

**DEVELOPMENT AND IMPLEMENTATION OF A LOCALLY RELEVANT
ANTI-SOCIAL VICES CURRICULUM FOR INFUSION INTO SOCIAL STUDIES
USING A PARTICIPATORY PARADIGM**

BY

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ABSTRACT

The major objective of Secondary School Social Studies Curriculum (SSSSC) is to inculcate desirable social values, attitudes and skills in students. Deficiency in the existing SSSSC is partly responsible for the multifaceted problem of social vices noticeable among Nigerian students, particularly in the Amainyi community in Ihitte/Uboma Local Government Area, Imo State, Nigeria. Previous studies largely focused on interventions to improve students' social values, attitude and skills, with little emphasis on the development and implementation of a locally-relevant curriculum. This study, therefore, was designed to develop and implement a locally-relevant anti-social vices curriculum using a participatory paradigm for secondary school students in Amainyi community, Imo State.

Constructivist and Constructive Alignment theories provided the framework, while the mixed-method design (QUAL+quan) was adopted. All junior secondary school II students, Social Studies teachers and school heads in the three secondary schools in the Amainyi community were enumerated. Simple random sampling was used to select 24 former students of Social Studies, and stratified random sampling was used to select 28 parents and 16 community leaders who participated in developing and implementing the curriculum. In-depth interviews (41) were held with elderly community leaders, parents, teachers, school heads and selected students. The instruments used were Anti-Social Vices Curriculum Need Assessment ($r=0.84$); Stakeholders' Perception of Ownership of the Anti-Social Vices Curriculum ($r=0.78$); Teacher Commitment to Curriculum Implementation ($r=0.79$) and Students' Interest in Learning the Anti-Social Vices Curriculum ($r=0.84$) questionnaires. Qualitative data were thematically analysed, while quantitative data were analysed using descriptive statistics, Pearson's product moment correlation and Analysis of variance at 0.05 level of significance.

The majority of the stakeholders (52.2%) were male, while stakeholders' age distribution was community leaders (57.50 ± 3.20), parents (45.06 ± 1.20), school heads (48.33 ± 1.50), teachers (43.66 ± 1.33), former students (15.60 ± 1.25) and present students (13.05 ± 1.35) years. Stakeholders opined that they needed anti-social vices curriculum that would incorporate "*nwa azuruzazu ma o bu, nwa n'akpa agwa oma*" (a properly groomed child in all character ramifications), and captures values of, and peculiar social ills in Amainyi community. The developed curriculum included vices in Amainyi community, community values/history, honesty/integrity, diligence, discipline. Students stated that they were not aware that some activities constituted social vices since they were neither captured nor taught in the existing Social Studies curriculum. The teachers reported that the participatory paradigm empowered them in terms of decision making, identity and self-confidence towards reducing social vices among the students, while students were also empowered in terms of interest for positive attitudinal change. Also, the stakeholders showed a positive perception of ownership of the developed anti-social vices curriculum. However, there was a significant difference in stakeholders' perception of ownership of the developed anti-social vices curriculum ($F_{(5;226)}=10.6$). There were positive significant relationships between teachers' perception of ownership ($r=0.60$), current Social Studies students' perception of ownership ($r=0.31$) and commitment and interest, respectively.

The development and implementation of a locally-relevant anti-social vices curriculum effectively addressed social vices-related deficiencies in the existing Social Studies curriculum in the Amainyi community, Imo State. Curriculum planners should adopt locally relevant participatory anti-social vices curriculum to achieve Social Studies curricular objectives.

Keywords: Participatory paradigm in curriculum development, Hidden curriculum, Social Studies and Social vices

Word count: 497

CERTIFICATION

I certify that this work was carried out by **Augustine Nnadozie NWOKOCHA** in the Department of Arts and Social Sciences Education, Faculty of Education, University of Ibadan, Ibadan under my supervision.

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DEDICATION

This thesis is dedicated to the **Divine Trinity** for the gift of my **human trinity** – **Prof.Clement Kolawole, Rev. Fr. Michael Nwokocho and Mr. Anthony Nwokocho**, who, working together with the divine, gave me all the support I could ever need towards completing this study.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Nigeria is of strategic significance to Africa and the world at large given her abundant human and material resources. In view of this, Nigeria ought to be one of the world-leading economies and indevelopmental strides. However, the country is still entrapped in a web of social problems and vices which hamper her growth and development. Vices are bad traits, unhealthy and negative behaviours which are against the way of life of a given society and which are frowned, by members of a given society. Ati (2014) is of the view that a fault, a bad habit or criminal behaviour is the best description of what vices are. Omonijo, Nnedum and Uche (2013) see social vices as undesirable behaviours that go beyond the tolerance limit of members of any given community. Social vices are evident in all sectors and spheres of Nigerian national lives. Hence, one can talk of social vices among secondary school students and adults in a community and people in a country.

Social vices among secondary school students in particular and graduates pose a serious challenge in Nigeria. These days, it is becoming rare to find an educational institution in Nigeria without one form of social vice or another. This situation cuts across all levels of the educational system in the country as students manifest unhealthy and negative behaviours and attitudes in their daily social interactions. This gives an impression of a serious lack of integrity in the educational system. Okwu (2006), Odia and Omofonmwan (2007) and Obinwa (2008) note that there is an upsurge in social vices, such as cultism, hooliganism, examination malpractices, dishonesty, theft, drugs abuse, indiscipline, offensive and indecent dressing, and sexual immorality and harassment, etc., among students in the country irrespective of the educational level. A handful of these social

vices are, however, not included as topics to be taught in the existing junior secondary school Social Studies curriculum – a subject which has the primary objective of inculcating in the students, the right social values.

The reasons why some students of secondary school age may engage in social vices may include, gradual relapse in adhering to laudable traditional lessons, students' youthful impulsiveness, rapid acculturation arising from globalisation, peer pressure, lack of proper parenting and home training, curriculum deficiency and mass illiteracy (Udebhulu, 2009; Jekayinfa, Omosewo, Yusuf, and Ajidagba, 2011; Anho, 2011; Omonijo, Nnedum and Uche, 2013; Ati, 2014; Kayode, 2015). Whatever the cause, social vices among secondary school students constitute a huge problem in Nigeria. In fact, the problem of social vices among students, given its effects, has the potentials of affecting the development of the country in many ways if not addressed. For instance, Jekayinfa, Omosewo, Yusuf, and Ajidagba, (2011) noted that Nigeria has suffered great losses because of these vices which they described as endemic. This is because, these vices seriously dent the image of the country before the international community and affect Nigeria's ranking in the comity of nations. Similarly, the high rate of moral decadence and engagement in social vices among students could result in a negative and wrong perception of Nigerian graduates by organisations and the world outside (Kayode, 2015). Furthermore, investors, both foreign and local, will not likely invest in a country that is ridden with social vices such as corruption, banditry, kidnapping etc. To students who engage in social vices, their mental, physical, academic and moral lives are negatively affected. Therefore, the incidence and effects of vices on young people and the society at large call for efforts to stem it, if it cannot be eradicated totally in order to give room for virtues that promote development and meaningful living.

One available instrument that could be used to curtail the spread of social vices, most especially among students of secondary school age, is education through a well-conceptualised, designed and implemented curriculum. This is because when the values of any given society are appropriately integrated into the school curriculum, the school will mostly likely produce well-adjusted individuals who will fit into the society and, only then will the school system be rightly accepted as a place where good and acceptable

behaviours are nurtured and sustained. In the light of the above, it means that education, through a well-conceptualised, designed and implemented curriculum process that involves all relevant stakeholders, can play a key role towards addressing most, if not all, of the social vices among secondary school students in Nigeria. This is because, the school exists so that the society can be made better. Hence, in contemporary time, the world's most difficult problems are confronted using education and globally, mankind has always resorted to education in attempts to resolve or address his problems (Nwaokugha, Nyewusira and Nyewusira, 2013).

According to the Federal Republic of Nigeria (2013) and Ajayi and Afolabi (2009), education in Nigeria is largely seen as a vital instrument which would help instil desirable values in young people. It was in view of this that Social Studies was introduced (Jaekayinfa, 2011) as a subject that lay emphasis on students' acquisition of socially acceptable behaviours, attitude and morals that they would need for their survival in the society, beginning from the local, national and to the global level. As Opoh, Sunday and Ogbaji (2014) put it, the over-all aims and objectives of Nigerian education capture the discipline of Social Studies and its curriculum as viable tools that will be used for, among other things, building the desirable values with the view to combating social vices among young people many of whom are students. This was why Awopetu (2001) and Oyeleke and Aluko (2012) considered the introduction of Social Studies education and its curriculum as major developments in the country generally and in the fight against social vices in particular.

However, Social Studies and its curriculum in Nigerian secondary school system, is laden with weaknesses that inhibits its optimal use to curb vices among secondary school students. Critical arguments against the curriculum are that the curriculum is content-driven and not relevant to the contemporary societal needs, while incorporating inadequate teaching procedures (Mezieobi, Ogaukwu, Ossai and Young, 2013; Kabir, 2014; Mezieobi and Brown, 2017); has poor evaluation techniques (Onuoha and Okam, 2011); and excluded critical curriculum stakeholders and end-users at the local level during the design/development stages (Onyeachu, 2008; Kolawole, 2011 and Adewuya, 2013).

In view of these weaknesses of the Social Studies curriculum, it is widely believed that, over the years, the subject is failing to achieve one of its core mandate – the inculcation of the right social values in order to address social problems especially among secondary school students (Osakwe, 2012). The preponderance of moral decadence, religious intolerance, corrupt practices, tribal crises and other forms of anti-social behaviours among young people in various local communities across the nation, which Social Studies ordinarily should have addressed, may be an indication that some of the expected values in the learners' communities are not reflected in the Social Studies curriculum. For instance, in Amainyi community in Ihitte/Uboma Local Government Area of Imo State, Social Studies curriculum has been implemented in all the schools for several years, yet its recipients – students and graduates, all of whom are young people, continue to manifest negative behaviours in their daily social interactions.

The Amainyi community is among the 15 communities in Ihitte/Uboma L.G.A., and is located on the Umuahia-Anara-Okigwe road. The community ranks high in relation to the incidence of social vices in Ihitte/Uboma L.G.A. Among the social vices perceived to be prevalent in these communities are cultism, armed robbery, stealing (theft), drug and substance abuse, smoking, alcoholism, carrying of dangerous weapons such as knives and locally-made pistols and youth-engagement in disruptive activities such as fighting and harassment of motorists. Given these vices, an average indigene of Ihitte/Uboma L.G.A. dreads this community as it is widely known and called “akwusi aluwaogu” in Igbo language, meaning a place where people fight and peace is always disrupted. The community is dreadful to the effect that, at a time in history, motorists passing through it (from Umuahia-Anara-Okigwe) rarely stop to either pick or drop passengers there. Also, youths from the community always breach peace by causing one form of trouble or another during a local football league competition in the local government each time they are eliminated from the competition or during some community festivals such as “ibo uzo” (clearing of roads) or “iwa akwa” (turning into a man) ceremonies. It is important to add that many people fermenting trouble and engaging in all form of vices in this community are mostly youths, some of who are still in secondary school while others have completed their secondary education where Social Studies was taught, and their records show that they offered and passed the subject.

The prevalence of social vices in this community, where Social Studies curriculum has been implemented for quite a long time, is one practical example which shows that the curriculum has some level of deficiencies in addressing social vices and, indicates that only limited success has been recorded so far in the use of Social Studies to address social vices as far as Amainyi community is concerned. The inability of the Social Studies curriculum to address the problems of social vices may not be peculiar to Amainyi community. Corroborating this, Awofala and Sopekan (2013) found that since the introduction of Social Studies as a school subject in Nigeria and the articulation of few of these social vices-related concepts as topics to be taught in the Social Studies curriculum, only limited success has been recorded in the effort to use it to combat social vices.

In order to reposition the Social Studies curriculum with a view to curbing social vices among young people of secondary school age, previous studies have focused largely on the implementation and evaluation of the Social Studies curriculum, especially on the availability, adequacy, and utilisation of necessary curriculum input variables such as human and material resources required for accurate curriculum implementation in the Nigerian secondary school system (Emeh, Isangadighi, Asuquo, Agba, Ogaboh, 2011; Gbenu 2012; Sofadekan, 2012; Awofala and Sopekan, 2013). However, not a handful of studies in Nigeria have interrogated the Social Studies curriculum with regard to its conception and the top-down approach used in designing and developing it which excluded relevant stakeholders and end-users at the rural level.

The task of developing any effective curriculum is a systematic exercise that ordinarily should involve relevant stakeholders and curriculum end-users most especially, teachers and students. This is to capture the inputs of those whose lives the curriculum will directly affect. Hence, United Nations Educational and Socio-Cultural Organization (UNESCO) (2005) advised that agencies and authorities charged with the task of developing school curricula should, as much as possible, ensure that the process is participatory. Meanwhile, in Nigeria, a lot of people, mainly those in remote locations such as Amainyi community, are virtually excluded in designing and developing educational and learning packages that have direct bearings on their daily lives, such as Social Studies. What obtains is that centrally designed and developed Social Studies curriculum (wherein only a few of these

social vices prevalent in the communities are captured), is disseminated to the States and Local Governments from the centre, for implementation. This notwithstanding, Social Studies curriculum, that is centrally developed, is expected to curb social vices among students in various communities in Nigeria irrespective of cultural differences and the fact that majority of the people whose lives the curriculum will directly affect were totally excluded in the design process.

Pratt (1994) and Wang (2013) identified the exclusion of critical curriculum stakeholders and end-users to be responsible for the failure of many curricula in the world. This might as well offer some explanations for the failure of the Nigerian Social Studies curriculum to effectively tackle the social vices since its introduction. Other scholars such as Li (2004), Oloruntegbe, Duyilemi, Agbayewa, Oluwatelure, Adare and Omoniyi (2010), Kolawole (2011) Wang (2013) and Kolawole (2015) equally agree that the top-down approach, used in developing the current Social Studies curriculum, is responsible for curriculum failures. The exclusion of important stakeholders, most especially teachers and students, in planning and designing curricula generally in Nigeria, and Social Studies in particular, negatively affects teachers' commitment to implementing the resulting curriculum. This is because, the resulting curriculum may be perceived by some important stakeholders (such as teachers who are to implement the curriculum) as an external document which is owned by those in the ministries.

In view of this, there is the need to attempt a new approach, (that is, the bottom-up approach) to curriculum design that will involve the local stakeholders and end-users of the curriculum. This could make the curriculum better accommodate the topics that will be more relevant to the people, better address the problems for which it is designed and make the learning programme more successful. One approach to curriculum development that accommodates the inputs of local stakeholders (community leaders, parents, school heads, and past students) and curriculum end-users (teachers and students) is the participatory curriculum development paradigm (PCD). The PCD paradigm uses exchanges and interactions of experience and knowledge among several interested parties (stakeholders) in education and end-users of a curriculum to design and develop education and training programmes (Taylor, 2001). Therefore, instead of making curriculum design and

development the work for an exclusively reserved small select group of people called “experts”, as with the case of top-down approach, PCD will directly involve a wide range of stakeholders who the curriculum will have direct bearing on their daily living. In this way, the top-down approach to curriculum-making is reversed to bottom-up approach and the stakeholders that ordinarily would have been excluded are involved in a meaningful way through an organised method of planning, designing, implementing and evaluating learning programmes (Taylor and Beniast, 2003).

The participatory approach has been used in the development of formal and informal programmes. Some examples of studies carried out using PCD paradigm include the Child-scope Project by Miller (1995); the development of curriculum materials for schools by Bude (2000) and the designing of training workshop materials focusing on teaching with Trees in Southern Africa by de Haveskercke, Shumba and Sifile (2004). Similarly, PCD paradigm was applied in Social Forestry, Education and Participation (SFEP) project by McDonagh and Wheeler, (1998); the Agricultural and Rural Vocational Education Project (AVEP) by Helvetas (2004) and the Localized Poverty Reduction Programme in Vietnam according to Social Forestry Support Programme (2003). In all these projects, attempts were made to increase the extent of direct local stakeholder involvement and participation in developing a learning programme via various possible means like small group workshops, one-on-one meetings and extensive community-wide consultation and surveys. Also, the direct involvement and participation of relevant local stakeholders and curriculum end-users in the curriculum development process was considered a vital feature and key to the achievements recorded with the learning programme.

Since the absence of a participatory and locally relevant curriculum has remained one of the problems of the current Social Studies curriculum in the effort to curb social vices among secondary school students, and has made it largely difficult for the curriculum to meet the needs of the people for whom it was designed, this study therefore adopted a participatory paradigm to develop and implement a locally relevant anti-social vices curriculum for infusion into the existing social studies curriculum, in Amainyi community in Ihitte/Uboma L.G.A. of Imo State.

1.2 Statement of Problem

Social Studies curriculum was developed to inculcate the right societal values to its recipients as one of its core objectives. However, the prevalence of social vices among students, with its debilitating social consequences several years after Social Studies curriculum was developed to address them, are evident in many Nigerian communities (particularly in Amainyi Community) has posed a serious challenge to the realization of this singular objectives. Some of these vices in different Nigerian communities have persisted largely due to the inability and inadequacies of the existing curriculum of Social Studies to capture them in the first instance, and address them owing to some weaknesses such as being content driven, focusing mainly on cognitive domain of learning at the expense or negligence of the affective and psychomotor domains, poor and/or wrong use of teaching methods as well as lack of community specific problems in the curriculum. Another reason for this failure is the exclusion of critical local stakeholders such as teachers, and students, past Social Studies students, school heads, parents and community leaders, who were not sought as at the time the Social Studies curriculum was being conceptualized, designed and developed. This is because the approach used in conceptualising, designing and developing the current Social Studies curriculum in Nigeria sidelined critical stakeholders and end-users of the curriculum who interpret and implement the curriculum and whose lives the curriculum was designed to address. In effect, the process that gave birth to the current Social Studies curriculum did not follow a participatory paradigm, failed to address critical issues to the community and has not made the desired impact yet.

Previous studies in Social Studies curriculum development process in Nigeria have largely concentrated on how the Social Studies curriculum is being implemented and evaluated as well as the availability, adequacy, and utilisation of necessary curriculum input variables such as human and material resources and correct strategies required to effectively implement the Social Studies curriculum. Studies that interrogate the Social Studies curriculum development process with regard to its conception and implementation that will address the shortcomings of the existing Social Studies curriculum are inconclusive. Since the society cannot remain at that level without addressing these shortcomings, there is a compelling need to develop a curriculum to capture the opinions of critical

stakeholders in Amainyi Community. This study, therefore, developed and implemented a locally relevant anti-social vices curriculum using a participatory paradigm for infusion into Junior Social Studies curriculum.

1.3 Research Questions

The following research questions guided this study:

1. What kind of curriculum does Amainyi Community need to address the problem of social vices?
2. In what ways will Participatory Development paradigm empower teachers as stakeholders in the curriculum development process?
3. In what ways will Participatory Development paradigm empower students as stakeholders in the curriculum development process?
4. What is teachers' perception of ownership of the anti-social vices curriculum developed and implemented using Participatory Curriculum Paradigm?
5. What is students' perception of ownership the anti-social vices curriculum developed and implemented using Participatory Curriculum Paradigm?

1.4 Hypotheses

The following null hypotheses were tested at 0.05 level of significance.

H₀₁: There is no significant difference in stakeholder's (students, former students, teachers, school heads, parents and community leaders) perception of ownership of the anti-social vices curriculum.

H₀₂: There is no significant relationship between teachers' perceived ownership of the anti-social vices curriculum and their commitment to implementing it.

H₀₃: There is no significant relationship between students' perceived ownership of the anti-social vices curriculum and their interest in learning it.

1.5 Scope of the Study

The study applied participatory curriculum development paradigm in developing and implementing a locally relevant anti-social vices curriculum for junior secondary school students in Amainyi community in Ihitte/Uboma LGA of Imo State. The study covered all junior secondary school II students, all Social Studies teachers and school heads in the three secondary schools located in the community. The stakeholders covered were 4 in-school stakeholders (students, teachers, school heads and former Social Studies Students) and 2 out-school Stakeholders (parents and Community leaders).

1.6 Significance of the Study

This study would be of great importance to all interested parties in education. To the policy makers, it would provide them with some areas of deficiencies in the Social Studies curriculum and where efforts could be channeled in order to address the problem of social vices among students in the study community in particular, and Nigeria in general. To the curriculum specialists, this study would show how to design curricula that will be participatory and solves the local problems of the people where it may be implemented. The study would also showcase the ways through which various stakeholders could be involved in curriculum build up that will be relevant to local needs. It would highlight the ways that interested parties at the local level such as teachers, parents and students could be empowered as stakeholders in curriculum development and implementation process. To the teachers, it is hoped this study would equip them with the knowledge they may need to further design participatory learning programmes in some other topics for their students. To the learners, this study would provide them with real time and practical experience into what it is like to design a learning programme for their own learning.

This study would also be regarded as significant given that it could serve as a pioneering effort in the use of PCD paradigm in curriculum design in Nigeria. Hence, it could serve as a paradigm for future curriculum design and development efforts in Nigeria within a local school community context. This study could also be considered as significant because the innovativeness of reversing the approach to curriculum making in Nigeria from top-down to bottom-up, and laying emphasis on the importance of end-users'

(teachers and students) voices in curriculum development and implementation processes. The use of participatory curriculum development paradigm is supportive of localizing learning programmes. Therefore, this study could be a motivating factor to use the paradigm in designing more school curricula beyond social vices. Equally, results of this research could also provide evidence to other researchers in curriculum development about the effectiveness of a participatory development paradigm in designing locally relevant curricula.

1.7 Operational Definition of Terms

Social Vices: These are negative behaviours which are against the way of life of Amainyi people and which are frowned at, by members of the community.

Participatory Curriculum Design (PCD): This is an initiative that directly involves the end users of a curriculum (teachers and students) and other stakeholders (school heads, parents and community leaders) in the procedure leading to the designing of a learning programme.

Curriculum: This is a planned programme of learning specifically designed for learners which could bring about intended and unintended learning experiences.

Locally Relevant Curriculum: This is a planned academic learning programme that focuses on the local problems of the community where it is implemented.

Curriculum Stakeholders: These are individuals who have interest and concern in the learning programme of the school and they are learners, teachers, school heads, past students of the subject, parents and Community leaders.

Curriculum Ownership: This is a state of feeling an individual has that a planned programme of learning belongs to him/her through his/her mental and physical investment in it.

Empowerment: This means having more control over the process of developing and implementing a programme of learning as well as accruing benefits of being involved in the development process. This was measured qualitatively, in terms of teachers' and

students' reported sense of decision making, identity, assertiveness, independence, confidence, pride and having a voice in curriculum making process.

Interest in Learning: This refers to the feeling and desire that students manifested in learning the content of the anti-social vices curriculum

Commitment to Curriculum Implementation: This refers to teachers' state of being dedicated both mentally and physically to the cause of translating the content of the anti-social vices curriculum into real life experiences.

CHAPTER TWO

REVIEW OF LITERATURE

This chapter contains a review of literature related to the study under the following headings and sub-headings:

2.1 Theoretical Framework

2.1.1 Constructivist Theory

2.1.2 The Constructive Alignment Theory

2.2 Conceptual Review

2.2.1 The Concept of Social Vices

2.2.2 Causes and Effects of Social vices among Secondary Students

2.2.3 The Nature of Social Studies Curriculum

2.2.4 Paradigms to Curriculum Design and Development

2.2.5 Participatory Curriculum Development Paradigm (PCD)

2.3 Empirical Review

2.3.1 Studies on Participatory Curriculum Development Paradigms

2.3.2 Teacher-Involvement in Curriculum Design and Empowerment

2.3.3 Learner-Involvement in Curriculum Design and Empowerment

2.3.4 Teacher-Involvement in Curriculum Design and Curriculum ownership

2.3.5 Learner-Involvement in Curriculum Design and Curriculum ownership

2.3.6 Teacher-Involvement in Curriculum Design and Commitment to Curriculum Implementation

2.3.7 Learner-Involvement in Curriculum Design and their Interest in Learning

2.4 Appraisal of Literature Reviewed

2.1 THEORETICAL FRAMEWORK

Two theories germane to this study are constructivist theory and constructive alignment theory. They are discussed and used to situate the study.

2.1.1 Constructivist Theory:

Constructivist theory is founded on the notion that for learners to learn effectively, they must construct and reconstruct knowledge. To the constructivist, students should be co-creators of knowledge. Learners accordingly, form their knowledge of things given their direct engagement with activities in the environment. The extent to which they could do so is however linked closely with their stage of development be it physical, biological or mental. The theory explains that learning is also a function of interface and link between what has been learnt previously (DeVilliers, 2000). Prominent among the proponents of this theory are J. J. Rousseau, Jean Piaget, Lev Vygotsky, and John Dewey.

The notion that students are at the heart of a teaching and learning process and by extension, curriculum design is central to constructivist theory. In a typical traditional and/or conservative method to knowledge acquisition, students' participation in designing a curriculum design is kept at a limited level; this is if they participate at all. This is because, making critical and vital decisions in a conventional curriculum design process is exclusively left in the hands of the privileged few academics and/or experts who are highly revered as the central fount of students' knowledge (Attard, 2010). Conversely, in a curriculum design based on constructivism, there will be room for the learner to participate in the process. The essence is that the decisions concerning everything that go on in and outside the classroom for the learners to learn will be centered on the learner, his immediate environment and the teacher as the main knowledge-fount. By its very nature therefore, a constructivist curriculum design process will allow learners to determine, to

an extent, learning routes most suitable to them and their needs. Hence, adopting constructivist approach to curriculum making meant that students share in the duty of determining a worthwhile learning process for them. Van Eekelen, Boshuizen, and Vermunt (2005) noted that adopting constructivism to designing learning programmes is a way of switching the duties and responsibilities of teachers and experts from being the fount of knowledge transfer, to the role of aiding and guiding student's learning. As constructivists allow students to determine their learning paths, they maintain a dynamic and flexible curriculum. This empowers and encourages learners to take part of the responsibility in making decisions about their own learning.

This theory has great implications for this study. First, this study developed an anti-social vices curriculum wherein the learners were not only at the center of the process, but also collaborated with other learners, teachers, parents and community leaders in designing the curriculum. This is in line with the constructivist idea that the learner should be at the heart of any teaching and the learning process and by extension, curriculum design process. Secondly, the constructivists contended that learning occurs as learners collaborate rather than compete with one another. The participatory development paradigm used in this study encouraged the collaboration of teachers, learners and other relevant local stakeholders in the effort to develop an anti-social vices curriculum. Thirdly, the notion that knowledge acquisition takes place within a given cultural environment and encompasses shared social interactions that go on in the environment is central to a brand of constructivism put forward by Vygotsky. This brand of constructivism lays emphasis on the centrality of culture and language on how students' thinking and learning process develop. Thus, it has to be noted that central to this study is the development and implementation of an anti-social vices curriculum that the culture and language of the learners were core determinants of the learning package.

2.1.2 The Constructive Alignment Theory

The constructive alignment theory is another theory that is germane to this study. The theory of constructive alignment makes a case for interconnecting the process of teaching and learning and evaluation to the goals of learning. The theory, as put forward by Biggs (1999), states that curriculum designers must guarantee a constructive alignment while

putting up a new curriculum. This means that, the curriculum elements of content, methods and evaluation have to be aligned to the effect that the objectives of the curriculum will be attained. Scholars such as Biggs (2002), Yorke and Knight (2006) and Errington (2010) have noted that the alignment of these curricular elements to objective(s) is to establish a relationships among the ideals of the learning program, philosophies of the educating institution and the end-users of the learning programme.

According to Biggs and Tangs (2011) constructive alignment is a radical way to designing a learning programme as it takes care of the anticipated learning goals in manner that is not usually possible when conventional methods to designing learning programmes are adopted. Therefore, the theory represents, in a way, a link between the constructivists' appreciation of how learning occurs and an outcome-based learning programme that is aligned. In this way, Biggs (2002) stated that there are two basic ideas behind constructive alignment, and they are:

- That the learner constructs meaning from what he/she does to learn (constructivism).
- That the teacher makes deliberate efforts to strongly link the planned activities of learning with the expected learning goals.

According to Warren (2004) the basic idea of the alignment theory is that the curriculum should be designed in such a manner that the activities of learning and evaluation procedure are united with the intended learning goals expected of the learning programme. Therefore, within the curriculum parlance, alignment is about clearly stating the expected goals of a learning programme (in terms of what should a learner be able to do after completion), the activities to be involved (in achieving the goals), the means of assessing the objectives, and communicating all these to the learner so he/she can take part in duty of realizing the intended outcomes. This theory is important to this study because constructive alignment ensures the need for lucidness while designing a learning programme, and ensures adequate and strong relationship among the elements of a learning programme. This study achieved a truly constructively aligned curriculum on anti-social vices which will facilitate deep and relevant learning.

2.2 CONCEPTUAL REVIEW

2.2.1 The Concept of Social Vices

Vices are bad, unhealthy and negative behaviours which are against the way of life of a given society and which are frowned at, by members of that society. Oxford Advanced Learner's Dictionary (8th edition) defined a vice as an evil, an immoral behaviour usually involving criminal activities. Ati (2014) described a vice as a fault, a bad habit or criminal behaviour. Bearing these meanings of a vice in mind, Omonijo, Nnedum and Uche (2013) therefore defined social vices as aberrant conducts in disapproving direction to the point that goes beyond what the members of any given community can tolerate. From the above definitions, two important features regarding social vices are clear. The first is that social vices are deviant and/or aberrant behaviours against what is considered normal standard of behaviour in a given society. The second is that social vices affect not just an individual but groups of people and the society at large. In this way, some authors (Aderinto, 2002; Paulley, 2014) have considered social vices as social problems.

Aderinto (2002) while attempting to define social problems stated that, a social vice exists as a result of numerous people in a given society perceive certain behaviours as undesirable and different from societal ideals and realities. Such undesirable and significantly negative behaviours affect rules of human relationship in formal and informal settings which the people of a society have established among themselves over time. From the above, social problems and/or social vices affect rules of human relationship, hamper and disturb the social order of any given society. To Paulley (2014) a problem or a vice is considered social when majority of people in a society perceive certain behaviours and conditions as inimical to the normal social life. Therefore, social problems or vices are associated with some sort of disorder, breakdown of norms and values, which all affect human relationships.

Since it is difficult to have a society with absolutely no social problem, literatures are replete with the sources of these social problems. Social vices according to Okwu (2006) arise from the way of life of the maladjusted individuals. However, the majority of contemporary social vices in Nigeria have been attributed to the level of illiteracy and other root causes such as inability of many youth not getting a job, extreme poverty;

incidence of common unruliness at virtually all spheres of the Nigerian state; wrong or poor orientation, greed, indiscipline and moral laxity at the home front; rapid acculturation arising from globalization, inadequate parental control and supervision (Anho, 2011; Ikechi and Akanwa, 2012; Omonij Nnedum and Uche 2013).

In Nigerian educational institutions, including secondary schools, Omonijo and Nnedum (2012) noted that students, all of whom are youths, contribute largely to the upsurge in social ills listed by Nwani and Meshach (2014) to include, involving in cheating in examinations, abuse of banned or restricted drugs, all manner of betting and gaming, dressing indecently, unmarried people living together, engaging in risky sexual behaviours and activities, forced sex, and numerous other dysfunctional conducts some of which they do sometimes for economic benefits and other personal reasons. Hence, there is a concern for a sound moral position in Nigeria occasioned by the alarming rate of decline in the moral consciousness among students and youths.

2.2.2 Causes and Effects of Social Vices among Secondary School Students

Cultism:

There is no doubt that joining or engaging in secret cult activities is one of the many social vices facing contemporary Nigerian school system. This is as secret cult has become a common name in almost all educational institutions in Nigeria (Paulley, 2014), and their existence in the country's educational institutions indicates partial, if not total breakdown of morality, integrity and orderliness in our school system which go on to make a mockery of discipline in Nigeria's school system. School cultism which used to be seen at the tertiary institutions now is a common feature of secondary schools in Nigeria (Ikechi and Akanwa, 2012). A cult could be described as a group of individuals who subscribe to a worship system that is usually secret and different from other established way of worship in a given society. Secret cult, as it is widely known, is a group of people loyal to certain belief system and whose activities, even though are kept hidden from the public sphere (Paulley, 2014), are negatively felt by the public. Nnajieta and Ahamefula (2015) described cultism as a ceremonial activity by a group or groups of individuals who share a

common belief and in which admittance to such ceremonies and activities of the group is circumscribed to members only who must go through initiation formalities.

Nnajiето and Ahamefula (2015) recounted the origin of cult activities in Nigeria's educational institutions to be 1952 when seven students, led by Wole Soyinka formed a confraternity at the University of Ibadan called Pyrates. The basic objective of the group as at that time was to uplift the total well-being of students in the university campus wherein order and obedience to authorities could be instilled in the hearts and mind of the teeming Nigerian young populace who are the future leaders of Nigeria. As Paulley (2014) puts it, the intentions of the cult group at inception were commendable. However, contemporary activities of cult groups are clandestine leading to outbreak of violence in schools, and destruction of lives and properties. Students get involved or join cult groups for various reasons. The quest for group distinctiveness and self-assurance (Ogidefa, 2008); to acquire people's reverence, admiration and possibly shield from sanctions (Nnajiето and Ahamefula, 2015) are some of the rationale and probable justifications why some students and young people get involved in cultism. Other reason include, past negative experiences and frustrations from the family, school and society which they want to diffuse, financial assistance, inferiority complex arising from social or academic life, poor parental and home background. However, Oluwatobi and Babatunde (2010) added that in Nigeria's educational system, cultism emerged because of wrong social orientation arising from increase in wrong and dysfunctional media contents and unbridled access to them, unguarded copying and imitation of the foreign way of life, increase in and uncontrolled access to the internet and wrong didactic magazine.

Cultism has huge consequences, all of which are negative, on the society because the activities of cultists are inimical to the mores of almost every society. Secret cult activities have negatively dealt a big negative blow on Nigerian educational system such as teachers and students having to teach and learn in a very tensed atmosphere given general feeling of insecurity, destruction of school properties, interruption of school calendars, incarceration, rustication of students and even death as result of cult clashes (Ogidefa, 2008; Paulley, 2014). Some members of cult groups also obtain bodily harm and injuries during initiation which could result to death for those who could not bear the agonies.

Similarly, some cultists experience health hazards as a result of intake of hard drugs (Nnajieta and Ahamefula, 2015).

Drug Abuse

Drug and substance abuse has become a common practice among young ones at virtually every educational levels. However, it is not only in Nigeria that drug abuse is a problem. This is as the incidence of drug abuse is a global issue that calls for concern. In Nigeria today, drugs are no longer abused by adults alone; they are now being abused by young people many of whom are secondary school students and university undergraduates. Hence, Paulley (2014) described the incidence of drug abuse as a vice now mostly connected with the youths.

Drug abuse is the constant and wrong use of drugs against medical instructions or prescriptions. To Njeri and Ngesu (2014) and Paulley (2014), using drugs wrongly or for any other reason other than medical reasons constitutes drug abuse. One of the simplest meanings that can be ascribed to abuse of drugs the usage of certain drugs in a way not prescribed by doctors or pharmacist. However, other forms of drug abuse exist. According to Jeyinkafa (2007), four criteria are used to determine when a drug is being abused by individuals:

- i) Use of drugs even though not medically required;
- ii) Use of drugs not prescribed by a health worker;
- iii) Use of drugs forbidden by law or the society
- iv) Excessive use of drugs even though socially accepted such alcohol or cigarettes.

Majority of students have been found to abuse drugs in order to feel high, while some yield to peer pressure in order to do drugs. Also, the introduction of foreign culture through the highly polluted media, parents abandoning their roles in raising their wards, ignorance, isolation and loneliness, urge to commit crime have also been found to constitute the reasons why some young people engage in drug abuse (Njeri and Ngesu, 2014; Paulley, 2014). There are grave consequences and dangers in student engagement in drug abuse and they include increases in crime rate; mental and emotional disorders; low

self-esteem and self-respect; shame to one's family; dependence on productive members of society (Paulley, 2014). Educationally also, abusing drugs could block one's significant use of time and creative thinking and so, stands a great chance of destroying a student's life goals and aspirations. In other words, the vice of drug abuse could make an individual miserable and sterile. As Ikechi and Akanwa (2012) put it, the young ones whom the society looks upon as the pride and future leaders end up becoming wastes and huge burden to the society due to drug abuse. Drug abuse also accounts for loss of one's income, destruction of school properties, high rate of health hazards, wrecked families, poor academic performance (Blandford, 1998; Tuwei, 2014; Njeri and Ngesu, 2014). Other effects include poor sense of judgment leading to their involvement in risky sexual behaviour and resulting in exposures to sexually transmitted infections.

Indecent Dressing:

This is a social vice in contemporary Nigerian society that is commonly seen among young people and students. This is as the act of clothing and donning oneself seems to have lost its real and true values in our society. According to Otubah (2015) certain ways of dressing among young people now constitute a serious threat to our values as a nation. It is sad that the problem of indecent dressing is steadily becoming a norm while the values for which the African society is known for, is increasingly declining to the effect that various individuals including students seem not to appreciate the values of decent dressing.

Indecent dressing could be described as the intentional and unintentional act of revealing one's body parts that ordinarily should have been covered. It is also, any dressing that may likely upset other people or is against the morality of a given society (Orakwelu, 2012; Otubah, 2015). It may include, but not limited to dressings that show one's nudity or bareness of one's sensitive body parts that the cloth should have properly covered. This may occur when an individual puts on "see-through" or any other cloths that expose parts of the body that should be covered. Uba (2006) noted that in the good old days when young people were compliant to the cultural dictates in terms of dressing, the fundamental value of covering the body properly was of significant importance. In those days, women

were gratified covering up themselves, but today, those seem to have become mere history.

The rising spate of indecent dressing among young people, many of whom are students, is a function of several factors. Some scholars (Omede and Obiora, 2000; Gushee, 2004; Otubah, 2015) have stated that parental influence, the society, wrong use of internet, peer group pressure, poor parenting and the fading values account for why students dress indecently. This is as a child learns through social interactions from the home and the society by observing the common dressing practices of his/her parents, siblings and other members of the society. As Whiteburst (2004) puts it, this means that, parents must provide good examples to their wards on good and moral standard of dressing and other behaviours. Therefore, as Omede (2011) summarized it, indecent dressing is not just an act or way of life that is grown dramatically, but an accumulated form of behaviour that could be explained from the home front (parental neglects and/or wrong modeling by parents), the rising wave of globalization (wrong value transfer from one society to another), the happenings in the larger society, peer pressure and the desire to belong.

The effects of indecent dressing are one too many. Otubah (2015) stated that indecent dressing is responsible for the up surge in various attacks and sexual molestation chronicled in the society over time. Therefore, indecent dressing and/or dressing with the intention of being noticed may lead youths, mostly the female youths, to put on cloths that are seductively revealing. This, in most cases, may give their male counterparts the impression of their willingness and accessibility for sexual exploitations. In support of this, Iheanacho (2005) had long noted that putting on scant, see-through and improper dresses by female students could send different wrong messages to the opposite sex and may sometimes, provoke some sensual responses and reaction in males. Other effects of indecent dressing as captured by Otubah (2015) are prostitution, stealing, poor academic performance and broken homes in future. Omede (2011) equally submitted that the undesirable effects of dressing in an indecent manner may include being raped, telling lies and poor performance in academics, etc.

Examination Malpractice

Examination is described as one of the most objective means of measuring the outcome of any teaching and learning process. Zakka (2014) indicated that at different educational levels in Nigeria and beyond, examination is a technique utilized in determining whether learning has taken place which could be given in oral, written or computer-based form all of which necessitates the examinee to execute some set of skills usually but not always in a restricted locale. However, as Omemu (2015) noted, this vital way of determining learning outcomes has been discredited in Nigeria and beyond given all manners of sharp practices integrated into the process. According to Ikechi and Akanwa (2012), the huge and unparalleled abuse of rules and regulations governing any examinations starting from the setting of the examination, questions the marking and the release of results, constitute examination malpractice. This may be why Nwani and Meshach (2014) defined examination malpractice as any form of wrong doing before, during or after any examination which has the capacity of affecting, in any way, the outcome of an examination process.

Examination malpractice is a social vice. Adesina (2000) recorded that 1914 marked the beginning of this vice in Nigeria when the Cambridge examination questions leaked. Later according to him, this vice became a wide fire spreading to schools at the speed of light to the effect that in 1977, there was an extensive leakage of the questions meant for the West Africa School Certificate Examinations. The ugly trend has not changed significantly since then. This is as the current trend is quite worrisome and it is now an endemic vice in Nigeria's institutions of learning (Yusuf, Yinusa and Bamgbose, 2015). It could be said that in Nigeria, misconducts during examinations has gotten to an alarming rate as the perpetrators of this vice now develop and use new methods (Zakka, 2010) which seem to have institutionalized the ugly act. Today in Nigeria, Zakka (2014) noted that examination malpractice is conveniently and well executed by students, in connivance with those who were supposed to be the custodian and models of acceptable moral conducts such as school leadership, government officials, examiners and sometimes staff of the body conducting the examinations and parents.

The root causes of examination malpractice in Nigeria according to Anzene, (2014) include societal factors (Nigeria's shocking value system, great emphasis on paper qualifications, and quick success and wealth); School factors (inadequate teaching and learning facilities); home factor (poor moral upbringing); learner factors (inadequate preparation and engaging in other social vices). Omemu (2015) and Chaminuka and Ndudzo (2014) seem to agree to the above when they noted that examination malpractice is caused by the desire to pass at all cost, undue emphasis on certificate, social factor, teacher factor and the rising cost of education, including the fear of failure. Student involvement in all manner of examination misconduct has damming outcomes on the student involved, educational institutions and the society at larger. Rustication from school, terminating one's job, leading to forfeiture of position and loss of one's self-confidence and integrity could be traced to vices such as examination malpractice. According to Anzene, (2014) examination malpractices could result to irredeemable loss of national and international credibility. This implies educational certificates and documents originating from such country are most likely to be treated with suspicion and doubt (Chaminuka and Ndudzo, 2014). This, in no small measure, might affect the general image of the country involved.

Alcoholism

In Nigeria, drinking alcohol is legal (for those who have reached a certain age) and is also an acceptable social life. However, as Munyua, Nyaga, and Oundo, (2014) rightly noted, the worry with taking alcohol is that it subtly but progressively takes over the consumers who in turn become alcoholic inadvertently. Many people especially young people many of whom are students now indulge in alcoholic drinking. The trend, according to Agu, Nwankwo, Obi, Sydney-Agbor and Mgbenkemdi (2013), which its history started with the consumption of alcoholic beverages chiefly comprising palm wine or "ogogoro" and cereals like guinea corn which has been fermented, is now much among adolescents who use it for various reasons. Prior contemporary times, alcohol consumption was commonly seen among male adults (Weder, 2004; Charles and Springfield, 2005). However, the manner and rate of drinking alcohol contemporarily has since drastically altered to the effect that alcoholism has found its way into our secondary schools. Hence, abuse of

alcohol by young people, many of whom are secondary school students, calls for serious concern (Agu, Nwankwo, Obi, Sydney-Agbor and Mgbenkemdi, 2013).

Students abuse alcohol for various reasons. Agu, et al (2013) noted that the abuse of alcoholic drinks by various adolescents is a function of some reasons such as the desire to get excited, pressure from their peers, etc. The Center on Alcohol Marketing and Youth (2003) submitted following as the rationale for youth's abuse of alcohol: desire for experimentation, socializing, testing boundaries and become acceptable to their peers. Brone and O'Connel (2003) in their study found that male and female students abuse alcohol for different reasons. Yet, Munyua, Nyaga, and Oundo, (2014) found that the reasons for abusing alcohol by youths include the need to de-stress, having an where alcoholism is an acceptable norm, lacking sound spiritual mores, having surplus stipend, single parent family, having an easy access to alcohol, and having an unpalatable school experiences. Added to this is Chireshe's, (2006) contribution that the media through its persuasive advertisements influences some youths to engage in alcoholism. Therefore, what can be deduced is that some young people, including students, may engage in alcoholism because that is what everyone else is doing, or because of their erroneous believe that it is one of the many ways to be a grown up. Some other students may well believe that abusing alcohol provides a soothing relieve from the stress that comes from academic work, home, or school. Similarly, some students may be suffering from shyness and low self-esteem and so take to alcoholism as an escape route.

Regardless of this seeming optimism, one cannot deny the huge harmful price that comes when students and youths abuse alcohol such as death, all manner of accidents, engaging in risky sexual behaviours, most times hangover effects and mood swings, sometimes cancer and heart/respiratory diseases (Center on Alcohol Marketing and Youth, 2003). Other harmful effects of youth alcoholism may include getting addicted to alcohol, poor achievement in school given possible hampered memory and ability to learn, and destruction of future career opportunities, sexual vulnerability and victimization (Agu, et al., 2013). In reality, the outcomes following youths' involvement in alcoholism are so much than what has been mentioned. These consequences go beyond the youth involved as it may also negatively affect the individual's family members, relations, associates, and

the entire society. Githui (2011) and Wekesa and Waudo (2013) recorded that such negative outcome effects may include fatal road mishaps resulting from drunk youth drivers, losing lots working hours given hangovers, misuse of family finance/resources, as well as family conflicts later in life.

Corruption

Corruption is one of the topical issues in Nigeria today. However, there is a seemingly general misconception when people discuss corruption within the Nigerian context. It is that corruption is widely believed to be a vice peculiar among politicians by many Nigerians. In reality, corrupt practices go beyond the political sector to include other sectors such as education (Whawo, 2015). As Queensoap and Memory (2013) puts it, when most people discuss corruption, usually their minds quickly go to those siphoning or misappropriating public funds, but they rarely do they think of the type of corruption that destroys the minds of young people in school and siphons their moral values. This is why (2014) claimed that corruption in education may in fact affect more people than corruption in others sectors. Nnodum (2008) asserted that the subject of corrupt practice and student's participation in the act constitute a widespread problem that inhibits development in all spheres of the Nigerian society. As Ilechukwu (2014) puts it, corruption, though a global issue and concern, appears to be legendary in Nigeria. Nwaokugha, Nyewusira and Nyewusira (2013) considered it as the mother of all other social vices troubling Nigeria. Uche (2014) defined corruption as an abuse in different forms wherein an individual takes undue advantage of his/her position(s) to engage in some objectionable deeds while performing his/her job. Deviation from established rules may also be construed as corruption. Hence, Kassahu (2011) asserted that no matter how one conceptualises corruption, it involves deeds which are largely inimical to some legal and moral principles and are observed to be against public interest or solely promote personal interest.

As earlier noted, corruption is well pronounced in every sector of the Nigerian society including the education sector, hence there is academic corruption which is defined as any corrupt or sharp practices that occur within the milieu of learning as secondary schools. Kuranchie, Twene, Mensah, and Arthur (2014) defined academic corruption as those

unacceptable sharp practices and behaviours perpetuated by those who belong to a school community/environment while they discharge their academic responsibilities. Going by this definition, corruption in secondary schools is an act perpetuated by both staff and students. It is disheartening that teacher who ought to be the custodian of good conduct and role models are now deeply engaged in corrupt practices (Whawo, 2015) in conjunction with students and other members of academic community. Hence, Ilechukwu (2014) lamented that our school system has depreciated in value as it is no longer the active agent of transformation and empowerment for learners.

There are variations in the way corrupt and sharp practices manifest from one country or region to another, and from one sector to another even in the same country. Therefore, bribery, extortions, embezzlement, fraud and nepotism, according to Enweremadu (2015) are forms of general corruption in Nigeria. However, in the education sector, corruption may manifest differently. To illustrate, Bennett (2001) while writing about sharp practices in the academic sector of some countries that are developing noted that, teachers in a classroom that is overcrowded gave out spaces in the front to children whose parents could afford to pay for it; correction of a student's exercise book and giving prompt attention to each student by the teacher is a function of the ability of the parents to pay; also, one of easiest ways a students could cover the curriculum each year and do well in any examination is through private lesson with the teacher who is already in the payroll of the government. During inspection, the type of report given by an inspector is dependent on how well fed he/she is – if the feeding is poor, then the school report by the inspector would be poor. The position of the Headmaster was auctioned for sell by the staff of the Ministry of Education. Kuranchie, Twene, Mensah, and Arthur (2014) gave a catalog of sharp practices that go on in educational institutions to include, but not limited to, sell of marks for sex, misconducts during examinations, changing grades, and aiding students to indulge in certificate forgery. Enweremadu (2015) submitted that educational corruption includes all manner of altering or tampering any kind of academic records.

What can possibly explain the incidence of corrupt and other sharp behaviours seen that young people who are in school – a place where they are ordinarily to be trained not only in learning but also in character? Kuranchie, Twene, Mensah, and Arthur (2014) and

Enweremadu (2015) found that corruption in school is as a result of inadequate education on such acts, students' fear of the school authorities, ineffective school authorities in handling corrupt cases among students and teachers, students' fear of being victimized by teachers and other school staff, increasing materialism and corrupt influence of politicians. The effects of corruption are one too many. Hallack and Poison (2007) asserted that incidence of corrupt and sharp practices are serious threats to any nation that aspires for national development. This is as corruption is capable of drastically reducing the limited and scarce resources available for human and capital development. Ilechukwu (2014) while writing on the effects of educational corruption submitted that corruption in education results in negative perception of the school by the public as a place where all sorts of vices do occur. According to him, the corruption in education definitely leads to producing of half-baked graduates. The most devastating effect of corruption in education according to Ogunfunmilakin (2015), is the reproduction of a culture of corruption which has the potentials of affecting every other sector of the Nigeria society. In summary, the failure of a nation to build its education system on a culture of sound moral values such as meritocracy, honesty, integrity and fairness, leaves little hope for the future of such nation – socially, economically and politically.

Sexual Immorality

Youth engagement in all forms of sexual immorality has become a serious source of concern to and a challenge before all stakeholders in the educational sector (Isaac, 2015). Adewale (2005) defines immorality as any behaviour not in compliance with the approved ethics of right conduct. In other words, it is a defilement of the moral code of any given community/society. Bearing the above in mind, Isaac (2015), construed sexual immorality is an act that may be executed by either males or females for personal gratification and with the intention to collect money in return. This definition seems to be limited in capturing the true meaning of sexual immorality. This is because, there are some men women, ladies and girls who are rich or who are from wealthy homes but engage in some sort of immorality sexually. Sexual immorality therefore includes all forms of sexual relationships that occur without the legal relationship of husband and wife attached. Hence, sexual relationship between a members of the opposite sex that are not legally married as husband and wife is, regarded as sexual immorality; whether it is done with the

intent to get money, favour, gifts or not. Some scholars, like Misi (2008) have defined sexual immorality as an individual using his or her body to gain reward or favour of any form and even pleasure outside the context of marriage. This conception does not see sexual promiscuity as different from prostitution.

Isaac (2015) gave a sorry description of sexual immorality in secondary schools by stating that our school system has turned into a place of sexual immoralities where virginity for instance is no longer valued and abortions are committed at ease while sexually transmitted diseases are contracted by students. Sexual immorality among students has been found to be caused by factors such as parental negligence and weakness, economic hardship and poverty, influence from peer group and desire for social approval, polluted mass media (Isaac, 2015). The dramatic turn of events and changes in time, have also been blamed for the rising wave of sexual immoralities among youths of contemporary Nigeria. This turn of events affects both the students the teachers who are supposed to guide the students. For instance, Okafor and Duru (2010) noted that these days, teachers no longer lead the way in serving as good role models as they used to and neither are they still playing those priceless roles they are known for such as serving as character builders.

The effects of sexual immorality among students include unwanted pregnancy, abortions and spread of diseases that are contracted sexually (STDs). Corroborating this, Janice (2008) recorded that the rate of STDs such as Candida, gonorrhoea, syphilis, herpes virginalis and vilest of them all HIV/AIDs are increasingly astronomical among students who indulge in promiscuous way of life than students who are not.

Truancy

Truancy is one of the antisocial behaviours indulged by secondary school students not only in Nigeria, but the world over. Okwakpam and Okwakpam (2012) observed that across the world, truancy is conceived as a severe challenge that affects the educational system. The behaviour, which is also an act of indiscipline, is the practice of deciding to keep away from schools without approval from relevant authorities. According to Neelam (2013) truancy means being absent from classes without explainable justification(s) and the students who always do so are referred to as truants. However, truancy does not include occasional absence from school as a result one challenge or another as a result ill-

health. That is why Ehindaro (2015) explained that it is the intention of absenting from school that distinguishes truancy from just being away from school.

Some factors have been found and reported to be aiding this act among young people many of whom are students. According to Okwakpam and Okwakpam (2012) truancy is as a result of student, home or family background, the school and community factor. Ehindaro (2015) captured the following factors to dispose students to truancy; lacking teachers who are well trained and qualified in the schools, inadequate aids for teaching and learning, poor commitment to work on by the teachers; some home factors (such as being in a broken family, negligence of some parents, poor affection of parents to their children). Also, unhealthy learning environment and students' poor academic performance may also contribute to truancy. Other scholars (Ma'aruf, 2005; Kirk, Malcolm, Wilson and Davidson, 2003; Fareo, 2013) found the same factors above to be contributing to the incidence of truancy among students. What exactly do truants do when they decide to stay away from school or classes? Siziya, Muula and Rudatsikira (2007) revealed through their study that truants engage in some sexual activities that are risky, abuse banned and illegal drugs/substances, consume some alcoholic drinks and cigarettes. Also, Animasahun (2003) noted that truants engage in anti-social behaviours when they ordinarily should be in school.

Consistently being absent from school without admissible justifications by a student has serious undesirable penalties both for the truants and the society at large. Ehindaro (2015) noted that having a very high poor grades in academics, experiencing difficulties with adjustments, lacking interest in school activities and showing a mediocre attitude to learning in school results of truancy. Also, when some of these absentees return to school, it could affect the behaviour of other students, and there could be difficulty in accurate keeping of school data (Oghuvu, 2006). To Epstein and Sheldon (2002), truancy is a predisposing factor to students dropping out from school and youth crimes. According to Abdulrazaq and Elishama (2014) truancy affects the production in the society in terms of turning out the needed manpower required for societal development.

Stealing

Stealing is a common behavior among students that is very disturbing. It is the act of taking things or being in possession of things that belong to someone else without their permission. Miller and Zimprich (2010) defined stealing as someone taking something that does not belong to him/her. This may include taking some valued items that belonged to others without their approval. Idu and Olugbade, (2011) identified stealing as a social vice, indulged in by students of secondary school age in Nigeria, which according to them, is against core values and morality of the African society. Ndambuki, Kikechi, Ngome and Munialo (2016) noted that almost all children at one time or the other take things that is not theirs and then intentionally conceal the stolen item(s) from the owner. This is why M'Phail (2008) stated that in most cases the act of stealing is not clearly detected and this makes stealing in school a secret act most of the times.

According to M'Phail (2008) several post primary schools, most especially the public ones, are facing this act of stealing, which is unfortunate among students, daily. Some scholars (Yahaya, Ramli, Hashim, Ibrahim, Rahma and Yahaya, 2009; Nyabongi, 2012) have averred that theft is a familiar behaviour seen in post primary school students in spite of the much effort that has been put in to enhance enviable characters among students in schools. This, according to the scholars, affects the school life of many students. Stealing by students is therefore a common subject in public secondary schools. Peter Kaufman, Ruddy, Miller and Planty (2003) reported that stealing is the most regularly recounted delinquent behaviour among youth ages 13-18 and the principal misconduct within the school environment. Apparently, age 15years seems to mark the onset of stealing behaviour according to a survey of by Grant, Potenza, Krishnan-Sarin, Cavallo and Desai (2011). Theft could come in various ways (such as robbery, forgery, plagiarism, evading taxation, infidelity, depriving someone of something) (Joseck, Likoko, Liambila and Muthamia, 2015), some of which may not necessarily apply to students. Hence, Ndambuki, Kikechi, Ngome and Munialo (2016) recorded that the most common article taken by students without the consent of the owner include cash, writing materials and stationeries, school regalia and costumes, underclothing, consumables, clothing and bedclothes particularly in schools with lodging facilities.

The reasons why students steal vary. Miller and Zimprich (2010) found that many students engage in the act of taking what does not belong to them while they grow up may be to test limits and/or learn about the social 'dos and donts' pertaining to their immediate environment. However, the authors listed the predisposing factors to stealing among young people to include; lack of positive adult role model by parents and teachers; difficulties reasoning through social and moral situation; poor self-perception; association with criminal peers; and less adequate adult supervision. Similarly, Joseck, Likoko, Liambila and Muthamia (2015) studied the factors influencing secondary school students to engage in stealing and they found that peer pressure, family background, lack of proper parental guide and care, academic deficiencies and inadequate social relationship could be responsible. The above reasons notwithstanding, M'Phail (2008) cautioned that no one risk factor can fully explain why students engage in stealing rather, there are numerous predisposing factors.

Like other social vices, stealing has negative effects on the individual, family, neighbourhood and community at large. The effect of stealing on the part of students who engage in the act can be somewhat harsh leading to further involvement in anti-social behaviour, poor academic performance and even expulsion from the school. This is as research have found a link among stealing, other antisocial behaviors and poor academic performance (Taylor, Kelly, Valescu, Reynolds, Sherman and German, 2001; Blanco, Grant and Petry, 2008). Grant, Potenza, Krishnan-Sarin, Cavallo and Desai (2011) conducted a survey and found that some socially unacceptable behaviour such as abusing drugs and alcohol, smoking constantly and other publicly deplorable behaviours were linked with stealing. The study showed that students who engaged in in the act of stealing were more prone to fighting and carrying weapons just as they performed poorly academically when compared to students who rarely engage in the act of stealing. Miller and Zimprich (2010) found that continued act of stealing is not only linked with anti-social behaviours but is also connected with rejection by one's peers possibly leading to social separation.

Stealing has a way of presenting negative conditions in the learning environment for the students, classroom teachers and school administrators who could, at any point in time, be

victims of the negative act. Hence, Crustsinger, Forney and Arnold (1998) noted that victims of school theft may feel general fear resulting to either emotional or physical insecurity. This could affect a student's focus in school work and teachers' productivity. Loeber and Farrington (2000) also found that apart from the direct effects which stealing have on the victims, other students who learn in a school with extreme incidence of stealing and other related crimes, may have anxiety, avoid going school, feel less positive about school and so, get lower grades. In school, students' involvement in stealing also poses countless problems to the school authorities. Kirui, Mbugua and Sang (2011) in their study set out find out the security problems before teachers in a secondary school. The study firmly found that the act of stealing is a leading security challenge before head teachers. In the same study also, stealing was rated highest by class captains as a leading problem they encounter as they carry their day to day activities. This shows that learners also considered stealing as a grave security problem in the school environment when contrasted with other security problems that the study focused on.

Pornography

Around the world today, pornography seems to be having what looks like a growing acceptance among young people. Ogas and Gaddam (2011) revealed that about 13% of all internet searches are erotically based or focused. This shows the rate at which either full or partial pornographic contents or materials are sought and consumed around the world. According to Malamuth and Huppin (2005), the high rate of pornographic consumption has contributed in making the pornographic industry a global multi-billion dollar industry and is responsible for the misleading perception wherein contemporary youth do not see anything wrong with viewing pornographic contents and materials. For instance, according to a survey of hundreds of students by Carroll, Padilla-Walker, Nelson, Olson, Barry and Madsen (2008), 67% of boys and 49% of girls approved the act of viewing pornographic materials as an appropriate norm. However, in Nigeria, pornography is a key bothersome aspect of cyberspace as the number of youths viewing pornographic content via the internet is on the rise (Arulogun, Ogbu and Dipeolu, 2016),

Researchers use different definitions for pornography. Malamuth and Huppin (2005) defined pornography as graphic sexual materials with the principal aim of stimulating its

consumer in a sexual way. Other authors seem to agree with the above definition. For instance, Thornburg and Lin (2002) defined pornography as media with the intention of increasing erotic provocation. The media been referred to are those that generally portray images and motion pictures of nakedness and of sexual behaviours. Peter and Valkenburg (2009) while conceptualizing pornography defined it as any audio-visual content that explicitly shows sexual acts. It is ironical that the home which ought to be a haven for young persons and teenagers has changed into a breeding ground for watching pornography. This is because, Wolak, Mitchell and Finkelhor (2006) in their study found that 79% of young people who have seen pornography saw it first at home. Corroborating this, Sorensen and Kjørholt (2007) and Longe, Chiemeké, Onifade, Balogun, Longe and Otti (2007) found that over 90% of young people, who are within the ages of 8 to 16 year old conveniently view pornographic materials and websites at home alone while doing homework or with friends either at home, school or elsewhere.

Two things, the internet and anonymity, have been found to promote the culture of pornography among young people (Sackson, 1996; Longe et al, 2007). The number of pornography on the internet seems to have been boosted recently (Ndlala, 2012). The internet as we know it today is laden with so many sexually explicit contents and materials that these materials sometimes pop up to the embarrassment of the internet user. The internet therefore, provides a pornographic consumer with virtually unlimited access to these graphic materials. Also, since the internet removes the challenge of having to see pornography publicly, it is now easier and convenient for porn consumers to stay in their closet and consume as many porn content as they so desire without any form of social inhibition. As Longe et al (2007) contended, the Internet, when compared with other instruments of social transformation, has significantly influenced the elimination of guiltiness, concern and disgrace connected with seeking for strange and socially unacceptable erotic gratifications and deeds such as pornography.

Besides the internet and anonymity associated with consuming graphic materials, the advancement in technology could also contribute to the reasons why young people view pornography. According to Rogala and Tydeⁿ (2003), technological advancements have made porn materials accessible to anyone who cares. Writing about the internet and

increase in the consumption of pornography among young people, Owens, Behun, Manning and Reid (2012) stated that the recent increase of devices that have easy and quick access to the internet has remarkably altered the mode through which adolescents encounter and consume pornographic materials. This is as these devices arbitrarily permitted many people irrespective of age to meet, see, make, and share sexually graphic materials. In Nigeria, apart from the internet, Longe, et al (2007) blamed the act of viewing pornography among students and youths on the abandonment of the core values of the societies that made up Nigeria, disorderliness in the basic societies of human existence, and hasty resort to city life style. According to Ndlala (2012), students view pornography for various reasons which incorporate the following: sexual education, as a stimulant for arousal, as a tool to conform to peer-pressure

The effects of pornography on students and adolescents have been captured by several studies. According to Owens, Behun, Manning and Reid (2012) and Wright (2013), concerns have been raised that pornography affects adolescents in many ways. However, different studies have reported conflicting effects of (both positive and negative) of pornography consumption among young people (Tyden and Rogala, 2004; Haggstrom-Nordin, Hanson and Tyden, 2005; Luder, Pittet, Berchtold, Akre, Michaud and Suris, 2011; Short, Black, Smith, Wetterneck and Wells, 2012). Hence, there are different opinions about how pornography affects adolescents. Regardless of this conflict of opinions, it is unarguable that viewing pornography has dangerous effects on young people. Mattebo (2014) found that consuming pornographic materials in any form was connected with an individual's interest in having additional sex partner and getting involved in risky sexual behaviours. Similarly the researcher found that constantly engaging in pornography was associated with lifestyle problems, such as alcohol use and sedentary life. Besides, pornography may change the way its viewer sees sexuality, alter the attitudes of men who view it to become more susceptible and tolerant to sexual violence against women (Owens, Behun, Manning and Reid, 2012), and lead to feelings of solitude and major melancholy (Ybarra and Mitchell, 2005).

Furthermore, other effects that consuming pornography can have on students include the message about their body that is conveyed. Studies, (Mattebo, Larsson, Tyden, Olsson and

Haggstrom-Nordin, 2012; Haggstrom-Nordin, Sandberg, Hanson and Tyden, 2006), found that adolescents many of whom are students admitted that viewing pornography created some sort of burden about their look and learning sex techniques. This is as viewing pornography may communicate varying messages to the young people about their physical appearance. In a similar way, there has been fears raised with regard to the educational achievement of young boys and girls who spend their time viewing pornography. Beyens, Vandenbosch, and Eggermont (nd) found a correlation between viewing pornography and academic performance of students. Intense use of pornography plummeted academic grades and performance six months after. Corroborating this finding, Wittwer and Senkbeil (2008) found a close association between consuming pornography by post primary school student and having low achievement in school subjects. This is understandable because the periods used in consuming pornography would have ordinarily been invested on vital academic and productive activities.

Pre-marital Sex

Sexual intercourse before marriage involving young people, often termed premarital sex is gradually becoming a norm rather than an act to be condemned and so, has become something to worry about in recent times. Supporting this, Adeoye (2016) recorded that this act is widespread among youths and it is fast spreading up HIV/AIDS and unwanted pregnancy. Diara and Chukwuma (2014) asserted that premarital sex among Nigerian youths has climaxed to what he described as a startling point and Adegoke (2013) noted that premarital sex among youths many of whom are students is really high and disturbing. Hence, the subject has drawn the attention of not only scholars and researchers but also, other concerned members of the public.

In its simplest form, premarital sex refers to sexual activities carried out before a marriage is contracted (Alo, 2008). Such sexual activities may include, but not necessarily circumscribed to necking, kissing and caressing of sensual body parts such as the genitals, and even sex (Odewole; 2000; Omoteso, 2003). Similarly, Diara and Chukwuma (2014) referred premarital sex as any sexual activity done before marriage. Adewale (2009) also noted that premarital sex occurs when unmarried youths people, be it young or not, engage or experiment with sex prior to marriage.

The period of adolescence can be demanding and challenging for most young adults. Hence, the Massachusetts Department of Education (2010) sees it as a period, in the life of adolescents, when many decisions concerning sex and predisposing factors to premarital sex are at its peak. Some of these factors which could predispose youths to premarital sex include but not limited to self-image, religious inclinations, socio-economic background, media, family values, peer influence, cultural background among others. According to Oladepo and Fayemi (2011), adolescents engage in sex prior marriage because of some reasons which may include unbridled sexual desires, pressure from peers and friends, and desire for monetary or material gains. Thus, the economic state of a youth could be a predisposing factor to getting involved in premarital sex. This is as being financially reliant on a lover could predispose one to engage in premarital sex. Other factors which could predict a youth involvement in premarital sex are ineffective interactions with parents on issues of sensual and procreative health, high rate of watching erotic videos/films and abusing alcohol according to a study by Abdissa, Addisie and Seifu (2017). Viatonu and Oladipupo-Okorie (2014) and Adeoye (2016) found that the mass media, one's peer group, use of alcohol and drugs could influence the decision by secondary school students to engage in pre-marital sex. Ogungbamila (2013) found that most of the studies conducted on premarital sexual behaviours in Nigeria found factors like family background, parental marital status, and religion as major reasons that informed premarital sexual behaviours seen in the midst of students of post primary school age. The change in time and rapid acculturation given speedy globalization could also be the reason why contemporary students engage in premarital sex. Every Nigerian culture highly frowns at premarital sexual behaviours. Alo (2008) and Adegoke (2014) noted, the practice of premarital sex was a forbidden act in Nigeria but decried that the present day young boys and girls have forsaken this highly cherished culture. Eze (2014) noted that in the traditional Nigerian society, there were stern ethical rules that regulated the system of behaviour including the decision not to have sex outside marriage. However, there is no doubt that the era wherein purity and virginity are so much cherished is gone.

Unfortunately, the decision to ignore the right code of conduct concerning sexual behaviour and relationship comes with costly consequences such as contracting sexually transmitted diseases (STDs), unwanted pregnancies, abortion, death, negative health

effects, early/forced marriage, school dropout, social, emotional and psychological Distress (Diara and Chukwuma, 2014). In the words of Brennen (2011), there is a serious emotional guilt which accompanies engaging in premarital sexual behaviours. The damaged and fearful feelings of self-reproach that comes with getting involved in premarital sexual activity go a long way in crippling those involved in the act emotionally. This in turn affects the academic performance of the student involved in the ugly act because they can hardly concentrate on their studies afterwards.

2.2.3 The Nature of Existing Social Studies Curriculum

Social studies basically lay emphasis on the man and his environment most especially, the ability of man to survive in his environment. This is why Arisi (2015) stated that Social Studies is a broad field discipline which its objective centers on an individual's symbiotic bond with this surroundings. According to her, Social Studies equips man with skills, both hard and soft skills that help man to appreciate his milieu, the problems and challenges within his environment, and how he can realistically manage these challenges in his day to day living. This might have informed Philip-Ogoh and Okloho (2013) to state that, "Social Studies education has been adjudged to be one of the most valuable means to achieving a well-seasoned and disciplined citizenry in the society" pg 3.

Social Studies is considered a value laden discipline and as such, the content of its curriculum must be appropriate and most suitable to the real desires, needs and experiences of the learners where it is implemented. By so doing, the discipline and content of Social Studies should vary from one environment to another and from time to time even in the same environment. Arisi (2015) asserted that, the discipline of Social Studies in Nigeria, in terms of its philosophy and content, lays emphasis on learner's appreciation of their environment both physically and socially, better communal interactions and collaborations, sound social skills and ability to reason thoughtfully and freely. Alluding to the nature of Social Studies curriculum in Nigeria, Kabir (2014) stated that the curriculum of Social Studies places an exceptional value in raising responsible citizens who have the capability to positively transform the society.

In this way, the curriculum of Social Studies is largely perceived as a programme used to inculcate desirable values, skills and attitudes as well as, a special discipline that commits

itself to shaping and conveying the social values of a given people. For instance Opoh, Sunday and Ogbaji (2014) believed that a society that is sound in moral standing, free from corruption and integrated society which Nigeria so much desires is far from being achieved without Social Studies. Edinyang and Usang (2012) and Odia (2014) noted that Social studies curriculum, among other reasons, was introduced into Nigeria, just like in many other countries, in order to help produce responsible individuals who will help to eschew some of the vices in the society. Corroborating this, Adediran and Onifade (2013) recounted that the conception of Social Studies Education and its curriculum in Nigeria was to aid in healing the country's socio-political injuries and contribute in promoting a culture of sound social interaction, integration and corporation among its diversified population. To Kabir (2014), the inculcation of the right type of values provided the justification upon which the introduction of Social Studies in Nigerian was based.

The introduction of Social Studies into Nigeria's educational system was, by every measure, considered a welcome development (Arisi, 2015). This is as the subject is believed to be capable of addressing the numerous social problems and/or vices facing Nigeria and therefore, was accepted as a school subject in Nigeria. As Kabir (2014) aptly captured it, the subject-matter of Social Studies was incorporated the school curriculum, among other goals, with the hope of restoring Nigeria from virtually every social vice. The curriculum of Social studies, being value laden, is believed to be capable of doing so many things. For example, it can serve as a means of changing the value system of a people; develop students' understanding of their national social heritage and a need to conserve them (Edinyang and Usang, 2012); prepare responsible citizens by leading positive behavioral changes in the learners, improve the effort at human capital development (Arisi, 2015); foster patriotism (Ossai, 2010); engineer sustainable national development (Enu and Effiom, 2012; Opoh, Sunday and Ogbaji, 2014); facilitate the attainment of national development goals by producing responsible individuals (Edinyang and Ubi, 2013). Other potential capabilities of Social Studies and its curriculum include, providing value-based education (Ikwumelu, Bassey and Oyibe, 2015); a means of combating social vices and problems among secondary school students and development of socio-civic and personal behaviours (Kabir, 2014); inculcate democratic values (Mezieobi, 2008); vital instrument for achieving global peace (Odia, 2014); crime control (Onwuasoanya, nd);

...serving as an antidote to corruption (Philip-Ogoh and Okloho, 2013) and a means of meeting the Sustainable Development Goals (SDGs) (Ogunfunmilakin, 2015).

Based on the above listed potentials and opportunities of Social Studies, Mezieobi, Ogaugwu, Ossai and Young (2013) captured it as a functional, transformative and an ideal subject for equipping students with the needed core principles, morals, ideals, behaviours, abilities and expertise that are strong enough for them to survive the challenges of their environment, be it local, national or global environment. Therefore, the overall aims and objectives of education in Nigeria accepts the curriculum of Social Studies as one designed to teach young people in the school system, socially acceptable standards and morals of their immediate environment for effective and vibrant citizenship (Onuoha and Okam, 2011) with the aim of solving first and foremost, local problems, then national and global problems. Therefore, Arisi (2015) summarily stated that the nature of the curriculum and/or programme of Social Studies in secondary schools in Nigeria is such that it (Social Studies) should be cognizant of societal needs in Nigeria and so, incorporate contemporary issues of local, national and global concerns, such as social vices.

Despite this, the extent to which Social Studies and its curriculum in Nigeria, has achieved its educational mission in Nigeria, going by the expected capability of the subject listed above, could be said to be nothing short of failure. According to Opoh, Sunday and Ogbaji (2014), in view of a Nigerian society faced with moral decadence and woes, the obvious excitement that followed the expectations of those that founded the discipline of Social Studies in Nigeria seems to be waning. According to the findings of their study, Social Studies in Nigeria is failing. The implication of this is that the goals of the subject are unachieved after over fifty years of its teaching and learning in Nigeria. Kabir (2014) equally alluded to the view that the curriculum of Social Studies has not lived up to expectations in terms of helping students to have a sound appreciation of the requisite social values and skills necessary to combat social problems. According to him, the approach currently being used to teach subjects that relates to good morals are not adequate in handling the huge moral deficits found in young people in Nigeria. This is as emphasis needs to be placed on all aspects of the curriculum rather than focusing only on the cognitive aspect as it is currently done. Also, he found that lack of materials for

teaching and learning hampers the effective execution of the curriculum of Social Studies in Nigeria. Furthermore, Mezieobi and Brown (2017) identified the non-use of diversified instructional strategies in the execution or implementation of the Social Studies curriculum at the classroom level, as well as and the failure to periodically review the curriculum as key weaknesses of the curriculum. This is as the likelihood to urgently revise and expand the Social Studies curriculum to meet and address social problems in Nigeria is not insight (Mezieobi, Ogaugwu, Ossai and Young, 2013). Onwuasoanya (nd) listed the challenges facing Social Studies curriculum to include; inadequate content and poor methodology among others.

Onuoha and Okam (2011) classified the weaknesses of Social Studies curriculum in three areas namely; problem of content areas, problem of teaching and problem of evaluation procedures. They stated that Social Studies curriculum content is faulty as it is not related to the societal needs of the different societies in Nigeria where it is implemented, not negating the fact that the implementation of the already limited content lays too much emphasis on the attainment of goals in the cognitive domain as the bases of measuring learning. In the area of evaluation, the scholars noted that the subject area of Social Studies has over the years placed high premium on assessing only students' abilities in the knowledge domain (usually measured as the level that a student could retain and recall facts). As a value laden subject, the Social Studies evaluation should focused more on positive behavioural changes and not merely acquisition and regurgitation of knowledge

Another critical weakness of the Social Studies curriculum is the exclusion of critical curriculum stakeholders at the local level such as the actual end users of the curriculum (students), those who directs its day-to-day implementation in the classroom (teachers), and other local stakeholders (including past Social Studies students, school leaders, parents and community leaders/leaders of thought), in the process of designing the Curriculum. Some scholars, (Onyeachu, 2008; Kolawole, 2011; Adewuya, 2013; Kolawole, 2015), found that in Nigeria, the critical agents who will interpret and implement the Social Studies curriculum such as the teachers, were not carried along in the during the design process. The danger in this exclusion is that it could seriously mar the accurate execution and application of the curriculum which could come from of

teachers' misconstructions and misrepresentations of the aims, content and procedures of the curriculum. In support of this, Philip-Ogoh and Okloho (2013) found that Social Studies teachers in most cases do not understand their roles and neither are they conversant with the goals of Social Studies. Hence, Kabir (2014) noted that to accurately translate the curriculum of Social Studies into real life experiences and a potent tool to curbing social vices as part objective of the subject, opportunities must be created for most, if not all, relevant stakeholders such as students and teachers to participate in designing and developing the curriculum.

Notwithstanding these weaknesses, there are prospects of Social Studies curriculum. For instance Arisi (2015) believed that if Social Studies curriculum is properly designed and implemented in the Nigerian schools, it can aid the advancement of the Nigeria's educational philosophy which focuses on turning out sound and effective citizens (Arisi, 2015). On their part, Opoh, Sunday and Ogbaji (2014) suggested the need for the discipline of Social Studies to be repositioned to effectively tackle the numerous problems facing Nigeria today, while also proposing teaching methods that are thought-provoking and learner-based. In view of this, Mezieobi and Brown (2017) suggested constant review of social studies curriculum to incorporate contemporary issues as among the strategies of integrating contemporary issues in Social Studies curriculum. Also, Mezieobi, Ogaugwu, Ossai and Young (2013) suggested that constant review of the curriculum is a viable way of transforming the curriculum of Social Studies into a potent tool to tackle social problems. As Ikwumelu, Bassej and Oyibe (2015) put it, there is need to design a curriculum to inculcate the teaching of local and national values in our schools. To be able to do this however, and in order for Social Studies to be relevant and suitable to the real problems in the society, Osakwe (2012) is of the opinion that the subject should be restructured and reconceptualised. According to Kabir (2014), this requires a shift in the curriculum development paradigm for Social Studies to include all relevant stakeholders.

2.2.4 Paradigms to Curriculum Design and Development

There are basically two paradigms to curriculum design and development namely the top-down paradigm, otherwise known as the traditional approach, and the bottom-top

paradigm. Each of these paradigms has variants which have attracted the attention of different scholars.

The top-down paradigm, also called expert-designed approach, seems to have a well-known antecedent, preceding the bottom-up paradigm. The paradigm is lays emphasis on the use of experts who provide sound direction while planning, implementing, and evaluating learning programmes. This is why Punia (nd) noted that curriculum making in a top-down approach originates from governments officials and/or their agents who have the overall decision-making powers. In other words, the paradigm focuses on the provision of professional leadership to the curriculum design and development process. Accordingly, the starting point is the authoritative and centrally-located actors who at the top and are seen as the most relevant actors in the curriculum design process. These centrally located actors are totally responsible in formulating what eventually becomes the curriculum.

Top-down paradigm, according to Punia (nd), is widely used in many countries that are developing in determining the nature of learning programmes, instructional methods and evaluation. However, it may not be totally true to assert that this paradigm is only used in developing countries. This is because the National Curriculum in the United Kingdom is an example of the top-down initiative (Wei, Schultz and Martin, 2014).The variants of this paradigm include any curriculum development initiative that largely focuses on expert knowledge in curriculum design and exclusion of stakeholders at the local level. Hence examples include the use of this paradigm to design performance assessment by Wei, Schultz and Martin (2014) and the application of 4Ds of curriculum model to design a curriculum for sustainable development in Nigeria by Babalola (2019).Wei, Schultz and Martin (2014) studied the relative merits of top-down and bottom-up paradigms in designing performance assessments. The top-down approach was used to design performance in four distinct disciplines namely English language, Science, History, and Mathematics. During the design process, there was little considerable contact with teachers. Hence, the design process followed a strict top-down approach, as the experts in designing performance assessments took the lead and decided virtually everything that took place. The effect of the use of this paradigm in the study was stakeholders' poor

enthusiasm to participate in the programme and their inability to buy into the outcome of the process by educators at the local level because most relevant local participants were disconnected from the design process. Also, Babalola (2019) applied a variant of top-down curriculum design paradigm in designing a curriculum for sustainable development in Universities in South-West Nigeria. The design process involved the use of expert knowledge mostly, while the teachers and students were involved very little during the need assessment and trial testing of the curriculum.

Argument against the top-down paradigm is that it is reckoned as being an ineffective tool for improving educational programmes (Fullan, 1994) and studies after this assertion seem to corroborate this. For example, two decades after Fullan's (1994) finding, Wei, Schultz and Martin (2014) found that the exclusion of the real implementers of the curriculum in the design process leads to less buy-in in the product of the process which in turn affects the implementation. Similarly, Naeini and Shakouri (2016) found that limiting teachers to some set of prefabricated teaching and learning process and guidelines, as with the case with top-down paradigm, seriously affect curriculum implementation as it leads to a gap between theory and practice.

Conversely, the bottom-up paradigm, also called teacher-involved designed approach, seems to fill up the gap created by the top-down approach. This is as it focuses and recognizes the work of the implementers of the learning programmes such as educators, students and school heads, who are almost always not recognized in the curriculum design process. This paradigm, according to Punia (nd), starts curriculum making from individuals who are usually at the local level and are excluded when the top-down paradigm is used. Wei, Schultz and Martin (2014) recorded that under this paradigm, attempts to involve the teachers, who are the implementers of the curriculum, were made. This means that implementers of the curriculum in this paradigm are likely to think about their work, form their own opinion and change the curriculum in a way that better suits the circumstances.

Variants of the bottom-top paradigm include the collaborative participatory approach (Reyes, 2011) the school-based curriculum development (Law, 2011) the transformative approach to curriculum development (Naeini and Shakouri, 2016), action research

(Bolghari and Hajimaghsodi, 2017) and the participatory curriculum development (Taylor and Bienest, 2001). The central argument in all these variants of bottom-up paradigm is that there is need to encourage teachers and learners as the co-producers of context-sensitive curriculum. This is as teachers receiving curricula in form of teacher-proof packages from professional experts can hardly aid the teachers in promoting effective learning.

Wei, Schultz and Martin (2014) also used the bottom-top paradigm to design performance assessment. They found that involving teachers may increase the validity of the output of the process, support user buy-in of the curriculum, empower teachers' through the design process and make the designed evaluation and assessment tool more useful to context of the teaching and learning process. The bottom-up paradigm seems to also respect the ideas and people involved in designing the learning programme, recognize the existence of diverse needs and lead to project ownership. McCarthy (2009) studied the implementation of curriculum change from a bottom-up approach. He found that a bottom-up paradigm raised awareness of the different teaching methods and encouraged collaboration. He however found that in a bottom-up paradigm, changes may be gradual and teachers might have a feeling it is not part of their roles to change or take part in changing the curriculum. As the argument of the top-down and bottom-up continue, there are scholars who believed that neither top-down or bottom-up paradigm can single handedly provide the needed curriculum reform. According to Fullan (1994), what may be needed could be a blend of the two paradigms.

2.2.5 Participatory Paradigm to Curriculum Design

In building and/or designing a curriculum, integrating the various views from different stakeholders, especially the people whom the curriculum will directly affect their lives, is vital and could positively influence the implementation of the curriculum. While making a case for involving stakeholders in curriculum design and development process across all over the world, UNESCO (2005) stated that authorities and agents charged with the responsibility of curriculum making should ensure that the curriculum design and development process is, as much as possible, participatory.

Participatory Curriculum Design/Development (PCD) is a paradigm, sometimes referred to as an approach or framework, to curriculum making wherein several people who have a stake in the curriculum are directly involved to design and implement the curriculum. The PCD approach, according to Taylor (2001), is aimed at building a programme of learning from the exchange of knowledge, information and experience among the numerous people who have a stake in an education or training programme. Examples of stakeholders usually involved in PCD are end-users of a curriculum such as local teachers, learners, school heads, community leaders, religious leaders, parents, etc. In other words, instead of making the process of designing a curriculum the work exclusive to a small group of people referred to as experts, participatory paradigm involves an extensive range stakeholders, who are usually excluded, in a meaningful way (Taylor, 2000).

Taylor (2001) described the participatory approach to curriculum design and development as an incipient approach that heavily relies on the participation and knowledge of the rural people in programme building. Involving the rural people, the scholar noted, is turning out to be seen more extensively as an important factor towards the success of education and training programmes. According to Rogers (1993) the capabilities of the PCD approach was first shown when it was used in the natural resources management in Namibia, during an education/training series for practitioners in agric extension. Since then, however, the approach has continually evolved as it has been adapted and used in varying educational and/or training situations.

Taylor (2001) noted that PCD has five working principles which are: involving all relevant stakeholders in best way possible, sharing tasks and duties among stakeholders, undoing the rooted socio- economic hinderances, adjusting to each local environmental milieu; and building collaboration for sustainable learning. These principles of PCD determined the major processes involved in the use of the paradigm which are planning, designing, implementing and evaluating a programme of learning with all vital stakeholders involved. Regardless of these major processes, the milieu where PCD is used greatly impact the use of the approach. There are therefore no fixed stages which must be followed strictly nor are there fixed number of stakeholders to be involved and how they should be involved. For instance, Taylor (2001) identified ten key steps that were followed

with the view to attaining a truly participatory curriculum forestry learning programme as follows:

1. Conducting familiarity meetings with all relevant interested parties (stakeholders).
2. Follow-up meetings with an all-inclusive interested parties (stakeholders) earlier identified in the previous step.
3. Conducting an assessment of needs
4. Developing the framework for the learning programme (curriculum)
5. Developing the intended curricula in details.
6. Organizing workshops and trainings on student-centred approach to teaching methods
7. Organizing workshops and trainings for the development of teaching and learning resources
8. Trial-testing the new curriculum and revising the new curriculum
9. Improve assessment system of participatory approach to curriculum development
10. Sustain the participatory curriculum development process

These ten steps notwithstanding, Taylor and Beniast (2003) noted that there is no tailor-made list of stages or processes which apply in all contexts. Therefore, every milieu will be unique. Also, the key principles and processes of PCD approach have can be used in designing various types learning programmes whether formal education programmes or short, in-service training programmes. In other words, PCD can be applied in different efforts aimed at building up a learning programme that will be relevant to local needs. Much greater values are achieved by encouraging direct participation of local stakeholders throughout the entire curriculum design and development process. According to Taylor and Beniast (2003), the following are the benefits of direct involvement local stakeholders:

1. Greater chance for collaboration, dialogue and deliberation among varying individuals who have a stake in the learning programme. This will help cooperative planning and implementation of the learning programme.

2. Developing a learning programme that actually guarantees the wishes and desires of the people
3. Giving voice some individuals and people who are usually excluded in curriculum design such as local teachers and students.
4. Much contentment and fulfillment with teaching and learning process.
5. Greater responsibility for the stakeholders at the different steps of the curriculum design and development process. This will result to an improved enthusiasm and commitment of those who participated.

In other words, one can summarily say that the advantages of using a participatory approach curriculum design and development include an improved teaching and learning, a learning programme that meets the needs of its milieu and a more sustainable learning on the part of the learner.

2.3 EMPIRICAL REVIEW

2.3.1 Studies on Participatory Curriculum Development Paradigm

Participatory paradigm to curriculum design and development (PCD) is a one of the many variants of bottom-up paradigm to curriculum design. PCD directly involves various stakeholders in the designing and implementation process of a learning programme. This paradigm has been used in the design of some learning programmes, most especially in the agro forestry and agricultural extension, and so has attracted the attention of some scholars (Miller, 1995; McDonagh and Wheeler, 1998; Bude, 2000; Taylor and Beniast, 2003; Helvetas, 2004).

Taylor and Beniast (2003) identified some verities of participatory curriculum approaches including the Child-scope Project in Ghana by Miller (1995). The study developed a viable and an ideal programme for delivering excellent and valued essential education, otherwise known as elementary education, suitable for all categories of young people in typical non-urban villages. The study adopted a participatory approach to curriculum design and development in redesigning the programme of learning to meet the needs of the community where it is to be implemented. Also, in the study, life skills and methods of instruction were linked throughout the curriculum with the view to improving learning

outcomes of learners through the collaborative contributions of the school, community, parents and even the learners themselves.

Bude (2000) also used the PCD paradigm to directly involve various stakeholders in form of seminars and workshops in view of creating curriculum materials for schools. The outcome of the workshop was the production of curriculum materials that were relevant to the immediate environment. Also, the participatory approach was adopted in Zimbabwe in a training/workshop which focused on using trees to teach students in Southern Africa. The stakeholders involved were teachers, head-teachers, experts in curriculum development, education staff and scientists who specializes in natural resources. Together, these stakeholders worked on the possibilities of making curriculum development and implementation at the primary school level to be more relevant to local needs. This they did by integrating how to locally manage natural resources and local agroforestry skills and knowledge into the curriculum (de Haveskercke, Shumba and Sifile, 2004). Similarly, McDonagh and Wheeler (1998) reported the application of PCD in Thailand in a project tagged Social Forestry, Education and Participation (SFEP). The study contextualized the curriculum implementation process (especially teaching and learning) by involving those who will use the curriculum such as the elementary school children in activities that are community based and focused on local social forestry. By involving pupils on issues concerning local rural problems connected to the forest management, teaching, learning and community-school relationship were tackled.

Furthermore, PCD was applied in Kyrgyzstan in a programme tagged Agricultural and Rural Vocational Education (AVEP). The aim of the programme was to support and enhance the professional training of farmers in the country. The conceptualization, development, delivery and evaluation of the curriculum for the training of the farmers followed a substantially participatory paradigm according to Helvetas (2004). In Vietnam also, the Social Forestry Support Programme and the Localized Poverty Reduction Programme integrated the participatory paradigm to curriculum development in producing a community-based learning programme. According to the Social Forestry Support Programme (2003), the adoption of participatory approach permitted the experiences shared and gained by learners, instructors, participants from the government and members

of the rural villages to influence the process of developing the needed curriculum. This benefited all involved stakeholders, enhanced the produced programme of learning (curriculum) and perfected a sustainable connection with rural villages and some deprived communities.

Similarly, Reyes (2011) reviewed the process of curriculum making in the Philippines and used a collaborative participatory process to design a curriculum for teacher education that is multicultural. The curriculum was adjudged relevant and responsive to the needs of the Agusan community in the Philippines. The study reversed the top-down approach to curriculum making in the Philippines by directly involving teachers and students in curriculum design process. The study showed that the collaborative participatory approach empowered the participants both individually and collectively. Also, the direct involvement of stakeholders such as educators and learners in the design process, as used in the study, led to the successful design of a multicultural curriculum and showed that creating a curriculum using a bottom-up approach for meeting local needs is feasible and desirable. These studies/projects cited above attempted to increase the extent of stakeholder participation in developing a learning programmes. In all these studies, the involvement and participation of relevant stakeholders was a vital feature that was significant to the realization of the curriculum development aims. Bearing this mind, concerted attempts were made to enlarge the extent to which different stakeholders could participate through activities such as seminars, curriculum meetings and surveys.

2.3.2 Teacher-Involvement in Curriculum Development and Teacher Empowerment

Teacher empowerment in curriculum development process refers to a teacher having more control in conceptualizing, designing and implementing a programme of learning as measured in terms of having an improved sense of professional identity, assertiveness, independence, confidence, pride and having a voice. There is what seems to be a dearth of research on teacher empowerment. The few research in this subject area have been largely concentrated on increasing the professional independence of teachers and how teachers can change their inactive roles to curriculum making to functional curriculum participants (Wang, 2013).

Klecker and Loadman (1996) studied the various dimensions of teacher empowerment and found that teacher empowerment is an important factor to attaining any school innovative attempts including curriculum design and development efforts. In other words, teachers can be empowered when they are involved in innovating curricula and this empowerment can lead to the realization of the aims of the curriculum development process. According to Muijs and Harris (2003) educational reforms succeeds when educators and instructors transit from being mere recipients of educational reforms to leaders and facilitators of educational reforms. In China for instance, Wang (2005) found that a lack of teacher empowerment is considered as one of the most severe flaws in the execution of the New Curriculum Reform (NCR) effort.

However, Guan and Meng (2007) found that irrespective of the significance of empowering educators and teachers in the process of designing and developing a curriculum, the educational reforms in many countries and regions have strictly observed a center-periphery order which fundamentally ignores the viewpoints of those who are required to execute the reforms – the teachers. There is therefore what looks like a segregation of teachers and their viewpoints in the process of making vital choices that have direct bearing on their classroom practices. As Wang (2013) puts it, the result of this center-periphery order is that educators and/or instructors are disempowered and are deprived of the motivation to be inventive in the classrooms.

The place of teacher empowerment for successful implementation of educational reform, including curriculum development, leading to improved student achievement seems to have stood the taste of time. This is as over two decades ago, Moore and Esselman (1992) studied 1,802 educators in Kansas City (Missouri) of the United States, exploring the associations among independent variables such as teacher effectiveness, teacher empowerment, instructional conditions, and student achievement. They found that most teachers felt empowered only when they were included in making decisions either within or outside their school, and as such used decision making to define their feeling of empowerment. This is as most teachers also saw their empowerment to be based on how much they participate and influence the school decision making process. Hence, the study concluded that giving teachers that opportunity and autonomy to make certain decisions

concerning their own classrooms may well advance a teacher's work situation and self-image. Similarly, White (1992) carried out well above 100 individual interviews with educators and school heads in Montana, California, and Minnesota, U.S.A. The three named school districts were undertaking some level of restructuring which focused on devolving authority to teachers as at that time. She found from the responses of the educators that their contributions in the process of making decisions within the school are directly related to how they see their jobs and themselves. The study concluded that involving teachers in making decisions could increase teachers' self-esteem and interest in teaching – all of which are pointers to empowerment.

More contemporarily, Wang (2013) studied teacher empowerment and Chinese curriculum reform. The study focused on the degree to which teachers in China perceive they are empowered through the curriculum reform efforts in the country. Results from the study underlined the gains accruing from teacher empowerment to include, better execution of their responsibilities leading to more output, enhanced teacher self-efficacy, and improved knowledge of subject matter and teaching methods. Research indicate that teacher empowerment has been established as a key component to reviving education in industrialized Western countries (Henkin and Egley, 2005). This is as some research have shown that teacher empowerment could improve a teacher's fulfillment and happiness with his/her job (Rinehart and Short 1994), enhance their dedication to teaching and learning and to the teaching profession (Somech 2005), and lead to a better sense of professional identity and self-esteem (Dee, Henkin. and Duemer, 2003). However, it is not all studies that have found favourable effects of empowering teachers. For instance, Edwards, Green and Lyons (2002) who studied empowerment, efficacy, and environmental characteristics concluded that, though teacher empowerment and efficacy are directly linked conceptually, the research have shown that empowerment is only linked to the efficacy of a teacher at a low to moderate level. This could be as a result of the fact that teacher empowerment cannot be the only factor that can fully explain teacher efficacy and the fact that empirical research findings are inconsistent (Lee, Yin, Zhang, and Jin, 2011).

There are factors that can affect or influence teacher empowerment. According to Wang (2013), such factors are teachers' job satisfaction, decision making, teachers' role in curriculum making and school organizational Structure. Zembylas and Papanastasiou (2005) studied the correlation between the empowerment of teachers and satisfaction with their jobs. The result shows a positive correlation between the two. This means that the more power they gained, the more satisfied teachers become. Also, Pearson and Moomaw (2005) studied the relationships among teachers' independence, stress, satisfaction with job, teacher empowerment and teachers' professional growth. The result showed that teacher empowerment influences on teachers' satisfaction with job, independence and professional development.

The school organizational culture has also been found to influence teacher empowerment. According to Wang (2013) rigid school arrangements with a strict conventional hierarchy hinders the expansion of teachers' classroom autonomy thereby limiting teacher empowerment. The possible association between the organizational culture of a school and teacher empowerment cannot be ignored. Studies (Bogler and Somech, 2005; Pollak, 2009; Hemric, Eury and Shellman, 2010) have shown that a school environment that is supportive, more effectively, engages teacher empowerment strategies and boots their self-worth and efficiency. Hence, Lin (2014) noted that, the success or failure in implementing teacher empowerment relies heavily on the attitudes and activities of school heads. This clearly shows the place of school structure, which the school leaders are part of, in influencing teacher empowerment.

Another factor that can influence teacher empowerment is decision making. This is as Wang (2013) found that expanding the teacher's decision-making ability will increase the teacher's motivation in teaching, increase the chance of a teacher staying in the teaching profession, and enhance the teacher's self-worth, all of which are various dimensions to teacher empowerment. Similarly, teachers' role in curriculum development has been found to influence their empowerment. Fullan (2011) described teachers' involvement in curriculum creation as a viable way to fast-track teachers' consciousness of their empowerment. Hence, Wang (2013) submitted that teachers should be involved and play

the leading role in creating curricula. This will move them from just mere inactive executors of the curriculum to functional planners and executors of the curriculum.

2.3.3 Learner Involvement in Curriculum Development and Learner Empowerment

The perception regarding the position of learners within a given society in determining what and how to learn seems to have changed over the past years. Conventionally, learners do not have a place in determining what they should learn and even how they should learn. However, such a traditional view is progressively changing to the effect that student involvement in deciding what they should learn has attracted some level of emphasis in the decades past. Lending credence to the above, Ngussa and Makewa (2014) noted that although there are some good instances of learners' participation in making viable decisions concerning teaching and learning in times past, the idea of functionally involving learners in school decision making process got some seemingly substantial attention only two decades ago. Hence, just like the teacher empowerment, the empowerment of learners through their involvement in curriculum design and development has attracted the attention of some scholars (Piper, 2006; Bovill, Morss and Bulley, 2009).

Learner empowerment, according to Piper (2006), is an innovative process of enhancing a learner's control of the learning process. Bovill, Bulley and Morss (2011) conceived elements of learner empowerment to include an improved freedom, critical and analytical reasoning on the part of the learners concerning their own learning. Ngussa and Makewa (2014) in their study on learner's voice in curriculum making process noted that students obtain some knowledge which gives them some level of competence to effectively participate in curriculum decisions. As they put it, permitting them [the students] to take part in curriculum change process emboldens them and gives them courage to be relatively accountable for some issues that relate to their learning.

Major forms of student empowerment through curriculum design as found in literature are student voice and student autonomy as it concerns the designing, facilitating and improving learning (Mitra 2004, Ngussa and Makewa, 2014). Student voice according to West (2004) is more than merely providing the chance for learners to just convey their view and/or opinions about the curriculum; it is about learners having the authority to

effect curriculum change. Recognizing students' voice in curriculum design, according to Fletcher (2005), means authenticating and allowing learners to stand in for their own notions, perceptions and beliefs in determining what and how they should learn. This, according to Ngussa and Makewa (2014), makes the learner to become a functional contributor in their education.

Ngussa and Makewa (2014) found participatory design approaches as one common method of attaining student voice that is, student empowerment in curriculum design and development process. In other words, participatory designs enhance student's empowerment by giving them (students) voice. In view of this, student voice, in curriculum design and development, has been effectively carried out within schools internationally, in different ways. Researchers (Mitra, 2001; Fielding and Prieto, 2002; Flutter, 2007; Ngussa and Makewa, 2014) have documented how the idea of student empowerment (by giving students voice) has been practiced in various countries. For instance the government in Denmark lay emphasis on student voice as a viable means of making schools in the country democratic, while in New Zealand, student voice is recognized as one of the many approaches used to foster functional and extensive learner participation within schools. These instances are informed by the idea that to succeed in getting a programme of learning that will effectively equip learners for the demanding world of contemporary times, requires some level of guarantee that learners are to be empowered to undertake an enlarged tasks concerning their personal education.

Some scholars who are advocates of student empowerment (Holdsworth 2000; Flutter and Rudduck, 2004; Fielding, 2007; Ngussa and Makewa, 2014) have found two ways in which empowerment of learners, by giving them voice in curriculum design and development process, can improve schooling. First is that, it provides educators and instructors with vital understanding of what teaching and learning within the context of the school are, from the viewpoints of various learners and groups of learners. Secondly, it supports learners to functionally participate in shaping their own learning. This therefore led to a modification of the approaches in which educators and instructors engage with learners and how they (teachers) see their own classroom activities and practices.

Flutter and Rudduck (2004) studied the implications of involving learners, especially as it concerns decision making in the school. They found that teacher-learner relations, interactions, and learning generally conspicuously improved. Also, learners particularly voiced a more convincing interest in learning, just as they showed a positive and an improved identity. This implies that consulting learners in making decisions that have bearing on classroom practices enhances and improves the learners' motivation to learn and develops in them positive disposition to teaching and learning, and perceptions of teachers. This result depicts learner empowerment in curriculum design and development can positively stimulate learning. Mitra (2003) studied student voice in a school reform while Fielding (2001) studied students as fundamental drivers of school change. These studies found that, learners' opinions were active stimuli for constructive reforms in schools. The positive results recorded include but not limited to facilitating the enhancement of the process of teaching and learning, enhancing the relationship between students and teachers; boosting learner interest and motivation in their own learning; and improving learners' self-image.

Apart from giving student voice and autonomy in curriculum design process, student empowerment has been viewed from the perspective of improved learning outcomes for the learners. In other words, some scholars have focused on relationship between including students in curriculum design process and empowerment in terms of improved learning outcome. Jagersma and Parsons (2011) noted that contemporary studies connecting student involvement in curriculum making and achievement has found positive links between the two. Carini, Kuh, and Klein (2006) in their study experimented on the association between student participation in curriculum design process and their learning outcomes. They found a clear connection between participation and desirable learning outcomes like analytical reasoning. Also, Bovill, Morss and Bulley (2009) evaluated a project which laid emphasis on designing a curriculum that involved year one students. Data were collected from staff in seminars and from students using focus groups and case studies. Findings show that where students' own experiences is the emphasis of teaching and learning and as such, a veritable source for designing curriculum, students perceived learning to be germane and realistic to them the more.

2.3.4 Teacher Involvement in Curriculum Development and Perception of Ownership

The failure to involve teachers the process of designing and developing a curriculum has led to an often held, though a wrong view, that the curriculum must be developed somewhere and handed over to the executors – the teachers, who simply needs guidance towards the correct execution of that which was given to them from the top. In this perspective according to Carl (2005), teachers are seen as mere receivers of the programme designed and developed elsewhere by experts. Following this perspective, the function of the teacher is circumscribed to how best the designed curriculum by experts can be implemented effectively. This affects the perception of ownership of the curriculum by teachers.

Ogborn (2002) in a study of ownership and transformation found that efforts at reforms within and outside the classrooms thrive only when teachers perceive such reforms as theirs or feel that that the process and output of the reform efforts belongs to them and is not simply forced on them. This is because teacher and/or educators do not desire to be just an ordinary executor of planned programme of learning rather, they desire and crave to be involved in virtually all matters concerning the reformation of curriculum (Salleh, 2003). Therefore, having a good feeling or a measure of ownership over the planned learning programme by the executors or instructors is vital for the effective execution of the plans.

Getting teachers to be actively involved in developing a curriculum design has been found to enhance teachers' ownership of the curriculum. Akomaning (2012) studied a programme of internship for students in Ghanaian polytechnics via cooperative approach to designing curriculum while Cviko (2013), in the Netherlands, studied the role of teachers and pupils' learning outcomes in an early literacy learning that is technologically rich. Both studies focused on active teacher collaboration and involvement in curriculum design. Findings showed that involving teachers in the design process gave rise to an enhanced practice towards designing a curriculum and led to ownership of the resulted curriculum. According to these studies, the sense of ownership helped teachers involved in the study to accept the newly designed learning programmes which were designed. This

helps to promote accurate execution of the new curriculum. Similarly, where the study focused on curriculum reform, as it was with the study of Cviko (2013), getting all relevant interested parties, such as teachers, to be involved in the process of reforming the curriculum contributed to a significant positive ownership of both the process and output of the reform.

Consistent with the above finding, Huizinga, Handelzalts, Nieveen and Voogt (2014) carried a study which focused on involving teachers in designing curriculum and therefore advocated the need for adequate encouragement for teachers to improve their knowledge and skills in curriculum design. They found that since the teachers are the ones that execute the reforms pertaining to a programme of learning, the effective execution of the reforms largely relies on how much teachers feel they own the reform process and ideas. As Elizondo-Montemayor, Hernandez-Escobar, Ayala-Aguirre and Aguilar (2008) equally found out, when a curriculum reform process is shared to the effect that the relevant stakeholders and implementers are involved, it supports in creating a good feeling of ownership and results in a more accurate implementation of the reform.

More research has also indicated that the engagement of teachers in the process of designing and developing a curriculum helps to develop teachers' ownership of the resulting curriculum and so, enhanced their dedication to effectively implement the resulting curriculum. Kirk and Macdonald (2001) studied the relationship between teachers' voice (involvement) in curriculum design and ownership of resulting curriculum. They drew their data from two projects that focused on extensive changes in the Health and Physical Education (HPE) curriculum in Australia. The extensive curriculum reform projects encouraged teachers to collaborate with other interested parties. The scholars found that teachers could only feel they own the curriculum change when they are involved in the process that led to it. However, they equally found that giving teachers the opportunity to speak only in curriculum matters of local concern limits teacher ownership of curriculum change.

Mikser, Kärner and Krull (2016), in Estonia, investigated the perception of teachers in senior secondary with regard to their involvement in the process of designing a curriculum vis-à-vis their sense of ownership of the curriculum that came from the process. The study

compared the perception of two different sets of teachers — teachers who were involved in the curriculum development process and teachers who were not involved. Data were collected using interview wherein 34 teachers were interviewed. The study showed teachers' curriculum ownership was not realized given the contradictory trends of segregation which even though was not explicitly expressed but was innate the country's process of developing a curriculum.

In another study, Ketelaar, Beijaard, Boshuizen, and Den Brok (2012), in the Netherlands, studied the position of teachers with regard to some educational reformations and measured their ownership of the outcome of the process. The study focused on some reforms which necessitated a change in role for classroom teachers. The reform implied that apart from a teacher's role as a subject expert, he or she is also required to carry out a coaching role – the aim of which is to aid and direct the learning process of learners. Eleven post primary school teachers from two vocational schools took part in the study. Semi-structured and video-simulated interviews were used to collect data. Findings show that teachers indicated a high level of ownership over their new coaching role which came as a result of the reform. This is as they expressed a good level of comfort with the new assigned role and explicitly stated that the role expected of them following the reform is adequately fitted to them. This high sense of ownership reported by the teachers would not have been achieved without adequately carrying the teachers along in the reform process.

Also, Onyia, Egbo and Onyeneho (2016) in Enugu State, Nigeria, studied some demographic and cognitive variables and the perception of teachers as it concerns making innovations in the school curriculum. They found that teachers' perception of ownership of any innovation in the curriculum will progressively influence the learners' general achievement while learning the innovations incorporated into the curriculum. Hence, they concluded that getting classroom teachers to plan new programme of learning or modify an existing programme of learning will aid in raising the tendency that teachers would accept the outcome of the process and guarantees the likelihood of adequate implementation. This study also gives credence to the idea that teacher participation in the process of either designing a curriculum or reforming an existing one could result to

teacher ownership of the output of the process which is an essential ingredients towards effective curriculum implementation.

2.3.5 Learner-Involvement in Curriculum Development and Perception of Ownership

Traditionally, learners do not have a place in determining what they should learn and even how they should learn. However, as this traditional position is gradually fading away, the idea that learners have a stake in determining the course of a learning programme is gaining some level of significance. With this in mind, Ornstein and Hunkins (2009) described learners as vital stakeholders in any curriculum design and development process. The scholars contended that learners should therefore be recognized and giving opportunity to participate (have a voice) in curriculum design and development. This, according to Ngussa and Makewa (2014), provides the opportunities for learners to become functional stakeholders in their own learning process, including taking active part in deciding what to learn and how to learn and even evaluate learning. They contended that the contributions of the learners is essential, and that permitting learners to take part in the process leading to any curriculum change gives them some sort of power to take charge over some matters that concerning their own learning.

Regardless of the above, it seems there are limited studies and literature in this emerging area of scholarship. In spite of this, the few literature in this area have largely seen and documented student participation in curriculum in terms of learners having a voice in the curriculum design and development process (Mitra, 2004; West, 2004; Ngussa and Makewa, 2014) which in turn has the propensity of increasing learners' ownership of the curriculum process and output. According to West (2004), giving student voice is much more than merely providing learners with the opportunity to express their ideas and opinions in curriculum making. It is about learners having the real ability to determine curriculum change. Ngussa and Makewa (2014) noted that various empirical studies on student involvement or participation in curriculum design have resulted in ownership of both the process and the output.

Supporting learners to proactively have a say in curriculum making can help improve the curriculum and inspire the learners to have a feeling of ownership over the process of their

own learning (Davie and Galloway, 1996). Mitra (2004) in a study on the involvement of students in school activities at Whitman High School in California, U.S.A. Data were collected from two activities that heavily involved the students viz: the Pupil School Collaborative (PSC) forum and the Student Forum. Findings from the study showed that learners who were involved in these activities exhibited remarkable signs of improvement in some individual and social qualities required for the success of any learner. In specifics, the study found that a learner's feeling of self-esteem and of belonging to a group or being actively included in some school decision making process improved significantly. This is as they indicated an ownership sense over some school activities given their participation in them.

2.3.6 Teacher Involvement in Curriculum Development and Commitment to Curriculum Implementation

Curriculum design and development can be very demanding and challenging. Therefore, Johnson (2001) asserted that there is need to involve all stakeholders, most especially those who are directly involved in executing students' learning - teachers. According to Alsubaie (2016), teachers are pivotal to any curriculum design and development effort and so, their opinions and ideas should be integrated into the curriculum. Bearing this in mind, Handler (2010) studied teacher as a curriculum manager and focused on the suitability of that role assigned to classroom teachers. He found that it is essential for classroom teachers to actively participate in the process leading to the development of curriculum. He also noted that that inadequate engagement of teachers in vital decision-making process such designing a programme of learning has been found to be a major weakness in many educational reforms as it extensively lead to the failure of such educational reform efforts. As the advocacy for the involvement of teachers in the process of developing a curriculum is gaining prominence, some studies have investigated the possible association between teacher participation in developing a curriculum and commitment to curriculum implementation. Wang (2013) studied teacher involvement in curriculum design and curriculum acceptability in China. He found that involvement of teachers empowered them and increased their commitment, as seen in their effectiveness and efficiency. It equally enhanced the confidence of teachers, their knowledge of subject matter and pedagogy.

Li (2004) and Wang (2013) noted that the center-periphery paradigm wherein specialists assume total control of designing the curriculum, while educators and instructors are perceived as mere executors of directives from the center, has negatively affected curriculum implementation and resulted to curriculum failures. According to these scholars, the curriculum failures in China is a function of the strict control of the content of school curriculum by the nation's education system and allocating the planning and designing of curriculum to experts, many of whom have slight knowledge and experience in the classroom. Teachers are therefore not recognized and their knowledge is largely ignored in curriculum design and development process.

This finding is consistent with that of Muijs and Harris (2003) who found that a curriculum succeeds when teachers become curriculum leaders and executors rather than mere executors of a learning programme. In other words, the study suggested a strong relationship between the participation of teachers in curriculum development process and a strong commitment to implementing the curriculum. Hence, it could be said that by actively participating in curriculum development, teachers are better able to meet the essential learning needs of the learners, as they [the teachers] are better positioned to implement the new curriculum.

Carl (2005) studied teachers' voice in curriculum design and development in South Africa. He found that clearly, teachers perceived that they have a functional part to play in many curriculum matters that are beyond the classroom level, however, the challenge is that their opinions do not count during the development of a curriculum. The teachers who were involved in the study noted that they do not desire to be always considered as ordinary receivers of a curriculum whose only main function is to execute the developed curriculum in the classroom. The teachers rather envisaged to be involved in virtually all the processes leading to meaningful curriculum decision-making. He therefore concluded that by ignoring teachers, the resulting curriculum could, in fact, be thwarted.

This is in agreement with the findings of Imingan (2011) who found that in the United States, contemporary research have shown that the execution of curriculum at the classroom level could succeed only when the implementers (teachers) are adequately carried along in the process of developing the curriculum. This is in support of the

findings of Elizondo-Montemayor, Hernández-Escobar, Ayala-Aguirre and Aguilarand (2008) who found that teachers will be more dedicated and likely to record more success in executing curriculum innovations when they are involved in the process that led to such innovations.

In a synthesis of 14 doctoral theses on teacher collaboration and involvement in curriculum design and change, Voogt, Pieters and Handelzalts (2016) found that collaborative designs that involved teachers in curriculum development and change have positive influence on the execution of the resulting changes in the curriculum as well as on the professional development of teachers. The reason was that the teachers involved, were more committed as a result of their involvement in the change process. Bogler and Somech (2004), in Israel, investigated the impact that empowering teachers through involvement in curriculum development could have on the organizational commitment of teachers among other variables. The study focused on the relationship between teacher empowerment especially through involvement in curriculum design and the organizational commitment of teachers, teachers' commitment to the teaching profession and organizational citizenship behaviour (OCB). 983 teachers, drawn from both junior and senior schools, participated in the study. Analyses of the data collected indicated that teachers' perception of their involvement in curriculum development and subsequent empowerment is substantially linked to their sense of commitment and dedication to both their institutions and to the teaching vocation.

Further studies have indicated that teacher involvement in curriculum design has a strong relationship with their commitment to curriculum implementation. Oloruntegbe, Duyilemi, Agbayewa, Oluwatelure, Adare and Omoniyi (2010) studied the association between the participation, commitment and innovativeness of teachers in curriculum development, and the implementation of curriculum in Nigeria. The scholars recognized teachers' defiance to curriculum innovations and their lack of enthusiasm to effectively execute the national curriculum as the rationales for poor educational standard in the country and so served as the basis for the study. 630 teachers at the secondary school level across the six states in South West Nigeria participated in the study. Findings showed that while educators and instructors are often called up implement curriculum in the classrooms, they are not often

included in decisions concerning the development of curriculum and the most appropriate ways to implement such a curriculum. They equally found that given this lack of involvement, teachers often show some level defiance and poor dedication to the execution of some innovations in the curriculum at the classroom level. The scholars therefore suggested the need for Nigeria to adopt a grass root approach to developing and innovating learning programmes. The grass root approach should be such that the real executors of the learning programme and all other relevant stakeholders are carried along.

Furthermore, in a study by Otunga (2007) it was shown that the inclusion of teachers in the process leading to curriculum development boosted teachers' dedication as it concerns the effective execution of curriculum innovations. This is additionally espoused by Cohen and Hills (2001), who had earlier noted that, anticipating that teachers would accept new changes regarding their classroom practices or new curriculum, without sufficiently involving them in determining why the innovations were necessitated or justified, is indeed a high mandate that usually lead to ineffective interpretation and implementation of the mandate.

Despite the finding in the above studies that teacher involvement in curriculum facilitates curriculum implementation, there is a contrary result. Weiss (1993) studied Shared decision making as it concerned curriculum and other issues within a school. The study involved contrasting schools that embrace and encourage teacher participation decision making and schools do not encourage the participation of teachers in decision making. She found out that with regard to making curricular decisions, the execution of curriculum changes and ideas was faster and recorded better success in schools that do not encourage the participation of teachers in decision making when compared to implementation in schools that included more teachers in discussion process. As Handler (2010) puts it, findings such as this, makes it clear that much of the idea on getting teachers and educators involved in making curriculum decisions may not, in fact, translate to active engagement in successful implementation of curricular change. This calls for further enquiries.

2.3.7 Learner-Involvement in Curriculum Design and Interest in Learning

The possible relationship between learner involvement in curriculum making and interest in learning has received some attention by some researchers. Mitra (2001) studied students' involvement in a school reform while Morgan (2006) investigated pupils' consultation about teaching and learning. In these studies, students showed a better dedication to learning and an improved a consciousness and self-perception as learners. Also, the qualitative effect of learner consultation towards their own learning boosted their enthusiasm, attendance to class, confident disposition regarding learning, and views about their teachers.

In another study, Rudduck and Flutter (2000) studied pupils' participation and perspectives. They found that when learners participate in determining both the "what" and "how" of learning or in any other school decision in the true sense, it served as a vehicle for positive change within and outside the classroom. Positive outcomes include, among others, better learner commitment to their learning; and an improved learner self-esteem and efficiency. According to them, if students do not feel connected to programme of learning as it is being designed and developed, they will turn to their own learning obstacle through disruptive practice. Consistent with this finding, Konings, Brand-Gruwel and van Merriemboer (2010) noted that when learners are deprived of the openings to voice their perceptions in curriculum change, their learning is affected negatively.

Some other studies have linked student involvement in curriculum design and achievement and interestingly, have found a significant association between learner participation in building a learning programme and better learning. For example, Carini, Kuh, and Klein's (2006) studied learner participation and student learning at the university level. They found that student participation has a positive association with requisite educational outcomes such as ability to reason critically and better results. Manefield, Collin, Moore, Mahar, and Warne (2007) reported a project that consulted learners about teaching and learning as part of a didactic programme of research by the Economic and Social Research Council (ESRC) in the United Kingdom. The project involved teachers engaging and consulting with students. Data were collected from 48 elementary and post primary schools across different parts of the UK through the testimony of learners,

interviews, focused group discussion, classroom observations, analyses of videos of classroom discussion and end-of-project survey of teachers. It was found that seeking to include learners' views and opinions regarding learning helped them (students) to be engaged by advancing effective involvement towards their personal learning. This is as learners became further interested and involved with their own learning when they realized that their views were not only recognized but also, utilized to positively change classroom and school activities. Equally, there was evidence from both teachers and students that seeking out the opinions of the students stimulated a more positive attitude to learning.

2.4 Appraisal of Literature Reviewed

This chapter reviewed related literature and found gaps that further provided impetus for this study. To this end, two theories – the constructivist theory and the constructive alignment theory were theoretically reviewed and provided the theoretical frame for this study. Social vices and the nature of Social Studies curriculum were also reviewed. The reviewed literature showed that, in Nigeria, the existing Social Studies programme of learning (curriculum) has failed to address the incidence of social vices owing to weaknesses such as being content driven, emphasis on cognitive domain of learning only, poor and/or wrong use of teaching methods, lack of community specific problems and exclusion of critical stakeholders at the local level such as those who directly implement the curriculum (teachers), school heads, students, parents and community leaders, who were not sought nor consulted as at the time the curriculum was being designed.

Previous studies have advocated the use of various methods to curb social vices. However, in the area of Social Studies curriculum development process, previous studies have focused largely on the apt implementation and evaluation strategies as a viable means of curbing these vices. However, not a handful of studies in Nigeria have interrogated the Social Studies curriculum development process with regard to its conception and the top-down approach used in designing and developing the curriculum vis-à-vis combating the vices facing many Nigerian societies today. As curriculum design and development in Social Studies has maintained a strict top-down approach over the years, reviewed literature confirmed that, in Nigeria, the opportunity for a shift in the paradigm as a viable

means to curbing social vices among secondary school students, is yet to be explored. Again, previous study documented the use of participatory curriculum design paradigm to have largely focused on designing learning programmes in Agricultural extension and Agro-forestry in Kyrgyzstan and Thailand for instance. Hence, the paradigm is yet to be used in curriculum design and development of any school subject in Nigeria.

Studies on teacher and student empowerment through involvement in curriculum design and development were reviewed. Similarly, studies on the possible link between teacher and learner involvement in curriculum design and ownership, teacher commitment to curriculum implementation and students' interest in learning were also reviewed. In most reviewed literature, findings showed a relationship among the variables. However, there were some studies that reported a contrary result. This therefore calls for further inquiry into the benefits of involving teachers and students directly in curriculum design most especially as it concerns their empowerment, ownership of the curriculum, commitment to implementing and learning the resulting curriculum. These gaps therefore provided the need for this study.

CHAPTER THREE

METHODOLOGY

This chapter presents the research approach that was utilised in executing this study. Specifically, it covers the design of the study, population, sample and sampling techniques used, instruments, method of collecting and analyzing data.

3.1 Design of the Study

The study adopted the mixed-method research design of explorative type where both qualitative and quantitative data were collected sequentially in three phases namely; before the designing of the curriculum, after the designing of the curriculum and after the implementation of the curriculum. This design was adopted because it enabled the collection of data using structured interview guide and, at the same time, questionnaires.

3.2 Population

The study covered all junior secondary school II students, Social Studies teachers, school heads, former Social Studies students, parents and community leaders in Amainyi Community in Ihitte/Uboma L.G.A. of Imo State.

3.3 Sample and Sampling Techniques

Amainyi community in Ihitte/Uboma L.G.A. was purposively selected for the study given that the community was among the top ranking communities noted for social vices in the L.G.A. following an informal preliminary survey conducted for that purpose. There are three (3) secondary schools in the community and all of the three were selected for the

study. This enabled the implementation of newly developed and infused programme of learning in all the secondary schools in the study community after it was designed.

From each of these secondary schools, all Junior Secondary School II students, Social Studies teachers (3 in all) and school heads (3 in all) in the three secondary schools were selected to participate in the study. The selection of Junior Secondary School II students is to ensure that they would still be available in junior class for the implementation of the curriculum after its design. All the Social Studies teachers and the school heads in the three secondary schools participated in the study because their number is not too much for the researcher to manage.

Furthermore, twenty-eight (28) parents from the community were selected using stratified random sampling, irrespective of gender or English language literacy level, to participate in the study on the criteria and number stated below.

1. Parents who are executive members of the Parent-Teachers Association (PTA) in any of the three selected secondary schools (7).
2. Parents whose child(ren) or ward(s) is currently in the junior secondary of any of the selected secondary schools (7).
3. Parents whose child(ren) or ward(s) completed junior secondary from any of the selected secondary schools (7).
4. Parents who are members of the communities but neither attends PTA meetings in the selected secondary schools nor have a child(ren) or ward(s) who is in or completed junior secondary from any of the selected secondary schools (7).

The selection criteria and number of selected parents as shown above was to ensure a common spread among all categories of parents in the community.

Also, 16 community leaders and leaders of thought in the community were selected using stratified random sampling, irrespective of English language literacy level, to participate in the study on the criteria and number stated below.

1. Community leaders who are current members of the Eze's (King's) cabinet (4).
2. Community leaders who are either executive members of the Community Development Association (CDA) or have served in that capacity previously (4).
3. Women leaders who are either executive members of the Women Association or have served in that capacity previously (4).
4. Community youth leaders who are either current executive members of the Community Youth Association or have served in that capacity (4).

Finally, 24 former students who completed the Social Studies curriculum from the selected secondary schools and who are now in the senior secondary were selected randomly to participate in the study. This was done by randomly selecting 8 students (4 each from SSI and SSII) from senior secondary classes in each of the selected secondary schools. The summary of the sample is presented in table 3.1.

Table 3.1 Summary of Sample for the Study

S/n	Selected Sample	Sampling Techniques	Selected number
1	Amainyi Community	Purposive	1
2	Secondary Schools	Purposive (Total Enumeration)	3
3	Students	Purposive (Total Enumeration)	158
4	Teachers	Purposive (Total Enumeration)	3
5	School Heads	Purposive (Total Enumeration)	3
6	Past Social Studies Students	Simple random	24
7	Parents	Stratified random	28
8	Community Leaders	Stratified random	16

3.4 Research Instruments

Seven instruments were used in the study, namely,

1. Structured Interview Guide for Local Stakeholders on Repositioning Social Studies Curriculum to Address Social Vices in Amainyi Community
2. Anti-Social Vices Curriculum Need Assessment Questionnaire (ASVCNAQ)
3. Structured Interview Guide on Teachers' Empowerment through Participatory Paradigm
4. Structured Interview Guide on Students' Empowerment through Participatory Paradigm
5. Stakeholders Perception of the Ownership of the Anti-Social Vices Curriculum Questionnaire (SPOCQ)
6. Teacher Commitment to Curriculum Implementation Questionnaire (TCCIQ)
7. Students' Interest in Learning the Anti-Social Vices Curriculum Questionnaire (SILCQ)

3.4.1 Structured Interview Guide for Local Stakeholders on Repositioning Social Studies Curriculum to Address Social Vices in Amainyi Community

This is a self-designed instrument designed to qualitatively measure the views of local stakeholders in Amainyi Community in terms of the type of curriculum needed to address the problem of social vices in their community. Specifically, the instrument covered the peculiar social problems that the community is facing and the ways through which they feel these problems were being addressed. The instrument was validated through content validation process. This is as experts in curriculum and programme building cross checked the validity of each item in the instrument.

3.4.2 Anti-Social Vices Curriculum Need Assessment Questionnaire (ASVCNAQ)

This is a self-designed instrument designed to enable the collection of data from the stakeholders as regards social vices in their community. The instrument has sections A - D. Section A covers the demographic data of the respondents. Section B covers stakeholders' awareness of social vices on a scale of four viz: 4 = very much aware, 3 =

aware, 2 = less aware, 1 = not aware. Section C covers the prevalence of social vices in the community on a scale of three viz: 3 = high, 2 = medium, 1 = low. Section D covers the extent to which the youths imbibe the virtuous community values measured on a four scale viz: 4 = great extent, 3 = some extent, 2 = a little extent, 1 = not at all. The positively worded items were scored from 4 – 1 (for sections B and D), and 3 -1 (for section C). The scoring was reversed for the negatively worded items from 1 – 4 (for sections B and D), and 1 – 3 (for section C). The instrument was validated by experts in measurement and evaluation, curriculum and programme building. The items in sections B, C and D of the instrument were subjected to Cronbach reliability analysis and they respectively yielded a coefficient of .86, .79 and .88. The instrument has both the English and Igbo versions.

3.4.3 Structured Interview Guide on Teachers' Empowerment through Participatory Paradigm

This is an adapted instrument with reference to the works of Short and Rinehart (1992) and Reyes (2011). Short and Rinehart (1992) measured empowerment using quantitative instrument (Questionnaire) while in this study, empowerment was qualitatively measured using interview guide. Some items in the quantitative instrument of Short and Rinehart (1992) were rephrased into interview items. Also, three items were adapted from the interview guide of Reyes (2011) who measured empowerment qualitatively. This instrument was therefore redesigned to qualitatively measure teachers' empowerment through participatory paradigm. Items in the instrument reflected questions in which teachers were free to express themselves as to how they feel empowered in the process of designing the curriculum. Specifically, the instrument covered how teachers felt empowered in terms of decision making, assertiveness, confidence/pride (self-esteem), voice in curriculum design and self-efficacy. There are seven (7) items in the instrument. The instrument was validated through content validation process by experts in curriculum and programme building.

3.4.4 Structured Interview Guide on Student Empowerment through Participatory Paradigm

This is an adapted instrument with reference to the works of Short and Rinehart (1992) and Reyes (2011). Short and Rinehart (1992) measured empowerment using quantitative instrument (Questionnaire) while in this study, empowerment was qualitatively measured using interview guide. Some items in the quantitative instrument of Short and Rinehart (1992) were rephrased into interview items. Also, three items were adapted from the interview guide of Reyes (2011) who measured empowerment qualitatively. This instrument was therefore redesigned to qualitatively measure students' empowerment through participatory paradigm. Items in the instrument reflect questions in which students were free to express themselves as to how they felt empowered in the process of designing the curriculum. Specifically, the instrument covered how students felt empowered in terms of decision making assertiveness, confidence/pride (self-esteem), voice in curriculum design and interest in learning. There are seven (7) items in the instrument. The instrument was validated through content validation process by experts in curriculum and programme building.

3.4.5 Stakeholders Perception of the Ownership of the Anti-Social Vices Curriculum Questionnaire (TPOCQ)

This is a self-designed instrument designed to measure stakeholders' perception of the ownership of the anti-social vices curriculum. The instrument which has fifteen (15) items is divided into two major sections. Section A covers demographic data of the respondents, while section B measures their perception of ownership of the anti-social vice curriculum in a Likert typed scale of four points of 4 = strongly agreed, 3 = agreed, 2 = disagreed and 1 = strongly disagreed. The positively worded items were scored from 4 – 1, while the scoring was reversed for the negatively worded items from 1 – 4. The instrument was validated by experts in measurement and evaluation, curriculum and programme building. The instrument was subjected to Cronbach reliability analysis and it yielded a coefficient of .78. The instrument has both English and Igbo versions.

3.4.6 Teachers' Commitment to Curriculum Implementation Questionnaire (TCCIQ)

This is a self-designed instrument designed to measure teachers' commitment to implement the anti-social vices curriculum. The instrument which has fifteen (15) items is divided into two major sections. Section A covers demographic data of the respondents, while section B measures teachers' commitment to implement the curriculum in a Likert typed scale of four points of 4 = strongly agreed, 3 = agreed, 2 = disagreed and 1 = strongly disagree. The positively worded items were scored from 4 – 1, while the scoring was reversed for the negatively worded items from 1 – 4. The instrument was validated by experts in measurement and evaluation, curriculum and programme building. The reliability was determined using Chrobach alpha reliability analysis and it yielded a coefficient of .79.

3.4.7 Students' Interest in Learning the Anti-Social Vices Curriculum Questionnaire (SILCQ)

This is a self-designed instrument designed to measure students' interest in learning the anti-social vices curriculum. The instrument has two sections. Section A covers demographic data of the respondents, while section B measures students' interest in learning the curriculum content in a Likert typed scale of four points of 4 = strongly agreed, 3 = agreed, 2 = disagreed and 1 = strongly disagree. The positively worded items were scored from 4 – 1, while the scoring was reversed for the negatively worded items from 1 – 4. The instrument was validated using face and content validity by experts in measurement and evaluation, curriculum and programme building. The reliability was determined using Chrobach alpha reliability analysis and it yielded a coefficient of .845.

3.5 Research Procedure

The study was carried out in three key stages namely stage one, stage two and stage three.

3.5.1 Stage One: Consent Acquisition, Base-line Survey and Need Analysis

This stage involves consent acquisition from the stakeholders who participated in the study; a base-line survey; and a need analysis. At this stage, the researcher identified the

stakeholders to be involved in the study and asked for their permissions to involve them in the study. There were briefings of all stakeholders on what the study is all about in a one-on-one format. Thereafter, a baseline qualitative survey was carried out to appraise the existing Social Studies Curriculum in terms of its inadequacies in addressing social vices in the study community. This was followed by a quantitative need assessment of the community. This stage lasted for 3 weeks.

3.5.2 Stage Two: Designing and Validating (Trial-Testing) the Locally Relevant Anti-Social Vices Curriculum

This stage involves the design and validation of the locally relevant anti-social vices curriculum using the information generated from the first stage. There were several curriculum meetings with stakeholders in group and one-on-one where group meetings were not possible for various reasons. It was at this stage that the elements of the anti-social vices curriculum (objectives, contents, learning experiences, evaluation) were identified and determined as the researcher and his assistants met with the stakeholders. At the end of the meetings with all the stakeholders, the researcher harmonized all the inputs and recommendations from the stakeholders and thereafter, drafted the anti-social vices curriculum. The draft anti-social vices curriculum was assessed by experts in curriculum development and the stakeholders for face and content validity in second round of curriculum meetings with them in groups and one-on-one where group meetings were not possible for various reasons. This was to ensure that the drafted curriculum reflects the needs earlier identified in stage one and the different ideas muted by the stakeholders during the first round of curriculum meetings. Thereafter, the curriculum was trial-tested as part of its validation process in a real classroom setting using schools that were not part of the study. After the trial testing of the curriculum, the anti-social vices curriculum was revised based on the issues identified during trial testing. The final document of the curriculum was produced at the end of this stage. This stage lasted for 9 weeks

3.5.3 Stage Three: Implementation of the Anti-Social Vices Curriculum

At this stage, the designed and validated participatory locally relevant anti-social vices curriculum was implemented in the secondary schools in the study community. This stage lasted for 7 weeks. The time frame for the study is presented in table 3.2

Table 3.2 Time Frame for the Study

S/n	Activity	Duration	Stage
1	Consent Acquisition	1 week	1
2	Base-line Qualitative Survey	1 week	1
3	Need Analysis	1 week	1
3	Curriculum Meetings to Design and Draft the Curriculum	4 weeks	2
4	Face and Content Validation of the Curriculum by Stakeholders	1 week	2
5	Trial testing of the Curriculum for Validation	2 weeks	2
6	Revision of the Curriculum	2 weeks	2
7	Implementation of the Curriculum	7 weeks	3
8	Total	19 weeks	

3.6 Procedure for Data Collection

Data for the study were collected in three stages. The first set of data was collected for appraisal of the existing Social Studies Curriculum and conduct a need analysis survey using the “Structured Interview Guide on Repositioning Social Studies Curriculum in Nigeria” and “Anti-Social Vices Curriculum Need Assessment Questionnaire (ASVCNAQ). The second set of data was collected after curriculum meetings with all stakeholders leading to the drafting of the curriculum. This was done using two instruments viz: “Structured interview on Teacher Empowerment through Participatory Paradigm” (SITEPP) and, “Structured Interview on Student Empowerment through Participatory Paradigm” (SISEPP). The third and final set of data was collected after the implementation of the anti-social vices curriculum. The instruments for this were “Teacher Commitment to Implementing, the Anti-Social Vices Curriculum Questionnaire” (TCCIQ) and “Students’ Interest in Learning the Anti-Social Vices Curriculum Questionnaire” (SILCQ). All data were collected in a face to face method irrespective of the stage. The data collection and curriculum meetings with the stakeholders were extensively carried out in Igbo Language. English Language was only used in exceptional cases where the stakeholders can fully speak and understand English Language (as in the case of teachers and school heads) and chose to do so in English Language.

3.7 Method of Data Analysis

Data collected were analysed using thematic analysis (for research questions 1 – 3), descriptive statistics of frequency counts, percentage scores, mean and standard deviation (for research questions 4 – 5), Analysis of Variance (for null hypothesis 1); and Pearson Product-Moment Correlation (for null hypotheses 2 - 3). All hypotheses were tested at 0.05 level of significance.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

Introduction

In this chapter, the demographics of the the stakeholders in terms of gender and average age are presented. Equally presented in this chapter are the results of the data analysis in the order of research questions raised and null hypotheses formulated. Furthermore, the discussion of findings, in relation to literature as well as the theories that guided the work, was presented in this chapter.

4.1 Demographics of the Stakholders

Table 4.1 shows the distribution of stakeholders based on gender and age. From the table, 121(52.2%) of the stakeholders are male while 111 (47.8%) of the stakholders are females. Also, from the table, the average age of the stakeholders is as follows: community leaders (57.50 ± 3.20), parents (45.06 ± 1.20), school heads (48.33 ± 1.50), teachers (43.66 ± 1.33), former students (15.60 ± 1.25) and present students (13.05 ± 1.35) years.

Table 4.1 Distribution of Stakeholders based on Gender and Average Age

S/n	Gender	Frequency (F)	Percent (%)
1	Male	121	52.2
2	Female	111	47.8
	Total	232	100
S/n	Stakeholders	Average Age	SD
1	Community Leaders	57.50	3.20
2	Parents	45.06	1.20
3	School Heads	48.33	1.50
4	Teachers	43.66	1.33
5	Former Students	15.60	1.25
6	Present Students	13.05	1.35

4.2 Presentation of Results

4.2.1 Research Question 1: What kind of curriculum does Amainyi Community need to address the problem of social vices?

Following the qualitative need assessment and interview conducted, the stakeholders agreed that they needed a curriculum that would produce “*nwa azurū azu ma o bu, nwa n’akpa agwa oma*” (a properly groomed and well brought up child in all character ramifications). Stakeholders reported the features of such curriculum categorized into five sub-themes as listed below:

- a. A curriculum that will take students back to the basic community values of Amainyi people and is taught right from the home, the community and then to the school;
- b. A curriculum that its implementation is not wholly left in the hands of the school but rather, will involve most members of Amainyi community as it concerns teaching and assessing students’ learning outcomes;
- c. A curriculum that will consciously and practically educate young ones from Amainyi on the ills associated with engaging in social vices;
- d. A curriculum that captures virtually all social vices facing Amainyi community and in which there is no gap in knowledge; and
- e. A curriculum that places emphasis on attitude and/or good behaviour as the true measure of students’ learning outcome.

Also, the results of a quantitative need analysis further show the need for this kind of curriculum as measured in terms of the stakeholders’ awareness of social vices in Amainyi community, their perception of the prevalence of these vices in the community as well as their perception of youth acquisition of the core social values of the community going by the current Social Studies curriculum and are presented in tables 4.2, 4.3 and 4.4 respectively.

Table 4.2: Summary of Stakeholders' Awareness of Social Vices in Amainyi Community

S/n	Questionnaire items How would you rate your awareness of the following?	Very Much Aware		Aware		Less Aware		Not Aware		Mean	St.D
		F	%	F	%	F	%	F	%		
1	Social vices in Amainyi community.	70	30.2	75	32.3	43	18.5	44	19.0	2.74	1.09
2	That the school should provide learners with knowledge/skills about anti-social vices.	123	53.0	76	32.8	23	9.9	10	4.3	3.34	0.83
3	Strategy/approach in Amainyi community used in curbing social vices.	18	7.8	26	11.2	47	20.3	141	60.8	1.66	0.96
4	Intervention in schools in the Amainyi community to curb social vices.	48	20.7	23	9.9	39	16.8	122	52.6	1.99	1.21
5	Classroom programmes to curb social vices in the schools in Amainyi community.	110	47.4	25	10.8	20	8.6	77	33.2	2.72	1.35
6	Student groups that promote positive social values and behaviours in Amainyi.	63	27.2	35	15.1	21	9.1	113	48.7	2.21	1.30
7	That the school should provide learners with knowledge and skills about anti-social vices.	133	57.3	67	28.9	29	12.5	3	1.3	3.42	0.76
8	That exposing students to a learning programme on social vices can equip them with necessary skills to shun social vices.	121	52.2	66	28.4	43	18.5	2	0.9	3.32	0.80
9	Social vices peculiar to Amainyi Community.	111	47.8	56	24.1	45	19.4	20	8.6	3.11	1.00
10	The effects of social vices in Amainyi community.	115	49.6	70	30.2	16	6.9	31	13.4	3.16	1.04
Weighted Grand Mean = 2.75											

Table 4.2 shows a breakdown of the mean response of stakeholders' awareness of social vices in Amainyi community and the need for the school to meet learners' knowledge/skills on it as follows: social vices in Amainyi community (M=2.74); that the school should provide learners with knowledge/skills about anti-social vices (M=3.34); Strategy/approach in Amainyi community used in curbing social vices (M=1.66); intervention in schools in Amainyi community to curb social vices (M=1.99); classroom programmes to curb social vices in the schools in Amainyi community (M=2.72); student groups that promote positive social values and behaviours in Amainyi (M=2.21); that the school should provide learners with knowledge and skills about anti-social vices (M=3.42); that exposing students to a learning programme on social vices can equip them with necessary skills to shun social vices (M=3.32); social vices peculiar to Amainyi community (M=3.11); the effects of social vices in Amainyi community (M=3.16). The weighted grand mean is 2.75 which is above 2.50. This indicates that stakeholders in Amainyi community are aware of social vices in the community.

**Table 4.3: Summary of Stakeholders' Perception of the Prevalence of Social Vices in
Amainyi Community**

S/n	Questionnaire items	High		Medium		Low		Mean	St.D	Rank	Explicit Coverage in SSSC
		F	%	F	%	F	%				
1	Cultism	121	52.2	25	10.8	86	37.1	2.15	0.93	12 th	Covered
2	Drug Abuse	133	57.3	82	53.3	17	7.3	2.50	0.63	10 th	Covered
3	Indecent Dressing	130	56.0	92	39.7	10	4.3	2.52	0.58	9 th	Not Covered
4	Examination Malpractice	166	71.6	58	25.0	8	3.4	2.68	0.54	5 th	Covered
5	Alcoholism	173	74.6	47	20.3	12	5.2	2.69	0.56	3 rd	Not Covered
6	Corrupt Practices	89	38.4	55	23.7	88	37.9	2.00	0.88	13 th	Not Covered
7	Sexual Immorality	159	68.5	62	26.7	11	4.7	2.64	0.57	6 th	Not Covered
8	Truancy	53	22.8	59	25.4	120	51.7	1.71	0.82	14 th	Not Covered
9	Stealing	140	60.3	88	37.9	4	1.7	2.59	0.53	8 th	Not Covered
10	Pornography	157	67.7	62	26.7	13	5.6	2.62	0.59	7 th	Not Covered
11	Premarital Sex	169	72.8	54	23.3	9	3.9	2.69	0.54	3 rd	Not Covered
12	Smoking	183	78.9	43	18.5	6	2.6	2.76	0.48	2 nd	Not Covered
13	Carrying Dangerous Weapons	141	60.8	66	28.4	25	10.8	2.50	0.68	10 th	Not Covered
14	Fighting	193	83.2	31	13.4	8	3.4	2.80	0.48	1 st	Not Covered
Weighted Mean = 2.68											

Table 4.3 shows a breakdown of the mean response of stakeholders' perception of the prevalence of and/or youth involvement in social vices in Amainyi community as well as ranking of these vices as follows: cultism (M=2.12, 12th); drug abuse (M=2.50, 10th); indecent dressing (M=2.52, 9th); examination malpractice (M=2.68, 5th); alcoholism (M=2.69, 3rd); corrupt practices (M=2.00, 13th); sexual immorality (M=2.64, 6th); truancy (M=1.71, 14th); stealing (M=2.59, 8th); pornography (M=2.62, 7th); premarital sex (M=2.69, 3rd); smoking (M=2.76, 2nd); carrying dangerous weapons (M=2.50, 10th); and fighting (M=2.80, 1st). The weighted grand mean is 2.68 which is above 2.00. This shows a high prevalence of social vices among young people in Amainyi community. Also from the table, only three (3) of the the fourteen (14) social vices seen in the community were covered in the existing Social Studies curriculum.

Table 4.4: Summary of Stakeholders' Perception of Youth Acquisition of core Social Values of the Community

S/n	Questionnaire Items	Great Extent		Some Extent		Little Extent		Not At All		Mean	St.d	Explicit Coverage in SSSC
		F	%	F	%	F	%	F	%			
1	Honesty	17	7.3	40	17.2	77	33.2	98	42.2	1.90	0.94	Not Covered
2	Diligence	79	34.1	44	19.0	82	35.3	27	11.6	2.75	1.05	Not Covered
3	Charity	30	12.9	60	25.9	89	38.4	53	22.8	2.29	0.96	Not Covered
4	Hard Work	96	41.4	69	27.7	54	23.3	13	5.6	3.07	0.93	Not Covered
5	Integrity	22	9.5	62	26.7	93	40.1	55	23.7	2.22	0.92	Not Covered
6	Generosity	29	12.5	57	24.6	85	36.6	61	26.3	2.23	0.98	Not Covered
7	Discipline	35	15.1	36	15.5	77	33.2	84	36.2	2.09	1.06	Not Covered
8	Patriotism	40	17.2	37	15.9	75	32.3	80	34.5	2.16	1.08	Not Covered
9	Respect for Elders	40	17.2	47	20.3	64	27.6	81	34.9	2.20	1.10	Not Covered
Weighted Mean = 2.32												

Table 4.4 shows a breakdown of the mean response of stakeholders' perception of youth acquisition of core social values of the community as follows: honesty (M=1.90); diligence (M=2.75); charity (M=2.29); hard work (M=3.07); integrity (M=2.22); generosity (M=2.23); discipline (M=2.09); patriotism (M=2.16); and respect for elders (M=2.20). The weighted grand mean is 2.32 which is less than 2.50. This means that stakeholders perceived youth acquisition of core social values of the community to be of little extent. Also, the result shows that none of the core values of the community was explicitly captured in the existing Social Studies curriculum.

The study found the need for a locally relevant anti-social vices curriculum to address the problem of social vices in Amainyi community. The incidence of high prevalence of social vices among youths in the community, low youth acquisition of the core social values of the community amidst high level of awareness of the problem of vices in the community, could be an indication that the stakeholders in the community are not aware of any explicitly known strategy or intervention to address the problem of social vices among young people in the community. It could further mean that existing strategy and interventions in the community, such as the Social Studies curriculum, are not yielding the expected results. This corroborates the findings of Osakwe (2012) that the existing social studies curriculum is failing as a viable tool to address the problem of vices among youth, and so, provides one of the bases for the development of a locally-relevant anti-social vices curriculum.

Also, the most prevalent and pressing problem of vices facing the community are not explicitly captured in the existing Social Studies curriculum, while the few that were captured (drug abuse, cultism, examination malpractice) appeared not to be the most pressing social vices facing the community. Similarly, the core values of the community are totally excluded in the current social studies curriculum. This re-echoed the problem of inadequate content coverage of the current Social Studies curriculum as earlier found by Sofadekan (2012) and Onuaha and Okam (2011). Hence, this could offer some explanations as to why the implementation of the existing Social Studies curriculum in Amainyi community is yet to effectively address the problem of social vices among young people even after several years. Some stakeholders registered their displeasure with the

problem of inadequate content of the existing social Studies curriculum and how it has limited its potency in addressing vices in the community. For instance, some participants stated that:

the three social problems captured in the curriculum are not enough definitely
(IDI, School Head_001, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, May, 2018)

A teacher with the tag Teacher_002 [who spoke in Igbo] decried the situation by stating that;

“onweghị ihe anyị ga-eme, maka na anyị na-eso usoro ihe ọmụmụ ahụ, ọburụgodị na dika onye nkuzi ichoro igakwu n'ihu, i ga-achoputa na ihe edeputara n'usoro ihe ọmụmụ ahụ ga egbochi gi ebe ọdi ukwu . . . ọkachasi ebe ọ bu na a ga-enyocha umu akwukwo site na usoro ihe ọmụmụ di ugbu a ”---there is nothing much we can do, because we are following the curriculum, even if as a teacher you want to go [the] extra mile, you find out that you are handicapped seriously by the provisions of the curriculum . . . most especially since students are to be examined based on the existing curriculum. (IDI, Teacher_002, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, May, 2018).

This suggests any curriculum to be developed to address this problem in Amainyi community, if it is to be relevant, has to lay emphasis on the vices that the community is facing ahead of other vices which the community does not consider as a serious problem (local relevance).

Again, as none of the community's core values was captured the current Social Studies curriculum, there is what appears to be a knowledge gap in terms of what values students should replace these vices with. This suggests that even if students are learning any of these core values of Amainyi community, they apparently do so by chance. The non-explicit inclusion of these core values of the community in the current Social Studies curriculum could account for one of the many reasons why there is a low level of youth acquisition of the core social values of the community. It also suggests the need to fill the gap as well as the kind of curriculum the community need to address the problem of vices among secondary school students. These were evident as shown in some of the excerpts of the interviews with stakeholders as indicated and translated below:

na usoro ihe omumụ Social Studies di adi enwere oghere ma, o bu ihe ndi edeputaghị dika agwa umu akwukwo ga-iji dochie omume ojoo ndi a, nke a mere ka oburu na mberede ka umu akwukwo ji amu ihe gbasara ukpuru obodo ha --- in the existing Social Studies curriculum there is also a gap as to what values students are to replace these vices with” as a result of which “students [might only] come in contact to learning social values of their community accidentally) – (IDI, Teacher_001, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, May, 2018)

O doro anya na nke a bu oghere a ga-emechiri ka ihe omumụ Social Studies nwee ike iru oru ya iji kwusi omume ojoo --- obviously this is a gap that has to be filled if Social Studies must play its role in curbing social vices. –(IDI, Teacher_003, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, May, 2018)

o bu ihe ojoo na umu anyi amaghi ihe o bu la gbasara obodo ha ozo. . . ha amaghi ubochi ahia ma o bu emume odinala, ma o bu ukpuru obodo na mkpa iche echiche n'ikpa agwa oma mgbe niile . . . ihe niile ulo akwukwo ahụ na akuziri ha bu ka esi asu bekee na uto asusu. . . ha enweghi ike isu asusu obodo ha --- it is bad that our children do not know anything about their community again . . . they neither know the market days, nor cultural ceremonies, nor values of the community and the need to think and act right at all times . . . all that the school teaches them is how to speak English and grammar . . . they can't even speak their own language.- (IDI, Com_Lead_010, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, May, 2018)

o bu ihe na-enye obi uto na unu ndi n'edeputa ihe omumụ abiawo itinye n'ihe omumụ Social Studies, ihe ndi ahu n'efu efu, nkea bu iji mezie nhazi ihe omumụ ahụ --- it is heartwarming that you developers have come up with this idea of including in the curriculum what are missing so as to balance the equation.- (IDI, School Head_003, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, May, 2018).

usoro nhazi ihe omumụ Social Studies di adi adighi akuziri umu akwukwo ihe ndi mbu kporo mpka karichaa, nke a bu maka na, igbochi omume agwa ojoo n'ebe umu akwukwo no, anyi ga-agaghachi n'ikuzi ihe ndi mbu kporo mpka karichaa dika ihe gbasara ezimulo, obodo na ukpuru obodo --- current Social Studies curriculum has not taken us back to the basics; this is because, to curb social vices we have to go back to the basic learning - the family, community and school values –(IDI, Teacher_003, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, May, 2018).

anyị chorọ ka umu anyi muta ihe banyere nsogbu chere ha n'ihu n'obodo anyi na-kwa otu a ga esi akwusi ha --- we want our children to learn about the problems they face in our community and how to solve them –(IDI, Parent_23, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, May, 2018).

O ga-amasi m imuta otu m ga-esi gbochie ufodu agwa ojoo m na-ahu kwa ubochi nke onye nkuzi anyi na-akuzighiri anyi --- I would have loved to learn about how to deal with some vices that I see every day which our teacher did not teach us --(IDI, Past_S/Studies_Student_007, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, May, 2018)

enwere ufodu ihe ojoo m na-ahu na Amainyinke m chere n'ekwesiri ikuziri m banyere otu m ga-esi ezere ha --- there are some bad things that I see in Amainyi I think I should have been taught about how to avoid them. -- (IDI, Past_S/Studies_Student_003, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, June, 2018).

umu anyi ga-ebu uzọ muta ka anyi si ebibu ndu, na otu anyi si ebi ndu dika ndi otu mmadu --- our children must first of all learn about how we use to live and how we live as a people --(IDI, Com_Lead_15, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, June, 2018).

Ebe o bu na anyi na-ekwu maka ukpuru, anyi chorọ usoro ihe omumu nke ikpa ezigbo agwa bu ike ndabere eji ekpebi ogo mmuta nke nwa akwukwo --- Since we are talking about values, we need a curriculum that emphasizes good behaviour as the basis of judging whether a student has actually learnt -- (IDI, Teacher_001, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, May, 2018).

o dighi uru di na i nwe soogu isi ma oburu n'ezi agwa esoghi ya--- there is no need for knowledge without good behaviour --(IDI, Shool_Head_001, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, May, 2018).

. . . kedu uru di na nwa m nwere ogugu isi, ma na o nweghi ezi omume? --- . . . of what need is my child having all intelligence without good morals? - (IDI, Parent_010, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, June, 2018).

uzo kachasi mma iji mara oke mmadu mutara ufodu ukpuru kwesiri ibu site n'agwa onye ahu n'akpa --- the best way to measure someone who has learnt some values should be the attitude -- (IDI, School_Head_002, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, May, 2018).

enwereotutu ukpuru kwesiri isonye n'ime ihe omumu ahu. . . o bu n'ime obodo ka ekwesiri isi nwete ukpuru ndi a, ebe o bu na a ga-etinye kwa usoro ihe omumu a n'oru n'ime obodo --- there are many values that should be part of the curriculum . . . these values ought to be drawn from each community where the curriculum is to be implemented --(IDI, Teacher_002, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, May, 2018).

Echere m na ihe o bu la anyi chorọ ka umu akwukwo muta banyere ezi omume kwesiri igunye otutu mmadu, ma o buru na o bughị mmadu niile no n'obodo a n'otu uzọ ma o bu ozo, n'ih na echeghi m na sosọ ulọ akwukwo

nwere ike ime yanaani ha --- I think that whatever we want the students to learn in terms of good behaviour has to involve most, if not all members of this community in one way or another because I don't think the school can do it alone – (IDI, Parent_005, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, June, 2018)

Therefore, the central theme was the need for a kind of curriculum that would address the problem of vices in the community and produce “*nwa azuru azu ma o bu, nwa n'akpa agwa oma*” (that is, young people who are well groomed and sound in all character ramifications) in Amainyi community. Such a curriculum, according to the stakeholders should be able to capture the real vices facing Amainyi community and introduce students to the core values of the community. Similarly, such a curriculum should not solely rest in the hands of the school, the parent and other community members such as community leaders should be part of the teaching and evaluation of the curriculum. The description of the curriculum above is in agreement with the position of Misco (2018) on what a locally-relevant curriculum and/or culturally responsive curriculum should be most especially with regard to creating a link between students' home and school. Also, according to Louderback (2017), the focus of a locally-relevant curriculum is for the learners to maintain high level of integrity, consistent with their culture, whilst pursuing their academic goals. In other words, such a curriculum has to align its elements (aims, content, methods and evaluation) if the goals are to be achieved. This extends the constructivist alignment theory by Biggs (1999) which this study is anchored on.

4.2.2 Research Question 2: In what ways will participatory development paradigm empower teachers as stakeholders in the curriculum development process?

The analysis of the qualitative interview for teachers showed the way they defined empowerment and how they felt empowered towards reducing social vices among students as a result of their involvement in the curriculum development process. The central theme that emerged from the analysis is that “*empowerment has to do with the level of control they [teachers] have over the curriculum development process and what they have benefited from being involved in designing the curriculum*”. The sub-themes

that emerged showed the four distinct areas where teachers felt the participatory paradigm empowered them namely:

- a. Making curriculum decisions concerning their own classroom teaching and learning (Decision Making);
- b. Having a sense of improved professional image (Identity);
- c. Increased self-confidence as a teacher (Confidence) and;
- d. Having an opinion or a say in developing this curriculum (Voice).

None of the teachers who participated in designing the curriculum reported being empowered in three other indicators of empowerment which are *assertiveness, independence and pride*. The indicators of teacher empowerment through participatory paradigm in this study are diagrammatically represented in Fig 4.1. The indicators in green are those reported by the teachers in this study, while those in red are those not reported by teachers in this study.

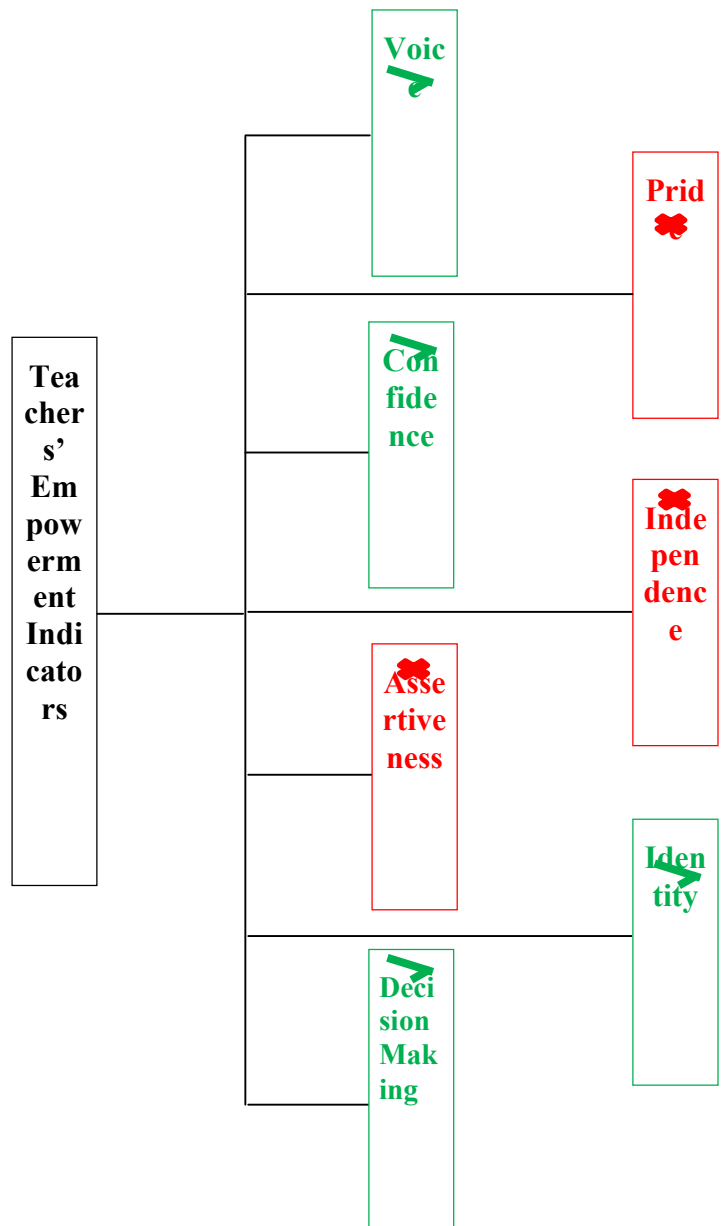


Fig. 4.1:
Schematic
Representation of
Teachers
, Empowerment
Indicator
s

The teachers who participated in this study conceived empowerment to mean the level of control they have in the curriculum development process and how they have benefitted as a result of their direct involvement. Similarly, the participatory approach used in this study empowered them in four distinct areas of decision making, identity, confidence and voice towards reducing social vices among students. One of the implications of this result is that participatory approach could help teachers become active participants not only in curriculum development process but also, committed agents towards reducing social vices among students in the community. This is in agreement with the position of Wang (2013) that involving teachers to directly participate in curriculum development could transform teachers' dormant role in curriculum development into more efficient roles. Secondly, their participation gave them a measure of control in the curriculum development process which could positively influence their output during implementation. This supports the finding of Klecker and Loadman (1996) that involving teachers in making a new curriculum can empower them and, this empowerment can lead to the success of the curriculum process.

Decision making, which is one of the indicators of teacher empowerment through participatory development paradigm found in this study, has long been considered and identified to be an important indicator of teacher empowerment. In this study, some of the teachers mentioned that their involvement in developing the curriculum has in a way improved the way they will make some decisions in their own classrooms. For instance, the teachers said:

Echere m na o ga-adị mma ma ụmụ akwụkwọ soro m n'ikpebi ụfọdụ ihe omume nke ana eme klaasị. . . o bụrụ na oge di, m nwekwara ike gunyekwa ndị ọzọ dī mkpa dī ka otu gị onwe gị si eme ugba --- I think it will be proper to also involve my students in deciding some of the classroom activities . . . if the time permits, I can also involve other relevant people like you are doing – (IDI, Teacher_003, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 3, Dec., 2018).

Maka m, o dī mma ighota ugbo a na mkpebi gbasara ihe m na-eme na klaasị agaghị abụ nke naanị m. . . Ya mere aga m ahụ na nghota nke ohiu m ga-emetuta etu m si eme ihe n'ime klaasị m--- for me, it will be good to now understand that decisions concerning what I do in the class should not be mine alone . . . I will therefore ensure that this my new understanding influences how I run my classroom - (IDI, Teacher_001, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 3, Dec., 2018).

This result implies that participatory approach to curriculum making could change or enhance a teacher's decision making skill about his/her own classroom in particular, and curriculum making generally. This finding is in agreement with Moore and Esselman (1992) who found that most teachers felt empowered only when they were involved in decision making either within or outside the school. Other important indicators of teacher empowerment reported in this study are identity and confidence as a teacher. Some of the teachers involved in the study reported that they felt important as a teacher through their participation in the curriculum development process, while some teachers reported feeling sure/certain about their work. Some of the teachers said:

I never knew I could be called upon to decide what the learners should learn . . . I am confident that my work is not just teaching in the classroom alone . . . it is good to know that I can contribute in curriculum development—(IDI, Teacher_002, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 3, Dec., 2018)

I have never done this before [participating in curriculum development] . . . I think I see myself now as more than just a classroom teacher . . . I am convinced I can still make better inputs in future when I am invited . . . – (IDI, Teacher_003, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 1, Dec., 2018).

The reason for this improved sense of professional image reported by the teachers could be as a result of the exclusion of classroom teachers in curriculum making process in Nigeria. Specifically, none of the teachers has been involved in curriculum making before this study. This result therefore suggests a possible link between teacher involvement in curriculum development and positive self-esteem and so, supports Dee, Henkin and Duemer (2005) and Wang's (2013) finding that involving teachers in curriculum development directly enhances their self-esteem or self-image and confidence at work. The improved sense of professional identity and confidence reported by some of the teachers could also contribute to their job satisfaction as well as professional development. This is because poor self-image and lack of confidence as a teacher could lead to dissatisfaction with the teaching profession. Also, through their involvement in developing a curriculum, they might have learnt certain things that could improve their work as a teacher.

The fourth indicator of teacher empowerment through participation in curriculum development reported in this study is voice. All the teachers involved in this study stated

that having an opinion that counted in curriculum development process is one way they have benefitted from the participatory approach. They equally reported having a better view of what to say or contribute in future efforts to developing a curriculum. Again, this is understandable given that the center-periphery approach used in development of curriculum in Nigeria largely excludes the opinions of the real executors of the curriculum – the teachers, during the design and development process. In Nigeria, teachers' voice in curriculum making has been missing for so long in virtually all curriculum development processes the country has witnessed except during the 1969 curriculum conference (fifty years ago). This was why Carl (2005) described the teacher's voice in curriculum development as "a voice crying in the wilderness" pp 223. The implication of this finding is that, these highly neglected teachers (with regard to involvement in curriculum development) are ready and willing to contribute significantly to curriculum development and implementation should the process allows them. Also, just like the indicators of improved sense of identity and confidence, recognising teachers' voice in curriculum development process could also influence positively, a teacher's perception of self and work output.

It has to be, however, stated that none of the teachers reported to have been empowered in terms of assertiveness, independence and pride. This finding negates the findings from some other quantitative studies such as Rinehart and Short (1994) wherein teacher empowerment was however measured quantitatively. The non-empowerment of teachers in these areas could be as a result of variation in the type of instrument used in this study (qualitative instrument) as against the instrument used in previous studies (Quantitative instrument). Regardless of this, the four areas (indicators) where teachers reported to have been empowered through participation in curriculum development and the implications of this empowerment as discussed, provides good reasons why teachers should not just be involved, but should also play a leading role, in developing a curriculum (Fullan, 2011; Wang, 2013).

4.2.3 Research Question 3: In what ways will participatory development paradigm empower students as stakeholders in the curriculum development process?

The analysis of the qualitative interview for students also indicated the way they defined empowerment and how they felt empowered as a result of their involvement in the curriculum development process.

The central theme in students' definition of empowerment through participatory paradigm is that "*empowerment meant having an opinion that counted and would count in future efforts at curriculum development and; how they [students] have benefitted as a result of their participation in designing the locally-relevant anti-social vices curriculum*". Further analysis showed that unlike the teachers, the students are empowered in only two areas which are:

- a. Participation in deciding how they would learn (decision making) and;
- b. Having opinions that counted and could count in future curriculum development efforts (voice) and interest for positive attitudinal change.

The students who participated in designing the curriculum did not report any empowerment in five other indicators of empowerment which are *identity, assertiveness, independence, confidence and pride*. The indicators of student empowerment through participatory paradigm in this study are diagrammatically represented in Fig 4.2. The indicators in green are those reported by the students in this study, while those in red are those not reported by students in this study.

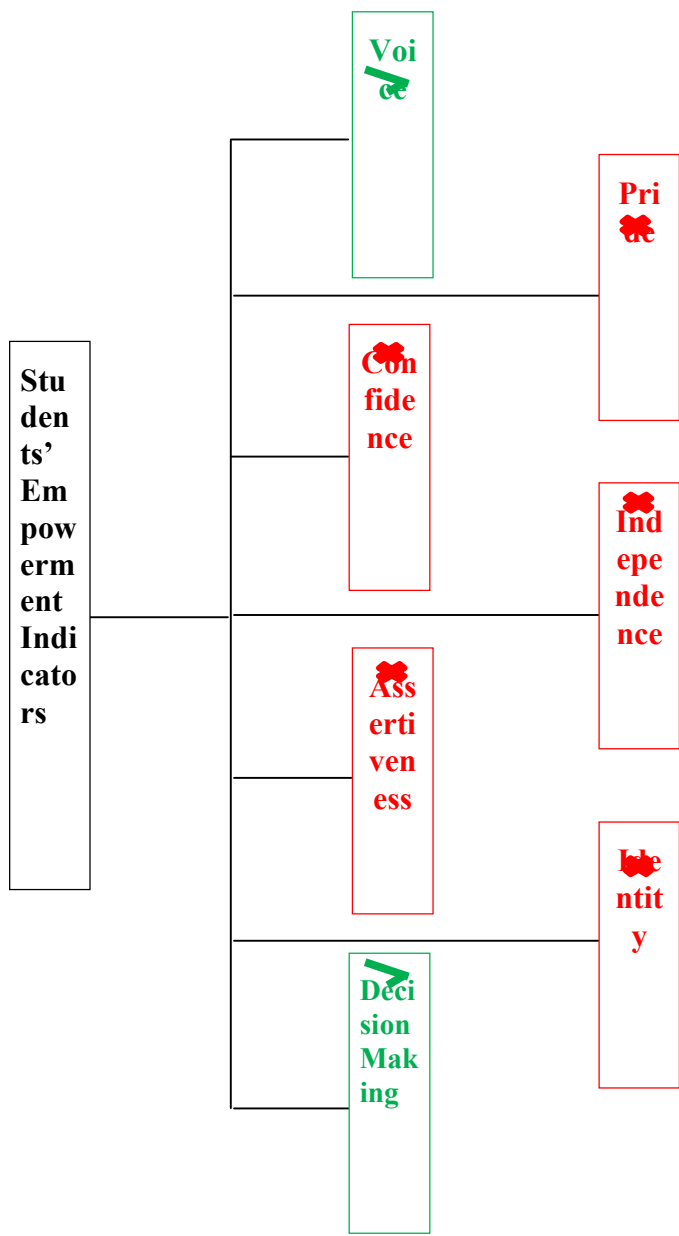


Fig. 4.2:
Schematic Representation of Students' Empowerment Indicators

The students who were involved in this study conceived empowerment through participatory paradigm as having an opinion that counted and would count in future efforts at curriculum development. Most of the students noted that they were empowered (as in, how they have benefitted) to be their active participation in deciding how they would learn (decision making) and; having had opinions that counted and could count in future curriculum development efforts (voice) and interest in positive change in behaviour. One of the implications of this result is that participatory approach could effectively serve as a viable means to ensure that in Nigeria, student voices and opinions count in school decisions generally, and curriculum making in particular. Mitra (2001), Fielding and Prieto (2002), Ngussa and Makewa (2014) found that in countries such as Denmark and New Zealand, participatory approaches is used to ensure that students participate functionally and extensively in school-wide decision making process. Some of the students during the interview attested to this by stating thus:

isonye n' ihe a [ideputa usoro ihe omumu] putara na o buru na o nwere ihe ndi ozọ ulọ akwukwọ choro ka anyi [umu akwukwọ] sonye na-ikpebi, apuru ime ya. . . ebe emechara mke a otu a --- my participation in this [curriculum development] means that if there are other things that the school wants us [the students] to take part in deciding, I can now do that . . . having done it this once . . . –(IDI, Student_004, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 3, Dec., 2018)

Amaghi m ihe ihe omumu a putara n'ihina, nke a bumbu m na-anu okwu ahụ na na ndu m, mana amaara m na nsonye m na ihe niile anyi mere egosila m otu m ga esi mee ntunye nke m n'ikpebi isi okwu ndi ozọ na ulọ akwukwọ m --- I don't know what this your curriculum means because I am just hearing the word for the first time in my life, but I know my participation in all that we did has shown me how to contribute in deciding some other issues in my school – (IDI, Student_002, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 3, Dec., 2018)

A choro m ka ha [ndi na-elekota ulo akwukwo] juo ihe anyi choroimu na otu anyi choro ha dika i mere --- I just wish they [the school authority] will ask what we want and how we want them just like you have done –(IDI, Student_020, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 3, Dec., 2018).

Another implication of this result is that student empowerment through participatory paradigm could positively influence students' motivation to learning. This is as the students who participated recounted a heightened expectation and interest in learning the

curriculum. For instance, some of the interviewed students said: . . . *for me the best way I have benefited from this thing [participation in designing the curriculum] is that I now know exactly what we are going to learn . . . the places we are likely to visit . . . and the way my teachers and parents expected me to behave* (IDI, Student_011, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 3, Dec., 2018); *“the best part of this exercise is that I already know what we are going to learn . . . so I am expecting to learn them* (IDI, Student_017, Amainyi Ihitte/Uboma L. G. A., Imo State, Stage 3, Dec., 2018). This finding also lends credence to the study of Flutter and Rudduck (2004) who found that when students are involved in deciding what to learn, students’ learning is improved significantly.

There are however other areas where participatory paradigm did not empower students in this study. For instance, previous studies (Fielding 2001; Mitra, 2003; Flutter and Rudduck, 2004) found that students were empowered in the areas of identity, assertiveness, confidence and pride. The reason for this variation in this study could be as a result of the age of this students and the type of instrument used in this study. In the previous studies student-participants were much older than students who participated in this study (Junior Secondary School II students of 13years old on the average). Also, previous studies made use of quantitative instruments wherein all student-indicators of empowerment were listed for the participants to choose from by ticking. In this study, qualitative instrument (structured interview) was used and students only gave their own view of how they have benefitted (empowered). Regardless of this, the ways in which participatory paradigm empowered students in this study and its implication as discussed, show that efforts must be made consciously to involve students in deciding learning programmes.

4.2.4 Research Question 4: What is Teachers' perception of ownership of the anti-social vices curriculum developed and implemented using Participatory Curriculum Paradigm?

Table 4.5: Summary of Teachers' Perception of Ownership of the Anti-Social Vices Curriculum

S/n	Questionnaire items	SA		A		D		SD		Mean	St.D
		F	%	F	%	F	%	F	%		
1	The Anti-Social vices curriculum is not imposed on me.	3	100	-	-	-	-	-	-	4.00	0.00
2	The fact that I participated in designing the curriculum gives me the feeling that I own it.	3	100	-	-	-	-	-	-	4.00	0.00
3	The anti-social vices curriculum is handed to us from the government.	-	-	-	-	-	-	3	100	1.00	0.00
4	My function in implementing the curriculum is not limited to the correct application of what have been designed by the specialists	1	33.3	2	66.7	-	-	-	-	3.67	0.58
5	I feel the curriculum belongs to me due to my involvement in designing it	1	33.3	2	66.7	-	-	-	-	3.67	0.58
6	Having been involved in designing the curriculum gives me a sense of ownership of the curriculum	3	100	-	-	-	-	-	-	4.00	0.00
7	The curriculum reflects my ideas to a reasonable extent	1	33.3	2	66.7	-	-	-	-	3.67	0.58
8	The teaching methods /strategies for implementing the curriculum reflects my input	1	33.3	2	66.7	-	-	-	-	3.67	0.58
9	I made an input in determining the objectives of the curriculum	3	100	-	-	-	-	-	-	4.00	0.00
10	The evaluation strategies as contained in the curriculum reflect my contributions	3	100	-	-	-	-	-	-	4.00	0.00
11	The content of the curriculum shows part of my suggestions during the design process	3	100	-	-	-	-	-	-	4.00	0.00
12	The anti-social vices curriculum belongs to us that developed it	-	-	3	100	-	-	-	-	3.00	0.00
13	The curriculum bypassed me and my ideas in the design process.	-	-	-	-	-	-	3	100	1.00	0.00
14	The curriculum reflects my voice and views about social vices in my community	3	100	-	-	-	-	-	-	4.00	0.00
15	The curriculum was designed elsewhere and handed over to us	-	-	-	-	-	-	3	100	1.00	0.00
Weighted Mean = 3.27											

Table 4.5 shows a breakdown of the mean response of teachers' perception of ownership of the anti-social vices curriculum designed and implemented using participatory curriculum paradigm as follows: The Anti-Social vices curriculum is not imposed on me (M=4.00); The fact that I participated in designing the curriculum gives me the feeling that I own it (M=4.00); The anti-social vices curriculum is handed to us from the government (M=1.00); My function in implementing the curriculum is not limited to the correct application of what has been designed by the specialists (M=3.67); I feel the curriculum belongs to me due to my involvement in designing it (M=3.67); Having been involved in designing the curriculum gives me a sense of ownership of the curriculum (M=4.00); The curriculum reflects my ideas to a reasonable extent (M=3.67); The teaching methods /strategies for implementing the curriculum reflects my input (M=3.67); I made an input in determining the objectives of the curriculum (M=4.00); The evaluation strategies as contained in the curriculum reflect my contributions (M=4.00); The content of the curriculum shows part of my suggestions during the design process (M=4.00); The anti-social vices curriculum belongs to us that developed it (M=3.00); The curriculum bypassed me and my ideas in the design process (M=1.00); The curriculum reflects my voice and views about social vices in my community (M=4.00); The curriculum was designed elsewhere and handed over to us (M=1.00). The weighted grand mean is 3.27 which is above 2.50. This indicates that teachers have a positive perception of ownership of the anti-social vices curriculum.

Teachers had a positive ownership of the Anti-Social Vices curriculum designed and implemented using a participatory paradigm. This means that the teachers felt that the curriculum belongs to them given their mental and physical investment in the process that led to the curriculum. The positive perception of ownership of the anti-social vices curriculum was a function of active engagement of teachers in all the processes that led to the development of the curriculum. This goes to show that in real terms, teachers desire to be engaged in all the processes leading to the reformation of curriculum, and as Salleh (2003) noted, they do not desire to be just mere executors of a planned leaning programme. This finding is consistent with the findings of some scholars such as

Akomaning (2012), Cviko (3013), Huizinga, Handelzalts, Nieveen and Voogt (2014), and Mikser, Kärner and Krull (2016). These scholars, in their separate studies, found that when teachers are actively engaged in the process leading to a new learning programme or modification of an existing one, their ownership of the output of such process is substantially enhanced.

However, beyond agreeing with the findings of previous studies lie two critical points that have to be mentioned with regard to this finding. The first is that, within the Nigerian context, this finding provides an empirical backing to the position of Onyia, Egbo and Onyeneho (2016) who concluded their study on demographic and cognitive factors in teachers' perception of curriculum innovations in Enugu State and suggested that getting classroom teachers to plan new programme of learning or modify an existing programme of learning will aid in raising the tendency that teachers would accept the outcome of the process. In other words, the empirical solution to the problem of how to get teachers to accept a new learning programme in Nigeria have been provided and elucidated by this finding. The second is the possible benefits of this positive ownership of the curriculum recorded by the teachers. One of such possible benefits is the teachers' full acceptance of the new learning programme which is key to the accurate execution of the curriculum. According to Ogbom (2002), this feeling of ownership over the curriculum is very important as it affects the effective execution of the planned learning programme by the teacher at the classroom level. It is, therefore, expected that this positive sense of ownership of the anti-social vices curriculum held by the teachers would help them to accurately execute the newly developed learning programme.

4.2.5 Research Question 5: What is Students' perception of ownership of the anti-social vices curriculum developed and implemented using Participatory Curriculum Paradigm?

Table 4.6: Summary of Students' Perception of Ownership of the Anti-Social Vices Curriculum

S/n	Questionnaire items	SA		A		D		SD		Mean	St.D
		F	%	F	%	F	%	F	%		
1	The Anti-Social vices curriculum is not imposed on me.	157	99.4	1	0.6	-	-	-	-	3.99	0.08
2	The fact that I participated in designing the curriculum gives me the feeling that I own it.	129	81.6	29	18.4	-	-	-	-	3.82	0.39
3	The anti-social vices curriculum is handed to us from the government.	1	0.6	-	-	81	51.3	72	45.6	1.58	0.58
4	My function in implementing the curriculum is not limited to the correct application of what have been designed by the specialists	96	60.8	33	20.9	28	17.7	1	0.6	3.42	0.80
5	I feel the curriculum belongs to me due to my involvement in designing it	75	47.5	77	48.7	4	2.5	2	1.3	3.42	0.61
6	Having been involved in designing the curriculum gives me a sense of ownership of the curriculum	117	74.1	41	25.9	-	-	-	-	3.74	0.44
7	The curriculum reflects my ideas to a reasonable extent	112	70.9	46	29.1	-	-	-	-	3.96	3.24
8	The teaching methods/strategies for implementing the curriculum reflects my input	111	70.3	47	29.7	-	-	-	-	3.70	0.46
9	I made an input in determining the objectives of the curriculum	110	69.6	48	30.4	-	-	-	-	3.69	0.46
10	The evaluation strategies as contained in the curriculum reflect my contributions	104	65.8	54	34.2	-	-	-	-	3.66	0.46
11	The content of the curriculum shows part of my suggestions during the design process	112	70.9	46	29.1	-	-	-	-	3.71	0.46
12	The anti-social vices curriculum belongs to us that developed it	85	53.8	71	44.9	2	1.3	-	-	3.53	0.53
13	The curriculum bypassed me and my ideas in the design process.	-	-	3	1.9	63	39.9	92	58.2	1.44	0.53
14	The curriculum reflects my voice and views about social vices in my community	86	54.4	71	44.9	1	0.6	-	-	3.54	0.51
15	The curriculum was designed elsewhere and handed over to us	-	-	2	1.3	57	36.1	99	62.7	1.39	0.51
Weighted Mean = 3.23											

Table 4.6 shows a breakdown of the mean response of students' perception of ownership of the anti-social vices curriculum designed and implemented using participatory curriculum paradigm as follows: The Anti-Social vices curriculum is not imposed on me (M=3.99); The fact that I participated in designing the curriculum gives me the feeling that I own it (M=3.82); The anti-social vices curriculum is handed to us from the government (M=1.58); My function in implementing the curriculum is not limited to the correct application of what have been designed by the specialists (M=3.42); I feel the curriculum belongs to me due to my involvement in designing it (M=3.42); Having been involved in designing the curriculum gives me a sense of ownership of the curriculum (M=3.74); The curriculum reflects my ideas to a reasonable extent (M=3.96); The teaching methods /strategies for implementing the curriculum reflects my input (M=3.70); I made an input in determining the objectives of the curriculum (M=3.61); The evaluation strategies as contained in the curriculum reflect my contributions (M=3.66); The content of the curriculum shows part of my suggestions during the design process (M=3.71); The anti-social vices curriculum belongs to us that developed it (M=3.53); The curriculum bypassed me and my ideas in the design process (M=1.44); The curriculum reflects my voice and views about social vices in my community (M=3.54); The curriculum was designed elsewhere and handed over to us (M=1.39).The weighted grand mean is 3.23 which is above 2.50. This indicates that students have a positive perception of ownership of the anti-social vices curriculum.

Just like the teachers, the students also had a positive perception of ownership of the anti-social vices curriculum. This meant that the students who participated in this study felt that that the resulting curriculum belongs to them given their involvement in the curriculum development process. It is important to note that the positive perception of ownership of the anti-social vices curriculum by the students was because, in this study, students were recognised and actively engaged as vital stakeholders in curriculum design and development process. In other words, students in this study had the opportunity to truly determine curriculum change. This, by extension, could be an answer to the call by Ornstein and Hunkins (2009) that learners should not only be recognized as stakeholders in curriculum build up, but should also granted the opportunity to participate and have a voice in curriculum making.

This finding therefore supports the findings of Mitra (2004), West (2004) and Ngussa and Makewa (2014) who found that increasing students ownership of a learning programme should start from increasing the opportunities for learners to participate actively in the process of curriculum development as seen in this study. Therefore, student involvement in curriculum making could be looked upon, among other variables, where the emphasis is on how to get a learner or group of learners to accept a learning programme.

Just like the teachers, the importance of this positive ownership of the anti-social vices curriculum by the students cannot be over emphasized. This is because, having seen the anti-social vice curriculum as theirs, the students might as well feel at ease to learn the content of the curriculum and this could improve the implementation process of the curriculum from the students' perspective at least. Added to this is the possible feeling of self-esteem the students could have following their involvement in developing the curriculum and subsequent perception of the learning programme as theirs. All these put together could aid in easing and managing the student related classroom problems that could arise while implementing the anti-social vices curriculum.

4.2.6 Null Hypothesis 1: There is no significant difference in stakeholder’s (students, former students, teachers, school heads, parents and community leaders) perception of ownership of the anti-social vices curriculum.

Table 4.7: Summary of Analysis of Variance (ANOVA) of Stakeholders’ Perception of Ownership of the Anti-Social Vices Curriculum

	Sum of Squares	Df	Mean Square	F	Sig
Between Groups	264.576	5	52.915	10.625	.000
Within Groups	1125.523	226	4.980		
Total	1390.099	231			

p<.05

A one-way between-groups analysis of variance was conducted to explore whether stakeholders involved in developing the anti-social vices curriculum would differ in their perception of ownership of the anti-social vices curriculum as shown in Table 4.7 above. There was a statistically significant difference at the $p=.00<.05$ level in stakeholders' perception of ownership of the anti-social vices curriculum for the six groups [$F_{(5, 226)}=10.6$, $p=.00<.05$]. Therefore, the null hypothesis that there is no significant difference in stakeholder's perception of ownership of the anti-social vices curriculum is not accepted. It is concluded that there was a significant difference in stakeholders' perception of ownership of the anti-social vices curriculum. In order to find the source of the variation in the perception of the ownership of the curriculum, a Post-Hoc test was carried out and is presented in table 4.8.

Table 4.8 Scheffe Post Hoc Test of Stakeholders' Perception of Ownership of the Anti-Social Vices Curriculum

Stakeholders	Mean	St.D	Students	Teachers	School Heads	Parents	Community Leaders	Past Social Studies Students
Students	54.77	2.34				-1.98*		-2.65*
Teachers	58.00	1.00						
School heads	58.67	1.15						
Parents	56.75	1.99	1.98*					
Community Leaders	55.31	1.14						
Past Social Studies Students	57.42	2.43	2.65*					

*Pairs of groups that are significantly different from each other in their perception of ownership of the curriculum.

Post-Hoc comparisons using Scheffe test in Table 4.8 indicated that the mean score for students (M=54.77, SD=2.34) was significantly different from Parents (M=56.75, SD=1.99) and Past Social Studies Students (M=57.42, SD=2.43) in their perception of ownership of the curriculum. Similarly, Parents (M=56.75, SD=1.99) differ significantly in their perception of ownership of the curriculum, with Students (M=54.77, SD=2.34). Furthermore, Past Social Studies Students (M=57.42, SD=2.43) differ significantly with Students (M=54.77, SD=2.34) in their perception of ownership of the curriculum. However, Teachers (M=58.00, SD=1.00), School Heads (M=58.66, SD=1.15) and Community Leaders (M=55.31, SD=1.14) did not differ significantly from other stakeholders in their perception of ownership of the curriculum. The table equally shows that school heads had the highest mean score in stakeholders' perception of ownership of the anti-social vices curriculum. This is followed by teachers, past social studies students, parents, community leaders and then, students.

The longtime neglect of teachers and school heads and their desire to be involved in curriculum development in Nigeria could offer some explanations to their high perception of ownership of the anti-social vices curriculum over other participants in this study. Salleh (2003) had earlier found that teachers do not wish to be mere executors of curriculum plans; rather, they want to be involved in curriculum development/reform matters. The participatory approach employed in this study which, at all stages, involved teachers and other stakeholders, seem to have met the desires of these teachers. This finding supports the position of Otunga (2007) that teachers' participation in curriculum development boosts their ownership of the resulting curriculum. Secondly, the fact that school heads and teachers are more knowledgeable in curriculum design and development matters, when compared with other stakeholders involved in this study, could also explain their high mean score on positive perception of ownership of the anti-social vices curriculum over other stakeholders. Teachers according to Alsubaie (2016) and Ozkan (2016) are more knowledgeable about curriculum awareness and practices.

On the part of the Social Studies students involved in this study, their age and experience could offer some explanations as to why they had the least mean score in their perception of ownership of the anti-social vices curriculum when compared with other stakeholders

involved in the study. The students were the youngest of the stakeholders and by far, the least experienced with regard to matters concerning curriculum development vis-à-vis other stakeholders. As some of the students stated during an interview, this study was their first time ever to be involved in the process of designing and developing a learning programme either for themselves or for any other category of learners. Notwithstanding this, it is important to reiterate that the students had a positive ownership of the anti-social vices curriculum and could mean that the students who participated in this study, despite having the least mean score on perception of ownership of the curriculum, felt that the resulting curriculum belongs to them given their involvement in the curriculum development process.

4.2.7 Null Hypothesis 2: There is no significant relationship between teachers' perceived ownership of the anti-social vices curriculum and their commitment to implementing it.

Table 4.9: Pearson Product Moment Correlations between Teachers' Perception of Ownership of the Curriculum and their Commitment in Implementing it

		Teacher Perception of Ownership	Teacher Commitment
Teacher Perception of Ownership	Pearson Correlation	.600*	.600*
	Sig. (2-tailed)	.000	.000
	N	3	3
Teacher Commitment	Pearson Correlation	.600*	.600*
	Sig. (2-tailed)	.000	.000
	N	3	3

*Correlation is significant at the 0.05 level (2-tailed).

Table 4.9 shows the result of a Pearson product-moment correlation coefficient conducted to explore the relationship between teacher perception of ownership of the curriculum and their commitment to curriculum implementation. There was a positive correlation between teachers' perception of ownership of the anti-social vices curriculum and commitment to implementing it [$r=.60$, $n=3$, $p=.00<.05$], with high levels of perceived ownership of the curriculum by the teachers associated with high level of commitment to curriculum implementation. Therefore, the null hypothesis that there is no significant relationship between teachers' perceived ownership of the anti-social vices curriculum and their commitment to implement it is not accepted. This means that there was a significant relationship between teachers' perceived ownership of the curriculum and their commitment to implementing it.

In this study, high level of perceived ownership of the anti-social vices curriculum by the teachers was associated with high level of commitment to implement the curriculum. This means that the more the teachers perceived the anti-social vices curriculum as theirs rather than what was imposed on them by external bodies, the more committed the teachers were in translating the curriculum to real live experiences for the learners. This finding is in contrast with the finding of Weiss (1993) who found no association between teachers' perception of ownership of a curriculum and their commitment to curriculum implementation

However, this finding elucidates the importance of teachers having a good feeling or a measure of ownership over a planned learning programme. This is because, such a good feeling or a measure of ownership by the teachers is vital for the effective execution of the planned programme of learning. This finding therefore supports the finding of Ogborn (2002) that efforts at reforms within and outside the classrooms thrive only when teachers feel that that the process and output of the reform efforts belongs to them and is not simply forced on them. Furthermore, this finding buttressed the findings of Muijs and Harris (2003), Li (2004) and Wang (2013) who found that the failure of many curricula across the globe is a function of the exclusion of teachers in the curriculum development process – a situation that led teachers to continually perceive the resulting curriculum document as an externally imposed one.

It is important to note that the teachers' perception of ownership of the anti-social vices curriculum which, in this study, is significantly associated with teacher commitment to curriculum implementation was a function of active teacher engagement in the curriculum design and development process. The teachers involved in this study took active part in designing the anti-social vices curriculum. Hence, this finding lays credence to the idea that ignoring teachers in the process of curriculum development could impede the implementation of the resulting curriculum, and therefore is in agreement with the findings of Otunga (2007), Elizondo-Montemayor, Hernández-Escobar, Ayala-Aguirre and Aguilarand (2008) and Imingan (2011) who, in their separate studies, found that teachers will be more dedicated in executing curriculum innovations when they are involved in the process that led to such innovations.

Again, the import of this finding cannot be overemphasized in a country like Nigeria where teachers' defiance to curriculum innovations and their lack of enthusiasm to effectively execute the national curriculum, according to Oloruntegbe, Duyilemi, Agbayewa, Oluwatelure, Adare and Omoniyi (2010), are the bane of poor educational standard in the country. Therefore, this finding could be a sort of empirical explanation and solution to the challenge of getting Nigerian teachers to accept and enthusiastically execute curriculum changes and/or innovations whenever they occur. The empirical explanation and solution lie in, among other things, getting teachers to participate actively in all the processes leading to the curriculum change as shown in this study.

4.2.8 Null Hypothesis Three: There is no significant relationship between students' perceived ownership of the anti-social vices curriculum and their interest in learning it.

Table 4.10: Pearson Product Moment Correlations between Students' Perception of Ownership of the Curriculum and their interest in Learning

		Students' Perception of Ownership	Students' Interest in Learning
Students' Perception of Ownership	Pearson Correlation	1	.306*
	Sig. (2-tailed)	158	.000
	N		158
Students' Interest in Learning	Pearson Correlation	.306*	1
	Sig. (2-tailed)	.000	158
	N	158	

*Correlation is significant at the 0.05 level (2-tailed).

Table 4.10 shows the result of a Pearson product-moment correlation coefficient conducted to explore the relationship between students' perception of ownership of the curriculum and their interest in learning the curriculum contents. There was a positive correlation between students' perception of ownership of the curriculum and interest in learning [r=.31, n=158, p=.00<.05], with high level of perceived ownership of a curriculum by the students associated with high interest in learning the curriculum. Therefore, the null hypothesis that there is no significant relationship between students' perceived ownership of the anti-social vices curriculum and their interest in learning is not accepted. This means that there was a significant relationship between students' perceived ownership of the curriculum and their interest in learning the content of the curriculum.

This also implies that the more the students felt they own the anti-social vices curriculum, the more they were interested in learning the content of the curriculum and by extension, interest in positive attitudinal change. It is important to note that in this study, the students' perception of ownership of the curriculum was a function of their active engagement in the process that led to it. It could therefore be said that as students realized that their views were not only sort but also were included in what they are to learn eventually, their interest in learning the content of the curriculum improved. This therefore supports the findings of Mitra (2001) and Morgan (2006) who studied student consultation and found that students showed a better dedication to learning when consulted. This also, extends the constructivist theory used in this study which promotes learners as co-creators of knowledge.

Furthermore, positive relationship between students' perception of ownership of the curriculum and learners' interest in learning lends credence to the position of Konings, Brand-Gruwel and van Merriernboer (2010) who found that when learners are deprived of the opportunities to voice their perceptions in the process leading to curriculum change (a sure way of improving students' ownership of the resulting curriculum), their interest in learning could be affected negatively. Hence, students' ownership of a curriculum developed through active participation and engagement in curriculum development process could rightly be considered among the critical variables that could influence students' interest in learning and by extension, disposition to positive attitudinal change.

Summarily, this study established the need for a locally relevant curriculum in Amainyi community amidst the challenges of inadequate content coverage of the actual needs of the community in the existing Social Studies curriculum (Osakwe, 2012; Nwani and Messhach, 2014). Also, the benefits of participatory paradigm to curriculum development were re-echoed in this study as evident in the empowerment of the curriculum end-users in the community (teachers and students). Hence, it was proved that teachers and learners are important stakeholders in the curriculum development process without which the process may not succeed (Wang, 2013; Ngussa and Mekewa, 2014). Finally, the participation of teachers and students, together with other stakeholders to develop the anti-social vices curriculum led to positive ownership of the curriculum by both the in-school stakeholders (students, former students, school heads and teachers) and the out-school stakeholders (community leaders and parents). This contributed to the success of the curriculum in Amainyi community. Although, the stakeholders differ in their perception of ownership of the anti-social vices curriculum, teachers' perception of ownership of the curriculum was positively associated with their commitment to curriculum implementation (Ogborn, 2002), with a view to reducing social vices among students in the community. In a like manner, students' perception of ownership of the curriculum was positively associated with their interest in learning the content of the curriculum and positive attitudinal change (Konings, Brand-Gruwel and van Merriënboer, 2010).

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

In this chapter, the summary of findings, conclusion and recommendations are presented.

5.1 Summary of Findings

The findings of the study are summarized as follows:

1. Amainyi community in Imo State Nigeria needs a curriculum that will capture most of, if not all, the social problems in the community, as well as the community's core values, in its quest to solve the problem of vices facing it.
2. The Participatory Curriculum Development (PCD) approach empowered teachers in the following four areas: decision making about their classroom practices, identity as a teacher, confidence to execute their job and having a voice in curriculum making.
3. The participatory curriculum development (PCD) approach empowered students in the following two areas: decision making about classroom practices and having a voice in curriculum making.
4. Teachers had a positive perception of ownership of the anti-social vices curriculum developed using PCD.
5. Students had a positive perception of ownership of the anti-social vices curriculum developed using PCD.
6. There was a significant difference in stakeholders' perception of ownership of the anti-social vices curriculum developed using PCD

7. There was a significant positive relationship between teachers' perception of ownership of the anti-social vices curriculum and their commitment to implementing it.
8. There was a significant positive relationship between students' perception of ownership of the anti-social vices curriculum and their interest in learning it.

5.2 Implications of the Findings

The findings of this study have tremendous implications for curriculum development as well as teaching and learning of Social Studies most especially within the Nigerian context. The “*one size fits all*” Social Studies curriculum, wherein one centrally developed Social Studies curriculum is disseminated to various communities in Nigeria irrespective of cultural differences and values, may no long be needed. In the effort to actually make Social Studies a potent tool to curb the menace of vices in Nigeria, the approach to developing a functionally relevant Social Studies curriculum should therefore be participatory such that the resulting Social Studies curriculum will capture the real problems facing each local community in Nigeria.

Participatory approach to curriculum development could enhance teacher and student empowerment which Dee, Henkin and Duemer (2005) and Wang's (2013) have found to promote virtues such as positive self-esteem, classroom decision making skills, improved professional identity and confidence. These factors are vital for teachers to properly execute their job as well as help learners to learn better. Involving teachers and students in developing a learning programme at all levels, and in particular in Social Studies, increases the likelihood that these curriculum end-users will fully accept the outcome of such process. This meant that the solution to the problem of getting teachers to accept a new/modified curriculum could be in having them to be part of the entire development process, among other variables.

The more the teachers felt that a learning programme belong to them, the more committed they are in executing the curriculum. In this way, the importance of teachers having a good feeling or a measure of ownership over a planned programme of learning cannot be over-emphasised. This is because such good feeling, among other variables, is critical for

the success or failure of the curriculum. Social Studies teachers should ensure that their students are involved in the day-to-day planning of learning. This is because, the more the students felt that a learning programme belongs to them given their involvement in its design process, the more they have interest in learning the content.

5.3 Conclusion

This study developed and implemented a locally relevant anti-social vices curriculum using a participatory approach to curriculum development. Following the results of this study – the implications of which have been elucidated, it is therefore concluded that the time has come to reverse the approach to developing the current Social Studies curriculum in Nigeria from a strict top-down approach to a bottom-up approach going by the numerous benefits of the latter and the need to ensure that Social Studies continually serves as a potent tool in the fight against social vices in Nigeria. Such benefits, as seen in this study, include; having a curriculum and/or learning programme that meets the local needs of its milieu, empowerment of curriculum end-users (teachers and students) through their involvement, thereby enabling them to have a strong perception of ownership of the resulting curriculum, which in turn, enhanced teachers' commitment to curriculum implementation and learners' interest in learning the curriculum content.

5.4 Recommendations

Based on the findings of this study, it is recommended that:

1. Participatory paradigm be adopted in developing locally relevant curricula for our development as a nation
2. Since the community owns the values and mores which the students are expected to acquire, the community and the family should not be deprived of the opportunity to participate in developing a learning programme, such as Social Studies, that places high premium on values.
3. The approach to curriculum development and/or modification within the discipline of Social Studies in Nigeria should, as much as possible, be participatory. This is with a

view to capturing the real problems, issues and challenges facing the numerous societies in Nigeria.

4. Agencies that make the curriculum and teach values in Nigeria such as Nigerian Educational Research and Development Council (NERDC), and National Orientation Agency (NOA) should use participatory paradigm in order to capture, in their learning programmes, the actual needs and peculiarities of the various nationalities and communities in Nigeria. This is possible when these agencies reach out to their target community and involve them in developing such learning programmes.
5. Efforts should be made by school management and authorities to involve teachers and students in most, if not all, school decision making processes that have bearing on classroom practices. In other words, participatory approach should be adopted in other school-wide decisions that affect classroom activities.
6. Curriculum end-users (teachers and students) should not be neglected in curriculum development process as currently done in Nigeria.
7. The imposition of curriculum on end-users (most especially teachers) from the top should be discouraged as much as possible. This is because, such impositions affect their perception of ownership of a curriculum which is related positively to how committed they could be in implementing the curriculum.
8. Efforts must be made by curriculum planners at all levels to provide enabling ground for students to participate in curriculum development. This is as students' interest in learning is linked positively to their perception of ownership of the curriculum.

5.5 Contributions to Knowledge

This study has contributed to knowledge in the following ways:

1. The use of a participatory approach to developing a locally relevant curriculum is major contribution to filling the gap in the existing Social Studies curriculum.
2. This study has shown that local languages, such as Igbo language, could be used in developing Social Studies curriculum and gives room for further related studies within the field of curriculum development.
3. This Study being a pioneering effort in actual use of participatory approach to curriculum development in Nigeria and has successfully shown that reversing the

approach to curriculum development in Nigeria, from top-bottom to bottom-up, is possible.

4. This study has shown that members of local communities in Nigeria have a say, and are interested in being heard with regard to what their children and wards are to learn in school.
5. This study has also shown how curriculum end-users and other local stakeholders could be involved in developing a learning programme not just in Social Studies but across other subjects that desires to meet local needs.
6. This study has been able to show case the gaps in the current Social Studies curriculum vis-à-vis the fight against social vices within the context of one of the numerous communities in Nigeria.
7. This study has equally shown that when teachers own the process of curriculum development, they will be more committed to implement it.
8. This study provided further justification for teachers and students to actively participate in curriculum development

5.6 Limitations of the Study

The cost of funding this study was huge to the effect that its coverage had to be limited to only one community having few secondary schools. There was an initial hostile reception by the participants because of the nature of the study which was strange to them. Similarly, most of the out-of-school stakeholders were not willing to participate in the study initially, as they were expected to be paid for their time. It took several appeals from the researcher and his assistants to convince them to participate without being paid. Related to the above is fear of victimization. Given the issue at stake in this study (vices) and given that the researcher is not a member of the community, most of the participants (both in-school and out-of-school stakeholders) could not freely air their views, as they would have wanted, on camera for fear of being traced later and victimized. They felt that the researcher was a spy. This was even as the researcher and his assistants reassured them on the confidentiality of their comments. Eventually, many of them opted to speak off camera. For the students, given their young age, many of them were camera-shy.

There was no single curriculum meeting date given that the stakeholders could not agree on the venue of the meetings. Each stakeholder wanted it to be held at a venue and time convenient for him/her. This made the researcher and his assistants to rotate the time and venue of each meeting to suit the need of each participant. Again, the number of meetings, consultations and interviews with the stakeholders were not welcomed at first as they felt such meetings would heavily interrupt their daily activities most especially, the out-school stakeholders.

5.7 Suggestions for Further Studies

In view of the limitations identified from this study, this study may be replicated on a larger scale say, a local government or a state with high cultural similarities. The study could also be replicated using other subjects. Also, as a follow up study, the relative effect of the newly developed anti-social vices curriculum on students' disposition towards social vices could also be studied. Similarly, a follow up study in 3-4 years to come could be carried out to study how the involvement of teachers in this study has impacted their teaching practices

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APPENDIX I

University of Ibadan, Ibadan, Nigeria
Department of Arts and Social Sciences Education
Structured Interview Guide for Local Stakeholders on Repositioning Social Studies
Curriculum to Address Social Vices in Amainyi Community

Dear Respondent,

This interview is designed to investigate the inability of Social Studies as a subject to address social vices in Amainyi Community, as part of a two-stage study. You are, therefore, required to respond sincerely and freely to each of the questions in order to generate valid answers to the research questions.

Be assured that your highly valued response shall be treated with utmost confidentiality and for the purpose of research only.

Thank you.

Section A: Demographic Information

Gender:

Type of Stakeholder: Student []; Teacher []; School Head []; Parents [];
Community Leader []; Past Social Studies Student []

Section B: Interview Items

1. What do you understand by social vice?
2. Do you believe people engage in social vices?
3. Why do students still engage in social vices?
4. Do you know Social Studies is meant to address social vices in the society?
5. What, in your opinion, are the reasons why Social Studies has not been able to address the problem of social vices among students?
6. Are there local problems you think should have been addressed by the programme of Social Studies?
7. If yes, list them.
8. What is your opinion about teaching students social vices without teaching them virtues that could replace those vices?
9. What kind of Social Studies curriculum would you recommend to stem the rising tide of social vices among students?
10. How can such Social Studies curriculum be taught to address social vices among students?

Appendix I (a)
Igbo Version of Appendix I

Mahadum nke Ibadan
Ngalaba nke Ihe Omumu Arts na Social Sciences
Ntule Ajuju Onu nke Ndi Nwere Aka Oke N'ime Obobo Maka Imezi ma Jirikwa Ihe
Omumu Social Studies Dozie Nsogbu nke Npu na kwa Agwa Ojoo Na Obodo
Amainyi

Ezigbo Onye Nzaghachi,

Ihe ajuju onu a bu iji choputa ihe mere ihe omumu Social Studies ji enwebeghi ike idozi nsogbu nke npu na-arụ ojoo n'obodo Amainyi. Ya mere, ogadi mma m'oburu n'iji obi eziokwu na n'efu zaa ajuju ndi a. Nke a bu iji mee ka aziza gi di ire nye ajuju nyocha. Jide n'aka na a ga-emeso nzaghachi gi nke di oke onu na nzuzo na maka nyocha nzube naani. Daalu.

Nkebi nke A: Ihe Omuma nke Mmadu

Okike:

Udi Onye Nwere Aka Oke: Nwa Akwukwo []; Onye Nkuzi []; Onyeisi Ulo Akwukwo []; Nne na Nna []; Onye Ndu Obodo []; Nwa Akwukwo Social Studies n'oge gara aga []

Nkebi nke B: Ihe ajuju onu

1. Gini ka i ghotara site na-npu na kwa agwa ojoo?
2. I kwere na ndi mmadu na-etinye aka na-npu na kwa agwa ojoo?
3. Gini mere umu akwukwo ji n'etinye aka na-npu na kwa agwa ojoo?
4. I maara na ihe omumu Social Studies bu iji zute ajo omume oha nke di n'obodo?
5. Gini, n'echiche nke gi, bu ihe mere Social Studies ji enwebeghi ike idozi nsogbu nke omume ojoo n'etiti umu akwukwo?
6. I chere na e nwere nsogbu nke no n'akuku mpaghara obodo nke e kwesiri idozi site na ihe omumu Social Studies?
7. O buru ee, denye ha.
8. Gini ka i chere maka izi umu akwukwo banyere npu na kwa agwa ojoo ndi a n'enweghi ihe omuma ndi puru igbusi ihe ojo ndia?
9. Kee udi ihe omumu Social Studies i ga-atu aro iji dozie nsogbu nke npu na kwa agwa ojoo n'etiti umu akwukwo?
10. Olee otu a ga-esi kuzie ihe omumu Social Studies ahụ iji dozie nsogbu nke npu na kwa agwa ojoo n'etiti umu akwukwo?

APPENDIX II

University of Ibadan, Ibadan, Nigeria Department of Arts and Social Sciences Education

Anti-Social Vices Curriculum Need Assessment Questionnaire (ASVCNAQ)

Dear Respondent,

This is a need assessment survey questionnaire intended to determine stakeholders' awareness of the problem of youth engagement in social vices in Amainyi community. You are, therefore, required to respond sincerely and freely to each of the questions in order to generate valid answers to the research questions.

Be assured that your highly valued response shall be treated with utmost confidentiality and for the purpose of research only.

Thank you.

Section A: Demographic Information

Gender:

Type of Stakeholder: Student []; Teacher []; School Head []; Parents [];

Community Leader []; Past Social Studies Student []

Section B: Stakeholders Awareness of Social vices in their Community

Please kindly mark "x" in the column that best fits your view using the key: VMA = Very much aware, A = Aware, LA = Less Aware, NA = Not Aware

S/n	Questionnaire Items	VMA	A	LA	NA
	How will you rate your awareness of the need for the following?				
1	Curbing social vices in Amainyi community.				
2	That the school should provide learners with knowledge/skills about anti-social vices.				
3	Strategy/approach in Amainyi community used in curbing social vices.				
4	Intervention in schools in the Amainyi community to curb social vices.				
5	Classroom programmes to curb social vices in the schools in Amainyi community.				
6	Student groups that promote positive social values and behaviours in Amainyi.				
7	That the school should provide learners with knowledge and skills about anti-social vices				
8	That exposing students to a learning programme on social vices can equip them with necessary skills to shun social vices				
9	Some social vices peculiar to Amainyi Community				
10	The effects of social vices in Amainyi community				

Section C: Stakeholders Perception of the level of Prevalence of social vices in their community

S/n	Questionnaire Items	High	Medium	Low
	How would you rate the prevalence of the following social vices in your community?			
1	Cultism			
2	Drug Abuse			
3	Indecent Dressing			
4	Examination Malpractice			
5	Alcoholism			
6	Corrupt practices			
7	Sexual Immorality			
8	Truancy			
9	Stealing			
10	Pornography			
11	Premarital Sex			
12	Smoking			
13	Carrying dangerous weapons			
14	Fighting			

Section D: Youth Acquisition of Communal Social Value

S/n	Questionnaire Items	Great Extent	Some Extent	Little Extent	Not at All
	To what extent do youths in your Community imbibe the following virtues?				
1	Honesty				
2	Diligence				
3	Charity				
4	Hard work				
5	Integrity				
6	Generosity				
7	Discipline				
8	Patriotism				
9	Respect for Elders				

Appendix II (a)
Igbo Version of Appendix II

Mahadum nke Ibadan
Ngalaba nke Ihe Omumu Arts na Social Sciences
Ajuju Nnyocha na Nchoputa nke Mkpa maka Ihe Omumu Agwa Oma

Ezigbo Onye Nzaghachi,

Nke a bu ihe ajuju nchoputa na nnyocha nke mkpa nke e ji achoputa ma ndi nwere aka oke n'obodo Amainyi maara banyere nsogbu nke npu na kwa agwa ojoo n'obodo ha. Ya mere, ogadi mma m'oburu n'iji obi eziokwu na n'efu zaa ajuju ndi a. Nke a bu iji mee ka aziza gi di ire nye ajuju nyocha. Jide n'aka na a ga-emeso nzaghachi gi nke di oke onu na nzuzo na maka nyocha nzube naani.

Daalu.

Nkebi nke A: Ihe Omuma nke Mmadu

Okike:

Udi Onye Nwere Aka Oke: Nwa Akwukwo []; Onye Nkuzi []; Onyeisi Ulo Akwukwo []; Nne na Nna []; Onye Ndu Obodo []; Nwa Akwukwo Social Studies n'oge gara aga []

Nkebi nke B: Nghota nke ndi nwere aka oke bayere npu na kwa agwa ojoo n'obodo ha Biko zite "x" na kolum nke kachasi mma n'ikowa uche gi na iji igodo n'usoro a: AMNO = A mara m nke oma, AM = A mara m, AMCG = A macha gi m, AMGC = A amaghi m chaa

S/n	Ihe Ajuju	AMNO	AM	AMCG	AMGC
	Kedu ka i ga-esi kowaa ihe i maara banyere ihe ndi na-esonu?				
1	Npu na kwa agwa ojoo na Amaiyi.				
2	Na ulo akwukwo kwesiri inyeumu akwukwo ihe omumu banyere ikpa agwa oma.				
3	Usoro ma o buuzoeji ikwusi npu na kwa agwa ojoo n'Amaiyi.				
4	Ime ihe na ulo akwukwo di na obodo Amainyi iji kwusi omume ojoo.				
5	Usoro ihe omume nke klaasi iji gbochie npu na kwa agwa ojoo na ulo n'ulo akwukwo di na Amainyi.				
6	Otu umu akwukwo ndi na-akwalite ezi omume na ezi agwa na Amainyi.				
7	Na ulo akwukwo ahụ kwesiri inye umu akwukwo ihe omuma na nka gbasara agwa oma.				
8	Na-ikpughere umu akwukwo na kwa ime ka ha n'amụ ihe gbasara omume ruru aru nwere ike ime ka ha nwee nka di mkpa iji zere ajo				

	omume.				
9	Npu na kwa agwa ojoyondi ozo di iche ana ahu n'obodo Amainyi.				
10	Mmetuta nke ajo omume, npu na kwa agwa ojoyo ndi a n'enwe n'obodo Amainyi.				

Nkebi nke C: Nhuta nke ndi nwere aka oke banyere odidi npu na kwa agwa ojoyo n'obodo ha.

o/n	Ihe Ajuju	Elu	Etiti	Ala
	Kedu ka i ga-esi kowaa odidinpu na kwa agwa ojoyo ndi a n'obodo gi?			
1	Ino n'otu nzuzo			
2	Inuogwu ike			
3	Ijike n'akwa ntanya			
4	Izu ohi ule			
5	Inubiga mmanyi oke			
6	Omume ruru aru			
7	Omume ruru aru metutara Ikwa iko			
8	Igbapu n' ulo akwukwo			
9	Izu ohi			
10	Ile onyonyo ndi gba oto			
11	Ikwa iko n'alughi di na nwunye			
12	Inu siga			
13	Iji ngwa agha di egwu			
14	Ilu ogu			

Nkebi nke D: Ndi ntorobia inweta agwa n'Omenala Obodo

o/n	Ihe Ajuju	Nnukwu u Odidi	Ufodu Obere	Nkwusi Di Nnukwu	O Dighi
	Ruo n'oke ha anaa ka ndi na-eto eto no n'ogbe gi na-egosiputa agwa oma ndi a?				
1	Ikwu n'ezikwu				
2	Igbasi ike				
3	Ihunanya inyere mmadu aka				
4	Igbasi ike oru na nbo siri ike				
5	Iguzosi ike n'ezie ihe				
6	Inyepu aka				
7	Iji ido aka na nti eme ihe				
8	Ikwado obodo				
9	Ikwanyere Ndi okenye ugwu				

APPENDIX III

University of Ibadan, Ibadan, Nigeria
Department of Arts and Social Sciences Education
Structured Interview Guide on Teachers' Empowerment through Participatory
Paradigm

Dear Respondent,

This interview guide is designed to investigate how participatory paradigm has empowered you in the curriculum design process. You are, therefore, required to respond sincerely and freely to the questions in order to generate valid answers to the research questions.

Be assured that your highly valued response shall be treated with utmost confidentiality and for the purpose of research only.

Thank you.

Section A: Demographic Information

Gender:

Highest Educational Qualification:

Type of Stakeholder:

Section B: Interview Items

1. Tell me a little about yourself, your teaching background in the community.
2. What experience up until now, have you had in curriculum design?
3. What are your thoughts/feelings about this Participatory curriculum development experience? Have there been any (other) benefits for you as a team member? (prompt)
Have there been any difficulties?
4. As a result of being involved in the team that designed the curriculum, is there anything that could/would be different for you as a teacher?
5. How would you define empowerment in the context of your involvement in the curriculum design process?
6. Did you experience some indicators of empowerment as a result of your involvement in the curriculum design? What are your thoughts about these?
7. How would you describe the bottom-up approach of curriculum development?

APPENDIX IV

University of Ibadan, Ibadan, Nigeria
Department of Arts and Social Sciences Education

Structured Interview Guide on Students' Empowerment through Participatory Paradigm

Dear Respondent,

This interview guide is designed to investigate how participatory paradigm has empowered you in the curriculum design process. You are, therefore, required to respond sincerely and freely to each of the questions in order to generate valid answers to the research questions.

Be assured that your highly valued response shall be treated with utmost confidentiality and for the purpose of research only.

Thank you.

Section A: Demographic Information

Gender:

Section B: Interview Questions

1. Tell me a little about yourself, your experiences here in Amainyi as a student?
2. What experience up until now, have you had in curriculum design?
3. What are your thoughts/feelings about this Participatory curriculum development experience? Have there been any (other) benefits for you as a team member? (prompt)
Have there been any difficulties?
4. How would you define empowerment in the context of your involvement in the curriculum design process?
5. Did you feel empowered as a result of your involvement in designing the curriculum?
6. Is it a rewarding experience for you to be directly involved in the curriculum development process for the first time?
7. How would you describe the bottom-up process of curriculum development?

APPENDIX V
University of Ibadan, Ibadan, Nigeria
Department of Arts and Social Sciences Education
Stakeholders Perception of Ownership of the Anti-Social vices curriculum
Questionnaire (SOPCQ)

Dear respondent

This questionnaire designed to measure your perception ownership of the Anti-Social Vices curriculum which you were involved in the design process. You are, therefore, required to respond sincerely and freely to each of the questions in order to generate valid answers to the research questions.

Be assured that your highly valued response shall be treated with utmost confidentiality and for the purpose of research only. Please, kindly tick the option in the column that best suits your opinion.

Thank you.

Section A: Demographic Information

Gender:

Type of Stakeholder: Student []; Teacher []; School Head []; Parents [];
Community Leader []; Past Social Studies Student []

Section B: Stakeholders' Perception of Ownership of the Curriculum

Please kindly mark "x" in the column that best fits your view using the key: SA = Strongly Agree, A = Agree, D = Disagree, SD = Strongly Disagree

S/n	Questionnaire Items	SA	A	D	SD
1	The Anti-Social vices curriculum is not imposed on me				
2	The fact that I participated in designing the curriculum gives me the feeling that I own it				
3	The anti-social vices curriculum is handed to us from the government				
4	My function in implementing the curriculum is not limited to the correct application of what have been designed by the specialists				
5	I feel the curriculum belongs to me due to my involvement in designing it				
6	Having been involved in designing the curriculum gives me a sense of ownership of the curriculum				
7	The curriculum reflects my ideas to a reasonable extent				
8	The teaching methods /strategies for implementing the curriculum reflects my input				
9	I made an input in determining the objectives of the curriculum				
10	The evaluation strategies as contained in the curriculum reflect my contributions				
11	The content of the curriculum shows part of my suggestions during the design process				
12	The anti-social vices curriculum belongs to us that developed it				
13	The curriculum bypassed me and my ideas in the design process				
14	The curriculum reflects my voice and views about social vices in my community				
15	The curriculum was designed elsewhere and handed over to us				

APPENDIX VI
University of Ibadan, Ibadan, Nigeria
Department of Arts and Social Sciences Education

Teachers' Commitment to Curriculum Implementation Questionnaire (TCCIQ)

Dear respondent

This questionnaire is designed to measure your commitment to implementing the Anti-Social Vices curriculum which you were involved in the design process. You are, therefore, required to respond sincerely and freely to each of the questions in order to generate valid answers to the research questions.

Be assured that your highly valued response shall be treated with utmost confidentiality and for the purpose of research only. Please, kindly tick the option in the column that best suits your opinion.

Thank you.

Section A: Demographic Information

Gender: Male [] Female []

Highest Educational Qualification: TC II []; NCE []; First Degree []; Master [];

Ph.D. []

Section B: Teacher Commitment to Implementing the Anti-Social Vices Curriculum

Please kindly mark "x" in the column that best fits your view using the key: SA = Strongly Agree, A = Agree, D = Disagree, SD = Strongly Disagree

S/n	Questionnaire Items	SA	A	D	SD
1	My function in implementing the curriculum is not limited to the correct application of what have been designed by the specialists				
2	I will intellectually bind myself to teaching the curriculum contents				
3	I will sincerely commit my time to effectively teach the curriculum				
4	I do not care if my students are optimally learning the curriculum				
5	I will remain steadfast in seeing that the curriculum is effectively implemented				
6	I will not totally bind myself to the course of teaching the curriculum				
7	In implementing the curriculum I will not care whether adequate teaching materials are used				
8	I will ensure that I do not miss any class in teaching the curriculum				
9	I will experiment other viable teaching strategies in teaching the curriculum apart from the ones stated				
10	My priority is to constantly improve my student's learning outcomes in the curriculum				
12	I will totally commit myself to teaching every aspect of the curriculum without allowing any part to suffer				
13	I will collaborate with other teachers to improve my students' learning outcomes in the curriculum				
14	I will reflect daily on my work with the aim of improving students' learning in the curriculum				
14	I will not be passionate in teaching the curriculum				
15	In teaching the curriculum, I will not invest time outside of the contact hours with students when the need arises				

APPENDIX VII
University of Ibadan, Ibadan, Nigeria
Department of Arts and Social Sciences Education
Students' Interest in Learning the Content of the Anti-Social Vices Curriculum
Questionnaire (SILCQ)

Dear respondent

This questionnaire is designed to your interest in learning the contents of the Anti-Social Vices curriculum which you were involved in the design process. You are, therefore, required to respond sincerely and freely to each of the questions in order to generate valid answers to the research questions.

Be assured that your highly valued response shall be treated with utmost confidentiality and for the purpose of research only. Please, kindly tick the option in the column that best suits your opinion.

Thank you.

Section A: Demographic Information

Gender: Male [] Female []

Type of Stakeholder:

Section B: Students' Interest in learning the Content of the Anti-Social Vices Curriculum

Please kindly mark "x" in the column that best fits your view using the key: SA = Strongly Agree, A = Agree, D = Disagree, SD = Strongly Disagree

S/n	Questionnaire Items	SA	A	D	SD
1	I am passionate about learning about the social vices in my community				
2	While learning the content of the curriculum, I am happy contributing to classroom discussions				
3	I don't have interest in learning about my community virtues				
4	I am excited in learning the content of the anti-social vices curriculum				
5	I am not enthusiastic in learning the content of the curriculum				
6	I am always curious about having a class where anti-social vices are taught				
7	I am not seriously engaged anytime anti-social vices curriculum is taught				
8	I do not mind missing classes whenever Anti-social vices curriculum is taught				
9	I avoid any manner of distractions each time anti-social vices is taught				
10	I do not mind taking extra hours, if need be, to learn the content of the curriculum				
12	I always look forward to upcoming activities in the curriculum				
13	Whenever I have my way, I do not attend classes where anti-social vices curriculum is taught				
14	I am deeply concerned about learning the curriculum				
15	I constantly re-engage myself in learning the curriculum				

Appendix VIII

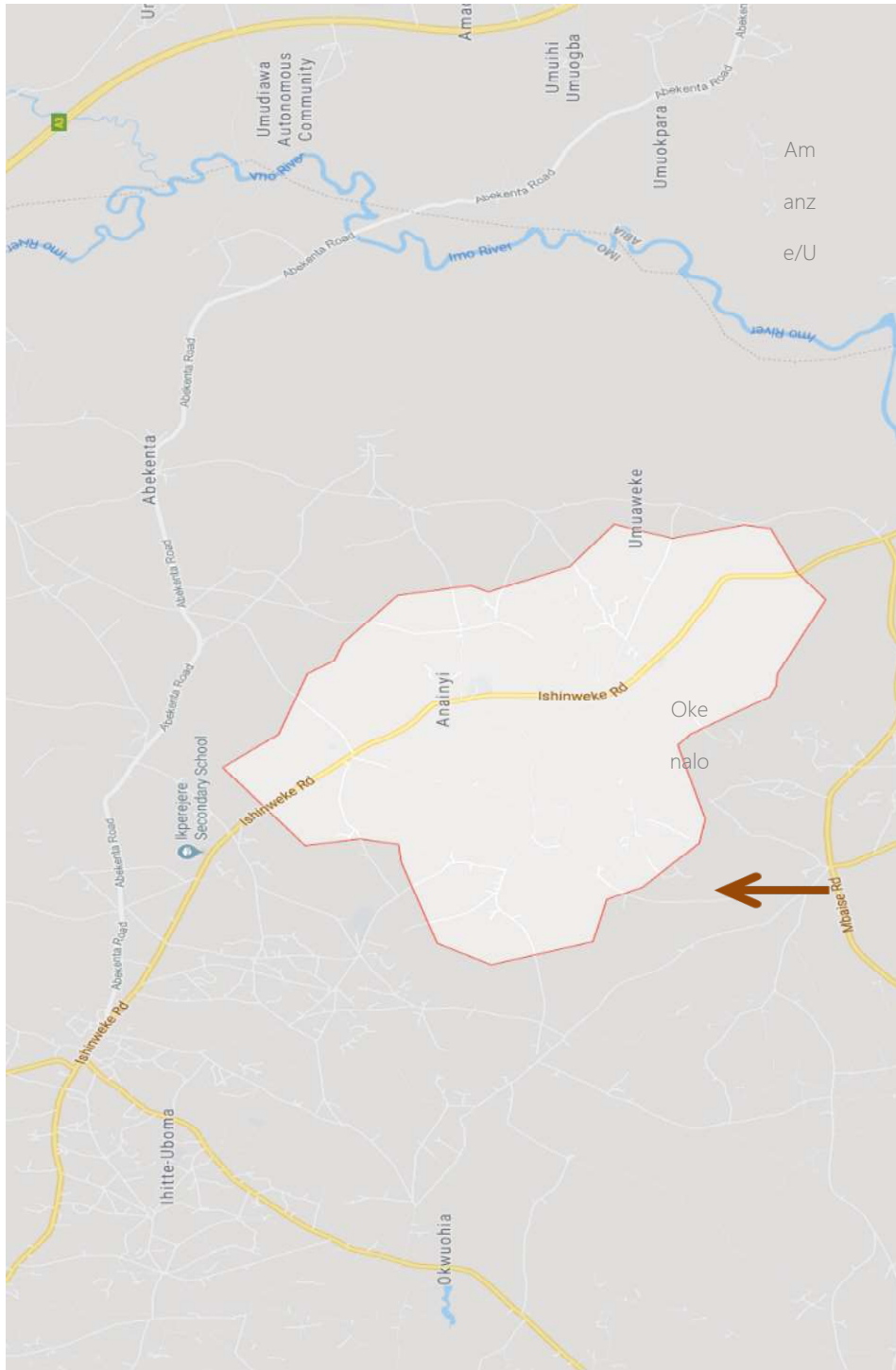


Fig. 1.1
Map of
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APPENDIX IX
KURIKULUM IMEGIDE OMUME OJOO MAKA UMUAKWUKWO JUNIO SEKONDIRI
[N'ASUSU IGBO]

Mkpolite

Ogo nziputa omume ojoo n'ebe umuakwukwo sekondiri no, nakwa mmetuta ojoo o nwere bu ihe doru anya n'otutu obodo di na Najiria, nke gunyere obodo Amainyi di n'okpuru ochichi Ihitte/Uboma nke steeti Imo, n'agbanyeghi otutu ihe omumu e meputara iji gbochie ya. Otu ihe kpatara e jighi enweta ihe a turu anya n'iji ihe omumu uloakwukwo dika *Social Studies* (amumamu gbasara mmadu na gburugburu ya) gbochie omume ojoo bu n'ih i mwepu a na-ewepu ndi o metutara kari dika ndi nkuzi, umuakwukwo, ndi guru *Social Studies*, ndi isi uloakwukwo, ndi nne na nna nakwa ndi ndu obodo, bu ndi a choputaghi ihe ha bu n'uche maobu ntunye aro ha mgbe a na-echeputa, ahazi, emeputa nakwa etinye kurikulum *Social Studies* dibu adi n'oru. Ebe o bu na obodo Amainyi enweghi ike ino n'onodu juputara n'omume ojoo ndi a, maobu nwee ike inwe oganihu ewezuga ma e wepuru omume ojoo ndi a, e nwere ochicho na-anu oku n'obi imeputa kurikulum ga-emetuta ndi no n'obodo ma nabatakwa ntunye aro ndi o metutara. N'ih i nke a, a nabatara usoro nsonye onye obula o metutara.

Kurikulum a bu ihe e meputara site na nchoputa ndi e mere n'obodo, nnyocha na ogbakwo nke ndi o metutara n'obodo Amainyi, ndi sonyeere na mkpebi na-abughi naani ihe ha choro ka umuakwukwo muta, kama tinyere etu ha si choo ka umuakwukwo muo ya ma nwekwa nnwale ha. Kurikulum a abughi kurikulum nkwur-u-onwe, kama, a ga-eme ka o nwee njirimara kurikulum *Social Studies* dibu adi site na Junio Sekondiri mbu ruo na nke ato. N'ih i nke a, a haziri ya n'isiokwu ato gbara okpurukpu A – C; n'otu n'otu, ha nwere obere isiokwu maka adimfe ntinyekota site na JSS1-3. Ihe mejuputara kurikulum a di isii – mbunuche, ndina, nka nkuzi, ihe ndi a ga-eme, nnwale na ngwa mmuta. A haziri ihe ndi mejuputara kurikulum a iji gosi ndikota onu ha n'ih e a ga-eme na nkuzi na omumu nakwa nnwale mbunuche ihe omumu kpomkwem. Ozo, n'ikpebi mmejuputara kurikulum a, o di mkpa na e mere ka o metuta naani ndi o metutara ebe a maara mkpa na ihe obodo nwere. Nke a bu ka e nwee ike mee ka itinye kurikulum a n'oru ghara inwe ihe mgbochi obula nke nwere ike isite n'enweghi ngwa mmuta. Otutu nhoru di iche iche maka nka nkuzi, nnwale na ngwa mmuta kwesiri ekwesiri iji mejuputa mbunuche na ndina ka e tinyere iji nye ndi nkuzi ohere ihoro uzo di iche iche e nwere ike iji tugharia kurikulum a ka o buru ihe a na-eme kwa mgbe kwa mgbe na ndu mmadu, ma

n'ime klaasi ma n'ebe ozogasi. N'otu aka ahụ, n'icho ụzọ a ga-esi mee ka asụsụ ghara ibụ ihe mgbochi nye itinye kurikulum a n'orụ, e meputara kurikulum a ụzọ abụọ, nke asụsụ Bekee na asụsụ Igbo; nke a bụ otu n'ime ochicho ndi o metutara, bụ ndi sonyere na nhazi ya.

Mbunuche Izugbe Kurikulum A

Mbunuche izugbe kurikulum a bụ ime ka ndi e meere ya mụta omume kwesiri ekwesị na akparamagwa a nabatara na gburugburu obodo Amainyi.

Kurikulum a ga-enye umuakwukwo mbunuche ndi a kpomkwem:

- 1) Amamihe zuru oke imata ihe omume ojoo bụ na ihe mere ha ekwesighi ime ya.
- 2) Usoro ha ga-agbaso oge obula a na-achọ iranye ha n'ime omume ojoo.
- 3) Inweta amamihe na imata ihe gbasara obodo ha n'udi akparamagwa di mma, iwu na-achi obibi ndu dgz.
- 4) Mkpa o di ibi ezi ndu a choro na ihe ndi a nabatara n'obodo, nakwa etu e si egosiputa ha.

Kurikulum E Ji Emegide Omume Ojoo Maka Umwakwuko No n'Ulokwuko Junjo Sekondiri

Isiokwu A Ukpuru/Nkwenye ndi Obodo M	Mbunuche	Ndira	Nka Nkuzi	Ihe A Ga-Eme		Nnwale	Ngwa Mmuta
				Onye nkuzi	Umwakwuko		
Obere isiokwu:	Umwakwuko ga-enwe ike:	Akuko ala obodo Amainyi	Akomakuko	Ga-ahaziri umwakwuko njem mmuta ka ha mara ufodu ebe di mkpa, ihe okpu, eterete na ngosiputa gbasara obodo, dgz. O ga-aju ma zaa ajuju umwakwuko gbasara ihe ndi ha choputara.	Ga-esonye nke oma na njem mmuta ma juo ajuju gbasara omenaala obodo, ebe ndi di mkpa, ihe okpu, eterete na ngosiputa, dgz. Ha ga-azakwa ajuju obula nwere ike idaputa na njem mmuta ahụ.	Nruritauka	Edenduonye na edenduonye nke ndi odogwu nwoke/nwaanyi nakwa ndi ndu obodo Amainyi
1. Akuko ala obodo Amainyi	Kpaa maka akuko ala obodo Amainyi ma gusitasia ndi odogwu nwoke/nwaanyi, emume odinaala di iche iche nakwa mmemme di iche iche, ahia di iche iche, ebe di iche iche, ihe okpu di iche iche, ndi ndu chiburula na ndi ka na-achi n'obodo, dgz.	Nkwa na mputa ihe nkwenye ndi a n'otu n'otu	Njem mmuta	Ga-akpobata ndi obia oka n'okwu ka ha koo akuko/akuko ala obodo ma rutu aka na nkwenye ndi obodo.	Ga-egere nti nke oma n'akuko ala obodo, nakwa juo ma zaa ajuju mgbe o daputara.	Nziputagasi na ngosiputagasi	Ihe onyonyoo nkuzi, foto na slaid mmemme odinaala, ihe okpu, eterete na ngosiputa
2. Ekwumeziokwu/ Nguzosi ike n'ezio kwu		Mkpa o di inabata nkwenye ndi a nakwa etu nkwenye ndi a ga-esi puta ihe na ndu ndi Amainyi kwa ubochi.	Njije			Ihe omume tupu e bido nkuzi na ihe omume mgbe a kuzichara nkuzi (ma ekwurunonu ma ederede)	Ihe onyonyoo nkuzi, foto na slaid mmemme odinaala, ihe okpu, eterete na ngosiputa
3. Nrusi oru ike/Adimuchu			Nsonye n'oru			Ekwumekwu na ogbako mkparitauka	
4. Oru ebere/Mmesapu aka			Mkpali mmuo			Mkpesa sitere n'aka ndi nne na nna nakwa ndi ndu obodo	
5. Adomaka na nti			Nchoputa			Ihe omume	
6. Ahumobodo onye n'anya			Iji ndi obia oka n'okwu			Udidi nnwale	
7. Nso puru nye ndi okenye			Mkparitauka				
			Amumamu/akuko nke ebe				
			Ajumajuju				
			Ngosiputagasi				
			Agwugwa				

	<p>nakwa etu ha nwere ike isi p̄ta ihe n'obodo.</p> <p>Deputa mkpa o di inabata nkwenye ndi a ma gosiputa etu e nwere ike isi huta nkwenye ndi a na ndu ndi Amainyi kwa ubochi.</p> <p>Choputa ma kowaa oru ha nakwa oru ndi ozonon'obodo n'ihu na ndi na-eto eto n'obodo mutara nkwenye obodo ndi a.</p>	nkwenye ndi a.	Ilu	<p>O ga-amalite mkparitauka na nkwenye ndi a n'otu n'otu ma werekwa akuko dabara adaba gosiputa etu nkwenye ndi a nwere ike isi p̄ta ihe n'obodo ma burukwa nke a ga-ahuta na ndu umuakwukwo kwa ubochi.</p> <p>Ga-ahazi obere ejije iji gosi mkpa nkwenye ndi a di nakwa etu umuakwukwo kwesiri isi zaghachi ha kwa ubochi. O ga-eduzi umuakwukwo ikparita uka maka oru diiri umuakwukwo</p>	<p>nkwenye ndi a nwere ike isi di ire na ndu umuakwukwo kwa ubochi. Ha ga-aju ajuju ma detuo okpurukpu ihe mmuta ha mutara na ngwucha mkparitauka nke obula.</p> <p>Ga-esonye n'uju n'ijije mkpa nkwenye ndi a di n'otu n'otu oge a kpokuru ha. Ha ga-aju ma zaa ajuju.</p> <p>Ga-esonye n'ikparita uka gbasara oru umuakwukwo na ndi ozonon'obodo n'ihu na umuakwukwo mutara nkwenye ndi a.</p> <p>Ga-esonye n'oru iji gosiputa ma kwalite onodu</p>		<p>uwanro na nke mmereme</p> <p>Akwukwo Mgbasa Ozi, Magazin na Atikulu</p> <p>Isite n'ime obodo maobu ebe ozonon'isiokwu a natule</p>
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				<p>na ndi ọzọ nọ n'obodo n'inyere umwakwukwo aka mta nkwenye ndi a.</p> <p>Ga-ekenye umwakwukwo oru ndi ahụ ka ha jijee ha.</p> <p>Ga-achikota okpurukpu isiokwu a ga- amta na nsonye n'oru na obere ejije ka umwakwukwo detuo ha.</p>	<p>ndi ọzọ nọ n'obodo n'inyere umwakwukwo aka ka ha mta nkwenye obodo.</p> <p>Ga-edetu okpurukpu isiokwu dika e si ziputa ya na nsonye n'oru ma burukwa nke onye nkuzi chikotara.</p>	
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Isiokwu B Omume Ojoo	Mbunuche	Ndiina	Nka Nkuzi	Ihe A Ga-Eme		Nnwale	Ngwa Mmuta
				Onye nkuzi	Umwakwukwo		
<p>Obere isiokwu:</p> <p>1. Ighota ihe bu omume ojoo n'obodo m</p> <p>2. Mkpata omume ojoo n'obodo m</p> <p>3. Mputara omume ojoo n'ebe m no, nakwa n'ebe ndi ozoo no n'obodo m no, ugbua ma n'odinihu</p> <p>4. Uru a na-erite site n'iju omume ojoo</p> <p>5. Oru diiri onye obula no n'obodo n'uzo ntunye aro iji belata omume ojoo n'Amainyi</p>	<p>Umwakwukwo ga-enwe ike:</p> <p>Kowaa ma kowamie omume ojoo dika o si metuta obodo Amainyi.</p> <p>Jiri omumaatu gbara okpurukpu kowaa ihe mere nsogbu omume ojoo ji aputa ihe n'obodo Amainyi nakwa etu ntinye onwe umwakwukwo n'omume ojoo ndi a si emetuta ha na obodo, ugbua ma n'odinihu.</p> <p>Gosiputa ihe mere ha ekwesighi itinye aka n'omume ojoo na ihe ha na ndi obodo Amainyi (dika umunne ndi toro ha, otu ogbo, nne na nna,</p>	<p>Ihe omume ojoo putara</p> <p>Mkpata omume ojoo n'obodo Amainyi</p> <p>Mputara omume ojoo n'ebe mmadu no (nwata akwukwo), ezinaulo na ndi obodo Amainyi</p> <p>Uzo ndi e nwere ike isi belata omume ojoo n'obodo Amainyi</p>	<p>Nsonye n'oru</p> <p>Akomakuko</p> <p>Njije</p> <p>Mkparitauka</p> <p>Ajumajuju</p> <p>Nchoputa</p>	<p>Onye nkuzi ga-amalite ma bido mkparitauka ya na umwakwukwo site n'ikowa ihe bu omume ojoo. O ga-akowara ha nke a site n'iji omumaatu doro anya na ajuju, ma zakwaa ajuju umwakwukwo ga-aju</p> <p>Site n'iji otu akuko sitere n'otu n'ime ngwa mmuta, onye nkuzi ga-akowa mkpata omume ojoo</p>	<p>Umwakwukwo ga-esonye na mkparitauka ahụ ma juo ajuju ndi di mkpa ka onye nkuzi na umwakwukwo ndi ozoo tinye ya onu. Ha ga-aza ajuju onye nkuzi juru ma nye omumaatu nke ha ihe nwere ike ibu omume ojoo.</p> <p>Umwakwukwo ga-ege nti n'akuko na omumaatu onye nkuzi nyere, nke na-akowa ihe na-ebute omume ojoo n'Amainyi ma</p>	<p>Ntuleghari</p> <p>Ihe omume tupu e bido nkuzi na ihe omume mgbe a kuzichara nkuzi (ma ekwurunonu ma ederede)</p> <p>Ekwumekwu</p>	<p>Akwukwo Ogugu</p> <p>Mpeme akwukwo ogugu</p> <p>Akwukwo Mgbasa Ozi, Magazin na Atikulu</p>

	<p>ndị ezinaụlọ ndị ọzọ, ndị ndu obodo, ndị nkuzi, ndị isi ụlọakwụkwọ, ndị ndu otu ekpemekpe dị iche iche, dgz.) ga-eme maọbụ kwuo mgbe a na-aranye ha ime omume ojọo</p>			<p>n'Amainyi ma rụtụ aka na ngwụcha akụkọ, ihe ndị kacha mkpa ụmuakwụkwọ ga-edetu.</p> <p>Onye nkuzi ga-eduzi ụmuakwụkwọ ijije mputara omume ojọo n'ebe nwata akwụkwọ nọ, ezinaụlọ nakwa ọhanaeze site n'iji ejije di nkenke mepụta nke a.</p> <p>Onye nkuzi ga-ekenye ụmuakwụkwọ ọrụ, nke onye ọbụla ga-emepụta ọrụ di iche iche nke ndi obodo</p>	<p>matakwa ihe ndi gbara okpurukpu sitere n'akukọ</p> <p>Umakwukwo ga-eweputa onwe ha isonye n'obere ejije nke onye nkuzi haziri ma mekwaa ihe ndi ozọ onye nkuzi gwara ha mee.</p>		
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				Amainyi iji belata omume ojo			
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Isiokwu C Omume Ojoo n'Obodo M	Mbunuche	Ndina	Nka Nkuzi	Ihe A Ga-Eme		Nnwale	Ngwa Mmụta
				Onye nkuzi	Umụakwukwo		
Obere isiokwu: 1. Otu nzuzo 2. Ogwu ike, Mmanya na-aba n'anya na anumogwu aghara aghara 3. Mpu ule 4. Eyighi akwa nke oma 5. Akwamiko/nkiri ndi gba oto 6. Mmeko ndina tupu alumalu/Ndina mmadu n'ike 7. Izu ohi 8. Nsonye n'otu	Umụakwukwo ga- enwe ike: Kowaa ma kowamie n'uzo putara ihe, omume ojoo ndi a dika o si metuta obodo Amainyi. Choputa ma nyekwa omumatu etu nke obula n'ime omume ojoo ndi a nwere ike isi puta ihe n'obodo Amainyi, tinyekwara mkpatara na mputara ha. Gosiputa n'uzo putara ihe, ihe ha ga-eme oge obula ha zutere omume ojoo ndi a na ndu ha nakwa ihe	Nkwa, udi, mkpatara, mputara omume ojoo nke obula Oru diiri umụakwukwo na ndi ozo no n'obodo n'ibelata nke obula n'ime omume ojoo ndi a.	Nsonye n'oru Akomakuko Njije Mkpali mmuo Nchoputa Mkparitauka Ajumajuju Agwugwa Ilu Amumamu/akuko nke ebe Obere nzuko igwe Ihe omume na nnyocha	Ga-amalite mkparitauka ma juo umụakwukwo ajuju gbasara nkwa na udi omume ojoo ndi a. Ga-achikota mkparitauka ahu. O ga-eji usoro ajumajuju mee ka isiokwu ndi gbara okpurukpu doo umụakwukwo anya. Site n'ihoro otu ihe mere n'obodo dabara adaba, onye nkuzi ga-ako akuko	Ga-aju ajuju ma zakwaa ajuju onye nkuzi. Ha ga-etinyekwa onu na mkparitauka ahu. Ga-edetu okpurukpu isiokwu ndi ahu onye nkuzi chikotara. Ga-ege nti nke oma ka onye nkuzi na- akowaputa amumamu/akuko nke ebe obula iji kowaa mkpatara omume ojoo ndi a ma jukwaa ajuju ndi di mkpa. Ga-eweta amumamu nke ebe nke ha ma	Nziputagasi na ngosiputasi Ihe omume tupu e bido nkuzi na ihe omume mgbe a kuzichara nkuzi (ma ekwurunonu ma ederede) Ekwumekwu na ogbako mkparitauka Udidi nnwale Ihe omume Nruritauka Mkpesa sitere n'aka ndi nne na nna nakwa ndi ndu obodo.	Akwukwo Ogugu na Mpempe akwukwo ogugu Egwuregwu mkpali mmuo Nchikoba agumagu uwanro na nke mmereme Akwukwo Mgbasa Ozi, Magazin na Atikulu Iduuazi Obere akwukwo ejije nakwa udidi ejije ndi ozo Isite n'ime obodo maobu

<p>ojo</p>	<p>mere ha kwesiri iji ju ma zeere ha.</p> <p>Deputa ma kowaa oru diiri ndi ozo no n'obodo (dika umunne ndi toro ha, otu ogbo, nne na nna, ndi ezinaulo ndi ozo, ndi ndu obodo, ndi nkuzi, ndi isi uloakwukwo, ndi ndu otu ekpemekpe di iche iche, dgz.) n'inye aka mee ka ha ghara itinye aka n'omume ojo ndi a.</p>			<p>dabara adaba iji gosi ihe nwere ike ikpata nke obula n'ime omume ojo ndi a.</p> <p>Ga-ahazi obere nzuko igwe n'etiti umuakwukwo iji jjee ma kparita uka maka mputara omume ojo ndi a. O ga-ajukwa ajuju na ngwucha ejije ahụ.</p> <p>Ga-ekenye umuakwukwo oru iji kpalie mmuo ha n'uzo ha gaezi zaghachi oge obula ha zutere nke obula n'ime omume ojo ndi a na ndu</p>	<p>were ya gosiputa mkpatara omume ojo nke obula n'Amainyi.</p> <p>Ga-esonye nke oma n'obere nzuko igwe iji meputa ejije ma kparita uka maka mputara omume ojo nke obula dika onye nkuzi si chikoba ya. Ha ga-ekwuputakwa uche ha gbasara etu ejije ahụ si puta ihe ma tunye utu na mkparitauka ahụ. Ha ga-azakwa ajuju onye nkuzi juru ha.</p> <p>Ga-emeputa oru onye nkuzi kenyere ha n'uzo ha gaezi zaghachi oge obula ha zutere nke obula n'ime omume ojo ndi</p>	<p>ebe ozo kpota onye oka n'isiokwu a natule</p>
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				<p>ha.</p> <p>Ga-nye umuakwukwo ihe omume ka ha mee nyocha etu ndi mmadu digasi iche iche bi n'obodo ga- esi nye aka ihu na umuakwukwo etinyeghi aka n'omume ojoo ndi a.</p> <p>Ga-ekenye umuakwukwo oru ma duzie ha n'imeputa oru diiri onye obula no n'obodo n'inyere umuakwukwo aka zeere omume ojoo ndi a niile.</p>	<p>a.</p> <p>Ga-eme nnyocha nakwa ihe omume ndi ozo onye nkuzi nyere ha ma deekwa nchoputa nyocha ha mere.</p> <p>Ga-akpali oru diiri onye obula n'obodo n'inyere umuakwukwo aka zaghachi oge obula ha zutere omume ojoo ndi a.</p>		
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APPENDIX X
ANTI-SOCIAL VICES CURRICULUM FOR JUNIOR SECONDARY SCHOOL STUDENTS
[ENGLISH VERSION]

Introduction

The incidence of social vices among secondary school students, with its devastating social effects is clearly evident in many Nigerian communities, including Amainyi Community in Ihitte/Uboma L.G.A. of Imo State, in spite of the several subjects which were designed to tackle them. One of the reasons accounting for the poor result in the use of school subjects, such as Social Studies, to effectively address the problem of social vices is the exclusion of critical local stakeholders such as teachers, students, past Social Studies students, school heads, parents and community leaders, who were not sought at the time the existing Social Studies curriculum was being conceptualised, designed, developed and implemented. Since the Amainyi Community cannot remain at the current situation fraught with many vices, nor could any significant progress be made without those social vices being addressed, there is a compelling need to design a curriculum that involves members of the community and captures the opinions of critical stakeholders. Hence, a participatory paradigm was adopted.

This curriculum is therefore an output of a community-wide consultations, surveys and meetings with various stakeholders in Amainyi community who participated in deciding not only what they want students to learn but also, how they want students to learn and be assessed. The curriculum is not a stand-alone curriculum, rather, it is to be infused into the existing Social Studies curriculum from Junior Secondary School 1 – 3. Hence, it is arranged into three major topics A – C, each with sub-topics, for easy infusion from JSS1 - 3. The elements of the curriculum are six – objectives, content, method of delivery, activities, evaluation and learning resources. These curriculum elements are so arranged to show interconnectedness of the teaching and learning activities and assessment of the specified learning objectives. Also, in determining these curriculum elements, it was necessary to ensure that they are localised given the needs and resources available in the community. This is to ensure that the implementation of the curriculum is not in any way limited by non-availability of learning resources. Multiple options for method of delivery, evaluation and learning resources that are suitable for the objectives and content were included to give the

teachers a handful of options to effectively translate the curriculum into real live activities both inside and outside the classrooms. Similarly, in the bid to ensure that language does not constitute a barrier to the effective implementation of this curriculum, the curriculum has been produced in two versions of English and Igbo languages, given one of the demands of the stakeholders who participated in the design.

Overall Aim of the Curriculum

The overall aim of this curriculum is to inculcate in its recipients, the right social and acceptable values within the context of Amainyi community.

Specifically, the curriculum would provide students with:

- 1) Sound knowledge of what social vices are and why they should not engage in them.
- 2) Practical steps on what to do each time they are lured to engage in social vices.
- 3) Real time knowledge and experience about their community in terms of desired character, etiquette, norms, mores, etc.
- 4) The need to uphold the most cherished social and acceptable values of the community, and how to do so practically.

Topic A	Objectives	Content	Method of Delivery	Activities		Evaluation	Learning Resources
				Teacher	Students		
My Community Values							
Sub-Topics 1. History of Amainyi Community 2. Honesty/Integrity 3. Hard work/Diligence 4. Charity/Generosity 5. Discipline 6. Patriotism 7. Respect for elders	Students should be able to: Discuss the history of Amainyi community highlighting the heroes/heroines, traditional events and ceremonies, markets, places, relics, past and present leaders of the community, etc. Define and explain practically the meaning of each of the core values of Amainyi community/people and how they could manifest in the community. Outline the importance of imbibing these core values and	History of Amainyi Community Meaning and manifestation of each of these core values of the community. Importance of imbibing each of these values and how each of these core values could be translated into daily life activities. The role of students and other members of the community in ensuring that young members	Story Telling Field Trip Dramatization Role playing Simulation Observation Use of Guest Speakers Discussion Case Study Questioning Demonstrations Riddles Proverbs	Organizes a field trip for students to observe important places, artifacts, relics, paintings and exhibits about the community, etc. Asks and responds to students' questions regarding their observations. Invites guest speakers to tell the story/history of the community and highlight	Take active part in the field trip and ask questions regarding the community's culture, important places, artifacts, relics, paintings and exhibits, etc. Respond to questions that could arise during the field trip. Listen passionately to the history of the community and ask and respond to questions	Debates Displays and Demonstrations Pretests and posttests (both oral and written) Speeches and Panel Discussions Reports from parents and community leaders Assignments Evaluation forms	Biographies and Autobiographies of Amainyi Heroes/Heroines and leaders Photographs and slides of cultural events, relics, paintings and exhibits Textbooks and Pamphlets Simulation games Collections of Fictions and Non-

	<p>demonstrate how they could translate these values in their daily lives.</p> <p>Identify and describe their roles and the roles of other community members in ensuring that young members of the community acquire these core communal values.</p>	<p>of the community acquire these values.</p>		<p>the core values of the community. Lead a discussion on each of the community's core values and uses suitable cases to illustrate how each of these values could manifest in the community and be translated into student's daily life activities.</p> <p>Organises a short drama to simulate the importance of these values and how students should respond to them daily. Lead the</p>	<p>when prompted.</p> <p>Participate in the discussion on each of the core values of the Amainyi community and how these values could possibly translate into students' daily life activities. Ask questions and take note of the salient points drawn at the end of each discussion.</p> <p>Take active part in dramatizing the importance of each of these core values when called upon. Ask questions and</p>	<p>fictions</p> <p>Newspapers, Magazines and Articles</p> <p>Resource persons from within or outside the community</p>
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				<p>students to discuss the roles of students and other community members in helping students acquire these values.</p> <p>Assigns those roles to students to dramatise them.</p> <p>Summarises the important points to note from the role playing and short drama for the students to note.</p>	<p>answer questions.</p> <p>Participate in discussing the roles of students and other community members in ensuring students acquire these values.</p> <p>Participate in role playing to demonstrate and stimulate the place of other community members in helping students acquire the community values.</p> <p>Note down the points as demonstrated through role playing and summarised</p>		
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					by the teacher.		
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Topic B Social Vices	Objectives	Content	Method of Delivery	Activities		Evaluation	Learning Resources
				Teacher	Students		
<p>Sub-Topics:</p> <p>1. Understanding Social vices in my Community</p> <p>2. Causes of social vices in my community</p> <p>3. The effects of social vices on me, and other members of my community both now and in future</p> <p>4. The benefits of shunning social vices</p> <p>5. Suggested duties and roles of community</p>	<p>Students should be able to:</p> <p>Define and explain social vices as they apply to Amainyi community.</p> <p>Explain with concrete illustration why the problem of vices occurs in Amainyi community and how students' engagement in vices may affect them and the community now and in future.</p> <p>Demonstrate why they should not engage in vices and what they and members of Amainyi community (such as elder siblings, peers, parents, extended family</p>	<p>Meaning of social vices</p> <p>Causes of social vices in Amainyi community</p> <p>Effects of Social vices on the individual (learner), family and Amainyi community</p> <p>Suggested ways of curbing Social vices in Amainyi</p>	<p>Role playing</p> <p>Story telling</p> <p>Dramatisation</p> <p>Discussion</p> <p>Questioning</p> <p>Observation</p>	<p>The teacher opens and leads the discussion with the students on the meaning of social vices. S/he explains the concept using lucid illustrations, and questioning, and also responds to students' questions</p> <p>Drawing a story from either of the learning resources, the teacher explains the causes of</p>	<p>The students contribute to the discussion and ask leading questions for the teacher and other members of the class to react to. They respond to the teacher's questions and give their own example of what could possibly constitute a social vice.</p> <p>The students listen to the story and illustrations which explain the causes of social vices in</p>	<p>Reviews</p> <p>Pretests and posttests (both oral and written)</p> <p>Speeches</p>	<p>Text Books</p> <p>Pamphlets</p> <p>Newspapers, Magazines and Articles</p>

<p>members in curbing social vices in Amainyi</p>	<p>members, community leaders, teachers, school heads, religious leaders, etc.) should do or say when lured to engage in vices</p>			<p>vices in Amainyi while highlighting at the end of the story the major points to be noted down by the students.</p> <p>The teacher guides the students to dramatise the effects of social vices on the learner, family and society at large using a concise short drama.</p> <p>The teacher assigns roles to the learners who will play out the different roles of every member of the Amainyi community in</p>	<p>Amainyi and note the major points from the story.</p> <p>The students volunteered to be part of the short drama put up by the teacher and play other roles assigned by the teacher.</p>		
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				curbing social vices.			
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Topic C	Objectives	Content	Method of Delivery	Activities		Evaluation	Learning Resources
				Teacher	Students		
Social Vices in my Community							
Sub-Topics: 1. Cultism 2. Drug, Alcohol and substance Abuse 3. Examination malpractice 4. Indecent Dressing 5. Sexual Immorality/pornography 6. Pre-marital sex/Rape 7. Stealing 8. Gangsterism	Students should be able to: Define and explain in practical terms the meaning of each of these vices as it applies to Amainyi community. Identify and illustrate how each of these vices could manifest in Amainyi community, including what causes them and their effects. Demonstrate a sound knowledge of what to do each time they encounter any of these vices in their daily life and why they should strongly abhor them.	Meaning, forms, causes, effects of each of these vices. Roles of students and other community members in curbing each of these vices	Role playing Story telling Dramatisation Simulation Observation Discussion Questioning Riddles Proverbs Case study Small Group Meetings Assignments and surveys	Leads a classroom discussion and asks leading questions on the meaning and forms of each of these vices Summarizes the discussion. Uses questioning to highlight the salient points to be noted by the students Picking a suitable case from the community, the teacher	Ask questions and respond to teacher's questions while also contribute to the discussion. Note down the points as summarized by the teacher. Listen attentively to each case used by the teacher to explain the causes of each of these vices, and ask leading questions. Provide their own case study to illustrate the causes of each	Displays and Demonstrations Pretests and posttests (both oral and written) Speeches and Panel Discussions Evaluation forms Assignments Debates Reports from parents and community leaders.	Textbooks and Pamphlets Simulation games Collections of Fictions and Non-fictions Newspapers, Magazines and Articles Novels Short Plays and dramatic productions Resource persons from within or outside the community

	<p>Outline and explain the roles of other community members (such as elder siblings, peers, parents, extended family members, community leaders, teachers, school heads, religious leaders, etc.) in helping them stay free from each of these vices.</p>			<p>relates the story of the causes of each of these vices.</p> <p>Organises a small group meeting among students to dramatize and discuss the effects of each of these vices. Ask leading questions as the end of the drama.</p> <p>Assigns roles to students to stimulate how they should act or respond each time they encounter any of these vices in their daily lives.</p> <p>Gives out</p>	<p>of the vices in Amainyi community.</p> <p>Participate actively in the small group meetings to dramatize and discuss the effects of each of these vices as put together by the teacher. Give their candid opinions on how the drama could play out and contribute to the discussion. Respond to the questions asked by the teacher.</p> <p>Play out the roles assigned to them by the teacher on how to respond to social vice each time they</p>		
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				<p>assignments to students to survey from various categories of community members how they would help ensure that students are free from these vices.</p> <p>Assigns roles to students and guide them to play out the roles of each community member in helping students respond to each of these social vices.</p>	<p>encounter any of them.</p> <p>Carry out a survey and other assignments given by the teacher and write a report of the survey.</p> <p>Simulate the roles of each community member in helping students respond to Social vices each time they encounter them.</p>		
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