young learners (Duplass, 2006). It involves taking students out of the school to places within the geographical environment where they would have contact with some structures and people.

The second process involves memory. The tutoring process is one way of constantly reviewing lessons learned in class, but tutoring is also one way of promoting non-academic learning among learners for the improvement of future behaviour (Bandura, 2001). A story-telling activity is a way of continuously reminding learners of good moral values and positive attitude. Stories are symbolic and visual representations of real situations, learners tend to be more receptive to such information. Story-telling sessions teach reading and reinforce character education as well. The third process has to do with motor development. According to the social learning theory, children learn gestures and motor reactions from their immediate environment (i.e. family members and teachers). Children who learn to paint or to play the piano by merely watching others is a concrete example of the link between learning and observation

(Jonassen, 2003). Skill acquisition programmes, technical and vocational programmes are expected to provide the needed support system for learners in order to nurture their skills (Bandura, 2001; Jonassen, 2003).

The Social learning theory concurs with the afore-mentioned view and maintains that children learn social behaviours by observing and imitating models, usually those constituted by their parents. Learners are also regarded as active contributors to their own learning rather than as primarily reactive. People learn in the context of their multi-faceted social contacts and human learning can thus be regarded as being a more complex phenomenon than simple conditioning (Jonassen, 2003). The cognitive influence on behaviour is acknowledged. Moreover, observational learning is a central factor in the process of human development (Bennet, 2007)). In multicultural societies like Africa, learning environments such as home, the society, school and the community provide opportunities for learners to learn, to acquire specific knowledge, skills and attitudes that will enable them to become responsible adults (Fadeiye, 2005). Cultural transmission as a component in the process of human development occurs through teaching and learning (Bezuidenhout. and Joubert, 2006).

Children seek to imitate and gain approval from their role models, whether good or bad. Once children bond with antisocial peer groups, their behaviour becomes more difficult to change. Schools, families and communities can work together to ensure that all children are cared for and have pro social adults to emulate, thus assuring the transmission of pro social beliefs and values to the next generation. Bandura's social learning theory has had important implication in the field of education. Today, both teachers and parents recognize the importance of modeling appropriate behaviours. Through his research and theories, Albert Bandura has significantly contributed to the understanding of human learning and behaviour by establishing the fact that curriculum development goes beyond academics. Likewise, this study benefited from this theory, by the integration of cooperative learning and field trip strategies into the three domains of learning (cognitive, affective, and psychomotor) for the effective teaching of multicultural concepts. This could further improve interpersonal relationship among students.

2.2 Nigeria’s Philosophy of Education and Social Studies

Prior to independence in 1960, Nigerians had seriously criticised the British colonial regime on issues of relevance, comprehensiveness and focus of the system of education provided to Nigerians (Ajiboye, Adu and Amosun, 2005; Okoh, 2005; Nwangwu, 2003). Among several other agitations, Nigerian leaders and educators were particularly worried that the

British system of education laid emphasis on academic subjects, educational opportunity was restricted to few people and that the British grammar school system of education was trans-imposed on Nigeria without due consideration to the culture, environment and the aspirations of Nigeria as a country (NTI, 2006; Nwangwu, 2003). The agitations culminated in the 1969 National Conference on Curriculum Development. The conference was to fashion out a philosophy for Nigerian education (Obanyan, 2004; Ukwuma, 2004). The outcome of the conference was the inauguration of a National Policy on Education in 1977 for the entire country.

The Philosophy of Nigerian Education is embedded in the National Policy on Education. According to the policy document (NPE, 2004; NTI, 2006), the five national goals from which Nigeria's philosophy of education draws its strength are:

1. A free and democratic society;
2. A just and egalitarian;
3. A united, strong and self-reliant nation;
4. A great and dynamic economy;
5. A land full of bright opportunities for all citizens.

National Policy on Education, (2004: 6), based on the above national aspirations, says the philosophy of the Nigerian education seeks to achieve the following:

a) The development of the individual into a sound and effective citizen.
b) The full integration of the individual into the community; and
c) The provision of equal access to educational opportunities for all citizens' school system

In order to make the philosophy of education work harmoniously for Nigeria's goals, education in Nigeria has to be tailored towards building a united country. It should be able to inculcate in every Nigerian the ability to contribute to the development or up-liftment of the country (Makinde, 2005). Every Nigerian should be his brother's keeper irrespective of religion, ethnic or social background. Equally, Nigeria as a nation should be strong in defending her territory and the rights of her people (NTI, 2006). To this end, the Nigerian education system is value-laden and aims at upholding the integrity and dignity of its citizens. The system ensures the betterment of the citizens in order that they may live a better life and contribute to the advancement of society (NPE, 2004).The overall philosophy of Nigeria is to live in unity and harmony as one indivisible, indissoluble, democratic and sovereign nation founded on the principles of freedom, equality and justice (NPE, 2004).In pursuance of the attainment of the lofty objectives of Nigeria's philosophy of education, Social Studies emerged on the Nigerian schools curricula.

The emergence and development of Social Studies needs to be understood in the context of the New Social Studies movement and the African Social Studies Programme (ASSP). The New Social Studies movement in the United States, in the view of Howe and Marshall (1999) gained currency in the 1950s and 1960s.In Africa, it was launched at the Mombasa Social Studies Conference held in 1968 in Kenya. This was an attempt to improve the quality of education in the African continent. Adeyinka (2000) sees the main aim of the conference as charting the way forward for the widespread adoption of the Social Studies education programme in Africa. To this end, the Mombasa conference adopted ASSP as a vehicle through which African states hoped to reach out to their citizens in terms of achieving their needs and aspirations. Consistent with the ASSP, each country, according to Salia-Bao (2000), had to design its Social Studies programme bearing in mind its needs, children, culture, environment and aspirations. The adoption of the ASSP and its recommendations paved the way for the inclusion of Social Studies in the African states' school curriculum.

The recommendations came handy to the African countries as they all benchmarked using the ASSP as a template and a road-map for their education systems. In order for Social Studies to perform its functions properly, there is need to keep abreast of appropriate teaching strategies apart from the conventional teaching method which is not the most effective (Adeyemi, 2005; Lai, 2002).However, it is apparent that many of today's teachers are caught in the midst of a change for which they may not have been professionally prepared (National Council for the Social Studies, 2009). Many teachers were educated in classrooms where the role of the student was to memorize information, conduct well-regulated experiments, and then be tested on their ability to repeat these tasks or remember specific facts. Therefore, conducting this present study to address the problem of appropriate teaching strategy is not only timely but indeed worthwhile. Here lies the need for cooperative learning and field trip strategies which are supposedly appropriate for teaching multicultural concepts in Social Studies.

2.2.1 Teaching of Social Studies in Nigerian Secondary Schools

In recent times, much research attention has been focused on the teaching of Social Studies in Nigerian secondary schools with a view to ascertaining the adequacy and appropriateness of the teachers' methods of teaching and indeed the effectiveness of instruction. Social Studies was adopted in Nigeria over 40 years ago as a result of the quest for relevance in the Nigerian education (Yusuf, 2004). The traditional subjects like geography, history and civics inherited from the colonial education system were criticised for not being relevant both in purpose and content to the immediate needs of the Nigerian child and the society at large (Ajiboye, Adu and Amosun, 2005). The traditional subjects also encouraged learners to know more about the colonial master's country than about their own environment and the pressing problems in the society (Jekayinfa and Yussuf, 2004). One of the other reasons for the adoption of Social Studies as set forth by the Mombasa Conference in 1968 in Kenya was that the subject is supposed to enable every school-going child in Africa to understand peoples' interaction with their cultural and physical environments, appreciate home and heritage, develop skills and attitudes expected of citizens and learn to express ideas in many ways (Adesina and Adeyemi, 2009).

As useful as the subject is to the moral and intellectual development of the child as well as the acquisition of necessary skills for building the nation, there has been a gap in the Nigeria Social Studies curriculum (Jekayinfa, 2002). Social Studies, for long has been regarded as an amalgam of all the social science subjects including humanities. The subject has become unwieldy to teach effectively, particularly in view of the government position that a new civic education curriculum be disarticulated from the subject (Yusuf, Agbonna and Onifade, 2009). Therefore, Social Studies curriculum has been realigned to take cognisance of these challenges facing the subject as a core subject at basic education level (Adesina and Adeyemi, 2009). Effort has been made to redress the observed inadequacy by teaching the subject as a discipline that brings the reality of everyday societal living to students with the desire to making them acquire the knowledge, attitude, values and skills required to be responsible and discipline members of their society (Ajitoni, Salako and Oyedepo, 2012).

The subject is offered in the primary and junior secondary schools in the country but not offered at the senior secondary school level, making it difficult for proper shift from the secondary to the tertiary level of education (Jekayinfa, 2005).Social Studies syllabus for the senior secondary school had been prepared since 1985 by the Nigerian Educational Research and Development Council but it was not allowed to see the light of the day since then (Jekayinfa, 2005). It was a welcome relief when the National policy on Education was reviewed in 1998 and Social Studies was introduced in the senior secondary school curriculum to be offered as an alternative to either history, geography, government or literature in English (NPE, 1998).However, the subject is still not being offered at the senior secondary school level.

The countries that adopted the African Social Studies programme (ASSP) in 1968 were eleven, currently there are more than 20 English speaking African countries (Botswana, Ethiopia, the Gambia, Ghana, Kenya, Lesotho, Liberia, Malawi, Nigeria, Sierra Leone, Somalia, Sudan, Swaziland, Tanzania, Uganda, Zambia and Zimbabwe) just to mention a few that are participants in the ASSP meeting. Almost all the member counties are offering Social Studies throughout their secondary education programmes (Jekayinfa, 2009). Nigeria; the giant of Africa, has not been offering the subject at the senior secondary level since it had been introduced in 1998 by the new edition of the National policy on Education. For proper shift from secondary to tertiary level of education, Social Studies should be offered at the senior secondary school level. This is germane for the eradication of the gap which exists in Social Studies Education in Nigeria.

2.2.2 Multicultural Concepts and Social Studies

Many curriculum guides and standards for Social Studies instruction call for more emphasis on multicultural concepts because there is a connection between multicultural education and Social Studies (Ajitoni and Salako, 2013).Multicultural concepts are themes which could promote national unity using education as a tool. According to Fry (2000) multiculturalism is an expanded and more detailed picture of the social, cultural and intellectual history of our country and world. So, disregard for multiculturalism in Social Studies shows not only a basic lack of understanding of multicultural education but of the social science discipline itself. However, Ajitoni and Salako (2013) point out that a multicultural concepts approach to Social Studies has not gained universal acceptance. Educators in a highly globalised world in the twenty-first century need to be able to reflect on diversity in a variety of ways.

These include issues such as learning styles, special needs, cultural differences, racial differences, developmentally appropriate differences, teaching styles and personality differences of learners, educators, parents, community members and administrators. The study of culture examines the socially transmitted beliefs, values, institutions, behaviours, traditions and way of life of a group of people (White, 2002). It also encompasses other cultural attributes and products, such as language, literature, music, arts and artifacts, and foods (Ololobou, 2004; Yusuf, Agbnna and Onifade, 2009). Students come to understand that human cultures exhibit both similarities and differences, and they learn to see themselves both as individuals and as members of a particular culture that shares similarities with other cultural groups but also distinctive. In a multicultural, democratic society and globally connected world, students need to understand the multiple perspectives that are derived from different cultural vantage points (Wolff, 2006).

School curriculum guides for Social Studies instruction calls for more emphasis on several multicultural concepts. Multicultural related concept that makes for Social Studies is the concept of culture. Human beings create, learn, share and adapt to culture (Fry, 2000).

Culture could be defined as learned behaviours, traditions and ways of life shared from one generation to the next (Adesina and Adeyemi, 2009). A key element in the transmission of that culture is family. Students need to know about their family heritage, the need to be visible to see where their ancestors fit into the historical picture (Lee, 2006; Young, 2003). We all have culture and ethnicity, so, students as well as teachers need to explore the similarities and differences in the human experience (Fadeiye, 2005)

Social Studies is virtually synonymous with multicultural concepts. For example, a major concept of multicultural education and an overarching principle basic to understanding the discipline of the social sciences or history is the idea of multiple perspectives (Fry, 2000; Lie, 2001). While current and prospective Social Studies teachers may be familiar with the concept of multiple perspectives as an important Social Studies concept, there is also the need to realise it as a major concept of multiculturalism. Students need to be taught that all history needs to be interpreted through different eyes and from different times and places (Banks, 2009; Ladson – Billings, 2004). If students realise the many different mental images there are in the world, they can begin to have multicultural understandings by accepting and affirming difference (Goski, 2010; Nieto and Bode, 2007).

Another important multicultural concept that is synonymous with Social Studies is cultural pluralism. Cultural pluralism is the acceptance of multiple identifications and loyalties in a single nation-state (Fry, 2000). Ideally, various ethnic groups would have equal rights and be able to foster and preserve their cultural beliefs and traditions (Hudson, 2007). Under cultural pluralism, diversity is regarded positively as strength rather than negatively as a deficit. One analogy is of a musical instrument that sounds good by itself but when included as part of an orchestra has even greater value (Hudson, 2007). Our democratic form of government is also strengthened by cultural pluralism. To be a political democracy, a country must also be a cultural democracy (Faggella-Luby and Deshler, 2008; Goski, 2001). Central democratic values claim a strong conviction for the worth of each individual, equality and justice for all.

Social Studies and multicultural education are interrelated in ways of getting information (Goski, 2009; Lustig and Koester, 2003).This could be through cross-cultural interactions, presentations by guest speakers, videos, biographies and documentaries and books among many others (Drew, 2009; Sadker and Sadker, 2002). Students need to be exposed to current materials and given a chance to reflect on this information. Therefore, it is important that reflective and critical thinking is encouraged in decision making. This could take place by using discussion boards, e-mails, chats, journals and any other way that students feel comfortable. These are all effective ways to gain substantive knowledge about the world and its systems. This method validates children's knowledge and strengthens their confidence in decision-making and self-esteem (Irvine, 2003; Lie, 2001). Therefore, teachers must educate themselves first in local, national and global knowledge systems of the world and continue learning about global issues together with their students.

In schools, young learners can explore concepts of likenesses and differences among cultural groups through school subjects such as language arts, mathematics, science, music and art. In Social Studies, learners interact with class members and discover culturally-based likenesses and differences (Adeyemi, 2008; Adeyinka, 2000). They begin to identify the cultural basis for some celebrations and ways of life in their community and in examples from across the world. Students should be encouraged to explore various cultures and the development of cultures across time and place (Allison, 2003). They should learn to analyze specific aspects of culture, such as language and beliefs, and the influence of culture on human behaviour. As students progress through high school, they can understand and use complex cultural concepts such as adaptation, assimilation, acculturation, diffusion, and dissonance that are drawn from anthropology, sociology and other disciplines to explain how culture and cultural systems function. This seems to imply that there is a need to review the manner in which educators are trained and how their perceptions about multiculturalism are molded.

On the whole, multicultural concepts in Social Studies could promote a desire to work together in making the world a better place to live in. Therefore, Machaisa (2004) asserts that there is need to create an environment where all races and cultures of the world would learn to respect their differences. An overall goal of Social Studies is to create a place where all students can live as responsible citizens in a pluralistic society (Adler and Sim, 2008). In realising this view, effects of cooperative learning and field trip strategies on junior secondary school students' knowledge of and attitude to multicultural concepts were examined in order to promote national unity and peaceful co-existence through Social Studies. If these strategies are implemented effectively and vigorously, they may indeed contribute to the enhancement of peaceful co- existence among learners in multicultural schools and the society at large.

2.2.3 Multicultural Concepts and Social Studies in Ogun State

Ogun State is a multilingual and multicultural state and People in heterogeneous society such as Ogun State are characterized by groups, class, beliefs, attitudes, values, interests and intentions (Ojebiyi and Salako, 2011).These diversities however, have not been positively harnessed for greatness in Ogun State possibly due to inadequacies in the knowledge of inter-group relationships. Similarly, Ajitoni, Salako and Oyedepo (2012) explain that effective management of such diversity in the society is a challenge because this constitutes a great threat to national integration, stability and development. However, Multicultural concepts and Social Studies address the issues of cordial and harmonious existence of our time. The roots to challenge bias, prejudice and creating classroom environments that reflects the learner's culture for national unity lies in multiculturalism. Multicultural concepts are themes which attempts to foster unity through education (Ajitoni and Salako, 2013). It further acknowledges cultural pluralism and differences between race and culture in order to promote societal change and orderliness.

The ability to reach unity in diversity is the beauty and test of civilization (Ajitoni and Salako, 2013). However, the conflicting trends of disunity and peaceful co-existence as a result of world migration are challenges being experienced in Nigeria and Ogun State today. The spate of ethno-religious conflict in Nigeria and Ogun State has increased with the birth of Fourth Republic (Albert, 2001).According to Ojo (2010) ethnic and religious riot occurred in July 1999 between some Oro cultists and Hausas in Sagamu, Ogun State. Another crisis was between villagers of Obeku community and Hausa/Fulani herdsmen in Yewa North Local Government Area plus the Yoruba/Hausa clash at Dangote cement factory in Ibese, Ogun State (Salawu, 2010)). These conflicts have resulted in loss of several lives and unquantifiable psychological and material damages. Academic knowledge and skills are essential for peaceful co-existence, students must develop the knowledge, attitudes and skills necessary to interact positively in our diverse nation. A commitment by educators to effective teaching of multicultural concepts in Ogun State would bring us closer to this goal.

The ethnic demography of two junior secondary schools in a study carried out in Ogun State as displayed below shows that today's classrooms are very different from classrooms of a decade ago because they are classrooms of unparallel diversity. Similarly, Valdez (1999) states that in virtually every school, one is likely to find students from a variety of racial composition and this variety is increasing every day. Students in these classrooms according to the tables below differ in terms of ethnic, tribe, language, beliefs and many other variables. Therefore, by focusing on multicultural contents, concepts and issues, minority students are opportune to see themselves reflected in the curriculum. This could be achieved using effective educational strategies as tools for promoting national unity through Social Studies.

Ethnic Demography of a Classroom in Ogun State (a) is presented in tab 2.3 below:

Table 2.3: Ethnic Demography of a multi-cultural Classroom in Abeokuta, Ogun State (a)

	Yourba				**Non-Yoruba**							
States	**Ogun**	**Oyo**	**Osun**	**Ekiti**	**Edo**	**Delta**	**Kebbi**	**Kano**	**Imo**	**Ghana**	**B.Fasco**	**Total**
JSS 3A	43	5	0	1	0	1	0	0	0	0	0	50
JSS 3B	38	4	2	0	3	0	1	2	0	1	1	54
JSS 3C	48	1	0	0	0	0	2	5	1	0	0	57
Total	**129**	**10**	**2**	**1**	**3**	**1**	**3**	**7**	**1**	**1**	**1**	**161**

Ethnic Demography of some Classrooms in Ogun State (a) as shown in tab. 2.3 above is Graphically Represented in fig.2.3 below:

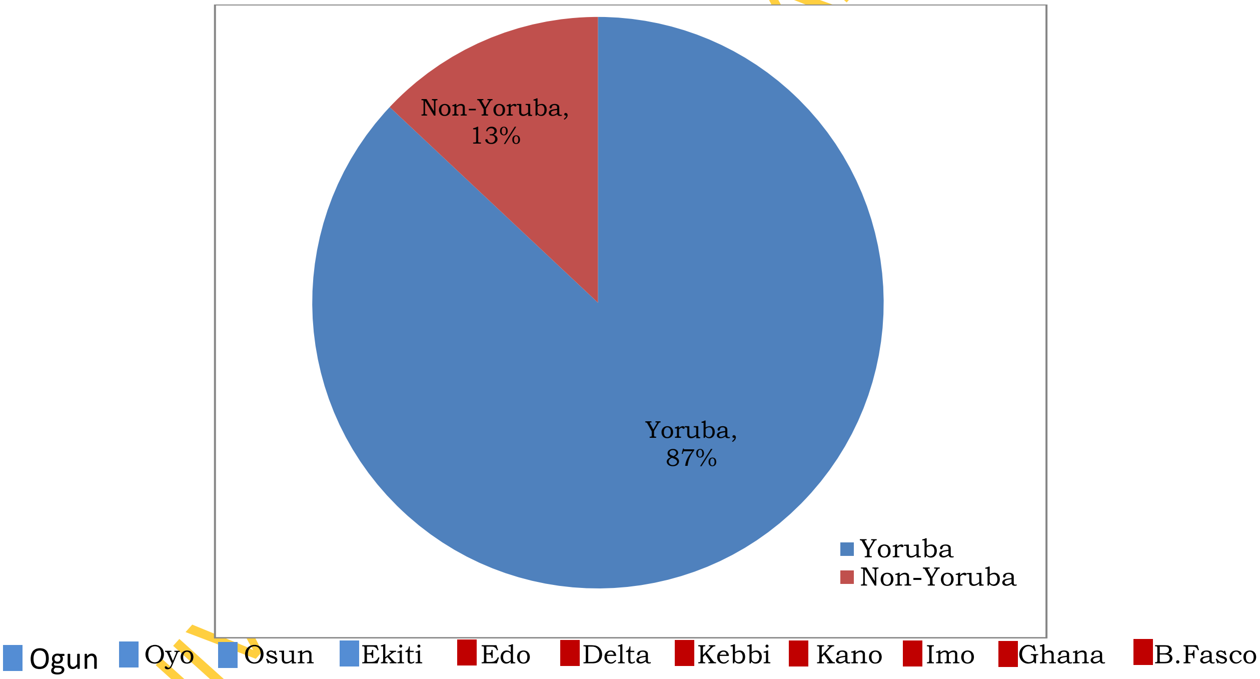


Fig. 2.3 Ethnic demography of a multi-cultural classroom in Abeokuta (a)

Source: Ojebiyi and Salako (2011)

Ethnic demography of a classroom in Ogun State (b) is presented in tab: 2.4 below:

Table 2.4: Ethnic demography of a multi-cultural classroom in Abeokuta, Ogun State (b)

	Yourba				**Non-Yoruba**									
States	**Ogun**	**Oyo**	**Osun**	**Ekiti**	**Edo**	**Be-nue**	**Delta**	**C/Rivers**	**Abia**	**Togo**	**Benin Rep**	**Anam-bra**	**Plat-eau**	**Total**
JSS 3A	30	5	3	5	0	0	0	0	0	0	0	0	0	43
JSS 3B	35	7	4	2	2	0	1	1	0	1	1	0	0	54
JSS 3C	28	5	5	7	3	0	2	1	0	0	0	1	0	52
JSS 3D	40	3	7	0	0	0	0	0	0	0	0	0	1	51
JSS 3E	36	4	6	5	2	0	0	0	0	0	0	0	0	53
JSS F	48	6	0	0	1	1	0	0	0	0	0	0	0	56
JSS G	35	5	4	3	2	2	0	0	1	0	0	0	0	52
JSS 3H	30	4	3	3	2	0	1	0	1	0	0	0	0	44
Total	**282**	**39**	**32**	**25**	**12**	**3**	**4**	**2**	**2**	**1**	**1**	**1**	**1**	**405**

Ethnic Demography of a Classroom in Ogun State (b) as shown in tab. 2.4 above is Graphically Represented in fig.2.4 below:

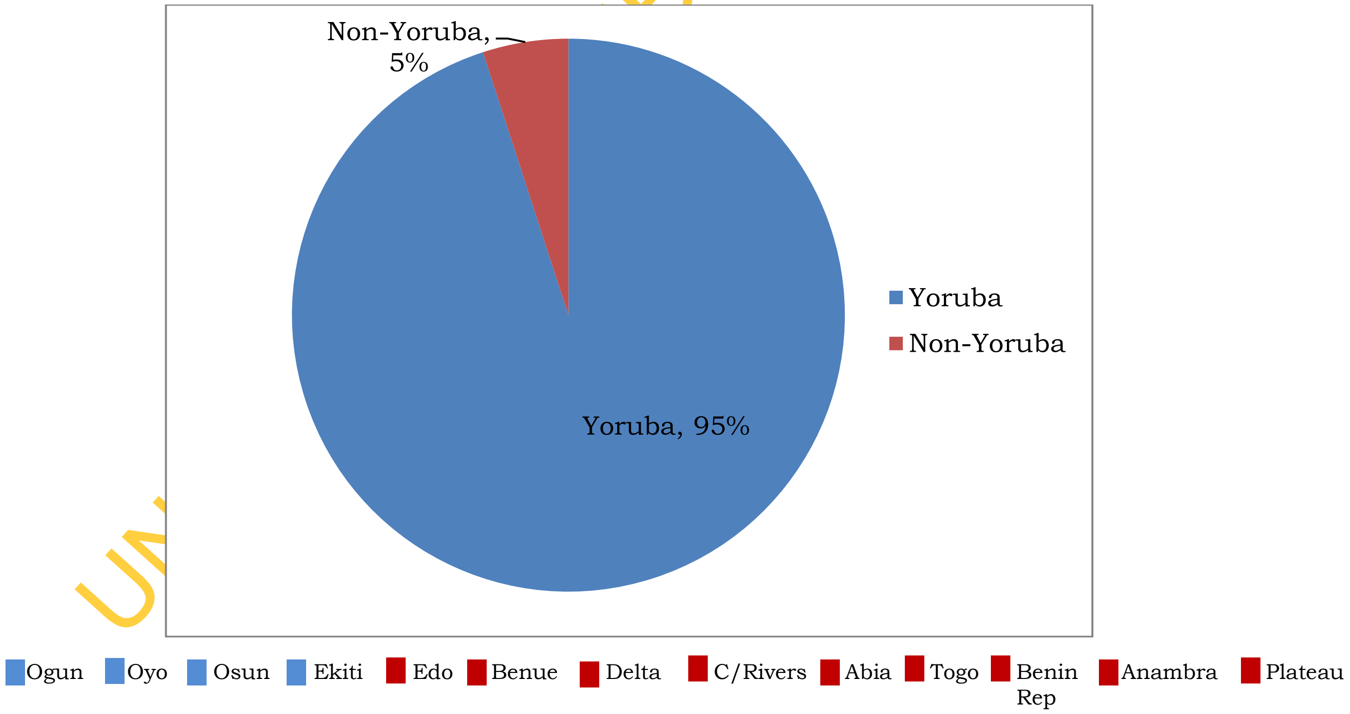


Fig 2.4 Ethnic demography of a multi-cultural classroom in Abeokuta (b)

Source: Ojebiyi and Salako (2011)

UN BADAN LIBRARY

Students in these classrooms according to the tables differ in terms of ethnic, language, beliefs, culture and many other variables. Therefore, teachers in contemporary classroom must reexamine their curricula and instructional strategies to meet the needs of these students. For example, Shade, Kelly and Oberg (1997), Ladson-Billings (1990) and many other scholars have called upon educators to create culturally responsive classrooms that can help students understand and negotiate differences across culture. Teachers in culturally responsive classroom emphasize that students must learn to become pluralistic in thought, behaviour and affect. Teachers must ask questions that promote higher level thinking about multicultural topics, concepts, issues and groups. Hence learning experiences that promote cultural empathy are encouraged. A multicultural approach also gives other students ongoing opportunities to see culturally diverse students reflected in the curriculum (Schlesinger, 1998).

Effective teaching of multicultural concepts would help the students develop their decision- making abilities, promote values, attitudes and behaviours that supports ethnic pluralism and cultural diversity. Therefore, a multicultural perspective geared towards social participation and political efficacy is vital for a multicultural society like Ogun state and a socially democratic nation like Nigeria.

2.2.4 The Need for Multicultural Concepts in School Curriculum

Multicultural concepts in school curriculum:

1. Creates awareness on the need for unity in diversity
2. Appreciates the essence of peace and peaceful co-existence
3. Creates an equal representation in the curriculum
4. Promotes analytical and critical thinking among students
5. It helps students develop a positive self-concept, attitudes and values
6. Attempts to offer all students an equitable educational opportunity
7. Provides equal educational opportunities for all students
8. It helps challenge all forms of discrimination in schools
9. Ensures an environment with equal status for all
10. Enables students consider the ethnic and racial distributions in their own classroom.
11. Affirms the need to prepare students for their responsibilities in an interdependent world (NAME, 2003).

To accomplish the above needs, effective teaching of multicultural concepts demands a school staff that is culturally competent and to the greatest extent possible racially, culturally, and linguistically diverse. Staff must be multiculturally literate and capable of including and embracing families and communities to create an environment that is supportive of multiple perspectives, experiences and democracy. Multicultural schools require comprehensive school reform as effective teaching of multicultural concepts must pervade all aspects of the school community and organization (NAME, 2003).

2.2.5 The Global Concept of Multicultural Education

In these early years of the 21st century, large-scale human migration is a global phenomenon. This massive relocation of cultural groups is both optional (e.g. people seeking economic advantage) or forced (e.g. as a result of conflict or environment degradation). Many of these migrating populations seek to develop a new life in these new environments. As a result of these migrations, contemporary societies are becoming more diverse and multi-ethnic in nature, especially in the urban environments of large cities. These changing demographics are especially apparent at the school level and are having a major impact on the work of educators, particularly those in formal leadership positions within the school (Billot, Goddard and Cranston, 2007). The development and consequent need for a multicultural educational approach is the direct result of the multicultural and pluralistic nature of the modern, global and internationalised society.

Multicultural education encompasses theories and practices that strive to promote equitable access and rigorous academic achievement for students from all diverse groups, so that they can work toward social change. Multicultural education challenges oppression and bias of all forms and acknowledges the multiple identities that students bring to their learning (Banks, 2004). Several multicultural educators have defined multicultural education as a matrix of practices and concepts rather than a singular static notion (Gay, 2001; Nieto and Bode, 2008; Sleeter and Bernal, 2004). Multicultural education is a progressive approach for transforming education that holistically critiques and responds to discriminatory policies and practices in education (Banks, 2008; 2003). In essence, multicultural education is the use of the classroom as a transformative tool to achieve the concept of unity in diversity (Ojebiyi and Salako, 2011). Multicultural education encourages classroom democracy whereby the classroom is seen as our classroom and not my classroom (Kings, 2000).This gives every child a voice in the classroom irrespective of his or her cultural background.

Banks (2008) observes that in virtually every school, one is likely to find students of different ethnic groups and from a variety of racial composition. This variety is increasing every day. Similarly, a study conducted to establish the multicultural nature of some classrooms in

Ogun State, Nigeria, revealed that the ethnic demography of some Junior Secondary School classrooms contain students of diverse cultural backgrounds (Ojebiyi and Salako, 2011).Consequent upon cultural diversities in virtually all classrooms, Davis (2007) suggests that educators should create culturally responsive classrooms that can help students understand and negotiate differences across culture. Teachers in culturally responsive classrooms must emphasize the need for students to be pluralistic in thought and behaviour in order to become global citizens (Drew, 2009; McCarthy, 2002).This is germane because the world today appears to be in dire need of multicultural education with the realisation that it is not monocultural but comprises people of many cultures ((Kailin, 2002). The seemingly rapid changes in the ethnic and religious composition of our society are perhaps one of the sources of the intractable religious-ethnic crises occurring in some parts of Nigeria since the opening years of the twenty-first century (Enuoka, 2005).

In a related manner, Nieto (2004) advises that education planners should develop a curriculum that addresses the needs of learners and create a school environment which reflects cultural diversity. Thus, Rubin, Bukowski and Parker (2006) state that an important aspect of multicultural education is the inclusion of culturally relevant and appropriate content in the curriculum. Hence, advocates of multicultural education are unanimous in their opinion that existing ethnocentric curricula should be reformed to reflect the multicultural nature of society (Joppke, 2004). This is important because it would present a more balanced and accurate view of humankind and society, and reflect the experiences and contextual realities of learner’s lives (Grant, 2007). Perhaps another paradox in the current move away from multicultural education is the fact that multiculturalism is re-emerging in a way different from the traditional view of a multicultural education.

Global dramatic changes in information technology are affecting the awareness of students in classrooms all over the world and changing their aspirations too. With internet connectivity and computers, with or without the teachers, students are likely to get access to information about many countries. Perhaps because of this exposure, students want to be global citizens with skills that can make them globally competitive. This is a trend that points in a very different direction from the localism of a multicultural education with an emphasis on a language and a teaching practice rooted in the students’ own culture. New media makes available a wealth of literature and information on different cultures. It can help open up closed communities. On the other hand, it takes not only access but also literacy to draw value from the new media, literacy either in terms of spoken language, written languages or the ability to understand and use symbols, images and other forms of content. In all, multicultural education is needed for global unity and peaceful co-existence.

Approaches of Multicultural Education

In order to implement the curriculum contents of multicultural education, four approaches have been developed for effective teaching and learning according to Banks (2008). These are the contribution approach, the additive approach, the transformation approach and the social action approach.

The contribution approach is the first of these approaches (Banks, 2008). At this superficial level, a school focuses on heroes, holidays, food, houses, music, games, clothing and other discrete elements of culture around the world. For example, during special occasion like Chinese New Year, the curriculum includes lesson and activities focusing various cultures around the world (Chandler, 2006; Cort, 2009). Teachers should be able to simulate a classroom environment that is decorated with prints and visual labels in each of the languages spoken in the classroom. Creativity in learning is vital (Ogunbiyi, Ojebiyi and Salako, 2009), hence concepts taught in class should be explored through art, play, music, drawing e.t.c. Similarly, sociometric grouping and cooperative learning both give room for children grouping themselves with the teacher as guide. In fact allowing students organise their own groups recognizes the possibility that they may be the best judges of whom they can work with and who can best satisfy their needs (Rubin, Bukowski and Parker, 2006).

The Additive approach is the second approach. This involves incorporating literature by and about people from diverse cultures into the mainstream curriculum without changing the curriculum (Banks, 2008). For example, examining the perspective of Native American about thanks giving would be adding cultural diversity to the traditional view of thanksgiving. Teachers must educate themselves first in local, global and national knowledge systems of the world and continue learning about global issues together with their students. For example, a major concept of multicultural education is the idea of multiple perspectives (Goski, 2009; Lustig and Koester, 2003). If students realise the many different mental images there are in the world, they can begin to have multicultural understandings by accepting and affirming difference (Goski, 2010).They can act by reading books about their racial, ethnic and cultural groups, students can make friends with students from other racial and ethnic groups. Similarly, Nieto and Bode (2007) state that participation in cross-racial activities, lectures, discussions, small group projects and storytelling can improve thinking skills through comparative study of various cultures.

The Transformation approach is the third level of approaches to multicultural education. At this level, the Eurocentric nature of the curriculum is actually changed so that the students can see events and issues from a global perspective (Banks, 2008; 2004). This approach actually changes the structure of the curriculum and involves critical thinking with a consideration for diversity as a basic premise (Banks, 2010; 2006). Diversity should be regarded positively as strength rather than negatively as a deficit. Ideally, various ethnic groups should have equal rights and be able to foster and preserve their cultural beliefs and traditions (Hudson, 2007). Applying this approach, teachers might decide to study games around the world and include a demonstration of games from cultures of the students in the class. In essence, Reed and Black (2006) explain that because teachers are role models for youths and have considerable control over the classroom, it is important to eliminate prejudices, biases and assumptions in order to enhance learning experiences.

The fourth level is that of social action. A school includes all of the elements from the third level but also encourages students to make decisions and take actions related to the concepts, issues or problems they have studied (Banks, 2008; Slimpson, 2004). This approach encourages decision making and constructive social change in order to achieve multicultural goals (Grant, 2007; Sleeter, 2001). In fact, this level helps in preparing students for global multicultural challenges, they may express their opinions about new policies or unpleasant situation. For effective teaching and learning of multicultural concepts, these approaches should be used together with appropriate multicultural strategies such as cooperative learning and field trip.

Goals of Multicultural Education

According to the National Association for Multicultural Education (NAME), the goals of multicultural education are as follows:

1. Creating a safe, accepting and successful learning environment for all.
2. Increasing awareness of global issues.
3. Strengthening cultural consciousness.
4. Strengthening intercultural awareness.
5. Teaching students that there are multiple historical perspectives.
6. Encouraging critical thinking in multicultural perspective.
7. Preventing prejudice and discrimination.
8. Creating the ability to work and live with a multicultural perspective
9. Developing respect and appreciation for culturally different people.

Characteristics of Multicultural Education

Seven basic characteristics of multicultural education according to Nieto and Bode (2008) are:

1 Multicultural education is antiracist education which makes antidiscrimination explicit in the curriculum and teaches students the skills to combat racism and other forms of oppression.

2 Multicultural education is basic education which advances the basic right of all students to engage in core academics and arts, to develop social and intellectual skills.

3 Multicultural education is important because all students deserve and need an education that is inclusive and rigorous.

4 Multicultural education is pervasive because it emphasizes an approach that perme ates the entire educational experience.

5 Multicultural education is education for social justice because teachers and students put their learning into action to make change in the society.

6 Multicultural education is a process because it highlights the ongoing organic development of individuals and educational institutions involving relationships among people.

7 Multicultural education as a critical pedagogy draws upon experiences of students through their cultural, linguistic, academic, artistic and other forms of knowledge.

It thus becomes evident that the inclusion of these characteristics in multicultural schools is of cardinal importance. This is important because the objective of multicultural education is to provide all learners with a meaningful education which may in turn minimise the feelings of alienation and inadequacy experienced by minority learners at these schools. Through this, a safe, accepting and successful learning environment would be created for all.

Objectives of Multicultural Education

Aspects of stated objectives of multicultural education are as follows:

It is important for all students to develop a multicultural perspective in order to enhance a good self-concept and self – understanding of others including cultural groups of other nations. The ability to perceive and understand multiple, sometimes conflicting cultural and national interpretations of the perspectives on events, values and behaviours would influence different ideas about how to act in social situations (Barker, 2003; Montgomery, 2001). In essence, multicultural education would develop the prospective learners' ability to make decisions and take effective actions based on multicultural analysis and synthesis (McLaren, 2007).Multiculturalism is fundamental in the face of increasingly diverse learners because they would be equipped with adequate knowledge of how to work and live together hamoniously in any society. Specifically, it is effective in preventing prejudice and discrimination, combating stereotypes and strengthening intercultural awareness (Cornbleth, 2008; Major and Brook 2003).

National Association for Multicultural Education of State Country (2003) states that mu - ticultural education is a philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity as acknowledged in various documents. Some of such documents are the United States Declaration of Independence, the Constitution of South Africa, (Act 108 of 1996) and the Universal Declaration of Human Rights adopted by the United Nations. It recognizes the role schools can play in developing the attitudes and values necessary for a democratic and interdependent world. It values cultural differences and affirms the pluralism that students, their communities and teachers reflect. It challenges all forms of discrimination in schools and society through the promotion of democratic principles of social justice.

In achieving these objectives, teachers in contemporary Social Studies classrooms must re-examine their curricula and instructional strategies to meet the needs of culturally diverse students (Davis, 2007). Similarly, Banks (2010) maintains that the ever-increasing numbers of immigrants from all over the world require a continued demand for teachers with skills to work effectively. Therefore it has become necessary to incorporate multicultural concepts into teaching and learning of Social Studies in order to gain a realistic perspective of managing global problems. This could be achieved through the introduction of appropriate instructional strategies that are not teacher centered. Two of such strategies are cooperative learning and field trip strategies as advocated in this study.

2.3 Cooperative Learning Instructional Strategy

Co-operative learning is a successful teaching strategy in which small teams (each with students of different levels of ability) use a variety of learning activities to improve their understanding of a subject. It is used as pedagogical approach in conjunction with the conventional teaching method. According to Johnson, Johnson and Helobec (1991), cooperative learning is the instructional use of small groups so that students could work together to maximize their own and each other's learning. Kagan (2001) states that the main purpose of cooperative learning is to actively involve students in the learning process and improve interpersonal relationships among them. This would result into transformation in the society. The co-operative learning strategy is an effective teaching strategy which is aimed at accommodating learners from diverse cultural backgrounds (Salako, Eze and Adu, 2012). Therefore, it has become necessary to address the global problem of cultural diversity through effective use of appropriate instructional strategy for teaching in Social Studies classrooms which contain students from diverse ethnic backgrounds.

In the light of this reality, a number of institutions, including government are focusing on building out the system of education to reduce societal inequities. Nigeria, a multicultural nation, is a constitutional republic which is made of 36 states and one Federal Capital Territory (Abuja). Colonised by the British in the late nineteenth century, Nigeria gained its independence in 1960 and since then has suffered a half century of deadly internal conflict, political corruption and instability (Eliagwu, 2005). From the late 1960s, Nigeria's well-being has been repeatedly threatened by interreligious and inter-tribal conflicts with loss of several lives and properties (Salawu, 2010). Consequently, within this environment where there are Muslims, Christians and other religious groups, people have to work and study side by side for peaceful co-existence. There is need for effective teaching of multicultural concepts in order for schools to be able to raise future leaders for a democratic society through educational programmes for youths. If this strategy is implemented effectively and vigorously, they may indeed contribute to the enhancement of peaceful co- existence between learners in schools and the society at large.

Cooperative learning is an instructional strategy in which students work together in small, heterogeneous groups to complete a problem, project or other instructional goals while teachers act as guides or facilitators (Duplass, 2006; Lie, 2008; Williams, 2007). Cooperative learning is desirable when an instructor wishes to promote positive interaction among learners, a facilitative learning climate, a wide range of cognitive and affective outcomes, and positive relations between themselves and the learners. Similarly, Bandura's social cognitive theory referred to this strategy as the attention process. The process of developing attention among learners stimulates and encourages exploration and perception (Foster, 2006).Subjecting learners to everyday desk work (conventional method) cannot provide enough mental and socio-emotional stimulation (Ogundare, 2000). Obviously, the conventional teaching method has failed to bring about the desired outcome of producing thinking students. Therefore, there is the need for teachers to have a change of style in order to be able to meet the demands of multicultural learners.

There are a number of cooperative learning techniques that are applicable to most subject areas, such as jigsaw, think/pair/share and round robin-techniques that can be implemented easily by teachers in their culturally and linguistically diverse classrooms (Kagan, 2001).The Jigsaw technique was used in this study. It is one of the pure cooperative learning techniques rich in opportunities for promoting interaction (Açıkgöz, 2006 cited in Abdullah, 2010). The jigsaw technique is a cooperative learning strategy with a three-decade track record of successfully reducing racial conflicts and increasing positive educational outcomes (Chang, 2000). In education, jigsaw is a teaching technique invented by social Psychologist Elliot Aronson in 1971 (Francis, 2013). The jigsaw technique is a cooperative learning strategy and an efficient teaching method that also encourages listening, encouragement, interaction, peer teaching and cooperation by giving each member of the group an essential part to play in the academic activity.

Jigsaw technique steps:

(1) Students are divided into home groups of three to six students.
(2) Individual member of each group then break off to work with the experts from other groups.
(3) Experts research a subcategory of the material being study.
(4) Experts return to their home group in the role of instructor for their subcategory and this new team pieces together each of their separate components to develop the bigger concept.

The above steps are depicted in the conceptual framework of jigsaw groups shown in figs. 2.5 and 2.6 below:

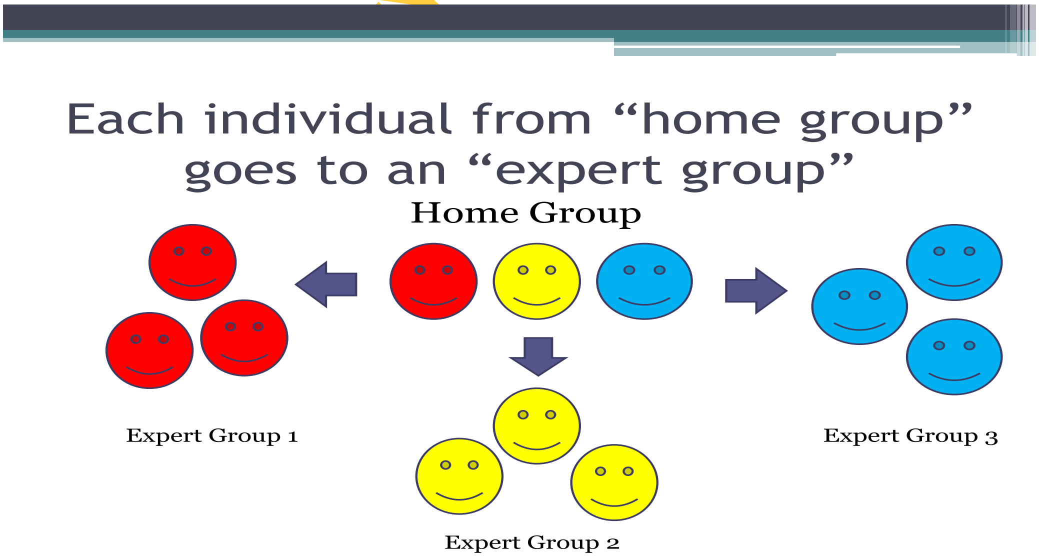


Fig. 2.5: Conceptual Framework of Jigsaw Groups (a)

Source: http://WWW.jigsaw.org /

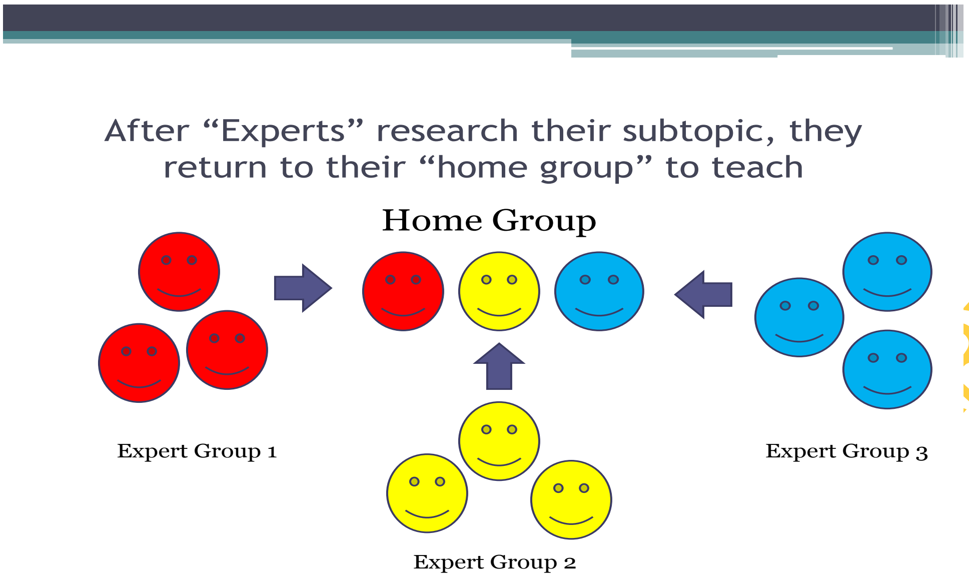

After “Experts” research their subtopic, they return to their “home group” to teach
Home Group
Expert Group 1
Expert Group 3
Expert Group 2

Fig 2.6: Conceptual Framework of Jigsaw Groups (b)

Source: http://WWW.jigsaw.org /

Students of an average sized class are divided into competency groups of three to six students to research. Individual members of each group then break off to work with the “experts” from other groups, researching a part of the material being studied, after which they return to their starting group in the role of instructor for their sub-category. Students work until each group member successfully understands and completes the assignment, thus creating an atmosphere of achievement (Panitz, 1996 cited in Francis, 2013).

Due to its multiple instances in promoting interaction, the jigsaw technique has become one of the most widely used cooperative learning structures at some academic levels. Students who do not like to participate in a traditional classroom setting generally felt more comfortable speaking up in the small groups found in jigsaw classrooms. The learning effectiveness of the traditional classroom has been questioned because of the lack of adequate interaction between the instructor and students, it yields less deep knowledge compared to other teaching methods such as cooperative learning (Ajitoni and Salako, 2013). Classrooms will continue to reflect the increasing diversification of the population as the number of students from ethnically and culturally diverse backgrounds grow. This reality will require flexibility and modifications in the instructional and classroom practices of teachers as they respond to the needs of their diverse learners. However, for a team to work effectively, it is important to recognize that there are steps that will happen and that the team task and interpersonal behaviours will change over time.

Tuckman's Model of Group Development

This model is a very good framework for group learning. It could be used as a guide for any teacher who wants to apply the group learning method for effective teaching. Dr Bruce Tuckman's famous phases are part of a teamwork theory based on stages of team development. It provides a useful and simple way to think about how humans interact in team situations. This model describe the phases which teams tend to go through from their inception to the successful completion of the project and highlights the areas which may cause the team and the project to fail. A team or group develops a culture of traits and patterns as they progress.

Tuckman Model of Group Development is presented in fig. 2.7 below

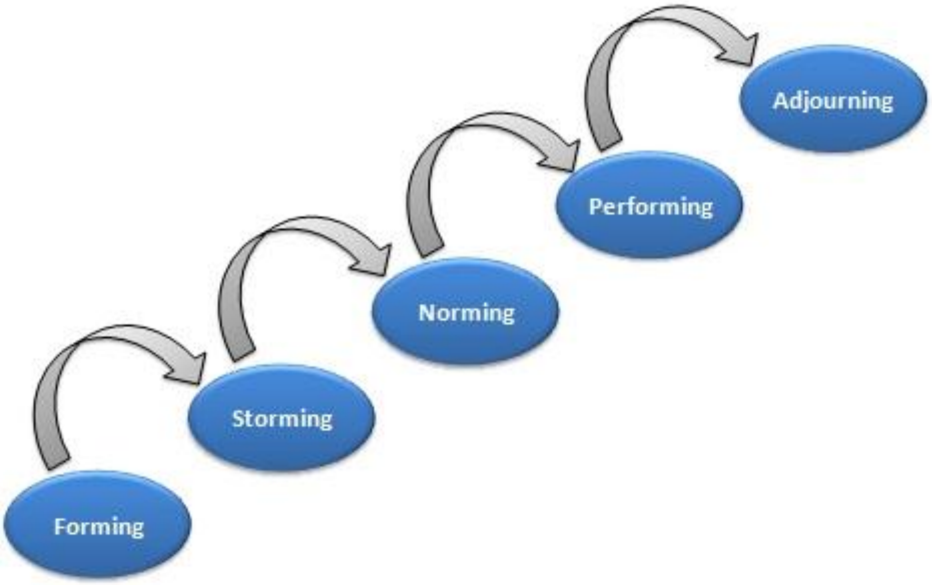


Fig.2.7: Tuckman Model of Group Development

Source: Project - management - skills.com

http://www.project-management-skills.com/index.html

Forming stage: At this stage, teachers should play a dominant role by investing time in listening to and empathising with the students. Expectations and job descriptions should be clearly laid out by the teacher who should be role model by exhibiting the behaviours expected of the team.

UNIVERSITY LIBRARY

Storming stage: Here, the teacher should encourage students to do things their way instead of being authoritative but intervene if there is conflict.

Norming stage: Here, roles and relationships are now established, freeing people up to concentrate on exercising the talents that got them into the team in the first place. The teacher should check that the group is on track regarding the task.

Performing stage: At this stage, the group is very powerful and successful because members have learnt to give their best. Therefore, the teacher should recognise the contributions of the students and ensure that credit is awarded where due. If anyone is left feeling that their contribution is not being recognised, the resentment may be carried through to the next project. The way that students behave within their group is important because it can affect their performance in class.

Adjourning stage: As the project comes to an end, the team moves into the **adjourning stage**. At this point, the team has become very close and many of the team members will feel a sense of loss. For this reason, this stage is also known as the **mourning stage.** As the project manager, it is important that a celebration is arranged to recognize the team's accomplishments (Project - management - skills.com).

From this model, the main ingredient is coming together to work as a group. Each step builds on the previous one and each step prepares for the adjourning stage. Attempting to skip any step affects performance and with every new challenge, the process repeats. Therefore, when the task is completed successfully and its purpose fulfilled using this model, everyone can move on to new things, feeling good about what has been achieved. The Tuckman model is one of the most influential models of teamwork theory. Understanding its stages of group development can help a teacher develop a high performing academic team (Smith, 2005).

2.3.1 Field Trip Instructional Strategy

Field trip like cooperative learning offers an opportunity for students to get exposed to people, events and the opportunity to make connections with others (Francis, 2013). This strategy is not like the conventional teaching method where an instructor is the central focus of information transfer. Students on field trip visit people and places that they are not normally exposed to during the school day. According to Harper (2004) field trip is an away from school function. Field trip can be a valuable method of instruction, providing students with important cognitive and affective benefits (Johnson and Munakata, 2005).Griffiths and Moon (2000) argue that if the concepts taught at school are not related to students’ everyday lives, they may fail to use them adequately outside the school. Thus, their knowledge may remain in the form of acquired isolated knowledge packages. Effective learning requires students applying newly acquired concepts or skills to different contexts (Gallagher, 2000; Yip, 2001). Therefore, taking youths to parks, school camps, nature centers and other outdoor settings provides an important contribution to the learning process (Hodges, 2001; Sinatra, 2005).

According to Mackenzie and White (1981), when planning and organising a successful field trip, three important stages should be included: pre-trip, trip, and post-trip. Field trip should be an integral part of curriculum. If a field trip is properly planned and executed everyone can benefit from the experience. The pre-trip stage of a field trip involves two major components: administration and instruction. The administration component involves all of the steps taken by the field trip organizer to arrange the logistics of the field trip. Steps include securing permission from appropriate administration, organising transportation to and from the field trip location, contacting the field trip location to verify the schedule and activities, and obtaining signed permission slips from parents/guardians of participants attending the field trip. Unfortunately, many field trip organisers only focus on administrative concerns during the pre-trip stage of field trip planning. Although the activities of the administration component are important, if organizers only focus on logistics, a major segment of the pre-trip stage is missing and field trip may not be educationally successful

The second stage of a successful field trip is the trip itself. Two components should be addressed during this stage: the roles of the participants and that of the organiser. The roles of the participants are accomplished by establishing a field trip agenda and sharing this agenda and field trip objectives with the participants. A suggested agenda for a field trip starts with a brief amount of free time for individuals to explore the field trip site on their own. This open exploration may not be appropriate in all locations. For example, individuals could not roam freely inside an equipment manufacturing plant. They could however, have free time to view items in the visitor area or lobby prior to the guided tour. This exploration time allows participants to get comfortable with their surroundings. Once the basic curiosity of the facility is satisfied, learners are better able to focus their attention on the content topics to be learned.

The third and final stage of a successful field trip is the post-trip stage. Like the stages before it, this stage also contains two components: debriefing and a culminating activity. During the debriefing session, participants should be encouraged to share and discuss their experiences during the field trip. This could include sharing and discussing data or results of assigned small group activities as well as sharing feelings about specific aspects of the trip or overall impressions. Participants should also be given an opportunity to identify and discuss problems encountered during the field trip (Ajitoni and Salako, 2013).

Using the above pattern as a model, this study followed the steps highlighted above: Permission was obtained from the school authorities and cultural centre/national museum both in Abeokuta (see appendix ix and x).Transportation was organized to and from field trip locations (see appendix vii). There was also exploration time by the participants before the field trip activities commenced. Students were first advised to conduct themselves properly and were later taken round the lobby where they saw photographs of heroes and heroine (Late Chief Obafemi Awolowo, Dr Nnmadi Azikwe, Madam Olufunmilayo Ransome-Kuti e.t.c). They were shown art works and some items made by some students who engage in holiday trips and they were advised to join the holiday club because it is an avenue for engaging students during holiday period. Equally, they were taught some African songs and rhymes. Finally, the participants were asked to write down their experiences, feelings and their overall impressions of the trip during the debriefing session.

The students demanded for more of such opportunity. Their demands were forwarded to the principals of their schools who promised to incorporate field trip strategy if running cost is made available because students cannot be requested to pay for such trips.

Field Trip Planning Model 2004 is presented in fig. 2.8 below:

Fig. 2.8: Field Trip Planning Model 2004.

Source: University of Florida IFAS Extension

A field trip experience should involve historical inquiry or analysis before, during and after the field trip (ideally students have a task to perform during the field trip); confronting controversy in history and exploring the role of historical agents (Levstik and Barton, 2005).

Researchers have documented the cognitive and affective benefits of field trips. Such benefits include increased motivation for learning, a more positive attitude, acquisition of knowledge and skills (Michie, 1998; Muñoz, 2009). Further, field trip can stimulate interest for natural resource-related careers and result in an improved attitude toward the site visited (Knapp, 2000). But not all field trip result in these benefits. A field trip can easily turn into nothing more than a day off from school when field trip is isolated from the rest of the school curriculum (Harper, 2004; Knapp, 2000).

Research, however, has shown that there is less transfer of learning and less meaning when the field trip is not related to classroom teaching (Knapp, 2000; Ferry, 1995). Field trip should be integrated into the broader instructional programme and be used only when it is the most effective and efficient procedure for fulfilling the learning objectives. When working within the formal education setting, field trip should be relevant to the school's curriculum because students are more likely to make connections to other topics in the curriculum. Field trip need to have a connection with the curriculum. In addition, Noel (2007) is of the opinion that teachers need to work with field trip site personnel to enhance student learning.

Teachers need to prepare students in class before the trip, especially through the use of materials from the field trip site, such as relevant primary documents or artifacts. All these experiences can lay the foundation for shaping a child’s growing knowledge, confidence and identity (Nix, Ledbetter and Fraser, 2001). It is taken to enhance and support the instructional programme. A field trip is only a part of a total learning experience that begins and ends in the classroom. This means preparing lessons prior to and upon returning so that the experience help students make the connections necessary for learning to occur. This study confirmed that when students experience the world through explorative play and experiential learning activities in school grounds, wilderness camps, art galleries, parks, or community settings their lives and attitude towards learning can be positively changed. Therefore, successful field trip requires considerable planning.

2.3.2 Conventional Teaching Strategy

The conventional teaching method became the norm in the 1930s. The paradigm of teaching was based on John Locke’s philosophy. He maintained that the student’s untrained mind is like a blank sheet of paper (Cromwell, 2000). Teachers are to transfer information to students and the students are to memorize and recall the material for tests. Obviously, the teacher is seen as information giver and students are considered to be passive recipients of information. Conventional teaching is concerned with the teacher being the controller of the learning environment. Power and responsibility are held by the teacher and they play the role of instructor (in the form of lectures) and decision maker (in regards to curriculum content and specific outcomes).Students are regarded as having knowledge holes that need to be filled with information (Adeyemi, 2003). According to Locke's philosophy, relationships among students in the classroom and faculty should be impersonal not showing the feelings of learners (Cromwell, 2000).

The conventional teaching method is still the most frequently used mode of instruction in most schools today (Adeyemi, 2003; Ogunleye, 2002). The techniques involved in the method serve as the basis for other methods of training. Conventional method is a teaching strategy whereby an instructor is the central focus of information transfer. Typically, an instructor will stand before a class and present information for the students to learn. Sometimes, they will write on a board or use an overhead projector to provide visuals for students. Students are expected to take notes while listening to the instruction. One of its advantages is that it is possible to educate large number of people at once, thereby lowering costs. It creates interest in a subject as teachers transmit enthusiasm about their discipline thereby serving as a role model for the students (Anise and Ojedokun, 2006).

The question of which method yields the most possible learning is one that has been debated extensively throughout the history of education in Nigeria (Salako, Eze and Adu, 2012). The most practiced method is mostly referred to as the conventional teaching method, which is the model for most schools (Ogunleye, 2002). The method is still used in schools today because of the unprecedented expansion in the school enrolment, shortage of infrastructures coupled with shortage of funds. However, the conventional teaching method is not the most effective according to Lai (2002) because it focuses entirely on intellectual and ignores experiential learning. This style of learning is intended to allow students gain an individual meaning to the subject matter (Ojedokun, 2006). It teaches students how to succeed on standardized tests and relies mostly on the use of the intellect. However, Doymos (2008) explains that research has shown that students learn by doing, thinking critically about concepts and then applying their knowledge to diverse situations. Therefore, there is need for the use of alternative instructional strategies that are participatory.

In an attempt to meet the demands of multicultural learners, Friend and Bursuck (2009) suggest the need for teachers to have a change of style. This could be achieved by providing materials and learning tasks at mixed levels of difficulty and with varying levels of instructional support, by the use of multiple grouping arrangements, student choice, and varied assessment strategies (Tomlinson, 2001). In a related manner, Riesland (2005) opines that despite the enormous communicative problems being faced in schools especially large classes, effective teaching and learning could still be achieved through the use of an alternative pedagogy. Hence focus shifted to the teachers applying other methods like cooperative learning in which student are dependent on one another for their educational success. Concentrating on academic achievement, studies indicated increased students' performance using cooperative learning (Francis, 2013). Significant cognitive results are promoted because students seem to learn more and are better able to remember and then transfer their knowledge when taught with the cooperative learning model than other instructional methods (Chang, Sung and Lee, 2003; Francis, 2013). Based on the work of some very influential philosophers, theorists and educators, teaching is changing (Gallengher, 2000).

Ojebiyi and Salako (2013) state that the learning effectiveness of the conventional teaching method has been questioned because of the lack of adequate interaction between the instructor and students. Usually, very little exchange occurs between the instructor and the students during a teaching but it continues as a means of reaching a large group at one time with an organised body of information. According to Francis (2013), its limitation is that it yields less deep knowledge compared to other teaching methods such as cooperative learning. It bases itself upon the transmissive teaching model, meaning that knowledge is an object that can be transferred from the instructor to the students. Practically, the method places students in a passive rather than an active role because one-way communication is encouraged, therefore, learning is hindered (Ogunleye, 2002). In contrast, interactive methods (cooperative learning, field trip strategy) allow the instructor to influence students when they are actively working with the material. Therefore, the instructor is required to have or to learn effective writing and speaking skills.

Previous researches have shown that cooperative learning and field trip teaching strategies have been judged to be effective in diverse classrooms (Adeyemi, 2002; Chamberlain and Cummings, 2003; Francis, 2013; Keramati, 2010; Noel, 2007; Omosehin, 2003; Yusuf, 2004). More research is needed to demonstrate and evaluate the effectiveness of cooperative learning and field trip strategy in order to change the focus of the classroom from instructor-dominated to student-centered. So, these strategies were both adopted in this study.

2.3.3 Cooperative Learning and Students' Knowledge of Multicultural Concepts

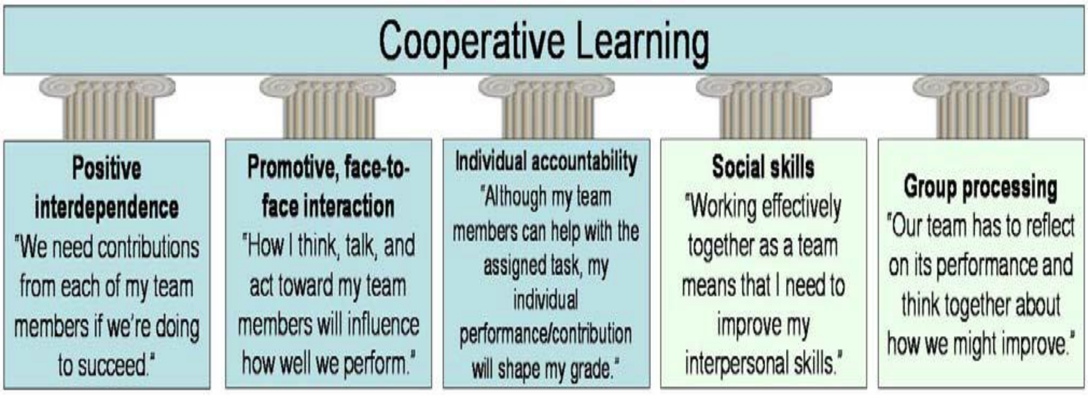
To examine whether the adoption of cooperative learning strategy is likely to have an influence on students' knowledge of multicultural concepts is germane for evaluation of the strategy as one which could promote positive inter group relations. Several studies in which

UNIVERSITY LIBRARY

educators explored the influence of cooperative learning and students' knowledge of multicultural concepts suggest that this relationship is a positive one (Carter, 2005; Salako, Eze and Adu, 2012). In a similar vein, Parker (2003) is of the opinion that a greater integration of multicultural curricular content with the use of effective teaching strategies would generally lead to improved rather than worsened or unchanged relations between groups. Therefore, cooperative learning is adjudged a viable strategy for teaching multicultural concepts because it promotes group work and the ability to achieve mutual learning goals (Ajitoni and Salako, 2013).Highly structured cooperative learning allows students to develop their own understanding of key concepts all the while encouraging and assisting others (Samuel and John, 2004).

Johnson, Johnson, and Smith (1991) define cooperative learning as the instructional use of small groups so that students work together to maximize their own and each other's learning. Based on their research, they have proposed five essential pillars that are necessary to construct effective cooperative learning experiences.

Johnson, Johnson and Smith's five Pillars of Cooperative Learning is presented in Fig.2.9 below:



"We need contributions from each of my team members if we're doing to succeed."

"How I think, talk, and act toward my team members will influence how well we perform."

"Although my team members can help with the assigned task, my individual performance/contribution will shape my grade."

"Working effectively together as a team means that I need to improve my interpersonal skills."

"Our team has to reflect on its performance and think together about how we might improve."

Fig. 2.9: Johnson, Johnson and Smith's five Pillars of Cooperative Learning

Source: Foundation Coalition, 2008

The pillars are positive interdependence, promotive face-to-face interaction, individual accountability, social skills, and group processing. As shown in the above graphic, this five pillar model provides the foundation for building successful cooperative learning in any multicultural classroom. A state of positive interdependence among learners may serve as the catalyst for the establishment of healthy, caring and committed scholastic and social relationships across the cultural spectrum (Francis, 2013; Keramati, 2010). Finally, the interdependence, interconnections and interrelationships in all aspects of education for all learners is vital for peaceful co-existence.

Several larger scale studies have been conducted with college students to examine the influence of multicultural curricular content on the development of students' thinking, such as their levels of critical thinking or complexity of thinking (Gurin, Dey, Hurtado, and Gurin, 2002; Gurin, Nagda, and Lopez, 2004). These studies show that both informal and formal discussions on issues of race and ethnicity have a positive influence on the development of students' thinking skills (e.g., perspective taking, ability to see different sides of an issue, better decision-making (Hurtado, 2005; Nagda, Kim, and Truelove, 2004). Moreover, diversity courses and discussions of race and ethnicity encompass many different components of multicultural education. Similarly, the inclusion of diversity courses as a college requirement reveals that they have a positive influence on student learning and development (Lopez, 2004).

According to Aboud and Levy (2000), content integration on intergroup relations at school generally reveal a positive effect, students specifically discuss issues of race and ethnicity in classrooms that such discussions can lead to less stereotyping and prejudice. In a related manner, recent large-scale empirical studies of diversity courses across many college campuses have demonstrated the positive effect of such courses on students' ability to take the perspective of another, and students' interest in, and ability to get along with, others from different racial or ethnic groups (Antonio, 2001; Chang, 2002; Hurtado, 2005; Lopez, 2004).Consequently, the use of cooperative learning strategy has the potentials of helping to foster cooperation, mutual trust, and understanding which could amount to sharing of other peoples' world views and improved knowledge of students in multicultural concepts. Also, in employing the strategy, students' knowledge of multicultural education is enhanced.

2.3.4 Cooperative Learning and Students' Attitude to Multicultural Concepts

The ever-changing political and economic situations in Nigeria and the world over have seen people migrating largely from the rural to the urban and mildly from the urban to the rural areas (Salako, Eze and Adu, 2012). The effect of these is that there is continued emerging diversity in the society. Similarly, Banks (2004) states that cultural diversity is on the increase in the society and in the schools. Therefore, promoting cooperative learning technique would ensure cooperation and mutual respect in the classroom. The philosophy behind the cooperative learning is that each student relies on other students to learn the material and if one student, for some reason does not like another student and then doesn't listen to them while they are meeting in their home group, that student will never learn the material completely. By considering how well the group worked together, the effectiveness of social skills used as well as the creation of goals for further growth, cooperative learning encourages students to become reflective practitioners and strive for continuous improvement (Hillkirk, 1991; Williams, 2007).

Numerous studies have reported that co-operative learning can positively increase students' achievement and develop their skills and attitudes towards the subject being studied (Sharan and Shacher, 1988; Slavin, 2001; Stahl, 1994). For example, Sharan and Shacher (1988) report that students with poor achievement taught using a group investigation method throughout a year-long course in Social Studies achieved average gains nearly two and a half times those of the lower achievement students taught by the whole-class method. In fact they scored more highly than the higher achieving students taught with whole-class method. These can be explained by the fact that the shared responsibility and interaction produce more positive feelings toward tasks and others, generate better inter-group relationships and result in better self-images for students (Ninnes, 2001).

According to Amosun (2002), a number of research works have been carried out on the efficacy of cooperative learning in Nigeria. Such studies include those of Okebukola (1984), Esan (1999), Adeyemi (2002). Similarly, some other works on cooperative learning include Okoh (2005), Omosein (2003), Ifamakinwa and Akinsola (2008). From the research works carried out, it was concluded that cooperative learning seems more useful than any other strategy. This is due to the fact that instructional techniques are being placed at the core of educational curriculum in order to promote knowledge and develop appropriate social skills. Several years of research has shown that when compared to other methods of instruction, cooperative learning is one of the most effective ways for students to maximize their own learning and the academic accomplishments of their classmates (Slavin, 2001; Williams, 2007). Highly structured cooperative learning allows students to develop their own understanding of key concepts all the while encouraging and assisting others (Kagan, 2001).

The effectiveness of the cooperative learning mode of instruction is founded upon the nature of interaction among the students in the learning situation. For instance, students work together in small heterogeneous groups, sharing ideas, experiences and are more or less in charge of the activities as teachers only act as facilitators. Within each group, students from diverse ethnic and religious backgrounds are provided equal opportunities to interact in order to achieve a common goal. Indeed, the cooperative instructions foster greater student attention and stimulates interest through the exploration of the different. Therefore, Adeyemi

(2003) says it is germane to incorporate modern instructional techniques which the advanced world has long accepted into their classrooms. Hence, cooperative learning strategy was investigated in this study.

Siegel (2005) cited in Abdullah (2010) is of the view that cooperative learning is among the most well researched of all teaching strategies. Hence, it was used in this study. Co-operative learning means rethinking the idea of being dispensers of knowledge. Teachers should therefore, develop self-discipline by listening more, talking less and directing energies to interactions among students through group work. This could promote transformation in the classroom and unity beyond the classroom environment. According to Michaelson, Knight and Fink, (2004), students should be given the freedom to become active, construct meaning, think critically, find relationships, clarify thinking, and respond to challenges. However, Parker (2004) says without careful planning and monitoring, despite its wide advantages, co-operative learning can be of little help to the learner as it can isolate and restrict a group member's access to the materials, ideas and peer assistance.

In a similar manner, Francis (2013) adds that there can be some obstacles when using the cooperative learning technique. One common problem is student dominance. In order to reduce this problem, each cooperative group must have an appointed leader. Students realise that the group is more effective if each student is allowed to present his or her own material before questions and comments are made. Dominance is eventually reduced because students realise it is not in the best interest of the group. Another issue according to Francis (2013) is that of bright students becoming bored. Research suggests that there is less boredom of bright students in the cooperative classroom than in the traditional classroom (Francis, 2013). Bright students should be encouraged to develop the mindset of a teacher. By being a teacher a boring task can be changed into an exciting challenge. Dealing with students that have been trained to compete can also cause difficulties. Therefore, teacher should use effective management techniques.

Early identification of children likely to be experiencing social rejection and peer neglect is desirable because children who are not accepted by their peers may be thought of as being socially at risk (Bandura, 2005). Mixed groups of accepted and rejected children in teamwork should be encouraged as this would enhance mutual respect among all members. Effective use of management techniques such as sociometric method could correct social rejection and peer neglect in the classroom because they provide more opportunities for the students to interact as they learn. Therefore, to reinforce alliances between children as well as prevent future peer rejection, teachers should encourage the use of teamwork-based group activities for academic instruction. It must be clear to all that each member's individual work has an effect on the group success, hence, team work is utmost important.

2.3.5 Field Trip Strategy and Students' Knowledge of Multicultural Concepts.

Field trip is an instructional strategy which provides an experiential text for students to study and interrogate beyond the classroom. Field trip, according to Noel (2007) is an away from school function. This is an approach to teaching and learning of multicultural concepts used outside the typical classroom. It involves taking students out of the school to places within the geographical environment where they would have contact with some structures and people (Heuvel, 2008). It involves different forms of activities by students, teachers and by extension community members. Such activities include discussing critical issues and problems; visiting sites including museums, archaeological sites, zoos, nature trails and theme parks. Researches reveal that field trips are rarely being used in teaching learning process due to many factors. These factors include failure of resource people to be of assistance, failure of schools to take trip risks, and lack of pre-service preparation in the needed skills, methodology, planning and evaluation of students learning in the field (Ajaga, 2010).

Embedding field trip into the classroom emphasizes the educational purpose of the field trip and establishes it as an expansion of the classroom curriculum. The field trip itself then draws upon real-world and authentic experiences to create rich and relevant learning opportunities that complement and enhance classroom learning. The strategy can connect schoolwork with the world, making it tangible and memorable (Ajitoni and Salako, 2013). However, many cultural institutions still struggle to find ways to best engage schools in helping to design field trip experiences that link to classroom curricula. This is important as a result of cultural and social circumstances, diverse learners bring differing experiences and knowledge to the educational setting, and therefore have unique needs and varied preferences for learning. Students need to be encouraged to embrace out-of-classroom learning as an integral aspect of their overall education.

Accommodating the needs of multicultural learners has and will continue to create challenges for teachers (Hodges, 2001). Many teachers according to Darling (2005) are apprehensive and uncertain about working with students from culturally different backgrounds. As teachers encounter an increasingly heterogeneous group of students, they will need to acquire new knowledge, attitudes and skills to be effective in multicultural classrooms (Gay, 2004; Nieto, 2002). They must learn culturally appropriate pedagogy that is sensitive and responsive to the differing backgrounds of students (Adams, Sewell and Hall, 2004). Conventional teaching approaches such as textbook and lecture-dominated instruction have not been found to be effective or congruent with the learning styles of students from culturally diverse backgrounds (Abdullah, 2010). To successfully address the needs of these learners, teachers must vary instructional methods to the specific needs of their students (Abdullah, 2010). To achieve this, effective group participatory strategy such as field trip could be promoted. Further, the elements of authentic field trips for Social Studies could be adopted for effective teaching and learning in schools.

The elements of authentic field trip for Social Studies are presented in fig.2.10 below:

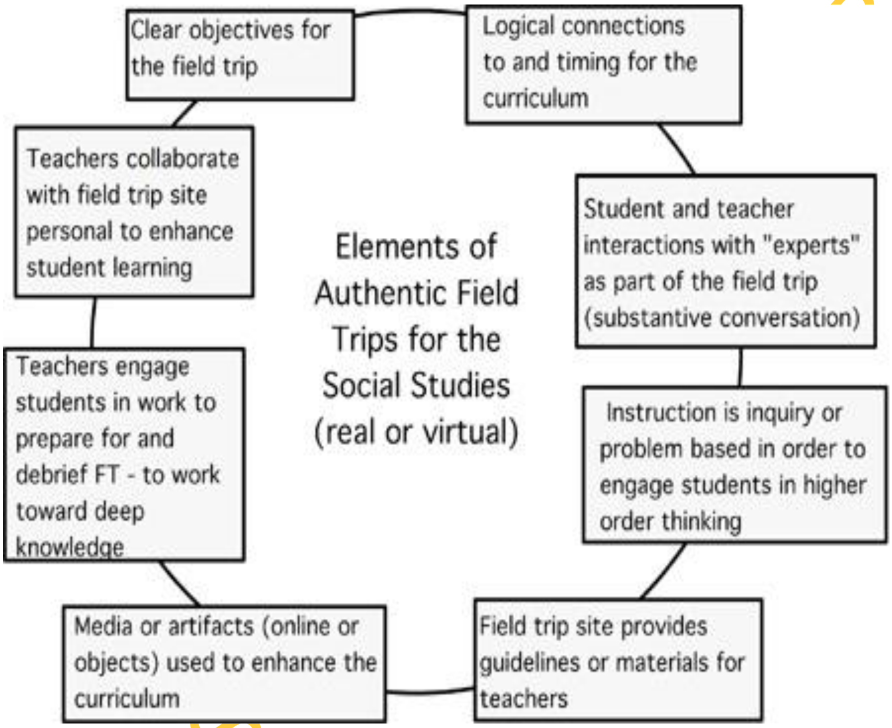

Elements of Authentic Field Trips for the Social Studies (real or virtual)
Clear objectives for the field trip
Logical connections to and timing for the curriculum
Student and teacher interactions with "experts" as part of the field trip (substantive conversation)
Instruction is inquiry or problem based in order to engage students in higher order thinking
Field trip site provides guidelines or materials for teachers
Media or artifacts (online or objects) used to enhance the curriculum
Teachers engage students in work to prepare for and debrief FT - to work toward deep knowledge
Teachers collaborate with field trip site personal to enhance student learning

Fig. 2.10: Elements of Field Trip for Social Studies
Colonial Williamsburg's Electronic Field Trip Programme
(http://www.history.org/history/teaching/pscufs/)

Teachers may find this model helpful for developing other types of curriculum that center around historical sites and events.

1. Inquiry or problem-based curriculum aligned with clear objectives (including but not limited to state or national standards)

2. Collaboration and interaction opportunities synched with the curriculum (e.g., between students, experts, teachers)

3. Media (e.g., online environment, video, and email) used to enhance the curriculum

UNIVERS ARY

4. Pedagogical guidelines to assist teachers in using the media and curriculum

Field trip can provide students the opportunity to construct knowledge actively through interacting with historic places, experts and artifacts. When integrated into the multicultural curriculum, field trip can be among the most valuable and effective modes of history teaching, especially local historic sites (Noel, 2007). The strategy could provide ample opportunities for group work and social interaction which are factors that are germane for effective teaching and learning in multicultural classrooms (Ajitoni and Salako, 2013).Teachers should therefore, learn how to incorporate field trip into their teaching because the strategy could encourage real-world experiences which could create rich learning opportunities to complement and enhance classroom learning in a multicultural setting.

2.3.6 Field Trip Strategy and Students' Attitude to Multicultural Concepts

The social nature of field trip can contribute to enhancing a sense of belonging and comfort among the students. The social nature of the experience can extend beyond the classroom (Tytler, 2002). Field trip can incorporate the family into the child's social and cultural learning by involving family members during the field trip, not only as chaperones but by extending the field trip into the home environment through follow-up work (Britton, 1999). Children learn differently when learning takes place in a social or group environment. According to Parkinson (2004) different strengths of the child may surface with a different group dynamic. Social interactions can greatly enhance learning, particularly when children are allowed to verbalize to themselves and their peers what they see, hear and experience during a group learning event. Verbalizing and sharing can enhance critical thinking skills and allow children to practice making their own choices. In essence, embedding field trip into the classroom emphasizes the educational purpose of the field trip and positive inter-personal relationship among students.

Similarly, Griffiths and Moon (2000) argue that if the concepts taught at school are not related to students' everyday lives, they may fail to use them adequately outside the school. Thus, their knowledge may remain in the form of acquired isolated knowledge packages. Effective learning requires students to apply newly acquired concepts or skills to different contexts (Gallagher, 2000; Good and Brophy, 1994; Wallberg, 1991; Yip, 2001). As a result, they can achieve higher learning outcomes and use their knowledge or skills to solve the problems in their everyday lives. For these reasons, teachers should create opportunities that allow students to apply their knowledge to real life situations. Gallagher (2000) suggests that teachers should .identify practical applications of concepts, use practical experiences and applications to make connections between concepts and real world experiences in ways that enrich understanding of concepts and show how knowledge of one set of concepts forms the foundation for learning about other concepts.

Establishing field trip as expansion of the classroom curriculum or an identified unit is germane because field trip itself draws upon real-world and authentic experiences to create rich and relevant learning opportunities that complement and enhance classroom learning (Hyatt, 2002). When embedded, the field trip can provide students with real-world connections and authentic experiences. An embedded field trip will be perceived as academically and personally relevant (Hyatt, 2002). Embedded field trips are real, rich, and relevant. Each student should have a significant experience in different ways (social, academic, interest-based, etc.). As field trip is usually an enjoyable experience, it is also pedagogically effective. They can provide an environment conducive for learning and one that enhances student motivation (Britton, 1999; Michie, 1998).

2.4 Studies on Effects of Religion on Knowledge of and Attitude to Multicultural Concepts

Christianity, Islam and Traditional religions are central to how Nigerians identify themselves (Dopamu, 2002). These religions co-exist in Nigeria, helping to accentuate regional and ethnic distinctions. A brief history of religion in Nigeria showed that there are some evidences which suggested that Nok people had a form of religion which was similar to the Egyptian worship of Osiris (Ibenwa and Ayogu, 2010). This can be considered as part of African traditional religion system which was prevalent before foreign religions were introduced to Africa. The Portuguese were the first to bring Christianity to Benin and Warri in the 15th century; however, most Christian missionaries came by sea in the 19th century (Ibenwa and Ngele, 2010). Islamic religion is recorded to have been introduced through Bornu kingdom during the trans-Saharan trade in the 11th century. It then entered the Hausa land through Wangarawa situated in Bakori, Katsina, Nigeria. By 15th century Islam had spread to most parts of the now northern Nigeria but the Usman Dan Fodio Jihad of 1804 helped to strengthen the religion and its leadership in the northern Nigeria. Consequently, it was not easy for the colonial masters to introduce Christianity to the northern part of Nigeria because of the organized religious system.

Religious competition between Muslims and Christians is now perhaps the single most significant political issue in the country (Korieh, 2005). More generally, since the 1960s religion has been prominent in Nigerian civil conflict where missionaries and religious partisans see themselves in a game to win souls, sometimes entering into deadly conflict. According to Crawley (2003), instead of these religions serving as sources of healing sicknesses, hunger, poverty, stimulating tranquility and peaceful co-existence among human beings they are used to cause sadness and disunity. In the same vein, Ibenwa and Ngele (2010) observe that the religions are bringing pain instead of relief, hatred instead of love, division instead of unity, sadness instead of joy, discrimination and destruction instead of accommodation and development. Nigeria has its own share of this negative phenomenon because the country provides one of the best case studies of ethno-religious conflicts (Enuoka, 2005).

Nigeria since independence has witnessed a lot of ethno-religious conflicts that have resulted in loss of several lives and unquantifiable psychological and material damages (Egwu, 2011; Enuoka, 2005).This is especially true between some adherents of Islam and Christianity (Enuoka, 2005; Gopin, 2000). Ethno-religious conflicts in Nigeria has become a matter so serious and devastating that it can now be seen as a harbinger of the danger for crises such as those that have engulfed the former Yugoslavia, Rwanda and Liberia (Burke,2004; Gopin,2000). In fact, Nigeria's moral dilemmas are displayed daily on television and print (Korieh, 2005). This is detrimental to national peace and unity of the nation. However, the use of appropriate instructional strategy has the potentials of helping to foster cooperation, mutual trust, understanding, more effective communication sharing of other peoples' world views and ultimately lead to peaceful coexistence among citizens in Nigeria. If issues that the school curriculum should address with reference to multicultural education are taught using the appropriate strategies in Social Studies classroom, peaceful co-existence will tend to hold sway in different parts of the country.

The National Association for Multicultural Education in Washington, D.C. listed racism, sexism, classism, linguicism, ablism, ageism, heterosexism, and religious intolerance as a number of issues that the school curriculum should address with reference to multicultural education. It is noteworthy that of all these issues, religion is about the only one that throughout history people are willing to die for (Korieh, 2005). It is also interesting that religious issues are characterized by intolerance. However, understanding what is behind it and how it plays such a crucial role in religion requires what is referred to as a multifaceted approach at multiple levels (Gopin, 2005). It is not enough just to try to dispel stereotypes of followers of other religions or to point out commonalities in world religions. We should for example, try to understand and appreciate how adherents of other religions try to answer questions regarding their adaptation to the contemporary environment. It is through understanding how different religions coexist side by side at various levels that we truly come to learn about religion in multicultural education.

Therefore, students must be taught to understand and respect religious diversity well beyond the boundaries of their everyday experience. The reason for focusing on the youth is in recognition that both Muslims and Christians of this age group have been responsible for much of the religious violence in Nigeria in recent years (Wuye and Ashafa, 2005). In sum, this Nigerian case shows that when interfaith dialogue is skillfully organised and pursued, it can encourage erstwhile religious enemies, including those who have personally been involved in conflict, to work together towards peaceful accommodation. Educational contact with people from diverse religious backgrounds helps break down stereotypes and promote understanding between people (Smock, 2006). This move no doubt attracts interest for the study of religion as a necessary component of multicultural concept in Social Studies.

The effective teaching of multicultural concepts in Social Studies is not only an effective way to stimulate academic growth through participation, they may also be a successful vehicle to help eliminate ethnic and religious crises. Through the creation of a team, a micro-society, educators can attempt to break down the superficial barriers that students may see when they are individuals. Group work exposes individual attitudes, ideas, experiences, and beliefs that are used to achieve a common goal through a collective effort (Abbeduto, 2000). The dynamics of group work leads to better understanding of the task at hand irrespective of race, sex, age or religion. (Henson, 2001). These methods may definitely have a positive influence on eliminating discrimination in the classroom and suggest how to quell it in schools (Powell, Cantrell, Adams and Mountain, 2001).In the light of this, effects of religion on knowledge of and attitudes to multicultural concepts could be positive if appropriate multicultural strategies like cooperative learning and field trip are used for instructions in schools.

2.4.1 Studies on Effects of Ethnic Origin on Students' Knowledge of and Attitude to Multicultural Concepts

Issues of race and ethnicity dominate the academic discourse of many disciplines including the field of multicultural education and other related areas (McLaren, 2007). Heightened interest in these issues is in response to the demographic reality of increasing racial and ethnic diversity in the United States and other nations (Miller and Garon, 2008; Parker, 2003).Hence, multicultural education is appropriate and timely because of the significant increase in demographic trends. Therefore, Ghosh (2004) state that education in the twenty-first century must help low-income students and students of colour to develop the knowledge, attitudes and skills necessary to participate in public discourse and civic action with people who differ from them in significant ways. Also, students are encouraged on how to develop critical thinking skills as well as increase their self-understanding. This is encouraged through recognition of values, feelings, privileges which can facilitate development of self-awareness (O'Brien, 2008).

Ethnicity can be referred to as a population subgroup having a common cultural heritage or nationality as distinguished by customs, characteristics, language and common history e. t.c (Fadeiye, 2005). The policy of multicultural education is recognition of the diversity of cultural differences which exists in a pluralistic society and an endorsement of a society in which individuals of all cultures are accepted and accorded respect (Chartock, 2010). Thus, it encourages a positive acceptance of races, religions, cultures and recognizes such diversity as healthy. Hence multicultural concepts include a variety of perspectives which allow educators to discuss views and ideas that are less common or underrepresented and it also provides students with a more holistic understanding of the subject area. Furthermore, positive models from a variety of backgrounds and cultural groups are provided. Multicultural concepts are taught in order to create an environment where students can ponder on ideas such as what it means to be an active citizen, how discrimination and prejudice negatively affect democratic society and how they can become more sensitive and respectful to social differences such as tribe, races, religion, language, dressing and food e. t. c (Ajitoni and Salako, 2014).

Ethnic groups should not only be able to maintain their culture but also participate equally in society. Multiculturalism is typically, closely linked to the notion of equality and is seen as an important ideology and policy approach for addressing inequality and structural discrimination (Banks, 2006). For example, in the United Nations (2004) Human Development Report on Cultural Liberty in Today's Diverse World, it is argued that structural discrimination is a major obstacle for building culturally diverse societies. Also, some philosophers have argued that ethnic and cultural group rights can be necessary for ensuring that all citizens are treated equally (Stansfield, 2002). In addition, equality and the prevention of discrimination and racism appear to be central arguments in favour of multiculturalism in everyday ways of thinking (Verkuyten, 2004).Hence, it can be expected that the perception of structural discrimination in society influences the endorsement of multiculturalism. Thus, people who perceive more pervasive discrimination towards ethnic minorities are probably more in favour of multiculturalism. This association can be expected for both majority group and minority group participants, although the relationship might be stronger for the latter group.

Through multicultural concepts, students are helped to understand and affirm their community cultures, they are helped to be free from cultural boundaries, allowing them to create and maintain a civic community that works for the common good (Sleeter and Grant, 2006). Multiculturalism seeks to create a society that recognizes and respects the cultures of its diverse people (Boyle – Baise, 2002; Spring, 2009). People united within a framework of overarching democratic society can be created only when the rights of its diverse people are reflected in its schools, colleges and universities. So, national culture or school curriculum that does not reflect the voices, struggles, hopes and dreams of its many people is neither democratic nor cohesive. Therefore, the use of effective teaching strategy which could re-structure the prejudiced minds of students and encourage respect for other cultures should be encouraged (Ajitoni and Salako, 2014).

An integrated approach to diversity is associated with widespread beneficial effects for all students irrespective of race/ethnic background (Klein, 2003; Merryfield and Subedi, 2001). It improves cognitive, affective development, racial understanding, sense of community and civic participation. Hence multicultural concepts promote all qualities that could help one succeed in a diverse and global world. Furthermore, multicultural education challenges and rejects racism and other forms of discrimination in schools and society (Gay, 2004). It accepts and affirms differences in race, ethnicity, religion, language, economics, sexual orientation, gender, and other differences that students, communities and teachers encompass. It should permeate the curriculum and instructional strategies used in schools, as well as interactions among teachers, students, and families in school and outside of it (Nieto, Bode, Kang and Raible, 2008). Therefore, schools call for multicultural approach to learning in Social Studies classrooms today.

2.4.2 Studies on Multicultural Education

Multicultural education is a rather wide and encompassing term and therefore cannot be dealt with or circumscribed in its totality within the framework of this study. James Banks has been researching and advocating multicultural education for many years, resulting in research-based principles for creating multicultural schools and learning environments. Increased diversity and increased recognition of diversity require a vigorous re-examination of the ends and means of multicultural education. Multicultural societies are faced with the challenge of creating nation-states that recognize and incorporate the diversity of their citizens and embrace an overarching set of shared values, ideals and goals to which all citizens are committed (Gay, 2004; Good and Brophy, 1994).

The historical roots of multicultural education lie in the civil rights movements of various historically oppressed groups (Banks, 2004; Grant, 2005). Many trace the history of multicultural education back to the social action of African Americans and other people of colour who challenged discriminatory practices in public institutions during the civil rights struggles of the 1960s (Brown and Kysilka, 2002; Gay, 2001). Among those institutions specifically targeted were educational institutions, which were among the most oppressive and hostile to the ideals of racial equality. In the publication Diversity within unity, Banks, Cookson, Gay, Hawley, Irvine, Nieto, Schofield and Stephan (2001) note that between 1991 and 1998, 7.6 million immigrants entered the United States. The United States census estimated that more than one million immigrants would enter the United States each year for the foreseeable future (Banks et al, 2001).

During this period, activists, community leaders and parents called for curricular reform and insisted on a re-examination of hiring practices. Both, they demanded should be more consistent with the racial diversity in the country. Consequent upon demand by the minorities to be equally included in all institutions, educational institutions were forced to change curriculum so that it would reflect the experiences, histories, cultures and perspectives of those who are from various cultural backgrounds (Cochram – Smith, 2004; Grant, 2007). Diverse courses, programmes and practices were established and are still used in the educational institutions to meet the needs, demands and aspirations of the various disenfranchised groups (Banks, 2006; Davis, 2009; Grant, 2004).The foregoing resulted in the introduction of multicultural education.

According to Banks (2004), multicultural education is a process of educational reform which encompasses theories and practices that strive to promote equitable access and rigorous academic achievement for students from all diverse groups, so that they can work toward social change. Brown and Kysilka (2002) add another dimension and are convinced that multicultural education should not only be viewed from an educational perspective but also be viewed within a socio political context. Multicultural education ought to be a process of comprehensive school reform and basic education for all learners. It ought to challenge and reject racism and other forms of discrimination in schools and society, accept and affirm the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that learners, their communities and educators represent. Also, Nieto and Bode (2008) state that multicultural education challenges oppression and bias of all forms, acknowledges and affirms the multiple identities that students bring to their learning. From the above, multicultural education could form the basis to accomplish the goal of global peace and unity.

James A. Banks, a leading scholar in the field, states that multicultural education is a broad concept and extrapolated on five dimensions (Banks, 2004; 2006). He formulated the five specific dimensions as content integration, knowledge construction process, prejudice reduction, equity pedagogy and empowering school culture and social structure. Content integration deals with the infusion of various cultures, ethnicities and other identities to be represented in the curriculum. The knowledge construction process involves students critiquing the social positioning of groups through the ways that knowledge is presented, for example in scientific racism or the Eurocentric view of the discovery of America. Prejudice reduction describes lessons and activities that teachers implement to assert positive images of ethnic groups and to improve intergroup relations. Equity pedagogy concerns modifying teaching styles and approaches with the intent of facilitating academic achievement for all students. Empowering school culture describes the examination of the school culture and organization by all members of school staff with the intent to restructure institutional practices to create access for all groups (Banks, 2004).

While highlighting the interrelatedness of the five dimensions, Banks promotes deliberate attention to each. One way through which the teacher can use this in effective classroom management is how he or she groups the students or seating arrangements. Research has found that preschool and kindergarten children especially white children tend to play more with children of their own race (Ramsey, 2008). Therefore, teachers can divide children into more culturally diverse groups in classroom and centres. To this end, students were divided into mixed ethno-religious groups during the cooperative learning and field trip sessions. Activities that encouraged cooperation among students instead of competiveness were included and this promoted interdependence and improved inter-personal relationship among the students.

Another leading scholar, Sonia Nieto, offered a definition of multicultural education in 1992 that continues to influence discourse in the field (Nieto and Bode, 2008). Nieto's definition of the characteristics of multicultural education in a sociopolitical context addresses the context of communities and the process of education in terms of elasticity rather than as a fixed and static form ((Nieto and Bode, 2008). She focuses on seven characteristics of multicultural education: antiracist, basic, important for all students, pervasive, education for social justice, a process and critical pedagogy. Furthermore, multicultural education challenges and rejects racism and other forms of discrimination in schools and society. It accepts and affirms differences in race, ethnicity, religion, language, economics, sexual orientation, gender, and other differences that students, communities, and teachers encompass. It should permeate the curriculum and instructional strategies used in schools, as well as interactions among teachers, students, and families in school and outside of it (Nieto, Bode, Kang and Raible, 2008).

Sleeter and Grant's article in Harvard Educational Review provided an extensive review of the literature on multicultural education and explained five approaches (Miller and Garran, 2008). This work became a cornerstone of the field upon which Sleeter and Grant (2006) continue to build. A brief overview and analysis of the five approaches articulated by Sleeter and Grant (2006) is provided here. Teaching the Exceptional and the Culturally Different, Human Relations, Single-Group Studies, self-reflexively dubbed multicultural education, lastly, Education that is Multicultural and Social Reconstructionist. These approaches describe a complete redesign of an educational programme. Such a redesign recommends addressing issues and concerns that affect students of diverse groups, encouraging students to take an active stance by challenging the status quo and calling on students to collectively speak out and effect change by joining with other groups in examining common or related concerns (Sleeter and Grant, 2006).

Bennett (2007) avers that multicultural education consists of four interactive dimensions : the movement towards equity or equity pedagogy; curriculum reform through multiple perspectives, multicultural competence; the process of becoming conscious of your own as well as other cultural perspectives as foundations for informed cross-cultural interactions; and teaching towards social justice, the commitment to combat prejudice and discrimination of all kinds, especially racialism, sexism and classism.

Gay (2004) notes the shifting contours of multicultural education and some of the reasons for the developmental changes in its intention, implementation, and effectiveness. She demonstrates how multicultural education has changed over time by discussing it as a relatively young field that has grown through developmental phases. Gay emphasizes how multicultural education's translation into practice is an ongoing dimension of its development. She cites two avenues for implementing educational equality within multicultural education: curriculum desegregation and equity pedagogy. Curriculum desegregation requires analysis from every discipline and should not be relegated to the task of Social Studies. Equity pedagogy is closely linked to the implementation of multicultural education through refining curriculum content (Garmon, 2004). The use of multiple teaching techniques that are congruent with the cultural backgrounds is emphasized because students perform more successfully on all levels when there is greater congruence between their cultural backgrounds (Gay, 2003). Such school experiences promote task interest, effort, academic achievement, and feelings of personal efficacy or social accountability. (Banks, 2006)

However, multicultural education has been defined and interpreted in numerous ways and from a variety of perspectives by various authors and educationists. As a result, many educators have come to view multicultural education as ill defined and lacking in substance, and have therefore been hesitant to adopt it as a sound educational approach, largely because they fail to comprehend its value (Lemmer, Meier and Van, 2012; McCarthy, 2002). Critics regard multicultural education with its excessive emphasis on race and ethnicity as divisive. They accuse its proponents of teaching to special interest groups to disunite America (Schlesinger, 1998). Many critics argue that teaching to a specific group emphasizes self-esteem at the expense of academic rigour. Sleeter (2001) provides in-depth analysis of the critiques of multicultural education, addressing both the conservative and radical left critiques of multicultural education. Noteworthy among her multiple findings was that most of the conservative critics ignore the research by scholars in the field of multicultural education (Sleeter, 2001).

Despite the critiques of multicultural education, there is a dire need for it in Nigeria. The multicultural nature of the Nigerian society makes it necessary for the incorporation of multicultural education at all levels of education as well as teaching it through the various education programmes and adopting a suitable approach (Amaele, 2005). Nigeria, as a multi-cultural society is made of people of different ethnic groups, religions, languages, classes, as well as natural differences occasioned by age, sex, physical and mental abilities and competencies (Ireyefoju and Ireyefoju, 2010). In Nigeria, European influences were, in the nineteenth century, limited to coastal towns such as Lagos, Abeokuta, Calabar, and regional centres such as Ibadan and Onitsha (Ireyefoju and Ireyefoju, 2010). The nineteenth century setting of Lagos and its environs, including Abeokuta and Badagry clearly illustrated how some Nigerian towns were transformed in the latter half of the nineteenth century from their pre-colonial rural setting to a relatively cosmopolitan environment. Some states equally transformed are Abuja, Portharcourt, Jos, Ilorin e.t.c.

In realizing the various cultures that constitute the Nigerian cultural heritage and the need for national unity after the civil war in 1970, the Federal Government Colleges, FGC, were established (Gindin and Finger, 2013). The Federal Government of Nigeria decided to establish unity schools in all states of the federation as a model to foster much needed understanding, patriotism and national unity among the disputing tribes through education (Ijaiya and Jekayinfa, 2009). Similarly, Adeniyi (2014) states that the FGCs were rightly considered to be the fastest and best means of promoting understanding, tolerance and respect for one another's culture; and children in their seminal years were given the opportunity to live together, and that was considered to be the better place to create national unity. Therefore, unity schools in the country could be a source of developing appropriate attitudinal skills that would promote peaceful co-existence among people of different cultures in a multicultural society. Also, the classroom should be a model of what the Nigerian state intends to realize through education,

In summary, the scholars in the field have asserted that multicultural education is a matrix of several dimensions, qualities, and approaches that encompass theories and practices as a process of educational reform. Multicultural education promotes equitable access and rigorous academic achievement for all students, so that they can work toward social change.

2.5 Appraisal of the Literature Reviewed

Literature on effects of cooperative learning and field trip strategies on junior secondary school students' knowledge of and attitude to multicultural concepts in Social Studies were examined in this review. Such literatures are related to cooperative learning, field trip strategy, conventional teaching method, students' knowledge of multicultural concepts, students' attitude to multicultural concepts, religion, ethnicity and multicultural education. This work is also based on socio cognitive framework. The sociometric theory of J.L.Mureno and Bandura's social learning theory were both examined in this study.

Moreno, because of his interest in inter-group conflict and interpersonal attraction, developed quantifiable measuring techniques which were later called sociometrics. The purpose of sociometry is to facilitate group task effectiveness through peer nomination and peer ranking. He discovered that when people chose whom they interacted with, the higher their level of satisfaction in being together, the greater sense of belonging in achieving their purpose. However, it was observed in this study that there exit a gap using peer nomination and ranking because students who were not chosen by their peers (rejected children) in the process of peer nomination are not being carted for. This study therefore, used cooperative learning and field trip strategies through mixed groups of religion and ethnicity to socialize, educate as well as correct personality related behaviours which could be risk factors for later delinquent behaviours. Hence, this study was able to bridge personality gap noticed in this theory.

The general idea behind Bandura's social learning theory is that individuals learn and acquire knowledge through observation and imitation. Observational learning is a central factor in the process of human development, such ideas challenge people's intellect and emotions as they learn to work and live together in harmony. Social cognitive theory revolves around the notion that learning correlates to the observation of role models. In education, for example, teachers play the role of a model in a child's learning acquisition. In everyday life, models can be real people the student observes directly e.g. teachers, parents, coaches.However, it was discovered in this study that with the right teaching strategy, students could interact and learn effectively without observing or imitating any role model. Hence, cooperative learning and field trip strategies which were both used in this study complemented the effectiveness of Bandura's socio learning theory.

Researchers generally agree that the conventional teaching method is the most frequently used method of instruction in schools today. The conventional teaching method is currently being used in schools because of the unprecedented expansion in school enrolment, shortage of infrastructures coupled with shortage of funds. However, according to studies consulted, the method is not the most effective because it focuses entirely on intellectual and ignores experiential learning. On the other hand, studies have shown that students learn by doing, thinking critically about concepts and then applying their knowledge to diverse situations. Hence, this study was able to bridge the gap noticed through the use of cooperative learning and field trip as alternative strategies that are participatory and could complement conventional method for effective teaching of multicultural concepts.

Besides, it is remarkable that notable scholars have worked on cooperative learning and field trip strategies to effectively teach Social Studies and related subjects. The researchers made useful contributions and generally agreed that cooperative learning and field trip strategies seem to be more useful instructional strategies. However, most studies confirmed that these strategies have not been effectively utilised by teachers partially due to lack of funds and overloaded schedules. With the use of cooperative learning and field trip strategies in the teaching and learning of Social Studies, the students could learn how to identify societal problems as well as how to work with the teacher and civic groups in formulating and implementing solutions. Students could become active participants in the learning process rather than simply passive observers. Hence, there is need for strategies which could promote student interaction and respect for other cultures.

To the knowledge of the researcher, most studies on cooperative learning and field trip strategies did not research into the area of multiculturalism probably because it is a new field of study. However, this is germane because the diversity of peoples all over the world brings together students from many ethnicities and cultures in our classrooms. So, a teacher should create an educational environment that would ensure success for all students. To do this, it is essential to explore practices that would facilitate learning among diverse group of learners. Therefore, this study examined effects of cooperative learning and field trip strategies on secondary school students' knowledge of and attitude to multicultural concepts in Social Studies with a focus to bridge the gap between the classroom and teaching strategies which could give students the opportunity for participatory learning. Cooperative learning and field trip strategies are viable yet generally underutilized methods of instruction at the college level.

It is noteworthy that literature reviewed revealed that most of the researchers focused on the senior secondary schools students who are older than their counterparts in the junior secondary school and tertiary institutions who are young adults that are no more in their formative age. Moreover, most of the researches on cooperative learning and field trip strategies were conducted in developed countries such as the United States of America and Great Britain. Most of these studies may have little relevance, most especially to the non-western world. To the best knowledge of the researcher, similar studies carried out in Nigeria were conducted outside Ogun State with reference to senior secondary schools. Hence, there is the need to examine effects of cooperative learning and field trip strategies on junior secondary school students' knowledge of and attitude to multicultural concepts in Social Studies with special reference to Ogun State.

Furthermore, literatures consulted on students' knowledge of and attitude to multicultural concepts indicates that children come to school with many negative attitudes toward and misconceptions about different racial and ethnic groups. Students still face discrimination based on where they come from. Therefore, there is need for students to acquire new knowledge, attitudes and skills to be effective in multicultural classrooms. It was generally agreed that as teachers encounter an increasingly heterogeneous group of students, they should develop teaching strategies that address the needs of learners and create a school environment which reflects cultural diversity. Cooperative learning and field trip strategies are effective multicultural strategies which promote positive interaction among students of various ethnic groups in any typical classroom setting.

Most studies on religion and ethnicity stressed the fact that Nigeria is a multicultural country with its people derive from over 400 ethnic groups. It is a constitutional republic comprising 36 states and one Federal Capital Territory (Abuja). Colonised by the British in the late nineteenth century, Nigeria gained its independence in 1960. The nation has suffered a half-century of deadly internal conflict and political corruption and instability. During the last decade thousands of people were killed in conflicts between Muslims and Christians, between Northerners and Southerners, and between Hausa Fulanis. The continued attacks and killings by a radical Islamic sect, Jama'atu Ahlis Sunna Lidda'awati wal-Jihad (Boko Haram) across the northern part of Nigeria calls for concern. In an attempt towards attaining national unity through managing of the problems of ethno-religious crises and insurgencies in Nigeria, various policy frameworks have been put in place by the Federal government. However, research evidences have revealed that there is policy failure. Hence, this study provides empirically based information that cooperative learning and field trip strategies are effective in promoting positive interaction, hence, they can complement governments efforts in promoting national unity in Nigeria.

Most studies carried out in the field of multicultural education stressed heavily on the principles and not practices in the area of multicultural teaching strategies. It is the teaching strategies that would bring about the implementation of multicultural principles. Hence, there exist a wide gap between the principles and implementation of multicultural education. More works still need to be done in the integration of multicultural teaching strategies into the mainstream of educational system in Nigeria. There are strategies which could promote student interaction and respect for other cultures. Cooperative learning and field trip strategies are viable yet generally underutilized methods of instruction which could reduce the gap between multicultural teaching strategies and principles of equity and equality. This could give students the opportunity for collaborative learning.

In the light of these realities, this study identified that the growing spate of ethno-religious crises and insurgencies in Nigeria have been partially traced to inadequacies in the teaching and learning of multicultural concepts in schools. Also, the present study worked on students of Junior Secondary Schools and how to improve their knowledge of and attitude to multicultural concepts through Social Studies perspectives. The Junior Secondary School Students are at the first tier of secondary education and are at their formative stage, hence, there is need to catch them young. It is important that these set of students be exposed, initiated and involved in understanding of other cultures because they live within an environment where there are Christians, Muslims and other religious groups. The philosophy behind Multiculturalism is intended to bring students with values different from their own so that they can learn how to live and work together and come to appreciate one another.   The study provides empirically based information that cooperative learning is suitable strategy for multicultural concepts. Also, field trip is an effective strategy for non-native students. Therefore, it is hoped that this study would complement government’s effort in promoting national unity in Nigeria.

CHAPTER THREE

METHODOLOGY

This chapter presents the various aspects of research methods employed in the study. These are research design, variables of the research study, population, sample and sampling procedure, research instruments, validation of research instruments and general procedure for data collection as well as method of data analysis.

3.1 Research Design

This study adopted the pretest - posttest, control group, quasi-experimental design. The design is represented schematically as follows:

0_1 X_1 0_4 ——— Experimental group 1
0_2 X_2 0_5 ——— Experimental group 2
0_3 X_3 0_6 ——— Control group

Where 0_1, 0_2, and 0_3 are pretest observations of experimental groups 1, 2 and control respectively.

0_4, 0_5, and 0_6 are the posttest observations of experimental groups 1, 2, and control respectively.

X_1 = Cooperative learning.
X_2 = Field trip activities.
X_3 = Conventional lecture method (control).

The design adopted a 3 x 2 x 2 factorial matrix

The factorial matrix is presented in table 3.1 below:

Table 3.1: 3x2x2 Factorial Matrix

Treatment	Religion	Ethnicity	
		Indigene(Yorubas)	Non-Indigene(non Yorubas)
Cooperative Learning Group	Christianity		
	Islam		
Field Trip Group	Christianity		
	Islam		
Control Group	Christianity		
	Islam		

3.2 Variables in the study

There are three categories of variables in this study:

1. Independent Variable

There is one independent variable (instructional strategy) manipulated at three levels as follows:

a. Cooperative learning instructional strategy
b. Field trip instructional strategy
c. Conventional lecture method

2. The Moderator variables

Two moderator variables are involved in the study and they are at two levels each.

a. Ethnicity (Yorubas and Non-Yorubas)
b. Religion (Christianity and Islam)

3. Dependent variables

These are:

a. Students' Knowledge of Multicultural Concepts
b. Students' Attitude to Multicultural Concepts

The variables are diagrammatically presented in Fig. 3.1 below:

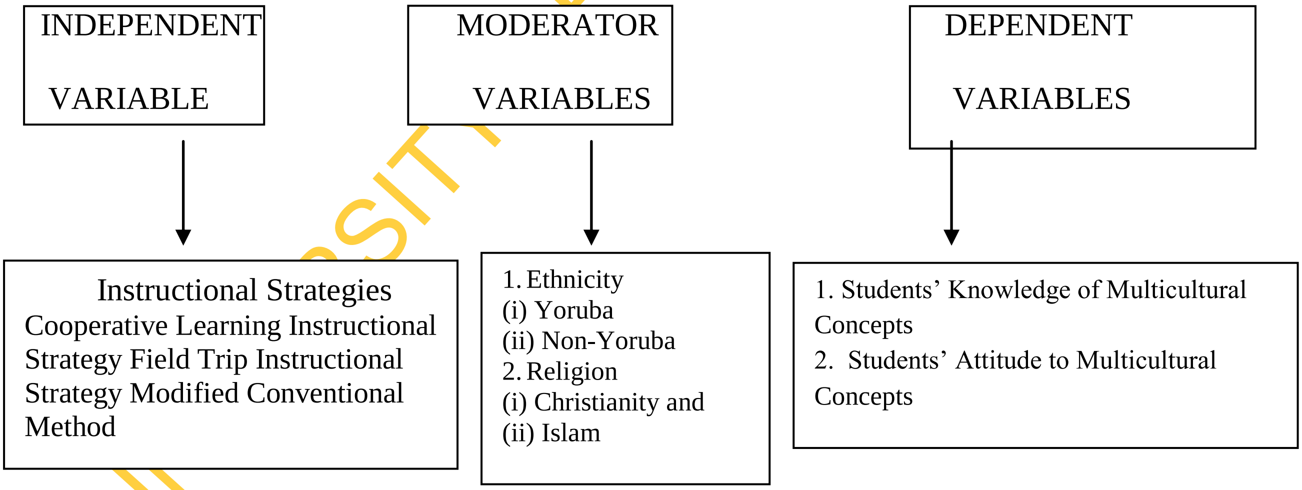

INDEPENDENT VARIABLE
MODERATOR VARIABLES
DEPENDENT VARIABLES
Instructional Strategies
Cooperative Learning Instructional Strategy Field Trip Instructional Strategy Modified Conventional Method
1. Ethnicity
(i) Yoruba
(ii) Non-Yoruba
2. Religion
(i) Christianity and
(ii) Islam
1. Students' Knowledge of Multicultural Concepts
2. Students' Attitude to Multicultural Concepts

Fig. 3.1: Diagrammatic Presentation of the Variables

3.3 Selection of Participants

Participants for this study were three hundred and fifty-two JS III secondary school students from six schools in Abeokuta, the capital city of Ogun State. The state capital was purposively selected because of its multicultural nature in terms of getting students from various ethnic and religious backgrounds. Six public secondary schools were randomly assigned to the experimental and control groups for the purpose of this study. The JS III students in these schools were considered appropriate for this study because concepts that were treated are found in the junior secondary school curriculum and the students are mature enough to be taken out of the school environment and reflect on their experiences. One intact classroom each was purposively selected in the schools used for this study. In all, three hundred and fifty–two students participated in the study.

3.4 Research Instruments

The following research instruments were used to generate and collect data for this study:

1. Multicultural Concepts Knowledge Test. (MCKT)
2. Multicultural Concepts Attitude Scale. (MCAS)
3. Teachers' Instructional Guide for Cooperative Learning Strategy
4. Teachers' Instructional Guide for Field Trip Learning Strategy
5. Teachers Instructional Guide for Conventional method (TIG).

3.4.1 Multicultural Concept Knowledge Test (MCKT)

This instrument was used to measure the students' knowledge of Social Studies Education and it comprises two sections:

Section A: This consists of the demographic data of the students such as name, school, gender, class and age.

Section B: The achievement test items were selected from Junior School Certificate Examination past questions and modified Social Studies curriculum integrating regional development plan of Ogun State. It consists of 20 multiple choice test items. It was adopted due to its appropriateness for the junior secondary school students. The instrument consists of two sections. Section B was used to measure the level of multicultural knowledge possess by the students. Test content covered the multicultural concepts in the study at the three levels of cognitive domain of knowledge, comprehension and application.

Validation of Multicultural Concept Knowledge Test (MCKT)

Copies of the test items were given to teachers with not less than five years of cognate experience in Social Studies as well as other knowledgeable scholars in the field of Social Studies. Reliability test was carried out with the final items administered on a representative sample of Junior Secondary School three students (J.S 3) not meant for the research in order to enable the researcher remove the most simple and most difficult items and ensure the moderate difficulty of the instrument. The KR-20 formula yielded 0.82 reliability coefficient and an average item difficulty of 0.43.

The distribution of the test items is presented in table 3.2 below:

Table 3.2: Table of Specification for Multicultural Concepts Knowledge Test (MCKT)

S/N	Topic/concept	Knowledge	Comprehension	Application	Total (%)
1	Culture	2 (50.0%)	1(25.0%)	1 (25.0%)	4 (20.0%)
2	National Unity	2 (50.0%)	1 (25.0%)	1 (25.0%)	4 (20.0%)
3	Religion	2 (33.3%)	2 (33.3%)	2 (33.3 %)	6(30.0%)
4	Ethnic Groups	2 (33.3%)	1 (16.6 %)	3(50.0%)	6(30.0%)
	Total	**8**	**5**	**7**	**20**
	Total percentage	**40.0%**	**25.0%**	**35.0%**	**100%**

These questions were based on the four concepts selected for this study and the questions were limited to the first three levels of cognition (knowledge, comprehension and application). Research has shown that students may not be able to learn about the selected concepts beyond the application category at the Junior Secondary School level (Falade, 2007). The knowledge, comprehension and application of multicultural concepts are mandatory for effective teaching and learning of school programmes. In all, eight questions were generated at knowledge level of cognition, five at the level of comprehension and seven at the level of application. This is consequent upon the realization that proper knowledge and comprehension of these concepts are the basis for the application of facts in new situations. Also, the participatory nature of this study requires that students communicate, discuss, solve problems and make decisions. These groups' roles are possible at the comprehension and application levels of cognition. Also, the categories of cognition which the test (MCKT) examined was limited to the first three levels of Bloom's taxonomy (knowledge, comprehension and application) because the group endeavours which are important to this study can best be done at foundational level of learning to ensure that group skills are actually acquired.

The initial 30 questions were subjected to peer and expert review to ensure the construct and content validity of the test as well as its appropriateness for the target learners. The test items were thereafter reduced from 30 to 20 based on too high or too low difficulty indices.

The final draft of the test content was subjected to Cronbach Alpha which yielded 0.82 reliability coefficient and using KR-20 formula, an average item difficulty of 0.43 was obtained (See Appendix 1, pages 133- 135)

3.4.2 Multicultural Concepts Attitude Scale (MCAS)

This scale consists of twenty-five items which cover basic knowledge on multicultural concepts in the Social Studies curriculum. This instrument comprises two sections.

Section A: This consists of the demographic data of the students such as school, gender, religion and ethnic background.

Section B: This consists of twenty five Likert scale items and students reacted to each statement based on 4-points Likert scale of Strongly Agree (SA), Agree (A), Disagree (D), and Strongly Disagree (SD).

These were scored 4, 3, 2 and 1 respectively.

Validation of Multicultural Concepts Attitude Scale (MCAS)

The preparation of copies of the multicultural concepts attitude scale (MCAS) was guided by the 9-Year basic education curriculum (Social Studies) for Junior Secondary 1-3 by Nigerian Educational and Research Development Council (NERDC) and Universal Basic Education Commission (UBEC).The instrument was given to the supervisor of this study as well as lecturers in the field of Social Studies in order to determine the suitability of the instrument in terms of language of presentation, clarity and applicability to the level of Junior Secondary School Students. It was administered to fifty JS III students from a public secondary school in Ibadan, Oyo State. The Cronbach Alpha method was then used to test its reliability, an alpha value of 0.86 was obtained. (See Appendix 11, pages 136-137).

3.4.3 Teacher's Instructional Guide (Cooperative Learning Strategy)

The preparation of copies of teacher's instructional guide for cooperative learning strategy (TIG) was guided by the 9-Year basic education curriculum (Social Studies) for Junior Secondary 1-3 by Nigerian Educational Research and Development Council (NERDC) and Universal Basic Education Commission (UBEC) were given to the supervisor of this study as well as lecturers in the field of Social Studies as a result of their vast knowledge in the subject area. It was designed in order to create awareness and promote the use of cooperative learning strategy as an alternative to conventional teaching method in the effective teaching and learning of Social Studies. (See Appendix v, pages 140-141).

3.4.4 Teachers' Instructional Guide for Field Trip Learning Strategy

The preparation of teachers' instructional guide for field trip learning strategy was guided by Hillsborough county public schools (Florida) field trip handbook and the 9-Year basic education curriculum (Social Studies) for Junior Secondary 1-3 by Nigerian Educational, Research and Development Council (NERDC) and Universal Basic Education Commission (UBEC).Such guide could develop uniform procedures to ensure that field trips are properly planned, scheduled and supervised. Every possible detail of the trip cannot be anticipated in advance. However, the more carefully a field trip is planned, the more likely it will run smoothly. Therefore, planning a field trip could be made easier through the steps provided in this guide.(Appendix IV, page 139).

3.4.5 Teachers' Instructional Guide for Conventional Teaching Method

The preparation of copies of teacher's instructional guide for conventional teaching method (TIG) was guided by the 9-Year basic education curriculum (Social Studies) for Junior Secondary 1-3 by Nigerian Educational, Research and Development Council (NERDC) and Universal Basic Education Commission (UBEC) were given to the supervisor of this study as well as lecturers in the field of Social Studies as a result of their vast knowledge in the subject area. It was designed in order to guide the research assistants on the use of conventional method in the teaching and learning of Social Studies. (See Appendix vii, page 143-144).

3.5 Research Procedure

This study covered a period of ten weeks.

The schedule of the activities during the period is shown in Table 3.3 below:

Table 3.3: Field Work Activities

S/NO	WEEK	RESEARCH ACTIVITIES	TOPIC
1.	1st Week	Selection and training of research assistants Selection of schools	The use of research assistant selection scale
2.	2nd Week	Categorization of schools into experimental and control groups Random selection of schools Selection and training of teachers	-
3.	3rd Week	Pre-test administration for experimental and control groups	Test items in the questionnaire
4.	4th-9th Week	Treatment administration and follow-up	Unity, culture, peace, ethnic groups, religion
5.	10th Week	Post tests administration for experimental and control groups	Test items in the questionnaire

The researcher visited the selected schools in order to gain the consent of the Principals, Head of Department (H.O.D) Humanities and teachers who participated in the study. Teachers who participated in the study were Social Studies teachers who have been teaching the subject for not less than five years and were also interested in the study. Before administering the instruments, the researcher trained the interested teachers and two research assistants on the procedure for administering the tests and questionnaire as well as the instructional steps to follow in the respective treatment groups.

3.6 Data Analysis

Data collected were analysed using descriptive statistics of frequency counts, means, percentages and standard deviation. Analysis of covariance (ANCOVA) statistics was used to test the hypotheses at 0.05 alpha level. The Multiple Classification Analysis (MCA) aspect of ANCOVA was used to determine the magnitude of the performance of the various groups. Also, the Scheffe Post hoc test was used to determine the source of significant main effect where observed. Graphs were used to explain significant interaction effects where necessary.

CHAPTER FOUR

RESULTS

This chapter presents the results obtained from the analysis of the data collected in this study. This section is presented based on the seven hypotheses formulated for the study.

4.1 Effect of treatment on students' knowledge of multicultural concepts.

This hypothesis was tested based on the ANCOVA summary presented on Table 4.1.

Ho1a: There is no significant main effect of treatment on students' knowledge of multicultural concepts.

Table 4.1: ANCOVA Summary of Posttest Knowledge of Multicultural Concepts by Treatment, Ethnicity and Religion

Source of Variance	**Hierarchical method**				
	Sum of Squares	df	Mean square	F	Sig.
Covariates SCORES	1307.933	1	1307.933	112.318	.000
Main Effects Combined	1613.222	4	403.306	34.634	.000
Treatment	135.892	2	67.946	5.835	.003*
Ethnic Grp	1477.297	1	1477.297	126.862	.000*
Religion	3.255E-02	1	3.255E-02	.003	.958
2-way interactions (combined)	401.483	5	80.297	6.895	.000
Treatment x Ethnic Grp	213.508	2	106.754	9.167	.000*
Treatment x Religion	117.795	2	58.897	5.058	.007*
Religion x Ethnic Grp	149.432	1	149.432	12.832	.000*
3-way interactions					
Treatment x Ethnic Grp x Religion	2.553	1	2.553	.219	.640
Model	3325.191	11	302.290	25.959	.000
Residual	3959.283	340	11.645		
Total	7284.474	351	20.753		

* Significant at p<.05

From the table, there is significant effect of treatment on students' posttest knowledge scores in multicultural concepts ($F_{(2,340)}= 5.835$; p<.05). This means that there is significant difference in the adjusted posttest scores of students exposed to the cooperative learning, field trips and conventional instructional strategies. Hence, hypothesis 1a is rejected.

Table 4.2: MCA of Posttest Knowledge Scores by Treatment, Ethnicity and Religion

Variable + category	**N**	**Predicted Mean**		**Deviation**			
		Unadjusted	**Adjusted for factors and covariates**	**Unadjusted**	**Adjusted for factors and covariates**	**Eta**	**Beta**
Treatment							
Coop	101	10.79	10.14	1.4	.83		
Field Trip	126	7.95	7.85	-1.35	-1.45	.25	.24
Control	125	9.46	10.09	.16	.79		
Ethnic Grp							
Indigene	310	9.96	10.08	.65	.77	.39	.46
Non-indigene	42	4.48	3.59	-4.83	-5.71		
Religion							
Christianity	198	9.30	9.29	-9.47E-04	-8.86E-03		
Islam	154	9.31	9.32	1.22E-03	1.14E-02	.00	.00
R = .63							
R Squared =.40							

The MCA (table 4.2) reveals that the cooperative learning group had higher adjusted posttest knowledge score (x =10.14; Dev. =.83) than those in the control group (x =10.09; Dev. =.79) and the field trip group (x =7.85; Dev. =-1.45) respectively. This implies that the cooperative learning instruction proved most effective followed by the conventional teaching method while the field trip instruction was the least effective.

The actual source of the significant main effect of treatment on knowledge of multi-cultural concepts is presented on Table 4.3.

Table 4.3: Scheffe Posthoc Tests of Knowledge by Treatment

Treatment	N	$\overline{X}$	Treatment		
			(1) Coop	(2) Field Trip	(3) control
1. Coop	101	10.14		*	*
2. Field Trips	126	7.95	*		*
3. Control	125	10.09		*	

*Pairs of groups significantly different at p<.05

Table 4.3 shows that the cooperative instructional group ($\bar{x}$ =10.44) differs significantly from the field trip group (x =7.95). The control group (x =10.09) also differs significantly from the field trip group. Hence, it is the field trip instructional group's difference from each of the cooperative and control groups that was responsible for the observed significant main effect of treatment on knowledge of multicultural concepts.

4.2 Effect of treatment on students' attitude to multicultural concepts.

Ho1b: There is no significant main effect of treatment on students' attitude to multicultural concepts.

Table 4.4 shows that there is significant effect of treatment on students' attitude to multicultural concepts

Table 4.4: ANCOVA Summary of Posttest Attitude Scores by Treatment, Ethnicity and Religion

Source of Variance	**Hierarchical method**				
	Sum of Squares	df	Mean square	F	Sig.
Covariates PREATTD	61.435	1	61.435	.194	.660
Main Effects Combined	21824.697	4	5456.174	17.200	.000
Treatment	21605.475	2	10802.738	34.055	.000*
Ethnic Grp	21.652	1	21.652	.068	.794
Religion	197.569	1	197.569	.623	.431
2-way interactions (combined)	5156.210	5	1031.242	3.351	.007
Treatment x Ethnic Grp	1616.272	2	808.136	2.548	.080
Treatment x Religion	2650.192	2	1325.096	4.177	.016*
Ethnic Grp x Religion	502.693	1	502.693	1.585	.209
3-way interactions					
Treatment x Ethnic Grp x Religion	744.118	1	744.118	2.346	.127
Model	27786.461	11	2526.042	7.963	.000
Residual	107853.51	340	317.216		
Total	135639.97	351	386.439		

* Significant at p<.05

Table 4.4 shows that there is significant effect of treatment on students' attitude to multicultural concepts ($F_{(2,340)}$= 34.055; P<.05). Hence, hypothesis 1b is rejected.

Table 4.5: MCA of Posttest Attitude Scores by Treatment, Ethnicity and Religion

		Predicted Mean		**Deviation**			
Variable + category	**N**	**Unadjusted**	**Adjusted for factors and covariates**	**Unadjusted**	**Adjusted for factors and co-variates**	**Eta**	**Beta**
Treatment							
Coop	101	79.19	79.05	4.144	3.99		
Field Trip	126	64.67	64.71	-10.38	-10.35	.399	.399
Control	125	82.26	82.26	7.11	7.20		
Ethnic G							
Indigene	310	74.54	75.24	-.52	.19	.071	.026
Non-indigene	42	78.86	73.69	3.80	-1.37		
Religion							
Christianity	198	76.76	75.74	1.71	.69		
Islam	154	72.86	74.17	-2.19	-.88	.099	.040
R = .40							
R Squared =.16							

From Table 4.5, the control group had higher adjusted posttest attitude score (x̄ = 82.26; Dev. =7.20) than the cooperative leaving group (x =79.05; Dev. = 3.99) and the field trip group (x =64.67; Dev = -10.35).

The actual source of this significant effect of treatment on students' attitude to multicultural concepts could be found on Table 4.6.

Table 4.6: Scheffe Posthoc Tests of Attitude Scores by Treatment

Treatment	N	$\bar{X}$	Treatment		
			(1) Coop	(2) Field Trip	(3) Control
1. Coop	101	79.05		*	
2. Field Trips	126	64.71	*		*
3. Control	125	82.26		*	

* Pairs of groups significantly different at p<.05

Table 4.6 shows that the field trip instructional group ($\bar{x}$=79.05) significantly differs from the cooperative learning group (x =64.71). The group is also different significantly from the control group (x =82.26). This implies that the difference between the field trip instructional group and the other two groups were responsible for the observed significant effect of treatment on students' attitude to multicultural concepts.

4.3 Effect of ethnic background on students' knowledge of multicultural concepts

Table 4.1 shows that there is significant effect of ethnic background on students' knowledge of multicultural concepts

Ho2a: There is no significant main effect of ethnic background on students' knowledge of multicultural concepts

Table 4.1 shows that there is significant effect of ethnic background on students' knowledge of multicultural concepts (F $_{(1,340)}$= 126.862; p<.05). Hence, hypothesis 2a is rejected.

From Table 4.2, students who are Yoruba had higher knowledge of multicultural concepts (x=10.08; Dev. =.77) than those who are non-Yorubas (x=3.59; Dev. = -5.71).

4.4 Effect of ethnic background on students' Attitude to multicultural concepts.

Table 4.4 shows that there is no significant effect of ethnic background on students' attitude to multicultural concepts

H02b: There is no significant main effect of ethnic background on students' attitude to multicultural concepts.

Table 4.4 shows that there is no significant effect of ethnic background on students' attitude to multicultural concepts (F $_{(1,340)}$ = .068; p>.05). Hence, hypothesis 2b is not rejected.

Further, Table 4.5 shows that students who are of Yoruba ethnic origin had slightly higher attitude scores (X=75.24; Dev. =.19) than their non-Yoruba counterparts (x =73.69; Dev. = -1.37).

4.5 Effect of religion on students' Knowledge of multicultural concepts.

Ho3a: There is no significant main effect of religion on students' Knowledge of multicultural concepts.

To determine the effect of religion on students' knowledge of multicultural concepts, reference is hereby made to Table 4.1

From Table 4.1, religion has no significant effect on students' knowledge of multicultural concepts (F $_{(1,340)}$ =.003; p>.05). On this basis, hypothesis 3a is not rejected.

The MCA Table 4.2 also shows that students of Islamic faith obtained slightly higher knowledge scores (x =9.32; Dev. =1.14E-02) than students of Christian faith (x =9.29; Dev. =-8.86E-03).

4.6 Effect of religion on students' attitude to multicultural concepts.

Ho3b: There is no significant main effect of religion on students' attitude to multicultural concepts.

To determine the effect of religion on students' attitude to multicultural concepts, reference is hereby made to Table 4.4

Table 4.4 reveals that there is no significant effect of religion on students' attitude to multicultural concepts (F $_{(1,340)}$ =.623; p>.05). Hence, hypothesis 3b is not rejected.

From Table 4.5, however, students of Christian faith had higher mean score (x=75.74; Dev. =69) than their Islamic peers (x =74.17; Dev. =-.88)

4.7 Effect of treatment and ethnic background on students' knowledge of multicultural concepts.

Ho4a: There is no significant interaction effect of treatment and ethnic background on students' knowledge of multicultural concepts.

To determine the effect of treatment and ethnic background on students' knowledge of multicultural concepts, reference is hereby made to Table 4.1

From Table 4.1, there is significant interaction effect of treatment and ethnic background on students' knowledge of multicultural concepts (F $_{(2,340)}$ =9.167; p<.05).

Figure 4.1 explains this significant interaction

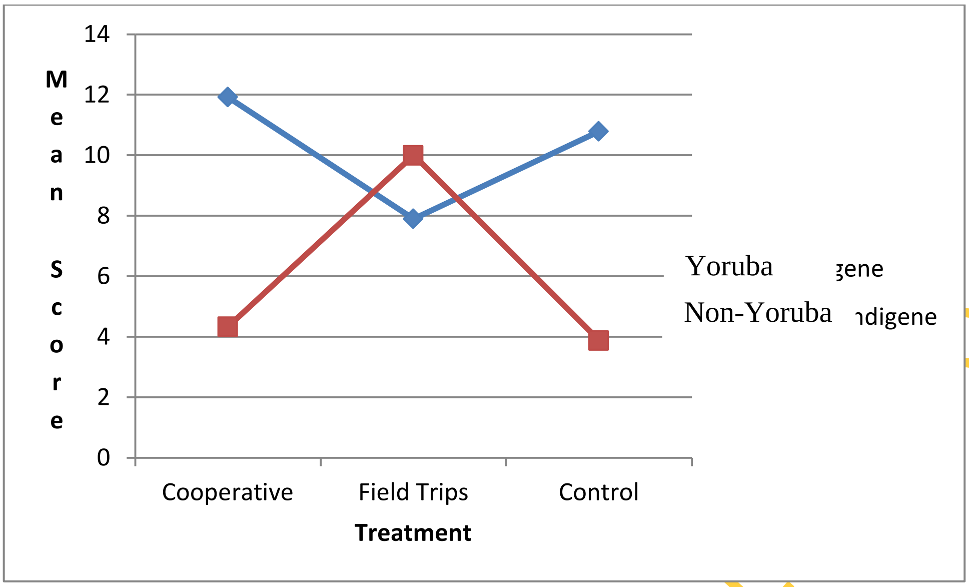


Fig 4.1: Interaction of treatment and Ethnic Background on students' knowledge

Figure 4.1 shows that among students in the cooperative learning group, students of Yoruba ethnic origin performed better than their non-Yoruba counterparts. This trend is the same for control group. However, in the field trip instructional group, non-Yoruba students performed better than students of Yoruba ethnic origin.

4.8 Effect of treatment and ethnic background on students' attitude to multicultural concepts.

Ho4b: There is no significant interaction effect of treatment and ethnic background on students' attitude to multicultural concepts.

To determine the interaction effect of treatment and ethnic background on students' attitude to multicultural concepts, reference is hereby made to Table 4.4

Table 4.4 shows that there is no significant interaction effect of treatment and ethnic background on students' attitude to multicultural concepts (F $_{(2,340)}$ =2.548; p>.05). Hypothesis 4b is therefore not rejected.

4.9 Effect of treatment and religion on students' knowledge of multicultural concepts

Ho5a: There is no significant interaction effect of treatment and religion on students' knowledge of multicultural concepts

To determine the effect of treatment and religion on students' knowledge of multicultural concepts, reference is hereby made to Table 4.1

From Table 4.1, there is a significant effect of treatment and religion on students' knowledge of multicultural concepts (F $_{(2,340)}$ =5.058; p<.05). Hence, hypothesis 5a is rejected.
Figure 4.2 explains this significant interaction.

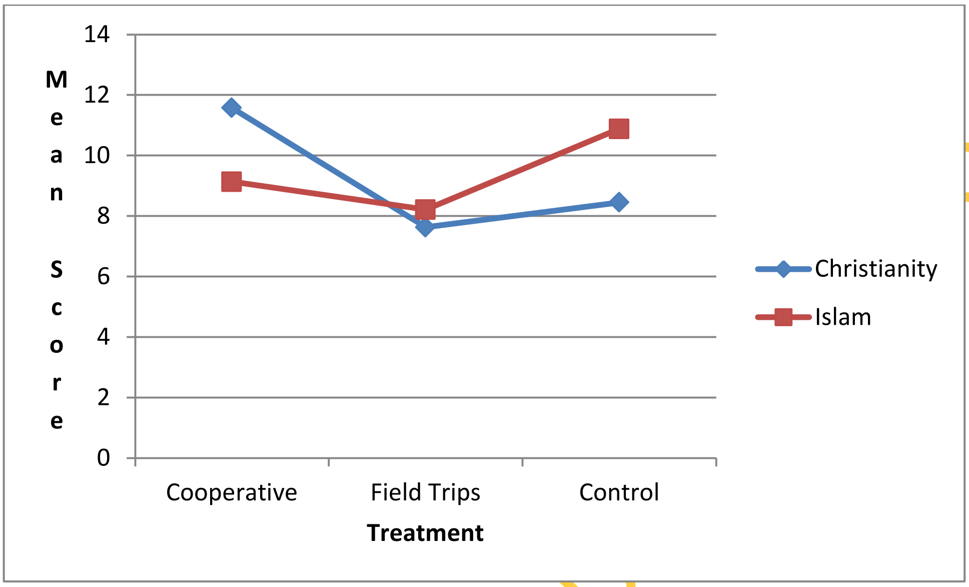


Fig 4.2: Interaction of treatment and religion on students' knowledge

Figure 4.2 shows that in the cooperative learning group, students of Christian faith performed better than students of Islamic faith. However, for both field trip and control groups, students of Islamic faith performed better than their Christian peers. This is a disordinal interaction.

4.10 Effect of treatment and religion on students' attitude to multicultural concepts

Ho5b: There is no significant interaction effect of treatment and religion on students' attitude to multicultural concepts

To determine the of effect of treatment and religion on students' attitude to multicultural concepts reference is hereby made to Table 4.4

Table 4.4 shows that the interaction effect of treatment and religion on students' attitude to multicultural concepts is significant (F $_{(2,340)}$ = 4.177; p<.05).

Hence, hypothesis 5b is rejected.

Figure 4.3 explains this 2-way interaction

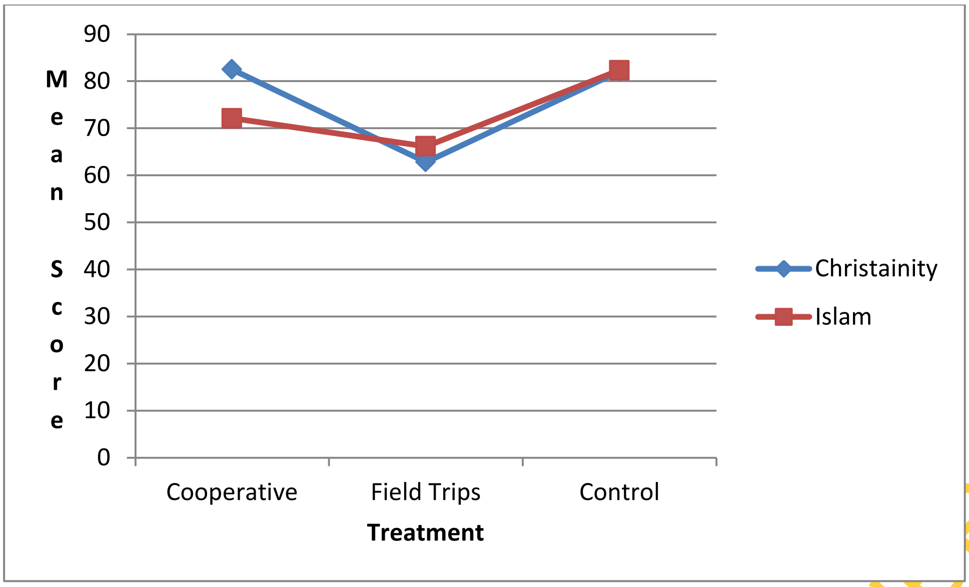


Figure 4.3: Interaction Effect of Treatment and religion on Students' Attitude

This figure shows that students of Christian faith performed better than students of Islamic faith in the cooperative learning mode while for both field trip and control groups, students of Islamic faith performed better than their Christian counterparts. This interaction is a disordinal one.

4.11 Effect of ethnic background and religion on students' knowledge of multicultural concepts.

Ho6a: There is no significant interaction effect of ethnic background and religion on students' knowledge of multicultural concepts.

To determine the effect of ethnic background and religion on students' knowledge of multicultural concepts, reference is hereby made to Table 4.1

From Table 4.1, there is significant interaction effect of ethnic background and religion on students' knowledge of multicultural concepts ($F_{(1,340)}$ =12.832; p,.05). Hypothesis 6a is therefore rejected.

To explain this significant interaction, figure 4.4 which is a line graph is presented.

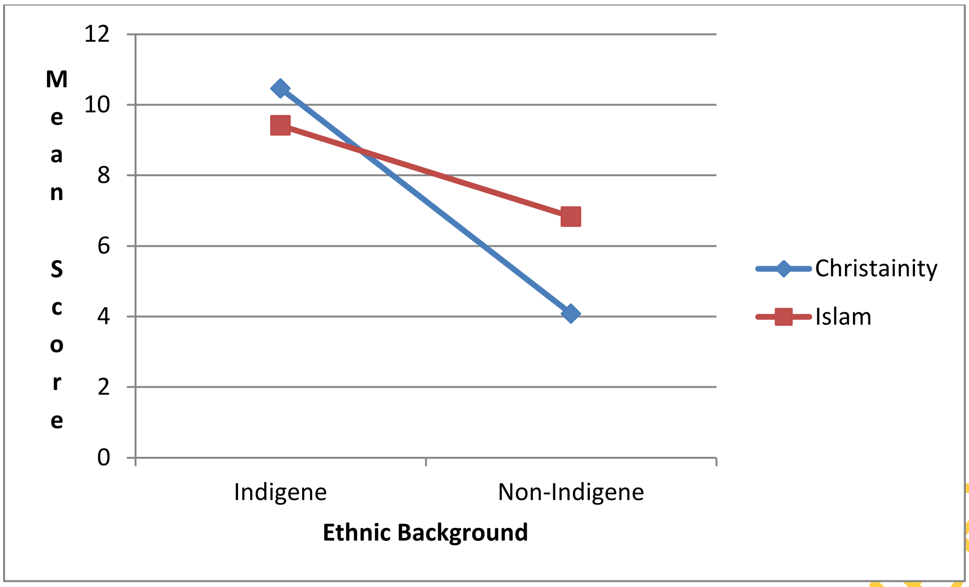


Figure 4.4: Interaction Effect of Ethnic Background and religion on Knowledge of Multicultural Concepts

Figure 4.4 shows that among the Yorubas, students who are of Christian faith have higher mean scores than their Islamic peers while the reverse is the case for the non-Yorubas where students of Islamic faith performed better than their Christian peers. This is disordinal interaction.

4.12 Effect of ethnic background and religion on students' attitude to multicultural concepts

Ho6b: There is no significant interaction effect of ethnic background and religion on students' attitude to multicultural concepts

To determine the effect of ethnic background and religion on students' attitude to multicultural concepts, reference is hereby made to Table 4.4

Table 4.4 shows that there is no significant interaction effect of ethnic background and religion on students' attitude to multicultural concepts ($F_{(1,340)} = 1.585; p>.05$).

Hypothesis 6b is not rejected.

4.13 Effect of treatment, ethnic origin, and religion on students' knowledge of multicultural concepts

Ho7a: There is no significant interaction effect of treatment, ethnic origin, and religion on students' knowledge of multicultural concepts.

To determine the effect of treatment, ethnic background and religion on students' knowledge of multicultural education concepts, reference is hereby made to Table 4.1

From table 4.1, there is no significant 3-way interaction effect of treatment, ethnic background and religion on students' knowledge of multicultural education concepts ($F_{(1,340)} =.219; p>.05$).

Therefore hypothesis 7a is not rejected.

4.14 Effect of treatment, ethnic origin, and religion on students' attitudes to multicultural concepts.

Ho7b: There is no significant interaction effect of treatment, ethnic origin, and religion on students' attitude to multicultural concepts.

To determine the effect of treatment, ethnic background and religion on students' attitude to multicultural concepts, reference is hereby made to Table 4.4

Table 4.4 reveals that there is no significant interaction effect of treatment, ethnic background and religion on students' attitude to multicultural concepts ($F_{(1,340)} =2.346;p>.05$). Hence, hypothesis 7b is not rejected.

4.15 Summary of findings

Findings of the study are summarized as follows:

1. There is significant effect of treatment on students' posttest knowledge scores and attitude to multicultural concepts. The cooperative learning group had higher adjusted posttest knowledge score than those in the control group and the field trip group respectively. On attitude to multicultural concepts, the control group had higher adjusted posttest attitude score than the cooperative learning group and the field trip group respectively.
2. There is significant effect of ethnic background on students' knowledge of multicultural concepts. Students who are of Yoruba ethnic group had higher knowledge of multicultural concepts than those who are non-Yorubas. This is however not significant on students' attitude to multicultural concepts.
3. Religion has no significant effect on students' knowledge of and attitude to multicultural concepts.
4. There is significant interaction effect of treatment and ethnic background on students' knowledge of multicultural concepts. While the cooperative instruction favoured Yorubas, the field trip favoured non-Yorubas.

5. There is a significant effect of treatment and religion on students' knowledge of multicultural concepts. The cooperative strategy favoured students of Christian faith as against the field trip which favoured students of Islamic faith.
6. There is significant interaction effect of ethnic background and religion on students' knowledge of multicultural concepts. Here, students of Christian faith performed better among the Yorubas while students of Islamic faith performed better among non-Yorubas.
7. There is no significant 3-way interaction effect of treatment, ethnic background and religion on students' knowledge and attitude to multicultural concepts.

CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.1 Discussion

5.1.1 Effect of treatment on Knowledge of and Attitude to Multicultural Concepts

It was found in this study that the effect of treatment on students' knowledge of multicultural concepts is significant. This is to the effect that the cooperative learning strategy was more effective than the conventional teaching method and the field trip strategy. The superiority of the cooperative learning mode of instruction over the two other strategies is founded upon the nature of interaction among the students in the learning situation. For instance, students worked together in small heterogeneous groups, sharing ideas, experiences and were more or less in charge of the activities as teachers only acted as facilitators. Within each group, students from diverse cultural, ethnic and religious backgrounds were provided equal opportunities and interacted to achieve common goals. Also, students of different levels of abilities used the variety of learning activities provided to improve on their understanding of the multicultural concepts within inter group and intra group setting. Indeed, the cooperative learning instruction fostered greater student attention and stimulated interest through the exploration of the different cultures presented to them.

Another possible reason for the effectiveness of cooperative learning is that students' various interests, needs and challenges were accommodated and taken care of through multicultural concepts presented to the cultural heterogeneous group. They are also encouraged to make critical decisions concerning themselves, as well as concerning others in the group. Cooperative learning is indeed experiential in the context and helped to reinforce students' learning while experiencing realistic situations, applying practical knowledge and connecting with the community. Cooperative learning is the instructional use of small groups so that students could work together to maximize their own and each other's learning. Therefore, cooperative learning is an effective teaching strategy which is aimed at accommodating learners from diverse cultural backgrounds. This finding is in agreement with those of Slavin (2001), Williams (2007), Fink (2004) and Lie (2008) that cooperative learning is not only viable in classrooms but the strategy helps students to become effective leaders, communicators and listeners.

Further, the findings showed that on attitude to multicultural concepts, students in the control group had higher attitude mean score compared with the two experimental groups. This could be due to the age-long tradition of the deployment of the conventional teaching method by teachers of Social Studies. In addition, students had come to develop positive interest and attitude towards the strategy since that is the strategy they had always known and were always taught with (Chang, 2000; Strom and Strom, 2003). It is important to recognize that interpersonal behaviours will change over time. However, authors agreed that the conventional teaching method is not the best (DuBrin, 2004; Lai, 2002) because it ignores experiential form of learning and relies mostly on intellectual development. Therefore, conventional teaching method could be complemented using other strategies for effective teaching and learning. In a similar perspective, Adekunle (2008) is of the opinion that there are many teaching methods and techniques associated with the integrated Social Studies, there is no single mode of teaching which fits all the learning situations. Hence, conventional teaching method should not be out rightly condemned.

Students in the field trip group consistently lagged behind in knowledge of and attitude to multicultural concepts in Social Studies. First, planning and execution of field trips are difficult for some teachers to do and they therefore would rather not employ it for normal classroom teaching strategy. This agrees with the position of Ajitoni and Salako (2013) that field trip strategy has not been effectively utilised in the teaching and learning process in secondary schools in recent times. Similarly, Noel (2007) and Heuvel (2008) argue that because field trip is an away from classroom strategy, teachers find it difficult to take trip risks, sharpen their skills and choose the right sites and plan the trip before- hand. These could have limited the dispositions of the teachers and subsequently students' reception of the strategy as another effective strategy for school work. Hence, students' knowledge acquired as well as their attitude remained at the base in this study.

5.1.2 Effect of Ethnic Group on Students' Knowledge of Multicultural Concepts

This study found that the ethnic group of students had significant effect on their knowledge of multicultural issues. Students of Yoruba ethnic origin were found to be of better levels of knowledge than non-Yoruba students in the study. This finding could be justified based on the fact that the study took place in Abeokuta, a town in Yoruba land and students of Yoruba ethnic origin definitely dominated the student population. In each of the small groups, students of Yoruba ethnic origin were more in number. This would definitely have crept into the activities in the cooperative group as well as the fact that cities visited in the field trip strategy were located in Abeokuta Township. The cultural environment therefore could not but favour students of Yoruba ethnic origin more than non-Yoruba students. The assertions of O'Brien (2008) and Pearce (2005) that easy recognition of values, feelings and privileges can facilitate development of self- awareness provided enough basis for rationalising the better performance of students of Yoruba ethnic origin who have less problems understanding issues in the environment of the school, society and field trip cities more than non-Yoruba students.

Another reason adduced for the improved academic performance of students from Yoruba ethnic origin over their non-Yoruba counterparts in the study is the parallel drawn between ethnicity and teachers' expectations. This view is in line with the finding of Banister and Maher (1998) who discovered that many educators interact with learners differently according to the learner‘s race and socio-economic status Similarly, Bennet (2007) avers that teachers' expectations influence behaviours in the same manner as ethnicity. Often teachers make snappy judgments based on their subjective perceptions about learners and consequently treat them differently. These findings further laid bare the fact that the expectations of teachers can and sometimes do affect teacher– learner interaction as well as learner outcomes. Most teachers who participated in this study were of Yoruba ethnic origin because the study was carried out in Abeokuta, a town in Yoruba land. They may tend to be more supportive of learners from their ethnic group with the result that other learners underachieve. Therefore, ethnic consideration might be partly responsible for the better levels of knowledge of students from Yoruba ethnic origin over their non-Yoruba counterparts in the study.

5.1.3 Two-Way Interaction Effects on Students' Knowledge of and Attitude to Multicultural Concepts

The 2-way interaction of treatment and ethnic group was found to be significant on students' knowledge of and attitude to multicultural concepts. On knowledge, the cooperative learning favoured students of Yoruba ethnic origin while field trip favoured the non-Yorubas students. In the cooperative learning group, majority of the students were Yorubas and as the saying 'majority carried the day'. The tendency was for the Yorubas in higher number to dominate issues, discussions and was likely to understand such issues more than the non-Yorubas. On the other hand, the non- Yoruba students could have been fascinated and excited about issues in the field trip sites to which they might not have been opportune to get exposed to. So, while they would strive hard to satisfy their curiosity, learning effectively took place in the process. Students of Yoruba ethnic origin could have been bored with the issues and places they had always known and had personally visited or taken to before. This scenario would no doubt, lead to better performance of the Yorubas in cooperative learning while the non-Yorubas carried the day in field trip. The non-Yorubas have stayed in Abeokuta for over a period of two years.

Further, it was found in this study that students of Christian faith performed better in knowledge of multicultural concepts than students of Islamic faith in cooperative learning while students of Islamic faith performed better than students of Christian faith in the field trip group. A similar finding was obtained for attitude to multicultural education. The implication of this is that students of Christian faith were positively disposed towards cooperative learning while students of Islamic faith were favourably disposed towards field trip. This could be as a result of the fact that in the cooperative learning group, there were more Yoruba students of Christian faith than in the field trip group. On the other hand, there were more non-Yoruba students of Islamic faith who were curious to explore the environment in the field trip group. In cause of their curiosity, learning took place and this gave them edge over their Yoruba counterparts who had already been used to the environment and showed less enthusiasm.

In addition, religious bias could have been partially responsible for the outcome observed in the use of both strategies. Teachers who taught the cooperative learning group were mostly of Christian faith while those who taught the field trip group were mostly of Islamic faith. Hence, cooperative learning benefited Yoruba students of Christian faith who were in the majority while field trip strategy benefited the non-Yoruba students of Islamic faith who were more in number. This may not be unconnected with the view of Banks (2006) which indicates that children come to school with many negative attitudes toward and misconceptions about different ethnic and religious groups. Similarly, Gorski (2007) states that what students bring to the classroom are complex socialisations, identities, biases and prejudices. In this regard, students' performances were associated with the religious inclination of their teachers. Within the classroom environment where there are Muslims, Christians and other religious groups of students, religion could likely affect student performance particularly where the teacher is seen as a role model.

5.2 Conclusion

Based on the findings of the study, it could be concluded that the use of cooperative learning instructional strategy has the potentials of helping to foster cooperation, mutual trust, understanding, more effective communication sharing of other peoples' world views and ultimately lead to improved knowledge of students in multicultural concepts. Also, in employing the strategy in the Social Studies classroom, students' religious and ethnic origins are relevant. Hence, the future of the Nigerian state will become surer and among the citizens, peaceful co-existence will tend to hold sway in different parts of the country if multicultural education is given a pride of place through the cooperative learning strategy in Nigerian Secondary Schools.

Field trip strategy should be encouraged because through it, real-world experiences which could create rich learning opportunities that complement and enhance classroom learning could be realised. Field trip like cooperative learning offers an opportunity for students to get exposed to people, events and the opportunity to make connections with others. There is need to create an environment where all races and cultures of the world would learn to respect their differences. An overall goal of Social Studies is to create a place where all students can live as responsible citizens in a pluralistic society. In realising this view, if these strategies are implemented effectively and vigorously, they may indeed contribute to the enhancement of peaceful co- existence between learners in multicultural schools and the society at large.

Less emphasis should be placed on conventional method of teaching because it focuses mostly on intellectual development and ignores experiential learning. It teaches students how to succeed on standardized tests and relies mostly on the use of the intellect. Instructors also tend to have a greater control over what is being taught in the classroom because they are partially the sole source of information. Obviously, this teaching method has partially failed to bring about the desired outcome of interactive learning. Therefore, there is the need for teachers to use other teaching strategies such as cooperative learning and field trip to complement the conventional teaching method.

5.3 Contribution to Knowledge

This study examined effects of cooperative learning and field trip strategies on Junior Secondary School students' knowledge of and attitude to multicultural concepts in Social Studies with a focus of providing opportunity for students to develop strong values for group work, cooperation, acceptance and respect for other cultures. The study provides empirically based information that cooperative learning is the most suitable instructional strategy for multicultural lessons among cooperative learning, field trip and conventional teaching method. Also, field trip is an effective strategy for non-native students. Process of cooperative learning and field trip strategies in multicultural lesson are provided in this study.

The importance of using the two multicultural strategies is to provide a rationale for alternative strategies which could complement the conventional teaching method because there is no single mode of teaching which fits all the learning situations. Strategies like cooperative learning and field trip which have been empirically tested could create opportunities for more student interaction, collective inputs and decision-making through group work. Success may then be experienced as a collective effort while failure may be regarded as an area for improvement

5.4 Recommendations

It is hereby recommended that:

1. Teachers should adopt the cooperative learning strategy in the teaching of multicultural concepts in Social Studies and indeed across other subject areas in order to better prepare the students for future communal living, understanding of other peoples' culture and development of abilities to live peacefully with others especially outside of their own culture or ethnic origins.
2. Students should be assisted to appreciate the need for national unity, peace, love and harmony and the need to contribute to its entrenchment in the society. This could be achieved through the inclusion of more group work activities in classroom teaching. Through group work activities, students could be more sociable and tolerant of others' ways of life.
3. Curriculum developers in Social Studies should incorporate more multicultural concepts into the Social Studies curriculum. Also, they should popularize cooperative learning by recommending its use to teachers in the curriculum.
4. Curriculum developers in Social Studies should also incorporate field trip into Social Studies curriculum and should popularize field trip by recommending its use to teacher in the curriculum.
5. Teachers' Associations such as Social Studies Association of Nigeria (SOSAN) should organize seminars and workshop for teachers in order to make them familiar and interested in the use of the cooperative learning and field trip strategies in the teaching of Social Studies generally and multicultural concepts specifically.
6. Conventional teaching method could be complemented with other teaching strategies for effective teaching and learning.

5.5 Limitations of the Study

Only ethnic origin and religion were considered among other moderating variables that could have affected the outcome of the research. Also, the period of study (10 weeks) was too short to make much generalized claims. The study was limited to some selected multicultural concepts in Social Studies, this makes the result obtained not generalizable beyond the particular concept examined in the study. Also, the study was conducted in Abeokuta, the capital city of Ogun State involving six schools due to financial constraints. Only students were used for both experimental and control group. Thus, the number of schools and students may impose some limitations on the study. On the part of the students' attention to the programme, it took a lot of time to persuade teachers on the need for the students to take part in cooperative learning activities. Also, on field trip, it took time for teachers to get attention of some students because they took the trip for fun. This could have reduced their maximum benefits from the activities carried out.

None the less, the findings of the study would serve as a basic foundation for future studies in the field of cooperative learning and field trip strategies in Ogun State and Nigeria in particular where there is an urgent need to reduce the spate of ethno-religious insurgencies and promote peaceful co-existence.

5.6 Suggestions for further Studies

Researchers could venture into the following areas of further studies.

1. The field trip instructional strategy could be used in further experiments to actually determine and track down its potentials for effective teaching of multicultural concepts.
2. More moderator variables could be experimented with in order to find out other factors which could influence effective knowledge of multicultural concepts in Nigeria.
3. Other novel instructional strategies could be tried or even developed and tried out towards more effective teaching of multicultural concepts.
4. Teachers could be used for both experimental and control groups in order to promote effective teaching.
5. More multicultural concepts in Social Studies could be used for subsequent studies.
6. The study should be replicated in other parts of the country to ascertain its wide applicability.

REFERENCES

Abbeduto, L. 2000. "Taking sides: Clashing views on controversial issues in educational psychology " Guilford: Dushkin/McGraw-Hill

Abdullah S.2010. Effects of jigsaw II technique on academic achievement and attitudes to written expression course. Educational Research and Reviews Vol. 5(12), pp. 777-787, December 2010 Available online at http://www.academicjournals.org/ERR ISSN 1990-3839 ©2010 Academic Journals.

Abdullahi, S.A. 2007. Education and democracy in Nigeria: Vision 2020. Retrieved from http://www.nigeriansinamerica.com/articles/1465/1/Education-and-Democracy in-Nigeria-Vision-2020/Page1.html on 17/11/2011

Acikgoz, K.U. 1992. Cooperative learning, theory, research, practice. Malatya: Ugurel Publications.

Adams, E., Sewell, D. T. and Hall, H. C. 2004. Cultural pluralism and diversity: Issues important to family and consumer sciences Education. Journal of family and consumer sciences education, 22(1),pp 17-28.

Adekunle, M.O. 2008. Methods and resources in teaching Social Studies. Retrieved from http://www.ijeunilorin.net/alphabeticlist.php

Adeosun, A.B. 2011.Federal character principle and national integration: A critical appraisal International journal of politics and good governance. Vol 2, (2.4) pp 1-13.Quarter IV 2011ISSN: 0976 – 11951

Ademowo, Y. 2007. NYSC: Exploring the diversity in the unity of Nigeria. www.nigerian-newspaper.com/national_youth_service_corps.httm on Thursday, May 6. 2010.

Adeniyi, J. 2014. Standpoint: Breaking the cord of unity. National pilot. March 6, 2014 http://thenationalpilot.com/06%2003%202014/Standpoint%20

Adesina, A. D. O 2012. Status of universities and secondary school teachers' Use of instructional strategies for teaching Social Studies in Southwestern Nigeria. Journal of education and practice www.iiste.org ISSN 2222-1735 (Paper) ISSN 2222-288X (Online) Vol 3, No 14, 2012 1-9.

Adesina, A. D. O. and Adeyemi, B. A. 2009. Teaching to achieve Social Studies values: A case of re-education of teachers. Retrieved 11/2/2009 from http.www. all Africa.com

Adeyemi, M.B. 2008. The expectations of Social Studies teachers in Botswana. European journal of Social Sciences, 6 (2), pp 145-150.

Adeyemi, M.B.2005. Social Studies in Nigeria. In M.B.Adeyemi (ed.), Social Studies in African Education. Botswana Pyramid Publishing (pty) Ltd.

Adeyemi, S.B. 2002. Relative effects of cooperative and individualistic learning strategies on students' declarative and procedural knowledge in map work. Unpublished Ph.D Thesis, University of Ibadan.

Adeyinka, A. A. 2000. Philosophical foundations of Socials Studies education in Africa. In M. B. Adeyemi (Ed.), Social Studies in African education. Gaborone: Pyramid Publishers.

Adler, S.A. and Sim, J. B.Y. 2008. In D.L. Grossman and J. Tin-Yau Lo (Eds). Social Education in Asia: Critical issues and multiple perspectives. Charlotte: Information Age Publishing.Vol 1(2), pp 163-182.

Adu, E.O., Salako, E.T. and Eze, I.R. 2012. Students' performance in Social Studies as correlates of moral values and perception in selected Secondary schools. International journal of research in Commerce, IT and Management. Volume 2 (11),pp 1-4

Afuwape**,** M.O. 2003. Teacher and school factors as predictor of student's achievement in integrated science. African journal of educate research**.** Vol 9(2), pp 89-96

Agbakwuru, C. and Opara, M.I. 2013. Ethnic prejudice and the problem of peaceful coexist ence in Nigeria. European scientific journal.vol.9 (.5),pp 86- 93

Aghemelo, T.A. and Osumah, O. 2009. Nigerian government and politics: An introductory perspective, Benin City: Mara Mon Bros & Ventures Ltd.Vol 13(5),pp 109-124

Agunbiade, A. O. 2007. The impact of structural adjustment programme (sap) on the Nigerian environment. In Okali, D; Ologe, K.O. & Igbozurike, U.M. Eds Perspectives in environmental management. Ibadan: NEST.

Ajaga, O. P. 2010. Effects of field studies on learning outcome in Biology. Journal of human ecology, 31(3), pp 171-177.

Ajiboye, J.O. 2010. Social Studies education in Nigeria and emerging issues. Adeniran Ogunsanya college of education journal of Social Studies education in Nigeria.Vol 1(1) pp 1-7.

Ajiboye, S., Adu, S. and Amosun, W. 2005. Introduction to Social Studies. A basic text for tertiary institution students. Educational research & study group. Ibadan.

Ajiboye, J.O. and Ajitoni, S.O. 2008. Effects of full and quasi participatory learning strategies on senior secondary school students' environmental knowledge: Implication for classroom practice, International journal of environmental and science education, 2008,3(2),pp 58-66

Ajitoni, S.O. 2002. Fundamentals of citizenship education for Nigerian schools and colleges. Ilorin: Temitope JOA publishers and printing Press.

Ajitoni, S.O. and Salako, E.T. 2014. Effect of jigsaw technique and gender on students' attitude to ethnic integration and sustainable development in Nigeria. World journal of education. Vol 4(3), pp 46-52.www.sciedu.ca/wje.

Ajitoni, S.O. and Salako, E.T. 2013. Effects of cooperative learning and field trip strategies on secondary school students' knowledge of and attitudes to multicultural concepts in Social Studies. Journal of education and practice. Vol.4 (22),pp 35-42. www.iiste.org

Ajitoni, S.O., Salako, E.T and Oyedepo, C.S.O. 2012.Multiculturalism and multicultural education: Emerging challenges for contemporary Social Studies education in Nigeria. Nigerian journal of Social Studies. Vol. xv (3), pp 29-43

Akeusola, B. N. 2010. The need for teaching and implementing multicultural education programmes in primary schools. Adeniran Ogunsanya College of education. Journal of Social Studies education in Nigeria Vol.1(1) pp 156-172

Akinsola, M.K., Tella, .A. and Tella, A. 2007. Correlates of academic procrastination and mathematics achievement of university undergraduate students. Eurasia journal of mathematics, science & technology education, 3(4).pp 363-370. www.ejmste.com

Akinsola, M.K. and Olowojaiye, F.B. 2008. Teacher instructional methods and student attitudes towards mathematics: International electronic journal of mathematics education. Volume 3,(1).pp 60-73 www.iejme.com

Albert, I.O. 2001. Building peace, advancing democracy: Experience with third- party Interventions in Nigeria's conflicts. Ibadan John archers Ltd.

Alapiki, H. E. 2005. The political economy of globalization. In Alapiki, H. E. (Ed.), The political economy of globalization. Port Harcourt: Amethyst 85 colleagues publishers, 208-231.

Allam, A. 2004. 'Making technology work for the poor: Strategies and policies for African sustainable development'. International journal of technology, Policy and management 4(1)pp 1-17

Allison, B. 2003. Multicultural classrooms: Implications for family and consumer sciences teachers. Journal of family and consumer sciences.99(2),pp 38-43

Amaele, S. 2005. Understanding the philosophy of education. (Revised edition). Ibadan: Bounty press limited.

American Institutes for Research. 2005. Effects of outdoor education programs for children in California. Palo Alto, CA: American Institutes for Research.

Amosun, P.A. 2002. Three models of group learning strategies, Mathematics ability and gender as determinants of secondary school students' learning outcomes in map work. Unpublished Ph.D thesis. University of Ibadan, Ibadan.

Anise, A.C. and Ojedokun, O.E. 2006. Instructional methods in the classroom in Ehindero, O.J. &Aladejana, F.O. (eds). Introduction to teaching profession, Lagos: Lantern books.

Andrew, F.U. 2002. A critique of the Marxian perspective of feminism. Global journal of humanities; 1[1]pp 1-6.

Animashaun, A. I. 2005. The Nigerian environment. Lagos: Macmillan Nigeria publishers Ltd.F.O. (eds). Introduction to teaching profession. Lagos: Lantern books.

Auguste, S, Echart, M and Franchetti, F 2008. The quality of education in Argentina. An IDB research project.

Bandura, A. 2005. The evolution of social cognitive theory. In K.G. Smith & M.A. Hitt (Eds.) Great Minds in Management. (p.1) Oxford: Oxford university press.

Bandura, A. 2001. Social cognitive theory: Annual review of psychology. Oxford: Oxford university press. 54(1),pp 1-26

Banister, J. and Maher, M. 1998. Recentering multiculturalism: Moving toward community. Urban education, vol. 33 (2),pp 182-217.

Banks, J. and Banks, C. 2010. Multicultural education, Perspectives and issues. John Wiley & Sons.

Banks, J.A. 2009. The routledge international companion to Multicultural education. New York, NY: Routledge

Banks, J.A. 2008. An introduction to multicultural education edition. Pearson, Allyn and Bacon.

Banks, J. A. 2006. Cultural diversity and education (5th ed.). Boston: Allyn & Bacon

Banks, J. A. 2004. Multicultural education: Historical development, dimensions and practice. In J. A Banks & C. A. McGee-Banks (Eds.). Handbook of research on multicultural education. New York, New York: Macmillan publishing company.

Banks, J.A. 2003. Teaching strategies for ethnic studies. (7th ed.). Boston: Allyn and Bacon.

Banks, J. A. 1999. Teaching strategies for ethnic studies. Boston: Allyn & Bacon.

Banks, J. A. 1994. Multiethnic education: Theory and practice (3rd Ed.). Massachusetts: A division of Simon & Schuster, Inc.

Banks, J.A., Cookson, P., Gay, G., Hawley, W.D., Irvine, J. J., Nieto, S., Schofield, J.W. and Stephan, W.G. 2001. Diversity within unity: Essential principles for teaching and learning in a multicultural society. Center for multicultural education, College of education, University of Washington, Seattle.

Barker, R. 2003.The social work dictionary (5th ed).Washington D.C: NASW press.

Bennett, C. I. 2007.Teaching concepts and strategies: The development of positive classroom climates. In C. I. Bennett (Ed.), Comprehensive multicultural education: Theory and practice (6th Ed). Boston: Pearson.

Bennett, C. 2006. Comprehensive multicultural education: Theory and practice. Boston: Allyn & Bacon

Bennett, C. 2003. Comprehensive multicultural education: Theory and practice. (5thEd.). Boston, MA: Allyn Bacon.

Berndt, T. J. 2004. Children's friendships: Shifts over a half century in perspectives on their development and their effects. Merrill Palmer Quarterly, 50(3),pp 206–223.

Bezuidenhout, C. and Joubert, S. 2006. Child and youth misbehaviour in South Africa. A holistic view. Pretoria: Van Schaik Publishers.

Boyle-Baise, M. 2002. Multicultural service learning: Educating teachers in diverse communities. New York: Teachers college press

Brehm, S.S., Kassin, S. and Fein, S. 2005. Social psychology, 6th ed. New York: Noughton Mifflin company.

Britton, J. 1999. The field trip. In J. Handel (Ed.), Centre point, centre for the enhancement of learning and teaching, University of the South Pacific, Suva, Fiji Islands. http://www.usp.ac.fj/celt/pdf/99centrepoint1.pdf.

Brown, E. 2004. What precipitates change in cultural diversity awareness during a multicultural course? The message or the method? Journal of teacher education, 5 5(4),pp 325-340.

Burke, J. 2004. Al-qaeda: The true story of radical Islam (Harmondsworth: Penguin). Vol 47(1),pp 52-75

Brown, S. and Kysilka, M. 2002.Applying multicultural and global concepts in the classroom and beyond. Boston: Allyn and Bacon.

Carbo, M. 1995. Educating everybody's children. In R. W. Cole (Ed.), Educating everybody's children: Diverse teaching strategies for diverse learners. Alexandria, VA: Association for supervision and curriculum development

Carter, P. L. 2005. Keeping' it real: School success beyond black and white New York: Oxford University press.

Chamberlain,V.M. and Cummings, M.N. 2003.Creative instructional methods for family and consumer sciences and nutrition and wellness. Peoria,IL:Glencio/McGraw-Hill.

Chandler, P. T. 2006. Academic freedom: A teacher's struggle to include "other" voices in history. Social education, 70(6),pp 354-357

Chang, M. 2000. Teacher-oriented learning vs. cooperative learning in English reading class. Journal of pingtung polytechnic institute, 4, 271-277.

Chang, K.E., Sung, Y.T. and Lee, C.L 2003. Web-based collaborative inquiry learning. Journal of computer assisted learning 19, 56-69.

Chartock, R. 2010. Strategies and lessons for culturally responsive LC Teaching: A primer for K-12 Teachers**.** Boston, MA: Pearson. 1099.3 .C487 2010.

Chukwu, C.L. 2010. Reform in Nigeria education system: The relevance of Social studies to national goals on education.http://herp net.org/reforming_higher_education_in_Africa.

Ciboh, R. 2014. Newspaper Inquest into Tiv-Jukun conflict 2001: An analysis of ethnic inequality and domination in contemporary Nigeria. Journal of education and practice. Vol.21, pp 40-49 www.iiste.org ISSN 2224-3275.

Cillessen, A. H. N., Bukowski, W. M. and Haselager, G. J. T. 2000. Stability of sociometric categories. In A. H. N. Cillessen & W. M. Bukowski (Eds.), Recent advances in the measurement of acceptance and rejection in the peer system. (vol. 88). San Francisco, CA: Jossey-Bass.

Cillesen, A. H. N. and Rose, A. J. 2005. Understanding popularity in the peer system. Current directions in psychological science.14, pp 102-105

Cochran – Smith, M. 2004.Walking the road: Race, diversity, and social justice in Coelho, E. 2004. Adding English: A guide to teaching in multilingual classrooms. Toronto: Pippin Press. LC3715.C636 2004.

Coffield, F. 2004. Learning styles and pedagogy in post-16 learning. A systematic and critical review. Learning and skills research centre, London, ISBN: 1853389188 9781853389184.

Cornbleth, C. 2008. Diversity and the new teacher. New York: Teacher education. New York: Teachers College Press.

Cornbleth, C. 2002. What constrains meaningful Social Studies teaching? Social education, 66(3),pp 186-190.

Cort, M. A. 2009. Education and internalized racism in socio-political context: Zimbabwe and Swaziland. Social science journal, 46 (4),pp 644-55

Crabtree, D. and Maguire, D. 2008 in Hewlett, K. Crabtree, D. and Taylor, S. 2008. Framework for whole institutional inclusive teaching practice, AchieveAbility national network

Crawley, M. 2003. Two men create bridge over Nigeria's troubled waters, christian science mornitor, CSCMornitor.com, 28 February, Available at http://www.csmonitor.com/2003/0228/p07s01-woaf.html

Cromwell, E. 2000. Nurturing readiness in early childhood education. A whole-child curriculum for ages 2-5 (2nd ed.). Needham heights, MA: Pearson Education

Crothers, L. M., Hughes, T. L. and Morine, K. A. 2008. Theory and cases in school-based consultation: A resource for school psychologists, school counselors, special educators, and other mental health professionals. New York: Routledge Taylor & Francis group

Darling, D. 2005. Improving minority student achievement by making cultural connections. Middle ground, 36(5), pp 46-50.

David, H.L. and Capraro, R.M. 2001.Strategies for teaching in heterogeneous environments while building a classroom community education, 122(1),pp 80-87.

Davis, B. 2009. The biracial and multicultural student experience: A Journey to racial literacy. Thousand Oaks, CA: Corwin Press. LC 3621 D39 2009

Davis, J. 2007. Making a difference: How teachers can positively affect racial identity and acceptance in America. Social Studies journal.98(5),pp 209-216

Deboer, G.E. 2002. Student-centered Teaching in a standards-based world: Finding a sensible balance, science & education, 1(1) pp 405-417.

Doymus, K. (2008). Teaching chemical equilibrium with the jigsaw technique. Research in science education 38 (2), pp 249–260.

Dopamu, P.A. 2002. "Teaching of science and religion in global context: The perspective of African religion" In Nkurumziza R.K. Deusdebit and Mujumja. Levis understand religion and science in the African context Kisuro Uganda: ACRS.

Drew, A. 2009. Teaching multi-ethnic values in the American classroom. San Francisco: Jossey-Bass.

DuBrin, A.J. 2004. Applying psychology: Individual & organizational effectiveness. New Jersey: Pearson.

Duplass, J. 2006. Middle and high school teaching: Methods, standards, and best practices. Boston: Houghton Mifflin Company.

Edema, A.J.M. 2007. Strategic public relations: insight for managers. In Nwosu, I.E. (ed) Nigerian perspectives in public relations. Enugu: Ezu Books Ltd.

Ediger, M. 2001. Learning opportunities in the higher education curriculum. College student journal, 35(3),pp 410.

Egwu, S.G. 2011. Ethnic and religious violence in Nigeria, Jos: St. Stephen Inc. book house

Eitzen, D. S. 2007. Social problems, 6th ed. Boston: Allyn and Bacon, Inc.

Ejibunu, H. T. 2007. Nigeria´s delta crisis: Root causes and peacelessness – EPU Research Papers: Issue 07/07, Stadtschlaining.

Eliagwu, J.I. 2005. Crises and conflict management in Nigeria since the 1980s.A "lead paper presented at NDA national conference on crises and conflict management in Nigeria Since 1980(15 – 17 June, 2005).

Ellis, W. and Zarbatany, L. 2007. Explaining friendship formation and friendship stability: The role of children's and friends' aggression and victimization. Merrill-Palmer Quarterly.

Enuoka, L.O. 2005. Managing ethno-religious violence and area differentiation in Kaduna metropolis, in A.M. Yakubu et al (eds) Crisis and conflict management in Nigeria. Since 1980. Vol. 2. pp. 633 Baraka press and publishers Ltd., Kaduna, Nigeria.

Erasmus, P. and Ferreira, G. 2002. Black grade 9 learners in historically white suburban schools and their experience of integration. South African journal of education, 22(1): pp 28 – 35.

Fadeiye, J.O. 2005. A Social Studies text book for colleges and universities. Ibadan: Akin- Johnson press and publishers.

Fakeye, D.O. 2012. Predicting students' achievement in English language from teachers' classroom behaviour and teaching experience. European journal of educational studies 4(2).pp 203- 210. Ozean publication.

Falade, D.A. 2007. Development of a participatory civic education package for secondary school students in Ondo state. (Unpublished Ph.D. thesis) University of Ibadan.

Falade, D.A. 2001.Questions and answers on concepts, methods, issues and problems in social studies. Nigeria: Purman Nigeria Ltd.

Farmer, J., Knapp, D., and Benton, G. M. (2006). The effects of primary sources and field trip experience on the knowledge retention of multicultural content. Mutlicultural education, 14(3), pp 27-32.

Federal Republic of Nigeria. 2004. The national policy on education Lagos: government press.

Federal Republic of Nigeria. 1998. The national policy on education Lagos: government press.

Felder, R. 1992. How about a quick one? Chemical engineering education, 26(1), pp 18-19.

Felix, U. 2005. E-learning pedagogy in the third millennium: The need for combining social and cognitive constructivist approaches. RECALL, 17(1),pp 85-100.

Fernandez, M., Laura, N. and Charles, P. 2002. "Diversity and multicultural education at Santa Clara University: An institutional overview of trends challenges and prospects".

Ferry, B. 1995. Enhancing environmental experiences through effective partnerships among teacher educators, field study centers, and schools. The journal of experiential education, 18(3), pp 133-137

Fink, L.D. 2004. Beyond small groups: Harnessing the extraordinary power of learning. In Michaelsen L., Knight, A. & Fink L.D. Team-Based Learning: A transformative use of small groups. Sterling, VA: Stylus Publishing.

Forrest, M. and Alexander, K. 2004. The influence of population demographics: What does it mean for teachers and teacher education? Journal of family and consumer sciences education, 22(2), pp 67-73.

Foundation Coalition. 2008. Positive interdependence, individual accountability, promotive interaction: Three pillars of cooperative learning. Retrieved July 15, 2008fromhttp://www.foundationcoalition.org/publications/brochures/acl_piiapi.pdf.

Francis, H.A. 2013. Using jigsaw technique as an effective way of promoting co-operative learning among primary six pupils in Fijai. International journal of education and practice, 2013, 1(6):pp 64-74.

French, E. L., Strachan, G. and Burgess, J. 2012. The challenges in developing a strategic approach to managing diversity. In 5th Equality, diversity and inclusion 2012 conference : Country and comparative perspectives on equality, diversity and inclusion, 23 – 25 July 2012,Toulouse business school, Touluse.

Friend, M. and Bursuck, W.D. 2009. Including students with special needs: a practical guide for classroom teachers. (5th ed.). Upper Saddle River, NJ: Pearson education inc.

Fry, T.S.2000. Multicultural perceptions held by preservice Social sSudies teachers. The journal of critical inquiry into curriculum and instruction.Vol.2 (2),pp 15-22

Fuchs, L.S. and Fuchs, D. 2001. Principles for sustaining research-based practice in the schools: a case study. Focus on exceptional children, 33(6),pp 1-14. Retrieved January 22, 2004, from EBSCO Database: http://search.epnet.com/direct.asp?an=4765398&db=tfh

Gallagher, J. T. 2000. Teaching for understanding and application of science knowledge, school science and mathematics, 100 (6):pp 310-318.

Gambo, Y.L and Omirin, M.M. 2012.Ethno religious conflict and settlement pattern in northern Nigeria.Mediterreanian journal social sciences.Vol 3(3),pp 129-135

Garmon, M.A. 2004. Changing preservice teachers' attitudes/beliefs about diversity: What are the critical factors? Journal of teacher education, 55(3), pp 201- 213.

Gauvain, M. and Perez, S. M. 2007. The socialization of cognition. In J. Grusec & P. Hastings (Eds.), handbook of socialization: Theory and research. New York: Guilford.Vol 2, pp 558-613

Gates, P. S., Hall, M. and Dianne L. 2006. Cultural journeys: multicultural literature for children and young adults. Lanham, MD: Scarecrow press.

Gay, G. 2004. Educational leadership. the importance of multicultural education. San Francisco: Jossey-Bass. 61(4), pp 30–35

Gay, G. 2003. The importance of multicultural education. educational leadership Washington- Seattle:NCREL.

Gay, G. 2001. A synthesis of scholarship in multicultural education. Washington- Seattle:NCREL.

Gay, G. and Banks, J.A 2000. Culturally responsive teaching: theory, research and practice (Multicultural education series) NY: teachers' college press.

Gbadamosi, T. V. 2012. Effect of service learning and educational trip in Social Studies on primary school pupils' environmental literacy in Oyo Township, Nigeria. UnPublished post-field seminar paper presented at the Teacher Education Department, University of Ibadan, Ibadan.

Ghosh, R. 2004. Public education and multicultural policy in Canada: The special case of Quebec. International Review of Education, 50(5),pp 543-566.

Gindin,J and Finger,L. 2013. Teaching and learning: achieving quality for all. Background paper prepared for the education for all global monitoring report on teaching and learning: Achieving quality for all 2013/4.2014/ED/EFA/MRT/PI/06.UNESCO

Gilles, F. 2004. "Mental spaces, Language modalities, and conceptual integration." In S. Davis and B. Gillon, Eds. semantics: A reader. Oxford University press

Gonçalves e Silva, P. B. 2004. Citizenship education in Brazil: The contributions of Indian peoples and blacks in the struggle for citizenship. In J. A. Banks (Ed.), Diversity and citizenship education: Global perspectives. San Francisco: Jossey-Bass.

Good, T. and Brophy, J. 1994. Looking in classrooms, 6th ed., New York: Harper Collins 39(1—2),pp 35—49.

Gopin, M. 2005. World religions, violence, and myths of peace in international relations, in: G. ter Haar and J. Busutill (Eds) Bridge or barrier. Religion, violence and visions for peace, pp. 35–56 (Leiden: Brill).

Gopin, M. 2000. Between Eden and Armageddon: The future of world religions, violence and peacemaking (New York & London: Oxford University Press).

Gorski, P.C. 2010. The challenge of defining "multicultural education" and exchange Project. Retrieved from http://www.edchange.org/multicultural/initial.html

Gorski, P.C. 2009. Cognitive dissonance: A critical tool of social justice teaching. Journal of multicultural education .17(1), pp54-57

Gorski P.C. 2008.Good intentions are not enough: A decolonising intercultural education. Intercultural education, 19(6):pp 515-525.Philadelphia:Routledge.

Gorski P.C. 2007.The Challenge of defining multicultural education. In Edchange, multicultural pavillion.http://www.edchange.org/multicultural/initial.html.

Gorski P.C. 2001. Multicultural education and the internet: Intersections and integration. Boston: MC Graw- Hill Higher education.

Grant, C.A. 2007. Making choice for multicultural education. (5th ed). Hoboken, NJ.

Grant, C.A. 2005.Education policy and politics: Multicultural education: research, theory and pedagogy. Florence, K.Y.Routledge.

Grant, C.A. 2004.Oppresion, privilege and high – stakes testing. Multicultural perspectives.6 (1):pp 3-4.USA: Lawrence Erlbaum Association.

Grant, C. A. and Gillette, M. 2006. A candid talk to teacher educators about effectively preparing teachers who can teach everyone's children. Journal of teacher education.57(3), pp 292-299

Griffiths, T. and Moon, B. 2000. Switching from teaching to learning, BioEd 2000, The challenge of the next century, proceedings of the international symposium, Available at: http://archive.concord.org/intl/cbe/pdf/griffiths.pdf (Accessed: 20 August, 2002)..

Gutmann, A. 2004. Unity and diversity in democratic multicultural education: Creative and destructive tensions. In J. A. Banks (Ed.), Diversity and citizenship education: Global perspectives. San Francisco:Jossey-Bass.

Hanushek, E.A 2005. Teacher quality. Handbook of the economics of education, Volume 2. Retrieved 4 April, 2011 from www.edpro.standford.edu/HESEDU2018.pdf

Harper, R. 2004. The use of group work and presentations on field trips to facilitate active learning experience. In M. Healey & J. Roberts (Eds.), Engaging students in active learning:Case studies in geography, environment and related disciplines. School of environment, university of Gloucestershire

Hattie, J. 2005. The paradox of reducing class size and improving learning outcomes. International journal of educational research.43(6),pp 387-425

Haynes, J. 2007. An introduction to international relations and religion. London: Pearson.

Henson, K. 2001. "Curriculum planning: Integrating multiculturalism, constructivism, and educational reform: 2nd edition" Boston: McGraw-Hill

Heuvel, L. 2008. Educators' use of colonial Williamsburg electronic field trips and related web resources. Williamsburg, VA: Colonial Williamsburg office of educational outreach.

Hillkirk, K. 1991. Cooperative learning in the teacher education. Curriculum education 11(4), pp 478 – 482.

Hodges, H. 2001. Overcoming a pedagogy of poverty. In R. W. Cole (Ed.), More strategies for educating everybody's children. Alexandria, VA: Association for supervision and curriculum development.

Howe, G. D. and Marshall, D. D. 1999. Citizenship education, democracy and global shifts: Re-thinking Carribean Social Studies. Kingston: UNESCO, Retrieved from http://unesdoc.unuseco.org

Hudson, T. 2007. Teaching second language reading. Oxford: Oxford University press.

Hyatt, J.A. 2002. Bring the outside inside using video-based virtual field trips. Paper presented at the geological society of America (GSA), Northeastern section – 37th annual meeting, Springfield, Massachusetts

Ibenwa, C. N. and Ayogu C. N. 2010. "Religion and inter-communal crises: A focus on northern Nigeria." In Nnadozie O. U. (ed.) Topical issues in social sciences, Nsukka, Rek Books.

Ibenwa, C. N. and Ngele O. K. 2010. "Religion, ethnicity and peaceful co-existence in Nigeria" I n O. U. Nnadozie and A. O. Uzuegbunam (Ed.) Issues in peace and conflict studies and other social sciences. Nsukka, Bels Book.

Ijaiya, N.Y.S. and Jekayinfa, A.A. 2009.Educational reforms in Nigeria: Past, present and future. Public-private partnership initiative and the management of unity schools in Nigeria: To be or not to be? www.unilorin.edu.ng/.../31.

Imobighe, T.A.2003. Ethnicity and ethnic conflicts in Nigeria: An overview in T.A.Imobighe (ed), Civil society and ethnic conflicts management in Nigeria. Ibadan spectrum,Pp. 13-35.

Ireyefoju, J. and Ireyefoju, J. 2010. Social Studies education in a multicultural society as Nigeria: A conceptual analysis. Journal of research in education and society vol.1 no.1,pp 53-67

Irvine, J. J. 2003. Educating teachers for diversity: Seeing with the cultural eye. New York: Teachers college press.

Jekayinfa, A.A. 2009. "Building effective partnership between the family and the school to enhance educational attainment of the Nigerian child", Journal of sociology and education in Africa (JOSEA) Vol. 11 (1),pp47-54

Jekayinfa, AA. 2005. Resources available for the implementation of Social Studies curriculum at the senior secondary level in Nigeria. African journal of education studies; 3 (2), March.

Jekayinfa, A. A. 2002.Implications of competitive ethnicity in the process of nation building in Nigeria. Nigerian journal of Social Studies Vol.1V, 2002.

Jekayinfa, A.A. and Yusuf, A. 2004 "an investigation into students teachers' views on the introduction of environmental education into the Nigerian Social Studies curriculum". Institute journal of studies in education 2(1), pp 84 – 92.

Jehn, K. 2000. The influence of proportional and perceptual conflict composition on team performance. International journal of conflict management.11(1),pp 56-74

Johnson, D.W. and Johnson, R.T. 1999. Making cooperative learning work. Theory into practice. Boston: Allyn and Bacon.

Johnson, D.W. and Johnson, R.T 1994.Learning together and alone: Cooperative, competitive and individualistic learning. Boston: Allyn and Bacon.

Johnson, D.W., Johnson, R.T. and Helobec, E.J.1991.Cooperative learning in classroom. Edna: Interaction group co.

Johnson, D.W. and Johnson, R.T. 1990.Social skills for successful group work. Educational leadership, 47(4),pp 29 – 33.

Johnson, M. H. and Munakata, Y. 2005. Processes of change in Brain and cognitive development. Trends in cognitive sciences, 9(3), pp 152-188.

Jonassen, D. H. 2003. Objectivism versus constructivism: Do we need philosophical paradigm? Educational Technology Research and Development, 39 (3), pp 5-14.

Joppke, C. 2004. The retreat of multiculturalism in the Liberal state: Theory and Policy. British Journal of Sociology 55(2):pp 237-257.

Kagan, S., 2001. Kagan structures: Research and rationale. Available from http://www.kaganonline.com/free_articles/dr_spencer_kagan/research_in_nutshell .p.

Kailin, J. 2002. Antiracist education: from theory to practice. Lanham, MD: Rowman and Littlefield Publishers.

Kammelu, N. 2001. Student-teachers and l2 teaching: An appraisal. In O. Arochunmalese (Ed.), Nigerian languages: The past, the present and the future: Education and the universal basic education (UBE) (pp. 88 – 98). Akure: Nigerian: JBS Printing-publishing company

Keramati, M. (2010). Effect of cooperative learning on academic achievement of physics course. Journal of computers in mathematics and science teaching, 29(2),pp 155–173. Chesapeake, VA: AACE. Retrieved on the 15th April, 2010 from http://www.editlib.org/p/33121

King, D. 2000. Experience in the multicultural classroom. Community college week 13(4), pp 4-6.

Klein, A.M. 2003. Child protagonists, the Anne Franks of today multicultural education, Journal of International Business Studies, 37(3) : pp 285-320

Knapp, D. 2000. Memorable experiences of a science field trip. School science and mathematics, 11(2),pp 65-71

Korieh, C. 2005. Religion, history, and politics in Nigeria: Essays in honor of Ogbu U. Kalu (Lanham, MD: University Press of America).

Koseemani, J. M. 2000. The language policy in poly-ethnic Nigeria. In K. Babariade (Ed.), Education and the challenge of patriotism in Nigeria. Ijebu Ode, Nigeria: Philosophy of Education Association of Nigeria (PEAN).

Ladson-Billings, G. 2004. Culture versus citizenship: The challenge of racialized citizenship in the United States. In J. Banks (Ed.), Diversity and citizenship education: Global Perspectives (pp.99–126). San Francisco: Jossey - Bass.

Lai, M. 2002. A study of cooperative learning in the EFL junior classroom. Unpublished master thesis. National Chung Cheng University, Chiayi, Taiwan.

Lee, J. R. 2006. Teaching Social Studies in the elementary school: 7th ed. New York: The Free Press.

Lemmer, E.M., Meier, C. and Van, J.N. 2012.Multicultural education. A manual for the South African teacher(2nd ed).Pretorial: Van Schaik Publishers.

Lemuel, E. O. 2007. Ethno-cultural conflicts in the Nigeria polity: A Colonial legacy. Journal of arts and education, Ibrahim Badamosi Babangida University Lapai.

Lessow – Hurley, J. 2003.Meeting the needs of second language learners. An Editor's Guide.Alexandra, VA: ASCD.

Levstik, L. S., and Barton, K. C. 2005. Doing history: Investigating with children in elementary and middle schools (3rd ed.). Mahwah, NJ: Lawrence Erlbaum.

Lie, A. 2008. Cooperative learning: Changing paradigms of college teaching. Retrieved July 16, 2008 from http://faculty.petra.ac.id /anitalie/LTM/ cooperative_learning.htm

Lie, J. 2001. Multicultural Japan. Cambridge, MA:Harvard University Press.

Locke, E. A. and Latham, G. P. 2002. Building a practically useful theory of goal setting and task motivation: A 35-Year Odyssey. American psychologist, 57(9),pp 705-717.

Lustig, M. W. and Koester, J. 2010. Intercultural competence: Interpersonal communication across cultures. (6th ed.). Boston: Allyn & Bacon.

Lustig, M. W. and Koester, J. 2003. Intercultural competence: Interpersonal communication across cultures. Boston: Allyn & Bacon.

Lund, D. 2003. Educating for social justice: Making sense of multicultural and antiracist theory and practice with Canadian teacher activists. Teaching Education Journal.14(1),pp 3-16

Mackenzie, A. and White, R. 1981. Fieldwork in geography and long-term memory structures. Paper Presented at the American Educational Research Association, Los Angeles, CA.

Machaisa, P. 2004. The experiences of learners in former white schools. Unpublished M.Ed. - Dissertation. Pretoria: University of Pretoria.

Mader, S.S .2000. Inquiry into Life. New York: McGraw Hill Higher Education

Maduabum .C. 2006. Reforming government bureaucracies in Nigeria: The journey so far. Lagos, ASCON.

Major, E. M. and Brook, C. H. 2003. Fostering positive dispositions towards diversity; Dialogical explorations of a moral dilemma. Teacher education quarterly, 30(4).pp 7-26

Makinde, S. O. 2005. Yoruba language acculturation programme for teacher training in Nigeria. Electronic Magazine of Multicultural Education, 7(1), 21 paragraphs.

Marri, A.R. 2008. Connecting diversity, justice and democratic citizenship: Les alternative US history class. In J.S. Bixby and J.L. Pace (Eds). Educating democratic citizens in troubled times: Qualitative Studies of Current Efforts, pp. 58-80. Albany: University of New York.

Martin, J. L. 2003. What is field theory? American journal of sociology 109 (1): pp 1–49.

Matthaei, C. J. 2005. The implementation and evaluation of a school based multicultural programme: Without exposure can children gain awareness, acceptance and tolerance? (Doctoral dissertation). Available from ProQuest Dissertations and theses database. (UMI Number: 3180988

McCarty, T. L. 2002. A place to be Navajo: rough rock and the struggle for self-determination in indigenous schooling. Mahwah, NJ: Erlbaum.

McInnis, C. and Hartley, R. 2002. Managing study and work. evaluations and investigations programme, department of education, science and training. Canberra. http://www.dest.gov.au/highered/eippubs/eip02_6/eip02_6.

McLaren, C. 2007. Establishing credibility in multicultural classroom: Albany, NY: State University of New York Press.

Meier, C. 2005.Addressing problems in integrated schools: Learners’ and teachers` perceptions regarding viable solutions for learners` academic problems. South African journal of education.25(3), pp 170-177

Merryfield, M. and Subedi, B. 2001. Decolonizing the mind for world-centered global education. In Ross, E. W. (Ed.), the Social Studies curriculum: Purposes, problems, and possibilities. Albany: State University of New York press.

Mhlauli, M.B. 2010. Social Studies teachers’ perceptions and practices for educating citizens in a democracy in upper classes in primary schools in Botswana.Unpublished PhD Dissertation.Columbus:The Ohio State University.

Michaelson, L. K., Knight, A. B., and Fink, L. D. 2004. Team-based learning: A transformative use of small groups in college teaching. Sterling, VA: Stylus Publishing.Vol 34(3)pp279-298

Michie, M. 1998. Factors influencing secondary science teachers to organise and conduct field trips. Australian Science Teacher's Journal, 44(4), pp 43-50.

Miller, J. and Garran, A.M. 2008. Racism in the United States: Implications for the helping professions. Belmont, C.A: Thomson Brooks/Cole.30(6)pp 180-186

Mohammed, H. 2004. Plateau. crises: The press as the No.1. Culprit, Daily Trust, June 30.

Montgomery, W. 2001. Creating culturally responsive inclusive classrooms. Teaching exceptional children, 33(4),pp 4-9

Moronkola, O.A. 2012. The development of the school health policy and curriculum in nigeria In N. Taylor,M. Littledyke,F.Quinn &R.K.Coll [Eds] Rotterdam :Sense Publishers Pages:107-114.

Moreno, J.L. 1960. The sociometry reader. Glencoe, Illinois: The Free Press.

Muhammad, A.A. 2008. Religious conflicts in Nigeria and its implications for political stability. Medwell Journals. Vol 3 (2), pg 121-125, 2008

Muñoz, S. A. 2009. Children in the outdoors: a literature review. Sustainable deveopment.http://www.countrysiderecreation.org.uk/Children%20Outdoors.pdf (Volume 4)

Murry, J. P. and Murry, J. I. 1992. How do I lecture thee? College Teaching, 40(3), pg 109-113.

National Association for Multicultural Education (NAME); http:/www.name.org

National Population Commission of Nigeria:'www. Population.gov.ng

National Teachers’ Institute 2006. Postgraduate diploma in education (PDE By DLS), PDE 107: Philosophy of education. Kaduna: National Teachers Institute.

Nespor, J. 2000. School field trips and the curriculum of public spaces. journal of curriculum studies, 32(1),pg 25-43.

Nerdc and Ube. 2007. 9-Year Basic education curriculum social studies for junior secondary 1-3.ISBN 978-054-059-8

Newbill, P. L 2005. Instructional strategies to improve women's attitudes towards science. dissertation submitted to the faculty of virginia polytechnic institute and state university in partial fulfillment of the requirements for the degree of doctor of philosophy in curriculum and instruction

Nieto, S. 2004. Affirming diversity: The socio-political context of multicultural education. Boston, MA: Pearson.

Nieto, S. 2002.Language, culture and teaching: Critical perspective for a new teaching. Mahwa, NJ: Lawrence Erlbaum Associates.

Nieto, S. and Bode, P. 2008. Affirming diversity, the socio-political context of multicultural education (5th ed.). Boston: Allyn & Bacon.

Nieto, S. and Bode, P. 2007.Affirming diversity: The socio-political context of multicultural education (5th edition). New York: Allyn & Bacon.

Nieto, S., Bode, P., Kang, E. and Raible, J. 2008. Identity, community and diversity: Retheorizing multicultural curriculum for the postmodern era. In F. M. Connelly, M. F. He, & J. Phillion (Eds.), The sage handbook of curriculum and instruction. Thousand Oaks, CA: Sage.

Ninnes, P. 2001. "Representations of ways of knowing in junior high school science texts used in Australia. Discourse: Studies in the cultural politics of education. Vol.22(l),pg 381-401

Nix, R.K., Ledbetter, C.E. and Fraser, B.J. 2001. Evaluation of an integrated science learning environment that bridges university filed classes and field trips. Paper presented at the annual meeting of the Australian association for research in education, Fremantle, Australia.

Noel, M. 2007. Elements of a winning field trip. Kappa Delta pi record, 44(1),pp 42-44.

Nwagwu, C.C. (2003) "Administrative and legal considerations in records management in educational institutions". African journal of education, 1(1).

Obanya. P. (2004). The African teacher of the 21st century. Ibadan Heinemann Educational Books.

O'Brien, J. 2008. Are we preparing young people for 21st-century citizenship with 20th century thinking? A case for a virtual laboratory of democracy. Contemporary issues in technology and teacher education. Vol 8(2),pp 125-i57.

Ogunbiyi, J.O., Ojebiyi, O.A. and Salako, E.T. 2009.Action learning strategy, gender and achievement in selected environmental education concepts among selected secondary schools in Lagos State. Multidisciplinary journal of empirical research. ISSN 1597 – 510X.Vol 7 (1)pp 40-52.

Ogundare, S.F. 2000.Foundation of Social Studies. A handbook of concepts and principles of Social Studies.Ibadan: SOSSAN western zone.

Ogunleye, B. O. 2002. Evaluation of environmental aspect of the senior secondary school chemistry curriculum in Ibadan, Nigeria. Unpublished Ph.D thesis, University of Ibadan, Ibadan.

Ogunsaju, S. 2001. Nature and purpose of educational management in Durosaro D.O. (Eds) The craft of educational management. Ibadan: Reginason Book Publishers

Ojebiyi, O.A. and Salako, E.T 2013.Effect of concept mapping instructional strategy on junior secondary school student's knowledge of multiculturalism in the global 21st century Social Studies classroom. Journal of education and practice. www.iiste.org. vol.4 (13), pp 15-21.

Ojebiyi, O.A. and Salako, E.T 2011. Teaching Social Studies from a multicultural perspectives: A practical approach for societal change in Nigeria. The journal of international social research. Vol 4(16),pp 314-322.

Ojo, E.O. 2010. A survey of ethno-religious crisis and is implications for Nigeria's nascent democracy, journal of sustainable development in Africa Vol 12 (2),pp 182-198.

Ojo, F. 1980. Youth Employment and the Impact of the National Youth Service Corps on Labour Mobility in Nigeria. African Studies Association. Vol. 23(2).Article Stable URL: http://www.jstor.org/stable/523441

Okoh, J. D. 2005. The risk of an educational system without a philosophical base. Inaugural lecture series, 38. University of Port Harcourt. Pp 1-46

Omoshein, M.F. 2003.Effects of a training programme in cooperative learning on pre-service teachers' classroom practice and pupils' learning outcomes in Social Studies .A post-field seminar paper presented at a joint staff / higher degree students' seminar. Department of Teacher Education, University of Ibadan, Ibadan.

Onifade, C. A and Imhonopi, D (2013). Towards national integration in Nigeria: Jumping the hurdles.Research on humanities and social sciences www.iiste.org ISSN 2222-1719 (Paper) ISSN 2222-2863 (Online) Vol.3, No.9, 2013 75

Okunloye, R. W. 2003. Resolving the problems of teachers' perceived relationships be tween the concepts and purposes of the Nigerian junior school Social Studies curriculum. Nigerian journal of educational foundations.Vol 6(1), pp 108-117

Ololobou,Y.P.S. 2004. Social Studies for effective citizenship, Kano, Nigeria: Kano-Zaria collective press.

Oyetade, E.M. 2003. Development of a participatory environmental education programme for colleges of education students in Lagos State, Nigeria. Ph.D Thesis. Department of Teacher Education, University of Ibadan, Ibadan.

Pajares, F. 2009. Toward a positive psychology of academic motivation: The role of self efficacy beliefs. In R. Gilman, E. S. Huebner & M. J. Furlong (Eds.), Handbook of Positive Psychology in Schools (pp. 149-160). New York:Taylor & Francis

Pajares, F. 2004. Albert Bandura: biographical sketch. http://des.emory.edu/mfp/bandurabio.html.

Pandian, S.S. 2004. Cooperative learning in biology: The effect of computers. Department of education, Arunachi University, India.

Parker, M. 2004. Reasoning and working proportionally with percent. Mathematics teaching in the middle school.

Parker, W.C 2003. Teaching democracy: Unity and diversity in public life New York: Teachers college press

Parkinson, J. 2004. Improving secondary science teaching. New York: Routledge

Paulson, D.R., and Faust, J.L. 2008. Active learning for the college classroom http://www.calstatela.edu/dept/chem/chem2/Active/main.htm

Pearce, S. 2005. You wouldn't understand: white teachers in multiethnic classrooms. Sterling, VA: Trentham Books.

Perkins, D. M., and Mebert, C. J. 2005. Efficacy of multicultural education for preschool children: a domain specific approach. Journal of cross-cultural psychology, vol 36(4).

Peterson, S. E. and Miller, J. A. 2004. Comparing the quality of students' experiences during cooperative learning and large-group instruction. Journal of educational research.

Pope, M.A.2009.First person interaction: The benefits of field trip experiences to Social Studies education. Thesis presented to the graduate council of Texas State University‐Sanmarcos.In partial fulfillment of the requirements for the degree master of arts

Powell, R., Cantrell, S., Adams, S.2001 "Saving black mountain: the promise of critical literacy in a multicultural democracy" in reading teacher. Vol 54 (8).

Quan-Baffour, K. 2006. The role of school governing bodies in improving school perfomance in taung rural areas. Unpublished M.Ed. Pretoria: University of South Africa.

Ramsey, P. G. 2008. Children's responses to differences. NHSA Dialog, 114(4), 225-237.

Reed, J.J. and Black, D.J. 2006. Towards pedagogy of transformative teacher education: World educational links. Multicultural education.

Remer, R. 2006. Chaos theory links to Morenean theory: a synergistic relationship. Journal of group psychotherapy, psychodrama, and sociometry 59: 55–85.

Riesland, E. 2005. Visual literacy in the classroom. new horizons for learning. http://www.newhorizons.org/strategies/literacy/riesland.htm.

Ross, W. 2006. The Social Studies curriculum: purposes, problems, and possibilities (3rd Ed.). Albany: State University of New York.

Rubin, K. H., Bukowski, W. M. and Parker, J. G. 2006. Peer interactions, relationships and groups. In W. Damon, R. M. Lerner, & N. Eisenberg (Eds.), Handbook of Child Psychology: Social, emotional, and personality development. New York: Wiley.Vol. 3(6) pp 571–645).

Sadker, M.P. and Sadker, D.M. 2002. Teachers, schools and society. Boston: McGraw –Hill.

Salako, E. T. 2010. Multicultural education: An alternative strategy for social transformation. Adeniran Ogunsanya college of education. Journal of Social Studies education in Nigeria. Vol.1(1).

Salako, E.T., Eze, I.R. and Adu, E.O. 2012. Effects of cooperative learning on secondary school students' knowledge of and attitudes to multicultural concepts in Social Studies. Research educational discovery science journal.2(4),pp5-18

Salawu, B. 2010.Ethno-Religious Conflict in Nigeria: Causal Analysis and Proposals for New Management Strategies. Eur. J. Soc. Sci.,12 (3).pp 345-353

Salia-Bao, K. 2000. African Social Studies programme: A handbook for teachers. Ibadan: Evans brothers limited.

Samuel, W.W. and John, G.M. 2004. Effects of cooperative class experiment teaching method on secondary school students'chemistry achievement in Kenya's Nakuru district. international education journal, 5 (1), pp 26-35.

Schlesinger, Jr., A. M. 1998. The disuniting of America: reflections on a multicultural society. New York: Norton.

Sharan, S. and Shacher, H. 1988. Language and learning in the co-operative classroom. New York. Springer-Verlag.

Sim, J. B.Y. 2008. What does citizenship mean? social studies teachers' understandings of citizenship in singapore schools. Educational review, 60(3),pp 253-266.

Sinatra, G. 2005. The warming trend in conceptual change research: the legacy of Paul R. pintrich. educational psychologist, 40(2),pp 107–115.

Slavin, E. 2001. Cooperative learning and intergroup relations. In handbook of research on multicultural education, ed. James A. Banks and Cherry A. McGee Banks. San Francisco: Jossey-Bass.

Sleeter, C. 2001. An analysis of the critiques of multicultural education. In J. A. Banks & C. A. McGee Banks (Eds.), Handbook of research on multicultural education (pp. 81–94). San Francisco: Jossey-Bass.

Sleeter, C. E., and Bernal, D. D. 2004. Critical pedagogy, critical race theory, and antiracist education: implications for multicultural education. In J. A. Banks & C. A. McGee Banks (Eds.), Handbook of research on multicultural education (2nd ed., pp. 240–258). San Francisco: Jossey-Bass.

Sleeter, C.E. and Grant, C. 2006. Making choices for multicultural education: aproaches to race, class and gender. Hoboken, NJ: Wiley.

Slimpson, L. 2004 'Statistics of racial segregation: measures, evidence and policy' urban studies, Vol.41(3).

Smith, M. K. 2005. Bruce W. Tuckman – forming, storming, norming and performing in groups, the encyclopaedia of informal education http://www.infed.org/thinkers/tuckman.htm

Smith, M. K. 2001. Kurt Lewin: Groups, experiential learning and action research. the encyclopedia of informal education. Retrieved from http://www.infed.org/ thinkers/et-lewin.htm

Smock, D. 2006. Religious contributions to peacemaking. when religion brings peace, not war (Washington, DC: United States institute of peace).

Snowman, J. and Biehler, R. 2003.Psychology applied to teaching (10th ed.).Boston M.A: Houghton Mifflin.

Spring, J. 2009. Raising multicultural awareness in higher education. Florida journal of ed ucational administration and policy. Vol 2(2).

Stahl, R. J. 1994. The essential elements of cooperative learning in the classroom. D gest, eric clearinghouse for Social Studies/Social Science education blooming- ton IN, ED370881.

Stansfield, J. 2002. Writers of the American West: multicultural learning encounters. Greenwood Village, CO: Teacher ideas press

Strom P. and Strom R. 2003. Student evaluation of cooperative learning: The interpersonal intelligence inventory. presentation to the annual meeting of the American educa tional research association, Chicago, IL.

Tarrant, M., MacKenzie, L. and Hewitt, L. A. 2006. Friendship group identification, multi dimensional self-concept, and experience of developmental tasks in adoles cence.journal of adolescence, 29(4),pp 627–640.

Thornton, S. J. 2005. Teaching Social Studies that matters: curriculum for active learning. New York: Teachers College.

Tileston, D.W. 2004. What every teacher should know about diverse learners. Thousand oaks: Corwin press.

Tomlinson, C.A. 2001. How to differentiate instruction in mixed-ability classrooms. (2nd ed.). Alexandria, VA: Association for Supervision and Curriculum Development.

Transue, J. E. 2007. "Identity salience, identity acceptance, and racial policy attitudes: American national identity as a uniting force" American journal of political science 51(1),pp 78-91.

Tuckman, B.W. 2003. The effects of learning and motivation strategies training on college students' achievement. Journal of college student development, 44 (3).pp 430-437.

Tytler R. 2002. Teaching for Understanding: Constructivist/Conceptual Change Teaching Approaches. Australian Science Teachers' Journal, 48(4),pp 30-35.

Ukwuma, B. I. 2004. Loss Insurance. Journal of Nigerian Languages and Culture 6(1),pp 139 – 151.

United Nations Development Programme. 2004. Human Development Report 2004: Cultur al Liberty in Today's Diverse World. New York: United Nations

United Nations Department of Economic and Social Affairs/Population Division World Pop ulation to 2300

Ugoh, S.C and Ukpere, W.I (2012). Policy of the federal character principle and conflict management in Nigerian federalism. African journal of business management. Vol. 6(23), pp. 6771-6780,

Ulrich, D.L and Glendon, K.J. 2005.Interactive group learning:Strategies for nurse tutors.2nd edition. Available online at books.google.com.ng/books. Springer publishing company.

Uwechue, R. 2004. Reflections on the Nigerian Civil War: Facing the Future. New York: Af ricana publishing corporation.

Van, W. M. 2007. The use of cooperative learning in economics in the further education and training phase in the free state province. Unpublished Ph.D.Bloemfontein: University of the free state.

Van, C. N. 2006. Challenging Traditional Assumptions and Rethinking Learning Spaces. In D. G.

Verkuyten, M. 2004. Everyday Ways of Thinking about Multiculturalism. Ethnicities, 4(1),pp 53–74.

Wallberg, H. J. 1991. "Productive Teaching and Instruction: Assessing the knowledge Base." In Effective Teaching: Current Research, ed. Hersh C. Waxman and Herbert J. Walberg. Berkeley: McCutchan.

Wagner, C. 2002. NAZI Education Teachers. Historic Clothing: Expanded site.http://histclo.com/Schun/country/ger/era/tr/teach/ned-teach.html

Weimer, M. 2008. Active Learning Advocates and Lectures. Retrieved July 18, 2008 fromhttp://teachingprofessor.blogspot.com/2008/06/active-learning-advocates-a dlec-tures.Html

White, C. 2002. Creating a world of discovery by thinking and acting globally in Social Studies: Ideas from New Zealand. The Social Studies, November/December 2002.

Williams, J. and Chinn, S. J. 2009. Using web 2.9 to support the active learning experience. Journal of information systems education, 20(2),pp 165-174.

Williams, R. B. 2007. Cooperative learning: A standard for high achievement. Thousand Oaks, CA: Corwin Press.

Wilson, A. 2000. Enlarging our global perspective: Lessons from Ghana. Social Studies, 91(6), pp 197-203.

Wolff, S. 2006. Ethnic Conflicts: A global perspective. Oxford: Oxford University Press.

Wong, C. 2010. Boundaries of Obligation in American Politics: Geographic, National and Racial Communities. New York: Cambridge University Press.

Wood, R. E., and Bandura, A. 1989. Social Cognitive Theory of Organizational Management. Academy of Management Review, 14(3),pp 361-384.

Wuye, J. and Ashafa, M. (2005) The pastor and the imam. Nigeria: from rivalry to brother hood, New Routes: A Journal of Peace Research and Action, 10(4),pp 23–26.

Yip, D. Y. 2001. Promoting the development of a conceptual change model of Science instruction In prospective secondary biology teachers, International journal of science education.23(7), pp 750-755

Young, R. 2003. Post colonialism: A very short introduction. Oxford; Oxford University Press.

Yusuf, A. 2004. Effects of Cooperative, competitive instructional strategies on junior secondary school Social Studies in Ilorin, Nigeria. Unpublished Ph.D. Dissertation, Department of Curriculum Studies and Educational Technology, University of Ilorin, Ilorin

Yusuf, A., Agbonna, S.A. and Onifade, O.B. 2009.Social Studies curriculum and security Component of the Nigerian government seven point agenda: A multicultural perspective. Paper presented at SOSAN, conference Epe.

APPENDIX 1
UNIVERSITY OF IBADAN
FACULTY OF EDUCATION
DEPARTMENT OF TEACHER EDUCATION
SOCIAL STUDIES KNOWLEDGE TEST (MCKT)

SECTION A

Name of School: ______________________________________
Class: ____
Sex: Male ( ) Female ( )
State: _____________________
Ethnic Group_____________________________
Religion:____

SECTION B

Candidates are to answer all the questions in this section by choosing the correct option.
Duration – 40 minutes.

1. The present system of education in Nigeria is__________________
   (A) 6-5-3-3 (B) 6-3-3-4 (C) 6-5-2-4 (D) 3-3-4-6.
2. The full meaning of U.B.E is _____________
   (A) United Basic Education
   (B) Universal Basic Education
   (C) Union Bank Education
   (D) Union Brothers Education
3. ________________ is the minimum basic years of Education in Nigeria.
   (A) 10yrs (B) 6yrs (C) 5yrs (D) 9yrs

4. Another name for Western Education is ________________
   (A) Formal (B) Home (C) Informal (D) Quranic

5. Which of the following is a core subject in junior school?
   (A) Social Studies (B) History (C) Home economics

6. Nigeria got her independence in _________________
   (A) 1940 (B) 1920 (C) 1930 (D) 1960

7. Nigeria became a republic in ________________
   (A) 1963 (B) 1914 (C) 1905 (D) 1920

8. Who designed the Nigerian flag?
   (A) Mr Taiwo Akinwunmi
   (B) Mr Taiwo Akinkunmi
   (C) Mr kehinde Alabi
   (D) Mrs Taiwo Afolabi

9. _____________ composed the Nigeria's national anthem.
   (A) Mr Ben Odiase
   (B) Mrs Ben Odiase
   (C) Mr Michael Faraday
   (D) Mrs Titi Ajanaku

10. The letter Y on the Nigeria's coat of arms represents _______________
(A) River Gambia
(B) Lake Chad
(C) Rivers Niger and Benue
(D) River Ogun

11. ____________ is census
(A) Head count
(B) Trading
(C) Fishery
(D) Farming

12. ___________ is the main stay of Nigerian economy.
(A) Cocoa
(B) Agriculture
(C) Petroleum
(D) Gold

13. A democratic leader must emerge through ____________________
(A) Promotion
(B) Appointment
(C) Selection
(D) Free and fair election

14. The name of INEC chairman is __________________
(A) Prof. Wole Soyinka
(B) Prof. Maurice Iwu
(C) Prof. Attahiru Jega
(D) Prof. Charles Soludo

15. All of these are the causes of human trafficking except _____________
(A) Poverty
(B) Joblessness
(C) Greed
(D) Self discipline

16. ____________________ is the minimum voting age in Nigeria.
(A) 20yrs
(B) 18yrs
(C) 30yrs
(D) 40yrs

17. Culture means ______________________
(A) Total way of life of a group of people
(B) Means of transportation
(C) Means of communication
(D) Living together

18. __________________ and _______________ are types of culture.
(A) Seen and unseen
(B) White and black
(C) Female and male
(D) Material and non-material.

19. The highest court in Nigeria is ____________________.

(A) Supreme Court
(B) High Court
(C) Sharia Court
(D) Appeal Court

20. __________________ is the Apex bank in Nigeria

(A) Union bank
(B) First bank
(C) Central bank
(D) Access bank

APPENDIX II
UNIVERSITY OF IBADAN
FACULTY OF EDUCATION
DEPARTMENT OF TEACHER EDUCATION
MULTICULTURAL CONCEPTS ATTITUDE SCALE [MCAS]

Dear Student,

The following questions require your honest response. Please read each statement carefully and answer the questions as honest as you can. You are requested to tick the appropriate column that corresponds to your opinion.

SECTION A

Name of School: ____
Class: ____
Sex: Male ( ) Female ( )
State: _____________________________
Ethnic Group______________________________
Religion:____

SECTION B

Please tick SA = Strongly Agree; A = Agree; D = Disagree; SD = Strongly Disagree

S/N	STATEMENT	SA	A	D	SD
1.	Yoruba, Hausa and Igbo are the major ethnic groups in Nigeria				
2.	Everyone should live peacefully irrespective of one's ethno-religious group				
3	Peace as a topic should be taught in schools				
4	One advantage of peaceful living is development.				
5	I like to learn languages apart from my native language.				
6	A good student must avoid conflict.				
7	There are students of various cultural backgrounds in my class.				
8	I like to make friends with students from other ethnic groups.				
9	I will like to know about other cultures apart from mine.				
10	The most popular religions practiced in Nigeria are Islam and Christianity.				
11.	Most crises being experienced in Nigeria are between Muslims and Christians				
12	The holy Bible is the holy book of the Christians.				
13	The holy Quran is the holy book of the Muslims.				
14	A marriage between an Igbo man and a Hausa woman is an inter-tribal marriage.				
15	Students are provided with opportunities to participate in various cultural activities.				
16	It is good to educate the girl child.				
17	Female circumcision should be discouraged.				

18	AIDS is a disease which has no cure.				
19	Cocaine is a form of hard drug.				
20	A good student must not indulge in cultism.				
21	The most popular medium of communication in Nigeria today is the internet.				
22	One of the negative effects of internet is crime.				
23	Two types of communication are traditional and modern communication.				
24	The fastest means of transportation is air.				
25	The most popular fishing festival in Nigeria is the Arugungu festival.				

APPENDIX III
UNIVERSITY OF IBADAN
FACULTY OF EDUCATION
DEPARTMENT OF TEACHER EDUCATION
Test Instrument for the Selection of Research Assistants

Dear Sir/Ma,

The following questions require your honest response. Please read each statement carefully and you are requested to tick the appropriate column that corresponds to your opinion.

DEMOGRAPHIC DATA
SECTION A

Name of School:____
Sex: Male ( ) Female ( )
Qualification _____________________
Area of specialisation_____________________Teaching subject______________
Years of experience_______________________

SECTION B

Please tick SA = strongly Agree: A = Agree: D = Disagree: SD = Strongly Disagree.

S/N	STATEMENT	SA	A	D	SD
1	I believe I am a very effective teacher				
2	I am interested in research work				
3	I have participated in research work				
4	Have you attended workshop/seminar on teaching strategies?				
5	I can spare quality time for research activities				
6	Do you teach with the traditional method alone?				
7	I prefer using familiar teaching method over trying new approaches				
8	I understand cooperative learning well enough to implement it				
9	The amount of cooperative learning training I have received has prepared me to implement it successfully				
10	I have too little teaching experience to implement new teaching strategies				
11	I can take students on field trip				
12	Field trip must be related to the curriculum content				
13	Cooperative learning is not specified in the curriculum				
14	Field trip is not specified in the 6-3-3-4 system of education				
15	I love relating with students irrespective of their ethnic groups				
16	I believe in freedom of worship				
17	I believe too much in personal benefits				
18	I like interacting with people and new ideas				
19	Multicultural education concepts can promote national unity				
20	Social Studies is a discipline through which human beings learn about the problems of survival				

APPENDIX IV

TEACHERS' INSTRUCTIONAL GUIDE ON FIELD TRIP INSTUCTIONAL STRATEGY

Field trips/Procedure	Definition of content	Teacher/Student Activities
In-country field trip	A visit by a group of students to a location outside the regular classroom to enhance, extend or assist the learning process	A trip taking place within the boundaries of Abeokuta requiring transportation to the location.
Instructional field trip	An extra-curricular activity that provides an opportunity for students to demonstrate knowledge and skills developed through previous instruction. For example, contests, competitions, festivals.	A visit to Olumo rock, museum and tour by a class studying Egba history.
Motivational field trip	An extra - curricular activity which is not a part of a scheduled class. It provides a motivational incentive for the group in order to improve inter-personal relationship between students and teachers.	Light lunch break with the students as a reward for time spent.
Reflection	Structured time provided for the students to reflect on what was done and observed during the trip	Think, talk and write on their experiences.
Demonstration	The students organize presentations on what they learnt and their experiences during the trip.	Presentations and taking of photographs

ADOPTED FROM: FIELD TRIP HANDBOOK 2008

HILLSBOROUGH COUNTY PUBLIC SCHOOLS, FLORIDA.

APPENDIX V

J.S.S. THREE

SOME MULTICULTURAL CONCEPTS IN SOCIAL STUDIES CURRICULUM

THEME 1: PEACE

TOPIC	PERFORMANCE OBJECTIVES	CONTENTS	ACTIVITIES		TEACHING & LEARNING RESOURCES	EVALUATION GUIDES
			TEACHER	STUDENTS		
PEACE	Students should be able to: 1.Define the word peace 2.explain the importance of living in peace with one another 3.Describe ways of promoting peace	1.Meaning of peace 2. Types: - Positive peace - Negative or uneasy peace. 3.Importance of peace 4.Ways of promoting peace - Tolerance - Love - Respect - Social justice - Human rights etc	1. Uses guided questions to lead the students to find out discussions on meaning of peace; explain the importance of peace; identify ways of promoting peaceful living in a community. 2.Guide students to act play on cooperation and peace promotion 3. Identifies key words and explain them.	1.Participate in class discussions 2.Dramatize cooperation and peace promotion	1.Picture and chart of people living together peacefully 2.Posters on consequences of larger family size, TV/Radio drama, songs	Students to: 1.Explain the meaning of peace 2.Differenciate between types of peace 3.State the importance of peace 4. Describe with examples those things that can promote peace.

THEME 2: RELIGION

TOPIC	PERFORMANCE Objectives	CONTENTS	ACTIVITIES		TEACHING & LEARNING RESOURSES	EVALUATION GUIDES
			TEACHER	STUDENTS		
Religion	Students should be able to: 1. Explain the meaning of religion 2. Mention different types of religion 3. Mention at least four teachings of Christianity and Islam 4. Identify some similarities which exists between the teachings in these religions	1. The Meaning of religion as belief and worship of God 2. Types of religion – Christianity, Islam and African traditional religion 3. Things that our religions teach us –(peace, patience, tolerance, love, faith, honesty) 4. Similarities in our religions e.g one God, regulate human behaviour, agent of orientation, peaceful co-existence etc 5. Some responsible attitudes of a good believer - To be able to live peacefully among growing diverse population. - To be able to respect other religious beliefs - To be able to develop the act of tolerance for peaceful co-existence	1.Explain the meaning of religion 2.Ask leading questions about different types of religions 3.Guide the class to mention some attitudes of a good believer 4. Ask students to find out from home what their religions teach them.	1. Respond to teacher's questions 2. Students should read some verses from the Holy Bible and Quran 3. Participate in discussions on the advantages of living together in the society 4. Students sing and dance together	1.Pictures. 2. Photographs showing Muslims and Christians in their various places of worship 3. Holy Bible and Quran	Students to: 1.Explain the meaning of religion. 2. Mention types of religion 3. List some advantages of religion to people living in Ogun State 4. Identify some disadvantages of religion to the people of Ogun State

APPENDIX VI

J.S.S. THREE
MULTICULTURAL EDUCATION CURRICULUM
THEME 3: FEATURES OF A MULTICULTURAL CLASSROOM

TOPIC	PERFORMANCE OBJECTIVE	CONTENTS	ACTIVITIES		TEACHING & LEARNING RESOURSES	EVALUATION GUIDES
			TEACHER	STUDENTS		
MAJOR ETHNIC GROUPS IN NIGERIA	Students should be able to: 1.Define the term ethnic groups 2.Identify major ethnic groups in Nigeria 3.Mention some characteristics of these ethnic groups 4.List the geographical locations of these ethnic groups	1. Meaning of a Multicultural classroom. 2.Ethnic and Cultural diversities within the classroom: - Language - Food - Dance - Arts and Crafts 3. Attitudes and behaviours that supports cultural diversity - Tolerance - Patience - Unity 4. Cultural learning styles: - Drama - Cultural dances	Guides students to: 1. Explain the meaning of ethnic groups. 2. Guide students discussion on the benefits of peaceful co-existence 3. Explain the concept of global citizenship	1. Participate in dances, cooking and music competitions. 2. Listen to guest talks and teachers explanation on major ethnic groups in Nigeria 3. Participate in class discussion on ethnic and religious crises in Nigeria	1.Resource person 2.Stories about other ethnic groups	Students to: 1. Explain what ethnic group is. 2. Identify the major ethnic groups and their geographical location 3. List some of their characteristics: -Language -Food -Dance -Arts and crafts -Religion

APPENDIX VII

J.S.S. THREE

TEACHER'S INSTRUCTIONAL GUIDE (CONVENTIONAL METHOD)

Topics	Objectives	Contents	Notes	Related Activities
A. social Environment	(i) To explain the idea of a community (ii) To identify the process of community development (iii)To explain inter-relationship of nations and community relationships	(i)The community (ii) Relationship between the family and the community (iii)Inter-community relationship	Understanding what the community means. How a community develops: family migration, inter-marriages, need for survival. Extend to the national level to show how a nation evolves. The process could be voluntary or imposed by external forces. (i) Urban/rural relationships. (ii) Rural/rural relationships. (iii) urban/urban relationships.	(i) Discussion (ii) Pupils to find out examples of meaningful relationship in the economic, political and administrative realms.
B. Socialization: Its Agencies and processes	(i) To explain the process of socialization (ii) To identify the agencies of socialization (iii) To identify human rights and responsibilities of individuals in the society. (iv) To recognise patterns of group behaviour	(i) Initiation of the individual into social institutions e.g. family, peer group, age-group. (ii) The role of the individual in the social institutions: obligations and responsibilities (iii) Patterns of group behaviour	The teacher to emphasize among others values like honesty, tolerance, self-discipline, teamwork, etc. Human rights to be emphasized. Similarities and differences in group behaviour. Identify moral values and emphasize them.	(i) Pupils to find out from home the whys and hows of certain modes of behaviour/conduct.
C. Lack of Cooperation and its Effects	To explain the factors contributing to social instability	Social instability	Discuss factors like crime, inefficiency, selfishness, etc., and how they contribute to instability	(i) Discussion on traditional mode of punishment. E.g. taboos.
D. The World and its People	(i) To identify the continents and countries of the world. (ii) Identify the people and re-	(a) Continents and countries of the world (b) The people and re-	Name and location of continents and countries in a continent to be covered. Some of	Use of visual aid e.g map

	sources of Africa. (iii) Identify the races and major cultures of the world. (iv) State the contributions of the black race to the world civilization	sources of Africa. (i) Agriculture (ii) Minerals (c) Races and cultures (i) Local (a) Africa (b) World (ii) Physical characteristics (iii) Cultural heritage (d) Cultural co-operation (e) International trade and economic co-operation	the major islands to be covered. (i) People and resources of Africa to be studied in greater detail. Major food production plains and other areas to be studied. (ii) Agricultural features to be identified. (iii) Mineral resources to be covered. (i) The place of Black man in the world community, his contributions to world civilization. (ii) FESTAC – its meaning and message.	

APPENDIX VIII

Procedure for Experimental Group 1: Cooperative Instructional Strategy (Social Studies Curriculum)

Lesson Plan (4 th Week)

Group One – Cooperative Learning- 1st Lesson

Class: J.S.S Three

Subject: Social Studies

Textbook: Fabule, B. (2009).Fundamental of Social Studies for Junior Secondary Schools. Xpound Publishers. Abeokuta.

Duration: 40 minutes

Topic – Meaning, Scope and Nature of Social Studies.

Teacher activities- Explains the meaning, scope and nature of Social Studies to the students.
Divides the class into groups for class discussion
Guides students in intra group and inter group class discussion/activities
Evaluation of the topic

Student activities- Participate in classroom Discussion
Identify some importance of interaction as displayed in the teaching aid
Write down some importance of interaction as identified above

Teaching aid – Pictures of people interacting in some markets in Ogun State.

Previous knowledge – Students have basic knowledge of Social Studies as a subject because it was offered at their previous classes (J.S.S 1 & 2).

Instructional Objectives – At the end of the lesson, the students should be able to:

1. Explain the meaning and scope of social studies.
2. Describe the nature of social studies.
3. Mention at least four importance of interaction in the society

Content: **Meaning of Social Studies**

Social Studies is the Study of People and their interactions with the physical and social environment. Social Studies is also the study of how people influence their environments with a view of getting maximum benefits from it.

Nature of Social Studies

Social Studies should reflect African background e.g. experiences of African leaders (Obafemi Awolowo, Sir Ahmadu Bello, Dr Nnmadi Azikwe). People are movers and central in all activities so, emphasis is placed on people and their activities.

Through Social Studies, development of basics skills, attitudes, concepts which could guarantee effective and purposeful living e.g. observation, investigation, and enquiry of their environment

Scope of Social Studies

1. Social Studies is an integrated discipline taught through using integrated approach.
2. Social Studies select contents from various subjects.
3. Presentation of knowledge as a whole using interdisciplinary approach.
4. Social Studies uses spiral approach in teaching e.g. known to unknown so as to facilitate effective teaching and learning of the subject.

Presentation – The content delivery is presented as contained in the following steps:

Step I- The teacher defines and explains the meaning of Social Studies.

Step ii - The teacher explains the nature and scope of Social Studies.

Step iii - The class is divided into groups and teacher guides the students in class discussion

Step iv - Inter group activities are organized by the teacher

Step v - Students are guided to write down some importance of interaction

Summary- The teacher summarizes the lesson by highlighting important points raised during the teaching.

Evaluation –

1. What is Social Studies?
2 Explain the scope of Social Studies.
4. Describe the nature of Social Studies.

Lesson Plan (5th Week)

Group One - Cooperative Learning – 1st Lesson

Class- J.S.S Three

Duration – 40 Minutes

Text book- Fabule, B. (2009).Fundamental of Social Studies for Junior Secondary Schools. Xpound Publishers. Abeokuta.

Time: 40 minutes

Topic – Meaning, components and features of culture

Teacher activities –Explanation of culture with concrete examples
Organisation of intra group and inter group cultural activities
Display of cultural artifacts

Student activities- Participate in cultural display (See appendix xxxi and xxxii)
Collection and display of materials from the various Nigerian culture

Teaching aid – Cultural materials from various ethnic groups in Ogun state

Previous knowledge – Students have a residual knowledge of culture because they live with people from various cultural groups in the society.

Instructional objectives – At the end of the lesson, the students should be able to:

1. Define culture
2. List the components of culture
3. List some features of culture.

Content: **Meaning of Culture**

Culture is the total way of life of a group of people.

Features of Culture

Features of culture are language, food, dressing, religion, technology, crafts e.t.c. It differs from one cultural group to another.

Components of culture

The components of culture are material and non – material culture

Material Culture: These are items which can be seen and touched .Examples are tables, cups, building, farming implements, vehicles e.t.c.

Non – material culture: These are things that are part of us but they cannot be seen or touched e.g. language, stories, music, history, religion e.t.c.

Presentation :

Step i: The teachers defines culture as the total way of life of a group of people.

Step ii – The components of culture were listed as (materials and non-materials

- Material culture are concrete things (houses, regalia, table, farm implements)
- Non material cultures are things which cannot be seen (language, music, stories e.t.c).

Step iii- Features of culture are (language, food, religion, dressing, technology).

Step iv- Some cultural materials and artifacts are displayed before the class.

Step v- Students are grouped into various ethnic groups and guided to participate in cultural activities (Intra group and inter group competition) See appendix xxix and xxx.

Summary – The teacher summarizes the lesson by highlighting the salient points discussed during the lesson.

Evaluation

1. What is culture?
2. List the components of culture
3. List some features of culture.

2ND LESSON

Topic – Cultural differences and similarities

Content

Similarities	Differences
(1)Religion: The worship of one God	(1)Language: Each ethnic group has its own language of communication which is distinct
(2)History: All cultures have historical origins	(2) Dressing: Each cultural group has different ways of dressing e.g. Yoruba – Buba / Iro
(3)Geographical location: All ethnic groups have a particular location where they are situated	(3)Food: Types of food differs from one ethnic group to another e.g. Igbo – Apku, Hausa – Tuwo
(4) Languages: All cultural groups have their languages of communication	(4) Music: Each cultural group has special music associated with it e.g. Yoruba –Apala
(5) Symbols: All cultural groups have symbols and statuses of identify	(5) Greetings: Each cultural group has a unique way of greeting e.g Yorubas (kneel or prostrate) Igbos (bow).
(6) Moral Values: All cultural groups have cherish positive attitudes e.g. honesty	

Presentation- Step I. A revision of the previous lesson was made before the introduction of the new topic.

Step ii – The various cultural differences and similarities among people in Ogun state were identified

Step iii – The teacher organized cultural activities and displays of cultural artifacts in Ogun state.

Step iv – The teacher advised students to imbibe the concept of unity in diversity.

Conclusion – They should respect other people’s culture for peaceful co-existence.

Lesson Plan (6th Week)

Group One – Cooperative Learning – 1st Lesson

Class: J.S.S Three

Topic – Meaning and need for national unity and integration.

Duration - 40 minutes

Teacher activities – Explanation of the meaning and need for national unity in Nigeria
Display of the maps of Ogun state and Nigeria before the class
Guides the students in the identification of some states on the maps

Student activities- Drama, class discussion, songs

Teaching Aids – Maps of Nigeria and Ogun state.

Previous knowledge – Students appreciate the need for peaceful co-existence because they are aware of consequences of conflict.

Performance Objectives – At the end of the lesson, the students should be able to:

1. Explain the meaning of national unity and integration
2. Discuss the need for national unity and integration
3. Explain some importance of national unity and integration
4. List ways through which national unity and integration could be achieved.

Content – **Meaning of National Unity**

National unity means coming together of people or countries in order to exist as one entity. (Living together peacefully)

Integration

Integration is combining things, people or ideas of different types into one unit or group e.g 36 states of Nigeria and Abuja as one nation.

Need for National Unity

(1) Progress (2) Development (3) Peace (4) Strong defense (5) Integration

Importance of National Unity

(1) Economic growth (2) Attraction of foreign investment (3) Reduced conflict rate (4) Security of lives and Properties (5) Cooperation (6) Equity and fairness

Presentation-Step I: - The teacher defines national unity and integration

Step ii – The need for living together peacefully is stressed by teacher as stated above.

Step iii – The teacher guides the students in class discussion on the importance of national unity and integration (economy growth, attraction of foreign investments, peace, harmony)

Step iv – The teacher guides the students to dramatize the playlet “united we stand”

Step v- The students were asked to recite the national anthem and pledge, sing Ogun State anthem ‘‘ise ya’’.

Summary – The topic summarized and notes given to the students to copy.

Conclusion- Students were advised to see each other as one irrespective of where they come from.

Evaluation –

i. What is national unity and integration?
ii. Explain the importance of national unity

.Procedure for Experimental Group 2: Field Trip Instructional Strategy (Social Studies Curriculum). (SSC) (4th week)

Phase 1 **Lesson Plan**

Class: JS3
Duration: 40 minutes
Ref bk – Fadeiye, J.O. (2005). A Social Studies Test Book for College and University. Ibadan. Akin- Johnson Press & publishers.

Topic – Meaning, scope and nature of Social Studies
Teacher activities- Explanation of the meaning, scope and nature of Social Studies
Pre- field trip orientation on cite activities
Student activities –Questions about the trip
Teaching aids – Map of Ogun state.

Previous knowledge- Students have basic knowledge of Social Studies as a subject because it was offered at their previous levels of education.

Instructional objectives- At the end of the lesson, the students should be able to:

1. Explain the meaning and scope of social studies
2. Describe the nature of social studies.

Content: **Meaning of Social Studies**

Social Studies is the study of people and their interactions with the physical and social environment. It teaches people how to influence their environments with a view of getting maximum benefits from it.

Nature of Social Studies

Social Studies should reflect African background e.g. experiences of African leaders (Obafemi Awolowo, Sir Ahmadu Bello, Dr Nnmadi Azikwe). People are movers and central in all activities so, emphasis is placed on people and their activities.

The development of basics skills, attitudes, concepts which could guarantee effective and purposeful living e.g. observation, investigation and enquiry of their environment.

Objectives of Social Studies

To enable learners to understand their environment.

To inculcate positive skills, attitude and value in the learners

To help in achieving goal of building a united, and prosperous Nigeria.

To help the individual to be alive to the social and civic responsibilities

To promote peaceful co- existence and national development.

To help engage students in activities which are based upon observation and investigation.

Importance of Social Studies

To create an awareness and understanding of the environment

To develop appreciation for everybody.

To ensure the acquisition of knowledge for national development

To develop basic skill of listening, speaking, observation e.t.c

To promote patriotism.

To develop in children the ability to make positive contributions toward a united Nigeria.

To promote justice and fair play.

Presentation- step 1: The teacher defines and explains the meaning of Social Studies.

Step ii- The students were guided by the teacher to identify the nature of Social Studies

Step iii- Students were guided to identify peculiar characteristics of Social Studies when compared to other school subjects.

Step iv- Summary and Evaluation

Phase 1I

Before the Field Trip

Teacher activities-Permission taken from the school authority

Arrangement made for transportation and logistics for the trip

Attendance of the students was taken

Students were advised on proper self conduct

Teacher guides the students by relating the visit to the importance of Social Studies (integrating various people in the society).

Student activities- Visit to market to observe activities of people

Students were encouraged to write down their experiences

After the Field Trip

Students were encouraged to write down their experiences

Conclusion-.The teacher advised the students to be united irrespective of their cultural differences

Phase 1 **Field Trip Group (5TH Week)**

Subject – Social Studies

Class – JS3

Topic – Meaning, features and components of culture.

Duration – 40 minutes

Ref bk – Fadeiye, J.O. (2005). A Social Studies Test Book for College and University. Ibadan. Akin- Johnson Press & publishers.

Previous Knowledge – Students are aware of the major ethnic groups in Nigeria and some of their cultural features.

Instructional objectives – At the end of the lesson, the students should be able to: (1) Define culture (2) List some components of culture. (3) State some features of culture (4) Identify some cultural differences and similarities among Nigerians.

Content: **Meaning of Culture**

Culture is the total way of life of a group of people.

Features of Culture

Features of culture are language, food, dressing, religion, technology, crafts e.t.c. It differs from one socio –cultural group to the other.

Components of culture

The components of culture are material and non – material culture

Material Culture: These are items which can be seen and touched .Examples are tables, cups, building, farming implements, vehicles e.t.c.

Non – material culture: These are things that are part of us but they cannot be seen or touched e.g. language, stories, music, history, religion e.t.c.

Similarities	Differences
(1)Religion: The worship of one God	(1)Language: Each ethnic group has its own language of communication which is distinct
(2)History: All cultures have historical origins	(2) Dressing: Each cultural group has different ways of dressing e.g. Yoruba – Buba / Iro
(3)Geographical location: All ethnic groups have a particular location where they are situated	(3)Food: Types of food differs from one ethnic group to another e.g. Igbo – Apku, Hausa - Tuwo
(4) Languages: All cultural groups have their languages of communication	(4) Music: Each cultural group has special music associated with it e.g. Yoruba – Apala
(5) Symbols: All cultural groups have symbols and statuses of identify	(5) Greetings: Each cultural group has a unique way of greeting e.g Yorubas (kneel or protrate) Igbos (bow).
(6) Moral Values: All cultural groups have cherish positive attitudes e.g. honesty	

Presentation – Step 1: The teacher revised the previous lesson with the students and later introduces the new topic.

Step II – The lessons was explained to the class as written in the content above.

Step III – The teacher guided the students to identify the similarities and differences among Nigerian cultures.

Summary – Important points of the lesson were highlighted on the chalkboard.

Evaluation – (1) What is culture? (2) List some components of culture (3) State some features of culture (4) Mention some components of culture among Nigerian Culture.

Phase 1I

Before the field trip

Teacher activities- Teacher obtains permission from the school authority

The teacher takes attendance of the students.

The teacher relates the purpose of the trip to the students.

Student activities – The students visits museum / cultural centre.

The students are to jot down their experiences during the trip.

After the Field Trip

Reflection – The teacher provides structured time (20minutes) for the students to think and talk about their experiences.

Demonstration – The students organized presentations on what they learnt and how the trip has affected them.

Phase 1: Preparation (6th Week)

Subject – Social Studies

Class – JS3

Duration – 40 minutes

Topics – Meaning, Need and Importance of National Unity and Integration

Ref bk – Fadeiye, J.O. (2005). A Social Studies Test Book for College and University. Ibadan. Akin- Johnson Press & publishers.

Teacher activities- Explanation of the meaning and need for national unity in Nigeria

Display of the maps of Ogun state and Nigeria before the class

Guides the students in the identification of some states on the maps

Student activities- Identification of some states on the maps of Ogun state and Nigeria

Previous Knowledge – The Students appreciate the importance of peaceful living.

Behavioral objectives – At the end of the lesson, the students should be able to:

(1) Explain the meaning of national unity and integration
(2) Identify the need for national unity and integration.

(3) List some importance of national unity and integration.

Content – **Meaning of National Unity**

National unity means coming together of people or countries in order to exist as one entity. (Living together peacefully)

Integration

Integration is combining things, people or ideas of different types into one unit or group e.g 36 states of Nigeria and Abuja as one nation.

Need for National Unity

(1) Progress (2) Development (3) Peace (4) Strong defense (5) Integration

Importance of National Unity

(1) Economic growth (2) Attraction of foreign investment (3) Reduced conflict rate
(4) Security of lives and Properties (5) Cooperation (6) Equity and fairness

Presentation –

Step1: The teacher revises the previous lesson with the class and introduces the new topic,

Step 11 The teacher guides the students to explain the meaning of national unity and integration as written in the content above.

Step 111 – The Students asked to recite the national anthem and pledge as means of promoting national unity.

Step IV – The teacher guides the students to identify the need and importance of national unity as written in the content.

Summary – Important points in the lesson were highlighted on the chalkboard and notes given to the students to copy.

Evaluation:

(1) Explain the meaning of national unity and integration
(2) Identify three needs for national unity
(3) List some importance of national unity and integration.

Phase II

Before the field trip

Teacher/Students activities

Step I: The teacher takes attendance of the students.

Step II: The teacher relates the purpose of the trip to the students.

Step lll: The teacher and the students visit the resource person who educates the students on the importance of national unity and integration(See appendix xxvi).

Step IV: The students were encouraged to jot down information got during the trip.

Step v: Students were encouraged to ask questions.

Reflection

The teacher provided structured time (20 minutes) for students to think, talk and write about what they did and observed during the trip.

Demonstration/ Celebration

The students organized presentations on what they have learnt and how the trip has affected them. Photographs were taken after the field trip (See appendix xxii)

Procedure for Control Group: Conventional Teaching Method

Lesson One (4th Week)

Subject-Social Studies

Class - JS3

Duration - 40 minutes

Topic-Meaning, Nature and Scope of Social Studies.

Ref bk- Fadeiye, J.O. (2005). A Social Studies Test Book for College and University. Ibadan. Akin- Johnson Press & publishers.

Teaching aid: Dictionary, maps, Social Studies textbooks

Teacher activities- Explanations of the meaning, nature and scope of Social Studies
Examines the importance of Social Studies
Guides the students on the need for peaceful co-existence
Evaluation of the topic

Student activities- Students find out the meaning of Social Studies in the dictionary
Students find out the peculiarities of Social Studies as a school subject

Previous Knowledge – The Students are familiar with Social Studies Concepts because they have offered the subject in their previous levels of education.

Behavioural objectives - At the end of the lesson, the students should be able to:

(1) Define Social Studies
(2) Describe the nature and scope of Social Studies
(3) Give some reasons for peaceful co-existence in the society

Content: **Meaning of Social Studies**

Social Studies is the study of people and their interactions with the physical and social environment. Social Studies is also the study of how people influence their environments with a view of getting maximum benefits from it.

Nature of Social Studies

Social Studies should reflect African background e.g. experiences of African leaders (Obafemi Awolowo, Sir Ahmadu Bello, Dr Nnmadi Azikwe).

People are movers and central in all activities so, emphasis is placed on People and their activities.

The development of basics skills, attitudes, concepts which could guarantee effective and purposeful living e.g. observation, investigation, enquiry of their environment.

Scope of Social Studies

Social Studies is an integrated discipline taught through using integrated approach.

Social Studies select contents from various subjects.

Presentation of knowledge as a whole using interdisciplinary approach.

Social Studies uses spiral approach in teaching e.g. known to unknown so as to facilitate effective teaching and learning of the subject.

Presentation- The content delivery is presented in the steps highlighted below:

Step i: The teacher explains the meaning of Social Studies as written in the content above.

Step ii - The teacher guides the students to find out the meaning of Social Studies using their dictionaries.

Step iii - The teacher explains the nature and scope of Social Studies to the students.

Step iv- The teacher guides the students to read through the scope of Social Studies as written in their textbooks.

Step v- Using the map displayed in front of the class, students are asked to identify some ethnic locations.

Summary- Important points raised in the lesson are highlighted on the chalkboard and notes given to the students to copy.

Evaluation – (1) What is Social Studies?

(2) List the nature and scope of Social Studies.

Control Group –Lesson Two

Topic – Objectives and Importance of Social Studies.

Behavioural Objectives – At the end of the lesson, the student should be able to:

(1) List some objectives of Social Studies.

(2) Identify at least three importance of Social Studies

Content: **Objectives of Social Studies**

To enable learners understand their environment

To inculcate positive skills, attitude and values in the learners

To help in achieving goal of building a united, and prosperous Nigeria

To help the individual to be alive to the social and civic responsibilities

To promote peaceful co- existence and national development

To help engage students in activities which are based upon observation and investigation.

Importance of Social Studies

To create an awareness and understanding of the environment

To develop appreciation for everybody.

To ensure the acquisition of knowledge for national development

To develop basic skill of listening, speaking, observation e.t.c

To promote patriotism.

To develop in children the ability to make positive contributions toward a united Nigeria.

To promote justice and fair play.

Presentation-

Step1- The teacher revises the previous lesson with the students and later introduces the new lesson.

Step 11 - The objectives and importance of social studies as highlighted in the content are explained to the students

Step 111- Student are asked to bring out sheets of paper and list three objectives of Social Studies.

Summary- The important points discussed are highlighted on the chalkboard and the following questions asked from the students

Evaluation- (1) What is Social Studies?

(2) Identify some importance of Social Studies.

Home work- Find out the meaning of Social Studies from the dictionary.

Control Group – (5th Week)

Subject – Social Studies

Class – JS 3

Duration – 40 minutes

Topic – Meaning, components of Culture and features of culture

Ref book – Fadeiye, J.O. (2005). A Social Studies Test Book for College and University. Ibadan. Akin- Johnson Press & publishers.

Teacher activities- Define and explain culture

List the components of culture

Display real objects of cultural features

Student activities-Write down some components of culture

Identify cultural objects and their uses

List ten ethnic groups in Nigeria

Previous Knowledge – The students have some knowledge about culture because they are aware of some cultural practices associated with their ethnic groups

Behavioural objectives- At the end the of the lesson, the students should be able to:

(1) Define the concept Culture

(2) List and explain some components of culture.

(3) Identify some features of culture.

Content – **Meaning of culture**

Culture is the way of life of a group of people.

Components of Culture

The components of culture are the material and non- material culture.

Material Culture: These are human – made objects and structures that can be seen and touched. They are made for human usage and consumption e.g. house, cars, agricultural tools, books, furniture e.t.c.

Non- Material Culture: These are things which cannot be seen but are daily used by people e.g. language, stories music, religion e.t.c.

Features of Culture

The following are features of culture: language, food, dressing, religion, technology/ craft, greetings, music. e.t.c

Presentation:

Step i- The teacher revises the last topic before the introduction of the new one.

Step ii – Culture is explained as written in the content above

Step iii– Students are asked to mention some ethnic groups around them and cultural practices related to the groups mentioned

Step iv - Attitudes and Values – Students are advised to see each other as one irrespective of their cultural background.

Summary – Important points are highlighted on the chalkboard and notes given to the students to copy

Evaluation –

(1) What is Culture?

(2) List some components of culture

(3) Identify some features of culture.

Home work- List four importance of culture

Control Group (6th Week)

Subject – Social Studies

Class – JS3

Duration – 40 minutes

Topics – Meaning, Need and Importance of National Unity and Integration

Ref bk – Fadeiye, J.O. (2005). A Social Studies Test Book for College and University. Ibadan. Akin- Johnson Press & publishers.

Teacher activities-Explain the meaning of national unity
Bring the map of Nigeria to the class
Using the map, itemize the need and importance of national unity

Student activities- Ask and answer questions on national unity and integration
Location of some ethnic groups on the map
Recite the national anthem and pledge

Teaching aid- A map of Nigeria showing its people and their location.

Previous Knowledge – The students appreciate the importance of peaceful living.

Behavioural objectives – At the end of the lesson, the students should be able to:

(1) Explain the meaning of national unity and integration
(2) Identify some ethnic groups in Nigeria.
(3) List some importance of national unity and integration.

Content – **Meaning of National Unity**

National unity means coming together of people or countries in order to exist as one entity. (Living together peacefully)

Integration

Integration is combining things, people or ideas of different types into one unit or group e.g 36 states of Nigeria and Abuja as one nation.

Need for National Unity

(2) Progress (2) Development (3) Peace (4) Strong defense (5) Integration

Importance of National Unity

(2) Economic growth (2) Attraction of foreign investment (3) Reduced conflict rate
(4) Security of lives and Properties (5) Cooperation (6) Equity and fairness

Presentation – The following steps are involved in the content delivery:

Step i - The teacher revises the last lesson with the class and later introduces the new topic.

Step ii The teacher guides the students to explain the meaning of national unity and integration as written in the content above.

Step iii – The students were asked to recite the national anthem and pledge as means of promoting national unity.

Step iv – The teacher guides the students to identify the need and importance of national unity as written in the content.

Summary – Important points in the lesson were highlighted on the chalkboard and notes given to the students to copy.

Evaluation –

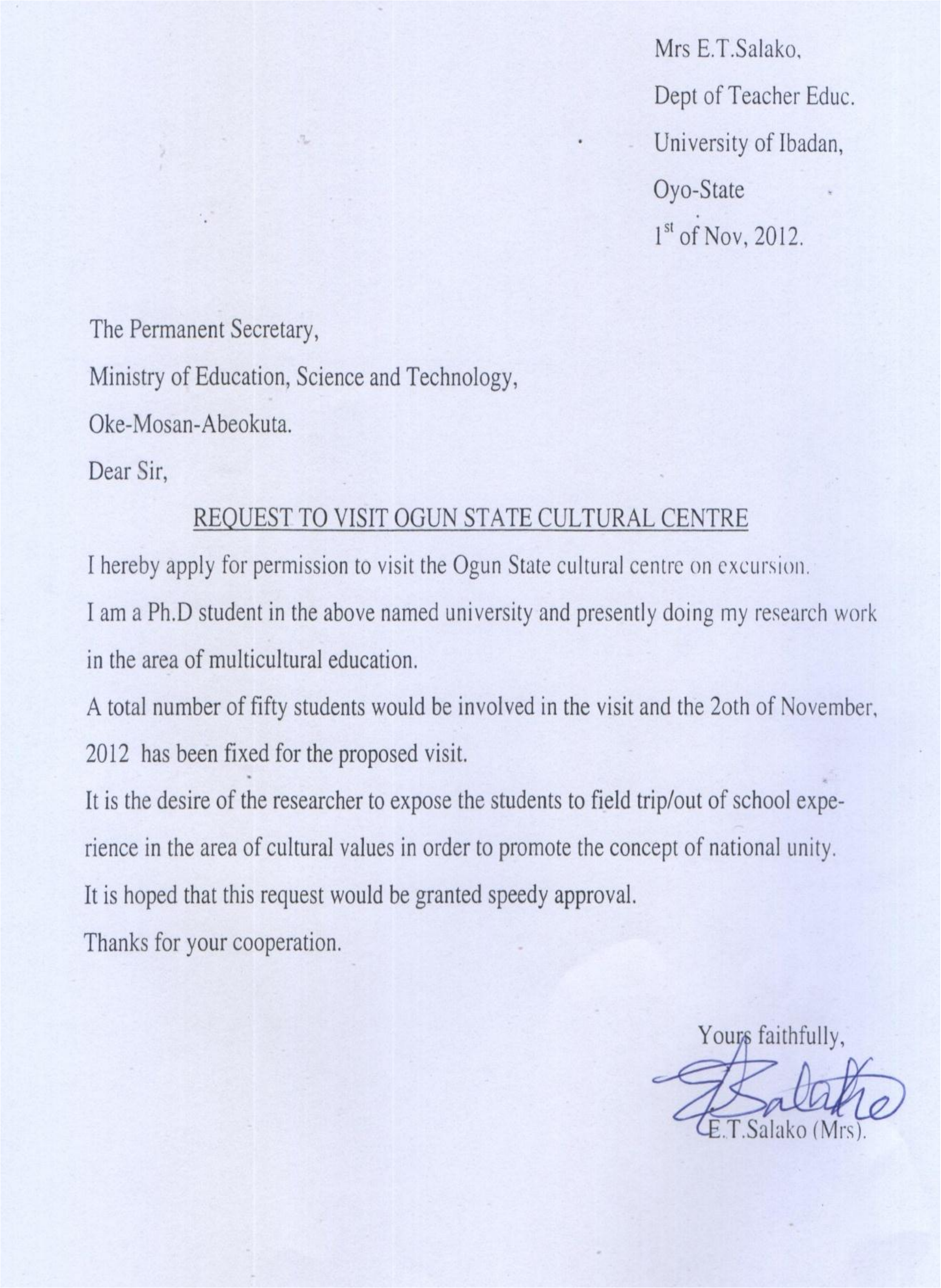
(1) Explain the meaning of national unity and integration

(2) Identify three ways of promoting national unity

(3) List some importance of national unity and integration.

Home work- List four symbols of national unity in Nigeria.

APPENDIX IX



Mrs E.T.Salako,
Dept of Teacher Educ.
University of Ibadan,
Oyo-State
1st of Nov, 2012.

The Permanent Secretary,
Ministry of Education, Science and Technology,
Oke-Mosan-Abeokuta.

Dear Sir,

REQUEST TO VISIT OGUN STATE CULTURAL CENTRE

I hereby apply for permission to visit the Ogun State cultural centre on excursion.

I am a Ph.D student in the above named university and presently doing my research work in the area of multicultural education.

A total number of fifty students would be involved in the visit and the 2oth of November, 2012 has been fixed for the proposed visit.

It is the desire of the researcher to expose the students to field trip/out of school experience in the area of cultural values in order to promote the concept of national unity.

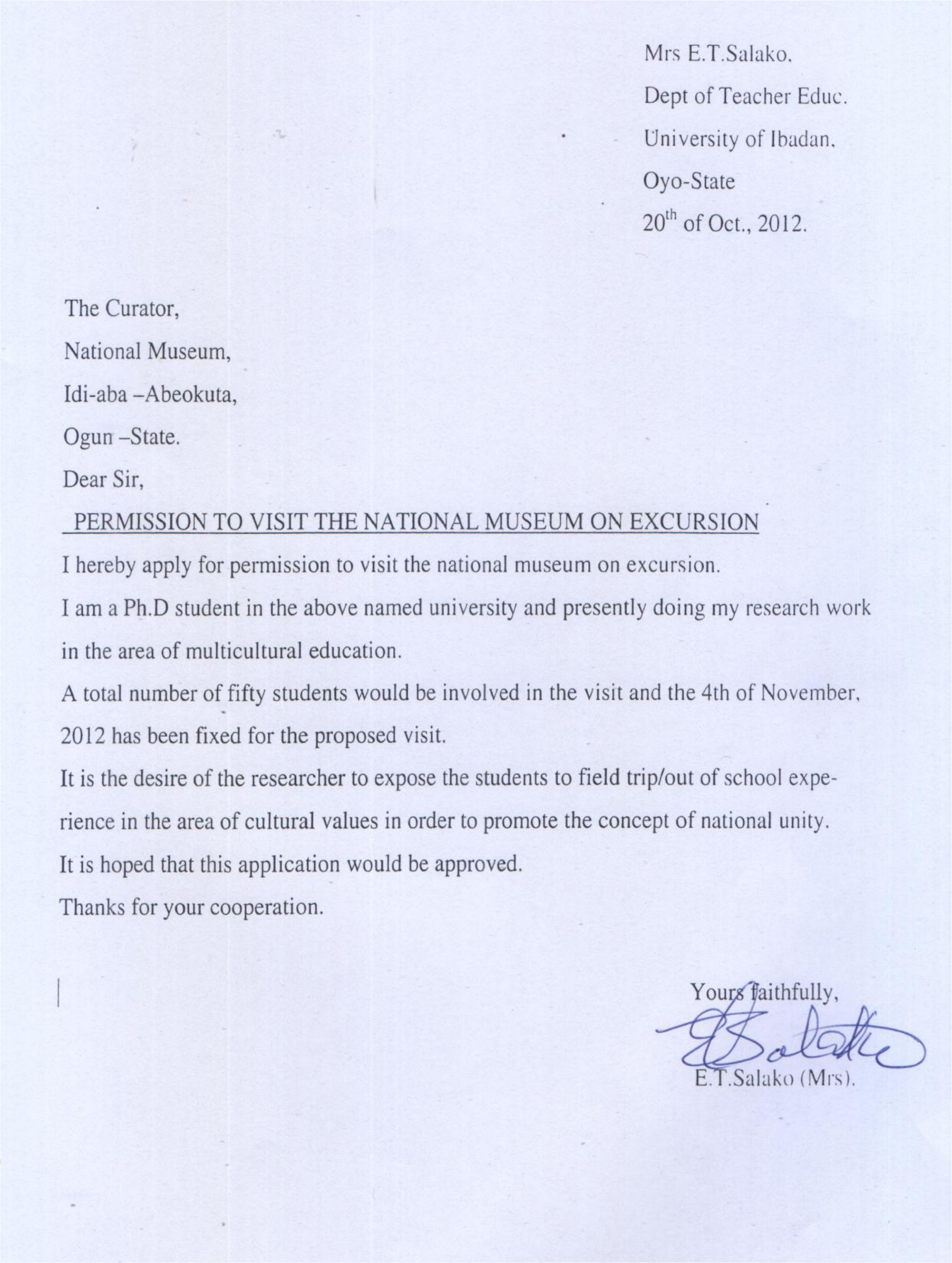
It is hoped that this request would be granted speedy approval.

Thanks for your cooperation.

Yours faithfully,

E.T.Salako (Mrs).

APPENDIX X



Mrs E.T.Salako.
Dept of Teacher Educ.
University of Ibadan.
Oyo-State
20th of Oct., 2012.

The Curator,
National Museum,
Idi-aba –Abeokuta,
Ogun –State.

Dear Sir,

PERMISSION TO VISIT THE NATIONAL MUSEUM ON EXCURSION

I hereby apply for permission to visit the national museum on excursion.

I am a Ph.D student in the above named university and presently doing my research work in the area of multicultural education.

A total number of fifty students would be involved in the visit and the 4th of November, 2012 has been fixed for the proposed visit.

It is the desire of the researcher to expose the students to field trip/out of school experience in the area of cultural values in order to promote the concept of national unity.

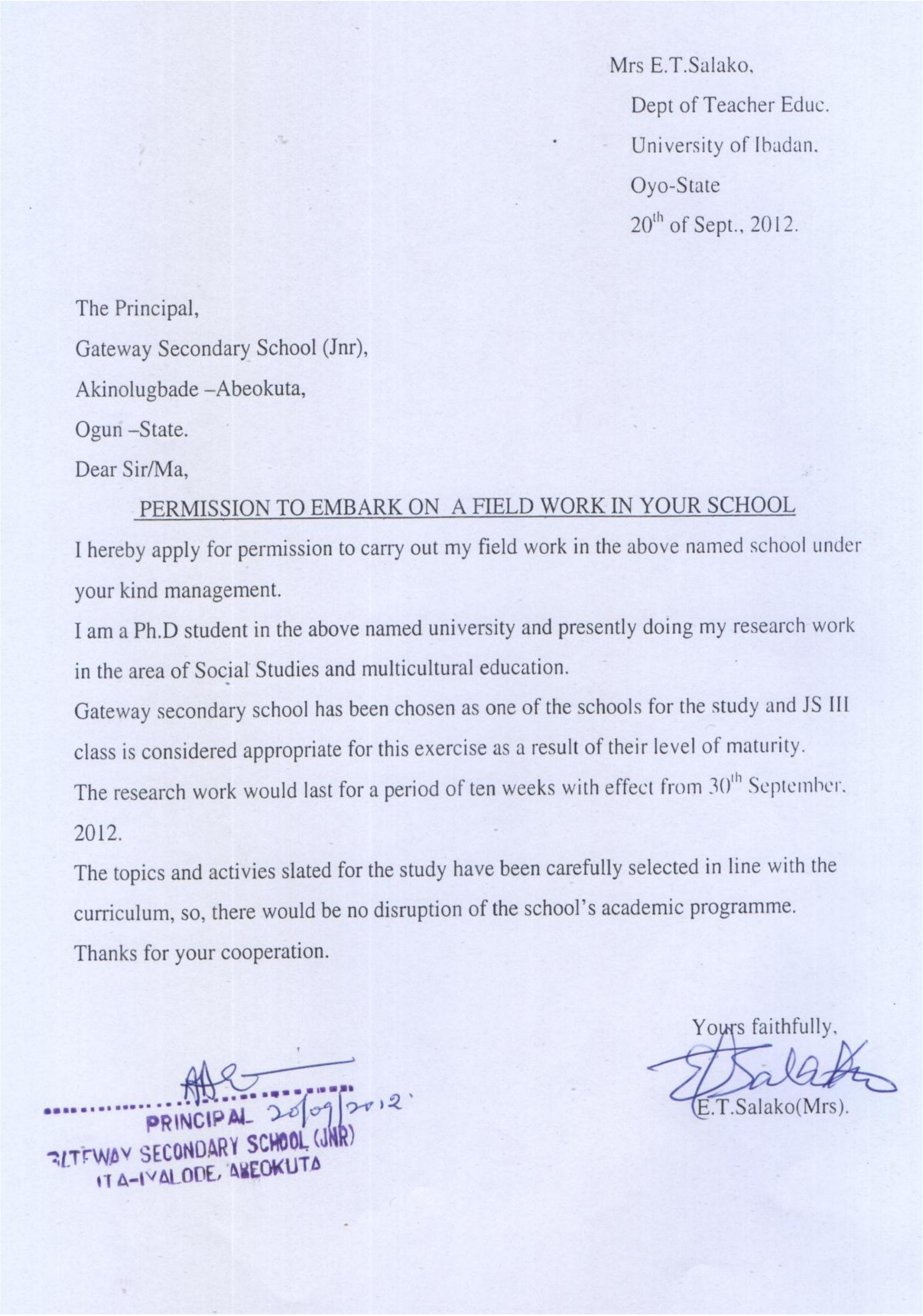
It is hoped that this application would be approved.

Thanks for your cooperation.

Yours faithfully,

E.T.Salako (Mrs).

APPENDIX XI



Mrs E.T.Salako,
Dept of Teacher Educ.
University of Ibadan.
Oyo-State
20th of Sept., 2012.

The Principal,
Gateway Secondary School (Jnr),
Akinolugbade –Abeokuta,
Ogun –State.

Dear Sir/Ma,

PERMISSION TO EMBARK ON A FIELD WORK IN YOUR SCHOOL

I hereby apply for permission to carry out my field work in the above named school under your kind management.

I am a Ph.D student in the above named university and presently doing my research work in the area of Social Studies and multicultural education.

Gateway secondary school has been chosen as one of the schools for the study and JS III class is considered appropriate for this exercise as a result of their level of maturity.

The research work would last for a period of ten weeks with effect from 30th September, 2012.

The topics and activies slated for the study have been carefully selected in line with the curriculum, so, there would be no disruption of the school's academic programme.

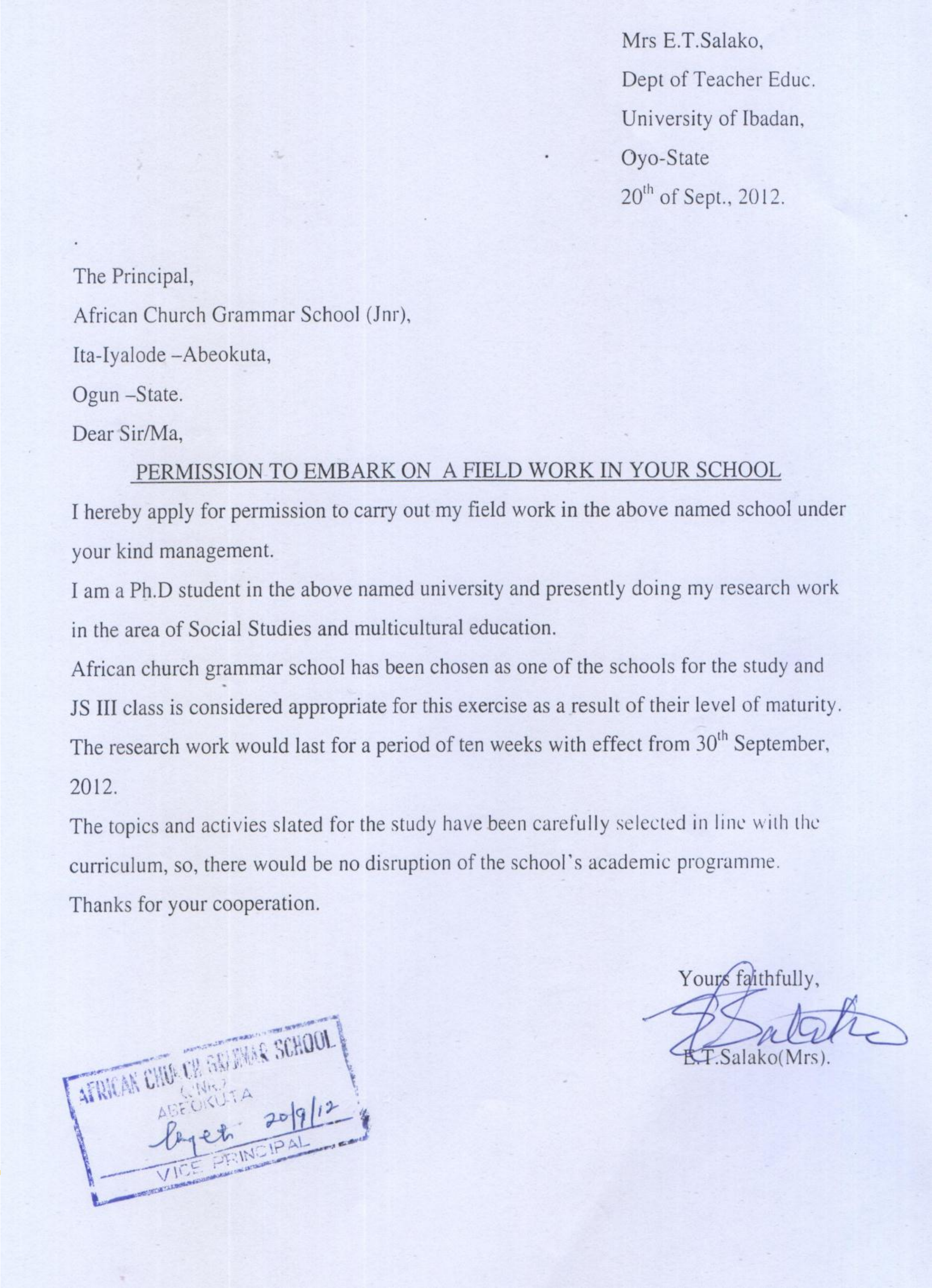
Thanks for your cooperation.

Yours faithfully,

E.T.Salako(Mrs).

PRINCIPAL 20/09/2012
GATEWAY SECONDARY SCHOOL (JNR)
ITA-IYALODE, ABEOKUTA

APPENDIX XII



Mrs E.T.Salako,
Dept of Teacher Educ.
University of Ibadan,
Oyo-State
20th of Sept., 2012.

The Principal,
African Church Grammar School (Jnr),
Ita-Iyalode –Abeokuta,
Ogun –State.

Dear Sir/Ma,

PERMISSION TO EMBARK ON A FIELD WORK IN YOUR SCHOOL

I hereby apply for permission to carry out my field work in the above named school under your kind management.

I am a Ph.D student in the above named university and presently doing my research work in the area of Social Studies and multicultural education.

African church grammar school has been chosen as one of the schools for the study and JS III class is considered appropriate for this exercise as a result of their level of maturity. The research work would last for a period of ten weeks with effect from 30th September, 2012.

The topics and activies slated for the study have been carefully selected in line with the curriculum, so, there would be no disruption of the school's academic programme.

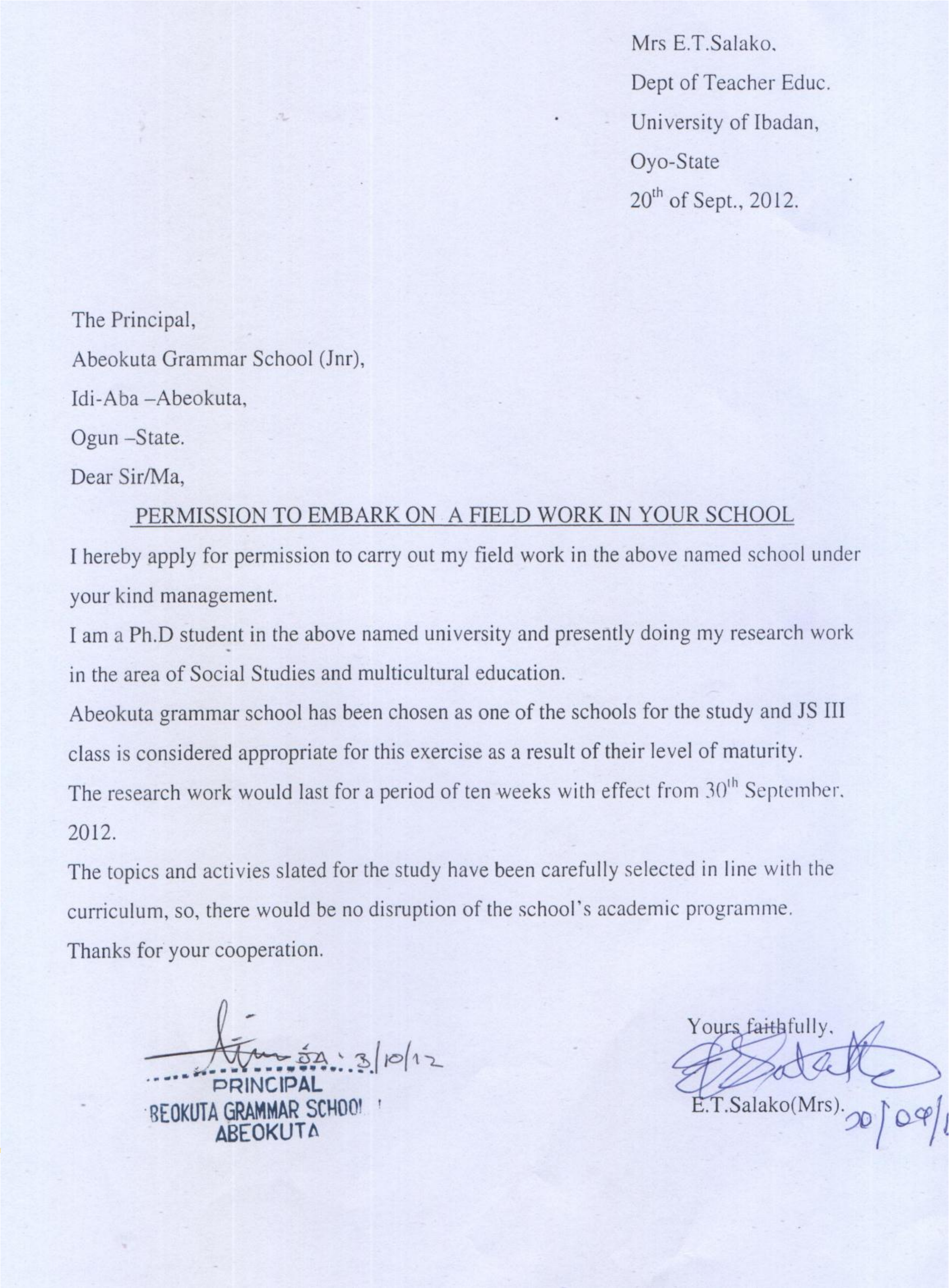
Thanks for your cooperation.

Yours faithfully,

E.T.Salako(Mrs).

AFRICAN CHURCH GRAMMAR SCHOOL
(JNR)
ABEOKUTA
20/9/12
VICE PRINCIPAL

PPENDIX XIII



Mrs E.T.Salako.
Dept of Teacher Educ.
University of Ibadan,
Oyo-State
20th of Sept., 2012.

The Principal,
Abeokuta Grammar School (Jnr),
Idi-Aba –Abeokuta,
Ogun –State.

Dear Sir/Ma,

PERMISSION TO EMBARK ON A FIELD WORK IN YOUR SCHOOL

I hereby apply for permission to carry out my field work in the above named school under your kind management.

I am a Ph.D student in the above named university and presently doing my research work in the area of Social Studies and multicultural education.

Abeokuta grammar school has been chosen as one of the schools for the study and JS III class is considered appropriate for this exercise as a result of their level of maturity.

The research work would last for a period of ten weeks with effect from 30th September, 2012.

The topics and activies slated for the study have been carefully selected in line with the curriculum, so, there would be no disruption of the school's academic programme.

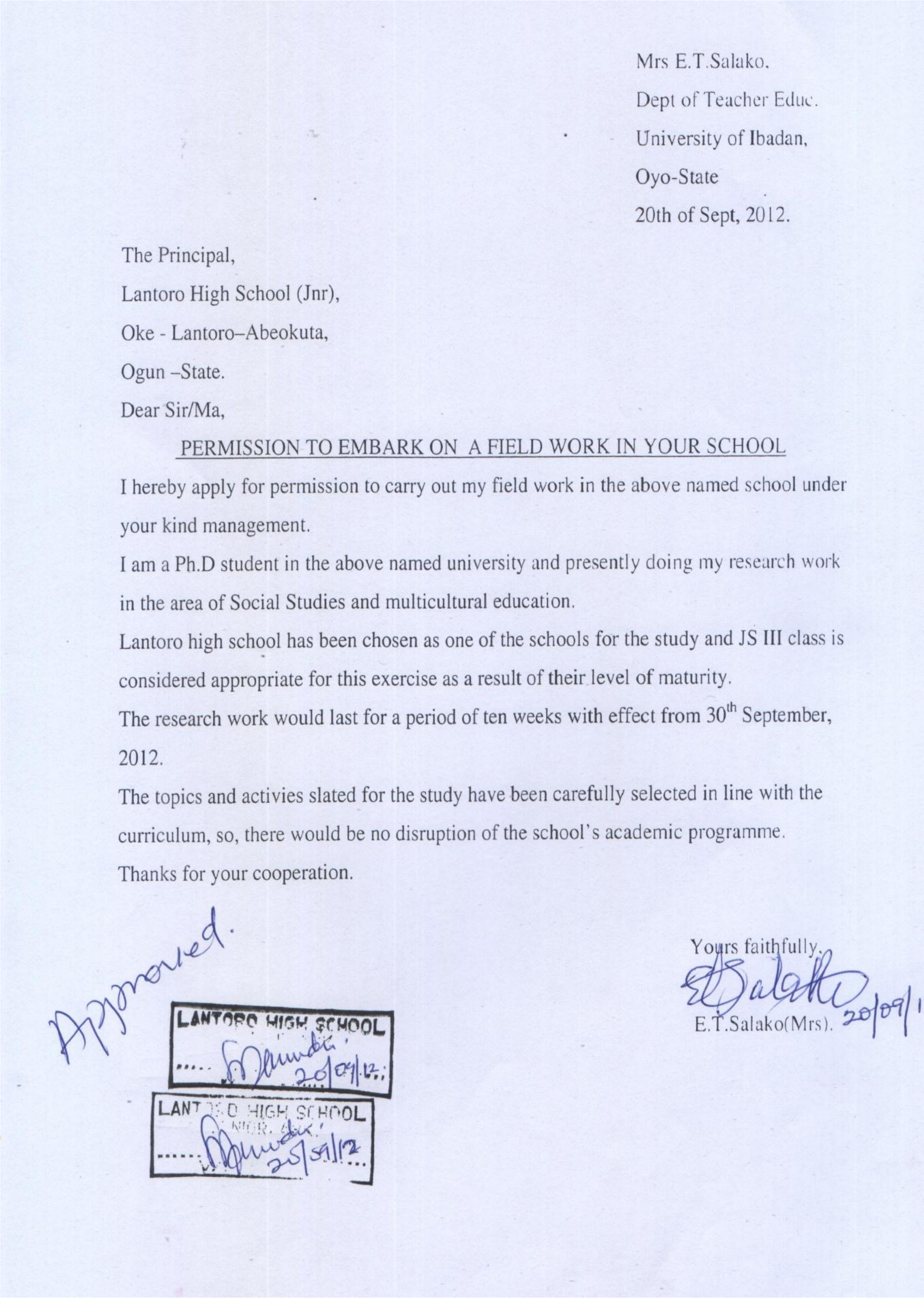
Thanks for your cooperation.

ŚA : 3/10/12
PRINCIPAL
BEOKUTA GRAMMAR SCHOOL
ABEOKUTA

Yours faithfully.

E.T.Salako(Mrs).
20/09/

APPENDIX XIV



Mrs E.T.Salako.
Dept of Teacher Educ.
University of Ibadan,
Oyo-State
20th of Sept, 2012.

The Principal,
Lantoro High School (Jnr),
Oke - Lantoro–Abeokuta,
Ogun –State.

Dear Sir/Ma,

PERMISSION TO EMBARK ON A FIELD WORK IN YOUR SCHOOL

I hereby apply for permission to carry out my field work in the above named school under your kind management.

I am a Ph.D student in the above named university and presently doing my research work in the area of Social Studies and multicultural education.

Lantoro high school has been chosen as one of the schools for the study and JS III class is considered appropriate for this exercise as a result of their level of maturity.

The research work would last for a period of ten weeks with effect from 30th September, 2012.

The topics and activies slated for the study have been carefully selected in line with the curriculum, so, there would be no disruption of the school's academic programme.

Thanks for your cooperation.

Yours faithfully.

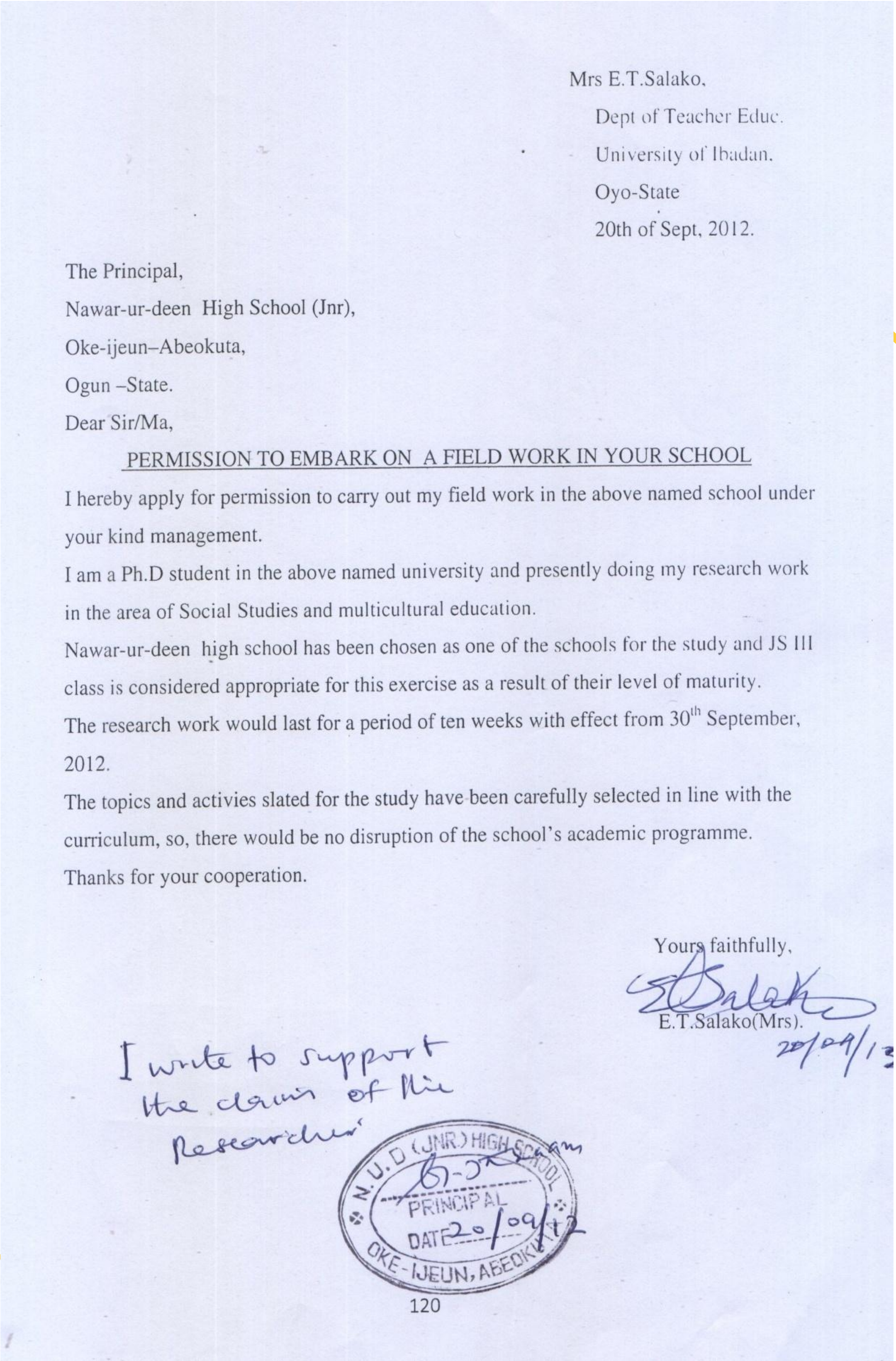
E.T.Salako(Mrs). 20/09/1

Approved.

LANTORO HIGH SCHOOL
20/09/12

LANTORO HIGH SCHOOL
JNIOR, ABK.
25/09/12

APPENDIX XV



Mrs E.T.Salako,
Dept of Teacher Educ.
University of Ibadan.
Oyo-State
20th of Sept, 2012.

The Principal,
Nawar-ur-deen High School (Jnr),
Oke-ijeun–Abeokuta,
Ogun –State.

Dear Sir/Ma,

PERMISSION TO EMBARK ON A FIELD WORK IN YOUR SCHOOL

I hereby apply for permission to carry out my field work in the above named school under your kind management.

I am a Ph.D student in the above named university and presently doing my research work in the area of Social Studies and multicultural education.

Nawar-ur-deen high school has been chosen as one of the schools for the study and JS III class is considered appropriate for this exercise as a result of their level of maturity.

The research work would last for a period of ten weeks with effect from 30th September, 2012.

The topics and activies slated for the study have been carefully selected in line with the curriculum, so, there would be no disruption of the school's academic programme.

Thanks for your cooperation.

Yours faithfully,

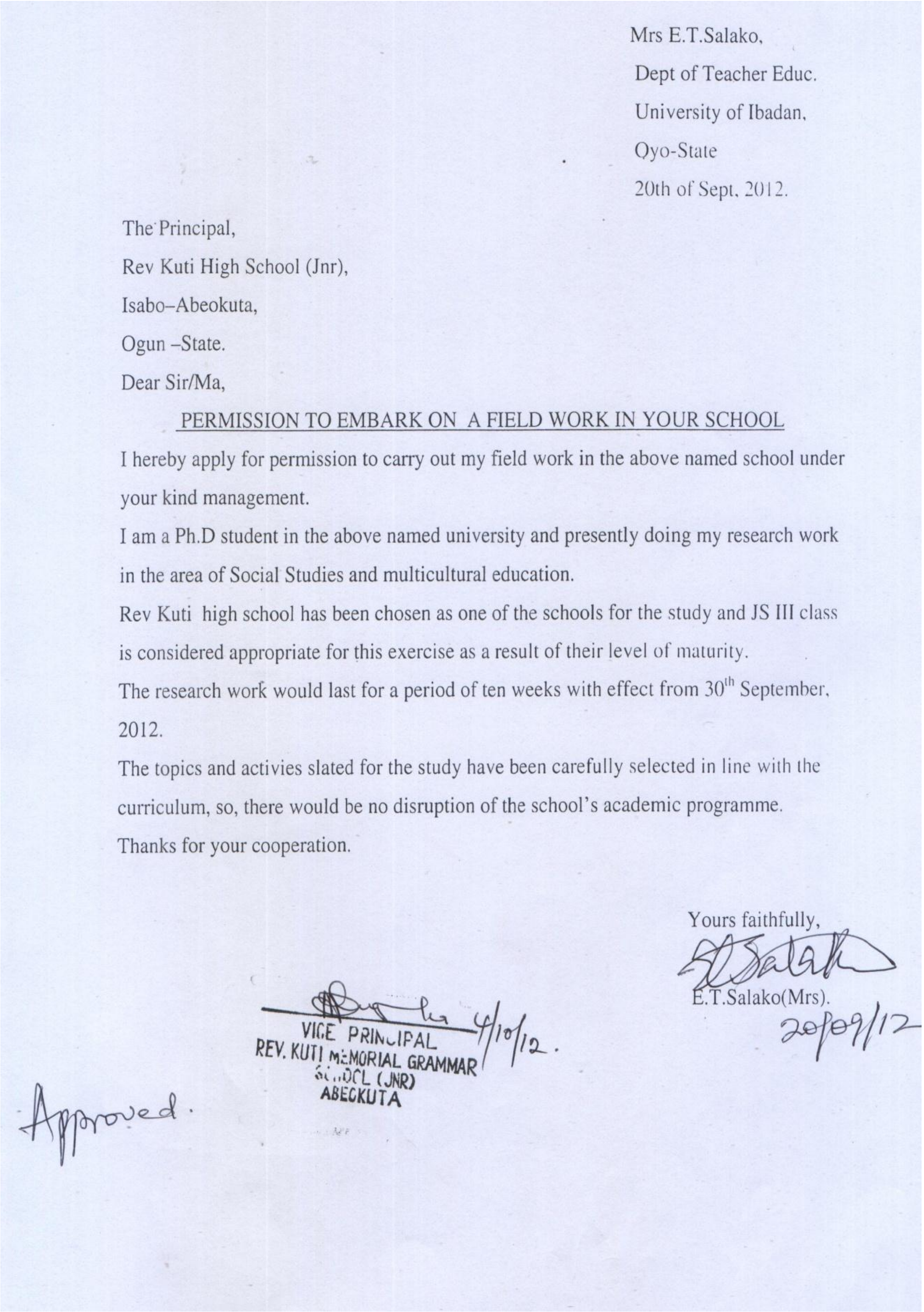
E.T.Salako(Mrs).
20/09/1

I write to support the claim of the Researcher

N.U.D (JNR.) HIGH SCHOOL
PRINCIPAL
DATE 20/09/12
OKE-IJEUN, ABEOKUTA

120

APPENDIX XVI



Mrs E.T.Salako,
Dept of Teacher Educ.
University of Ibadan,
Oyo-State
20th of Sept, 2012.

The Principal,
Rev Kuti High School (Jnr),
Isabo–Abeokuta,
Ogun –State.

Dear Sir/Ma,

PERMISSION TO EMBARK ON A FIELD WORK IN YOUR SCHOOL

I hereby apply for permission to carry out my field work in the above named school under your kind management.

I am a Ph.D student in the above named university and presently doing my research work in the area of Social Studies and multicultural education.

Rev Kuti high school has been chosen as one of the schools for the study and JS III class is considered appropriate for this exercise as a result of their level of maturity.

The research work would last for a period of ten weeks with effect from 30th September, 2012.

The topics and activies slated for the study have been carefully selected in line with the curriculum, so, there would be no disruption of the school's academic programme.

Thanks for your cooperation.

Yours faithfully,

E.T.Salako(Mrs).
20/09/12

VICE PRINCIPAL
REV. KUTI MEMORIAL GRAMMAR
SCHOOL (JNR)
ABEOKUTA
4/10/12.

Approved.

APPENDIX XVII

THE RESEARCHER AND REASEARCH ASSISTANTS IN A TRAINING SESSION

BADA

THE RESEARCHER AND REASEARCH ASSISTANTS IN FAMILIARISATION VISIT TO FIELD TRIP SITES

APPENDIX XVIII

GREAT KUTITE
HOOL ABK
to:-knowledge, serv
& Truth

STUDENTS PREPARING TO GO ON FIELD TRIP TO NATIONAL MUSEUM IDI ABA, ABEOKUTA NATIONAL MUSEUM IDI ABA, ABEOKUTA

Multi-Purpose Hall
Exhibition Hall

NATIONAL MUSEUM IDI ABA, ABEOKUTA

APPENDIX XIX

STUDENTS BEING WELCOME BY THE CURATOR AT THE NATIONAL MUSEUM, ABEOKUTA-OGUN STATE

Y OF IBAD

STUDENTS BEING ADDRESSED BY THE CURATOR AT THE NATIONAL MUSEUM, ABEOKUTA-OGUN STATE

APPENDIX XX

THE STUDENTS AT NATIONAL MUSEUM

Exhibition Hall 2

THE STUDENTS BEING ACCOMPANIED BY GUIDES AND THEIR TEACHER AT THE NATIONAL MUSEUM

APENDIX XX1

NATIONAL MUSEUM
IDI-ABA ABEOKUTA
IBOSA NATIO
SECRETARI

PHOTOGRAPH OF THE STUDENTS, MUSEUM OFFICERS, TEACHERS AND THE RESEACHER AT THE END OF THE TRIP TO NATIONAL MUSEUM

OGUN STATE CULTURAL CENTRE

APPENDIX XXII

STUDENTS ON FIELD TRIP TO CULTURAL CENTRE

IBA

STUDENTS WITH THE CHIEF CULTURAL OFFICER

APPENDIX XXIII

STUDENTS IN CULTURAL CENTRE

OF IBA

STUDENTS BEING ADDRESSED ON THE NEED FOR NATIONAL UNITY BY A RESOURCE PERSON (MRS MELUTIA OGUNREMI) DIRECTOR OF CULTURE

APPENDIX XXIV

Hubert Ogunde Hall

STUDENTS DURING FIELD TRIP AT THE CULTURAL CENTRE KUTO

APPENDIX XXV

STUDENTS AT THE CULTURAL CENTRE

IBAD

STUDENT TRAINEE (GROUP 1)

APPENDIX XXVI

STUDENT TRAINEE (GROUP 2)

OF

STUDENTS IN SKILL TRAINNING SESSION

APPENDIX XXVII

STUDENTS IN TYE AND DYE GROUP WORK ACTIVITY (GROUP 1)

IBADAN

STUDENTS IN TYE AND DYE GROUP WORK ACTIVITY (GROUP 2)

APPENDIX XXVIII

COOKING COMPETITION (GROUP 1)

OF IB

COOKING COMPETITION (GROUP 2)

APPENDIX XXIX

STUDENTS ENGAGING IN CULTURAL DANCE (GROUP 1)

STUDENTS ENGAGING IN CULTURAL DANCE (GROUP 2)

APPENDIX XXX

CULTURAL ACTIVITIES

APPENDIX XXXI

Preaching the continued in their
pratice and mocked openly at prophet
Nuh he warned them of the punishe
went that waited

O my people worship Allah
You but he verily
+RED
IS MORE
POLICE BRAND

DRUMMING ACTIVITIES

APPENDIX XXXII

STUDENTS IN COOPERATIVE LEARNING SESSION

APPENDIX XXXIII

STUDENTS IN COOPERATIVE LEARNING SESSION

STUDENTS IN COOPERATIVE LEARNING SESSION

APPENDIX XXXIV

ADA

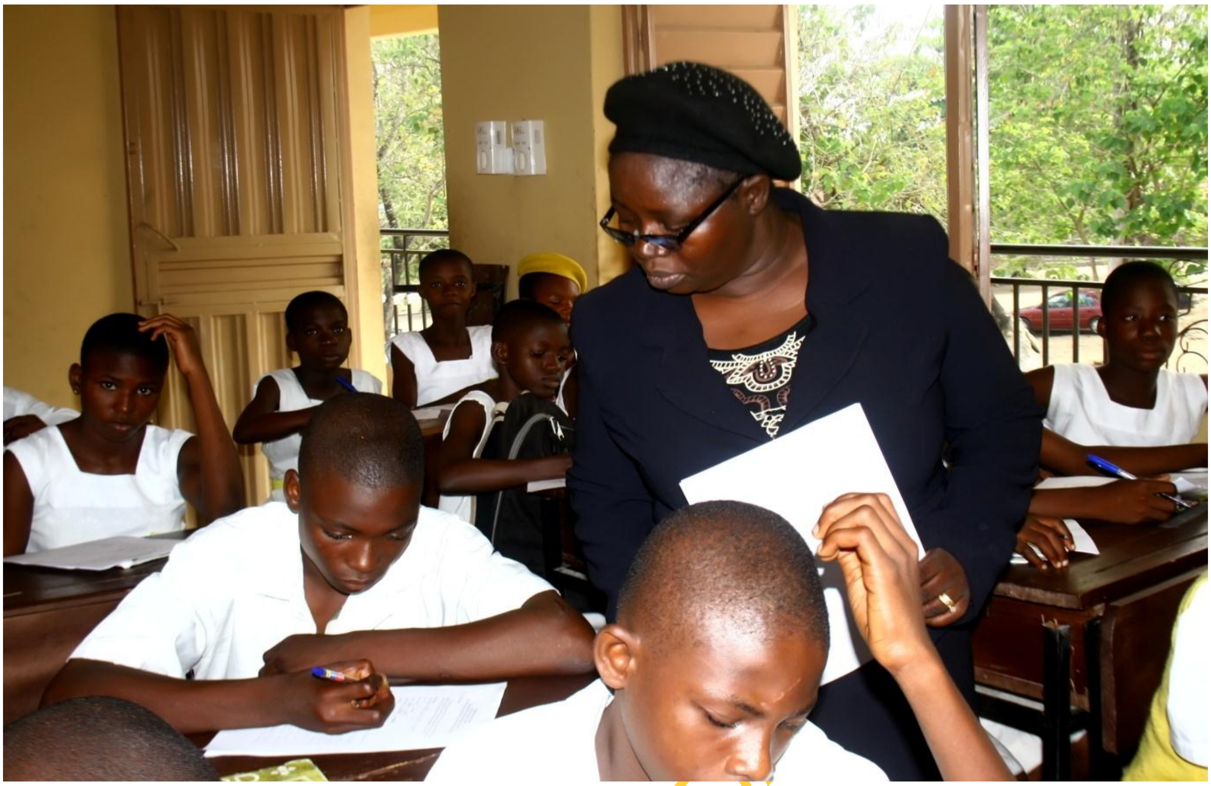
STUDENTS IN COOPERATIVE LEARNING SESSION

APPENDIX XXXV

BADA

STUDENTS IN CONVENTIONAL LEARNING SESSION

APPENDIX XXXVI



BAD

CONVENTIONAL LEARNING SESSION