

TEACHERS' ASSESSMENT OF THE ADEQUACY OF SOCIAL STUDIES CONTENTS IN CURBING MORAL PROBLEM AMONG SECONDARY SCHOOLS IN ILORIN METROPOLIS, ILORIN, KWARA STATE

Bello, M.B.

Department of Social Sciences Education, Faculty of Education,
University of Ilorin, Ilorin, Kwara State, Nigeria

Abstract

This research work examines teacher's assessment of the adequacy of social studies contents in curbing moral problems among upper basic secondary schools in Ilorin metropolis of Kwara State. The descriptive type of survey was carried out in the investigation of this study. Social Studies teachers in Ilorin metropolis constituted the population while 104 Social Studies teachers were selected from 34 schools in Ilorin metropolis. A researcher's designed questionnaire was used in the collection of the required data for the study. The result obtained from the finding revealed that constant lateness to school, fighting another student, cheating during the examination, dishonesty, poor attendance to classes and public display of lack of respect for teachers and administrations are some of the common immoral problems prevalence in the school. It is recommended that the school management should also put strict measures in place to curb immoral acts among the students in the school and the teachers should also put in their best behaviors so as to be worthy of emulations.

Keywords: *Moral problem, assessment, social vices, contents.*

Introduction

A comprehensive understanding of moral decadence requires first the meaning of morality, the term 'morality' is derived from the Latin plural 'mores' meaning 'manner' or 'morals' which means generally accepted code of conduct in a society. The Oxford advanced learner's dictionary defines morality as principles concerning right and wrong or good and bad behaviour. Morality can then be seen as a standard set by a society which members of that society are expected to adhere to and any break in such standard, rules, and regulations accords punishment. According to Kevin (2008), the virtues and vices that comprise one's moral character are typically understood as a disposition to behave in certain ways irrespective of circumstances, for instance, an honest

person is disposed to telling the truth when asked. These dispositions are typically understood as relatively stable and long-term. Moral progress has always been made by individuals who have gone against the accepted morality of the day, and so who have generally suffered from doing so". Norman went to say that no one acts upon moral principles or precepts or rules unless he is first aware of it.

Awareness and the acceptance of the societal norms and conventions are the building rock of moral principles. Some schools of thought observe that it is the responsibility of the society to lay down for its member's generally acceptable ways of life which are known as norms and convention that leads to the development of moral principle. The questions are then asked by what means are individual

members of the society influenced and in what manner are they persuaded to make these norms form part and parcel of their life which made for peace and harmony in the society? This then is where religion comes in due to the fact these schools of thought see morality as an integral part of religion and its formulation, as well as its process of enforcement, are exclusively religious matters.

The traditional position holds that morality and religion are inseparable, one flows from the other and that morality has its sole basis and justification on religion. This is to say that if religion goes, morality also goes with it and the end will be moral confusion and decay when a man loses their hold on religion. Norman noted that the traditional view has three characteristics, first, it sees morality as an outflow from religion, indissolubly bound up with it, secondly, without religion, there can be no effective morality; for its content forms learning and its sanction are rooted in the supernatural. Thirdly, moral decay is the logical consequence of religious decay. From the above one can deduce that morality has to do with what is good and striving to do that which is right, moral decadence is therefore seen as the deviation from the value system of the society which defers from one's society to another. In this sense, the violation of societal values, ethnic and all forms of unacceptable behaviours are very high in practice. According to Nduka (1993), Nigeria in its third decade of independence is in a state of moral crisis – a deepening crisis that pervades every aspect of national life.

Many efforts have been made at a different level to maintain and restore the

value system form of Nigerian society. The National policy on education explains education concerning social and attitude formation. The Nigerian educational philosophies are:

1. The development of the individual into a sound and effective citizen.
2. The full integration of the individual into the community (NPE, 2004).

The efforts of the government of Nigeria to implement these policies are channeled through social studies and moral education. As such social studies in Nigeria are specifically included in the school curriculum to help Nigerians achieve the goal of becoming good citizens capable of supporting the country in achieving her national goals and objectives (Adaralegbe, 1980; Obidoa, 1991; Ogunsayan, 1984; and CESAC, 1993).

Social studies were introduced into the secondary school curriculum in order to inculcate the right type of values, critical and problem-solving skills and the value required to live a successful life and promote the sustainable development of the country. The obstacles which has prevented and hindered the accomplishment of the stated objectives of these subjects include lack of instructional materials, inadequate time and teachers involvement in curriculum development, poor or no motivation for teachers, corruption by law enforcement agent and politicians and the inconsistencies of government policies with regards to education (Adeshina, 2010; Bennel; 2004). However, civic education has recently been introduced to the school system in Nigeria as a measure to curb social ills

(Ojedokun, 2010; Adesina & Adeyemi, 2010).

To solve the aforementioned problems, curriculum planners and educators have written many curricula with the aim of including content that will develop students with the knowledge needed for active participatory membership of their society and high moral standards, in addition to preparing them to face social challenges in the globalized world. Social study is a good subject in this regard. The major purpose of its introduction in the Nigerian educational system is to train Nigerian youth to contribute to the nation (Adesina, 2010). As such, national curriculum conferences, seminars, research, symposia, discussions, and workshops are organized periodically at different levels.

It is however unfortunate that in spite of the aims of the subject, presents contemporary Nigerians display signs of severe moral decay. Consequently, there is general concern regarding the nation's moral problems. Current approaches to moral education in Nigeria are inadequate to cope with this moral Crisis. The display of immoral acts capable of triggering disagreements leading to conflict, social unrest, or political disunity persistently occurs. Such disorderliness affects the teaching of existing school subjects and the efforts of our schools remain insufficient to inculcate the right type of values and attitudes among the youths and teenagers in the country to embrace peace and cordial coexistence with one another.

Statement of the Problems

Recently, at a Lagos Secondary School, the management was shocked to discover

that some of their students had converted a spot in the school to a sex joint. The joint served as a place where male and female students went to have sex during school hours and watch pornography. It has since been dismantled by the school authority. A teacher in the same school disclosed that students had been watching pornography on their mobile phones during classes.

A report also came to the notice of the school in another school that girls now take nude pictures, share it among friends and upload it to the internet. Cases of cultism is no longer limited to higher institutions but also education system at all levels. The rape saga at Irete Secondary School, Ikoyi, leaves to be imagined. How low can we stoop in our society? Have we become a morally bankrupt society?

The moral decadence in our society has reached such a level that calls for concern; this has become a controversial issue, it is disheartening to know that the society we live now is morally blind and deteriorated. Worst still, the youth, especially in secondary schools, are the most hit of this menace, so sad to say. The level of depravity to which our youths have descended was made evident by the discovery in the Lagos secondary school mentioned earlier.

The era of healthy competition among school boys and girls to excel in their academic pursuits seem to be a thing of the past. Examination malpractices are becoming a norm where lazy students can cunningly make headway in their education. There have been reports from different sources that parents, teachers, as well as officials of examination bodies, aid students to cheat during exams. Schools as Secondary educators should bear in mind

that education should be all-embracing, one that promotes Character and knowledge focusing on the development of all dimensions of their personality – intellectual, character, spiritual, talents, physical and social. Students should be guided to embrace the values of self-reliance, honesty, diligence, entrepreneurship, self-esteem, and the ability to face the reality of life. Unfortunately, the reverse is the case, not only has morality dropped but also the standard of education.

This was why stakeholders in the business of education are of the opinion that school, through all its various subjects should help provide lasting solution to this immoral behaviour in the society. Curriculum of social studies Subject through all its contents was considered accurate. This calls for why the study investigated social studies teachers assessment of the adequacy of social studies contents in curbing immoral act/behaviour.

Purpose of the study

The study examined teacher's assessment of social studies contents in curbing immoral problem among junior secondary schools in Ilorin metropolis of Kwara State. This study is specifically designed to:

- i. To examine the various types of immoral acts prevalent among secondary school students in Ilorin West.
- ii. To find out social studies teachers' assessment of the adequacy of social studies contents in curbing students' moral problems.

Research Questions

- i. What are the various types of immoral acts prevalent among secondary school students in Ilorin West?
- ii. What is social studies teachers' assessment of the adequacy of social studies contents in curbing students' moral problems?

Methodology

This study employs a descriptive type of survey of investigation on teacher's assessment of the adequacy of social studies contents in curbing moral problems among secondary school students in Ilorin metropolis. The choice of the descriptive survey is also in line with Sambo (2008), who maintained that it is concerned with a gathering of information about people's opinions. Upper basic school social studies teachers were the target population. A sample of 104 social studies teachers out of 218 from 34 schools was purposively sampled.

Two research instrument was adopted in the collection of the needed data for the study. The first been A 12-items 2 scale researchers' designed questionnaire entitled "*Prevalence of Immoral acts in school*", with psychometrics properties of 0.84 content validity and 0.72 reliability index after a pilot study with a population of 25 upper basic social studies teachers in Ifelodun local government area of Kwara State. While the second was a checklist showing the contents of the social studies curriculum. The descriptive statistical tool was adopted in answering the research questions raised in the study.

Results

Analyses of Research Questions

The research questions of the study were answered in an attempt to sharpen the focus of the study. This was actualized through the use of descriptive statistics, the results of which are as presented below:

Research Question One: What are the various types of immoral acts prevalent among secondary school students in Ilorin metropolis?

Table 1: Immoral acts among upper basic senior secondary school students.

S/N	Immoral acts common among students	Existing (%)	Not –Existing (%)
1	Cheating during examination	68.9	31.1
2	Constant lateness to school	73.8	26.2
3	Poor attendance to classes	54.4	45.6
4	Constant bullying of other students	55.3	44.7
5	Public display of lack of respect for teachers and administrations	52.4	47.6
6	Smoking	57.4	81.6
7	Fighting other students	70.1	29.1
8	The high rate of stealing (in any materials such as phones, money, school materials among others) belonging to both students and staff.	68.0	32.0
9	Dishonesty	64.1	35.9
10	Tribalism	76.7	23.3
11	Greediness	57.3	42.7
12	Watching a porno graphical film	62.1	37.9

Weighted mean =. 50%

Table 1 showed the responses of the teachers on the prevalence of immoral acts in the senior secondary schools as constant lateness to school leading while fighting other students and dishonesty and others

followed. By implication upper basic school students in Ilorin metropolis displayed immoral behaviour at a high level.

Research Question Two: What is social studies teachers' assessment of social studies contents in curbing students' moral problems?

Table 3: Social Studies Teachers' Assessment of Social Studies curriculum contents adequacy in curbing immoral acts.

S/N	Social studies Curriculum Contents	Adequate (%)	Not-Adequate (%)
1.	Meaning, scope, and nature of social studies	92.2	1.9
2.	Objective and importance of Social Studies	92.2	1.9
3.	Physical Environment	83.5	9.7
4.	Social Environment	80.6	13.6
5.	Accident in the home and the school	68.9	25.2
6.	Socialization: Agents and processes	88.3	5.8
7.	Meaning, Components, and Features of Culture	88.3	5.8
8.	Meaning, Need, and Importance of National Unity and Integration	87.4	6.8
9.	Social Groups	83.5	10.7
10.	Group Behavior	85.4	8.7
11.	Marriage	78.6	15.5
12.	Drugs/Drug Abuse/Drug Trafficking	81.6	12.6
13.	Poverty	71.8	22.3
14.	Corruption	73.8	20.4
15.	Cultism	73.8	20.4
16.	Modern Science and Technology and societal Development	57.3	36.9
17.	Communication	68.9	25.2
18.	Information and Communication Technology	64.1	30.1
19.	Living together in the family	79.6	14.6
20.	Adornments	73.8	20.4
21.	Religion	78.6	15.5
22.	Our school: Members of the School Community	76.7	17.5
23.	Home appliances: Dangers in the wrong use of appliances	60.2	34.0
24.	Accident in the School	58.3	35.9
25.	Savings and ways of Saving	66.0	28.2
26.	Meaning and Agents of Transportation	65.0	29.1
27.	Harmful Traditional Practices	83.5	10.7
28.	Population	75.7	18.4
29.	Family life Education	83.5	10.7
30.	Peace	85.4	8.7
31.	Conflicts	71.8	22.3
32.	National Economy and their sectors	60.2	34.0
33.	Economic Reform Measures in Nigeria	56.3	37.9

Weight mean 50%

Table 2 revealed that upper basic school teacher assessed the presents of social studies contents as adequate enough to curb immoral behaviour.

Summary of Findings

From the analysis of the collected data, it can be summarized that;

- a. The prevalent immoral acts among the senior secondary school students in

Ilorin metropolis upper basic schools in order of their prominence are Constant lateness to school, fighting other students, cheating during the examination, Dishonesty, Poor attendance to classes, and Public display of lack of respect for teachers and administrations.

- b. The entire component of social studies curriculum contents was assessed adequate by the social studies teachers in Ilorin metropolis as capable of curbing moral issues in the society.

Discussion

The first findings of this study revealed the prevalent immoral acts among the upper basic schools' students in Ilorin metropolis in order of their prominence as constant lateness to school, fighting other students, cheating during the examination, dishonesty, poor attendance in classes, and public display of lack of respect for teachers and administrators. These immoral acts by the students could be linked to various factors, which Sheviakor and Red as cited by Oyesola (2002) such as frustration, inhibition, broken homes, ill-health, personal maladjustment, dissatisfaction in schoolwork, emotional unrest in relationship to others, disturbances in the classroom climate, lack of harmony between classroom control and the needs of a students for emancipation, emotional strains that accompany sudden changes from one activity to another, and composition of the classroom group. Oyesola further added to these factors that are responsible for immoral behaviors to be due to the teachers' personalities, poor classroom control by the teacher, poor

lesson preparation and presentation, and lateness to class and laxity. In order to control this immoral behaviors by the students, Oyesola opined that teacher's personality, good teaching method, constant involvement of the students in the cause of teaching and learning, motivation and proper supervision of students' progress in their academic work, good physical environment that is conducive for learning and discipline should be put in place.

The second finding of this study showed that the entire component of Social Studies curriculum contents was assessed by the upper basic school Social Studies teachers in the Ilorin metropolis as adequate for curbing moral issues in the society. This is in line with the fundamental reasons why Social Studies were introduced into the curriculum in schools to curbing social vices like violence, rape, divorce, dishonesty, and all forms of indiscipline and misbehaviour in society. Balogun (2017) opined that Social Studies as a discipline are not primarily concerned with the acquisition of knowledge for its own sake alone, but its curriculum package is to serve as a tool in solving societal problems. This societal problems solving mechanism of Social Studies could be seen in the adopted definition of the National Council for Social Studies NCSS (1992) as the integrated study of the social sciences and humanities to promote civic competence. Barth (1993) also provides a definition of Social Studies as the interdisciplinary integration of social sciences and humanities concepts for the purpose of practicing problem-solving and decision making for developing citizenship skills on

critical social issues. Ensuring adequate teaching methods in teaching social studies is also crucial in realization of the objectives of social studies to curbing immoral behaviors in schools, especially in the classroom; Jekayinfa (2014) posited three basic qualities of the teacher to include: knowing the subject matter, knowing how to deliver the subject matter, and knowing the students with all their individual differences. By this, the teacher could command respect, maintains discipline in the classroom, and help influence the moral behaviours of the students in the classroom and the school as a whole.

Conclusion and Recommendations

This study analyzed the teacher's assessment of the adequacy of social studies contents in curbing immoral problems among junior secondary schools, it was observed that there are many ways the content can curb immorality among the upper basic school student in Ilorin metropolis, and the content has a direct and indirect influence on student behaviors. Based on the findings of this study, the following recommendations were made:

- a. The management of schools should also put measures in place to curb immoral acts among the students.
- b. There is a need for the adopting of appropriate teaching strategies to help in the effective teaching of social studies so as to help curb immoral acts among upper basic students in Ilorin metropolis.

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