THE IMPERATIVENESS OF CULTURE IN UPPER BASIC EDUCATION SOCIAL STUDIES CURRICULUM DEVELOPMENT IN NIGERIAN SCHOOLS.

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Abstract

This paper sought to x-ray the role of culture in Upper Basic Education Social Studies curriculum development in Nigerian schools. The objectives of the research were; to explain the concepts of culture, Social Studies, Curriculum and Curriculum development; the objectives of Social Studies; the components of culture; cultural determinants of social studies curriculum content in Nigerian schools as well as to examine the factors influencing social studies curriculum development which include the learner, the teacher, the society (culture), philosophy of education and psychology of learning. However, the paper revealed that curriculum is the planned skills, attitudes, values and knowledge offered by the learner with an explicit goal of changing his behavior in order to become a functional and active member of the society. It also indicated that a well-coordinated and planned curriculum must be a true reflection of the society's culture where it is expected to function. The paper further revealed that the process of planning and developing a

Social Studies curriculum is a strenuous journey for any society and requires a whole-system approach before it can be completed.

Keywords: Culture, Social Studies, Curriculum, Development, Upper Basic.

Introduction

Nigeria as a society is heterogeneous in nature consisting of different ethnic groups, each with its own peculiar customs, values, belief system and norms which functions to produce a progressive and dynamic society. It is on this premise that Isangedighi (2007) asserted that although there are diverse ethnic nationalities, each with its own norms, customs and beliefs; there are traces of values, beliefs and practices that appear common among most groups due perhaps to a long history of intergroup interactions. He further opined that there are also emerging values, beliefs and practices found common among the diverse groups, which are rooted on their common exposure to Western type education. It therefore follows that the emerging Nigerian cultural heritage is a combination of traditional values and belief systems and Western system of thought.

School as one of the agents of socialization acts as a space in which students' cultural identities are shaped. It goes to show that separating a student's racial or ethnic history from school curricula sends the wrong messages. Therefore, including ethnic histories into social studies lesson plans or integrating culture into project-based learning plans can be beneficial both for the student who has little knowledge of their own ethnic history and for the student who knows plenty. Culture consists of individuals who shares common sets of values, beliefs, ideas, facts, information and practices which are passed on from one generation to another (Isangedighi, 2007). Besides socialization, another significant manifest function of school is the transmission of cultural norms and values to new generations. Schools help to mold a diverse population into one society with a shared national identity and prepare future generations for their citizenship roles. Students are taught about laws and political way of life through social studies lessons, and they're taught patriotism through rituals such as saluting the flag and singing of the National Anthem. Social Studies Students must also learn the Pledge of Allegiance and the stories of the nation's heroes and exploits. Because

Nigeria is a heterogonous nation, students also quickly learn the importance of both teamwork and competition through learning games in the classroom as well as activities and athletics outside the classroom.

Curriculum development in any given society is strongly influenced by the prevailing culture where the school is located. From the foregoing, the curriculum developer/planner should have a first-hand knowledge of the culture of the society for whom the curriculum is intended. According to Urevbu as cited by Azubuike and Oguzor (2013), efforts will be wasted unless what we teach is relevant to the values of our culture and resources at our disposal. Learners change, and so do their values, attitudes and identities, as they develop and encounter more of the world. Therefore, evaluating existing cultural practices is important to ensure that the newly designed social studies curriculum is marooned in the learner's interests, needs, and goals.

Consequently, Azubuike and Oguzor (2013) posited that culture-curriculum is better understood when conceptualized in a socio-cultural context; in this way, one attempts to analyze and evaluate the schooling process against the influence of the numerous forces or factors in the social environment bearing in mind that the knowledge which the school transmits is derived from sort of ideologists values, philosophies, beliefs and norms, all of which are peculiar to various socio-cultural groups. Beside this, culture is therefore the nucleus of curriculum in any given society. Social studies being a child-centered subject in the Nigerian school system require a well-grounded curriculum that would be culture-based in order to achieve its lofty goals of producing socio-civically sound citizens who could possibly fit into the ever dynamic society. The production of a functional and productive citizenry being the major focus of Social Studies entails that the subject concerns itself with inculcating creative, reflective, contemplative, rational, analytical and decision-making abilities and competences in the learners. In the light of the above assertion, a society's culture is of tremendous essence in developing a strong Social Studies curriculum, which if properly implemented could usher in a strong democratic society with law abiding citizens.

More so, the school functions hand in hand with the society's culture to produce sound adults who could sustain and transmits this learned

values and knowledge to the upcoming generation. Nevertheless, the role that culture plays in Social Studies curriculum development in Nigerian schools cannot be exaggerated. This is largely so because all the elements embedded in a society's culture, functions to produce the needed content for Social Studies curriculum development.

Conceptual definition of terms
The following terms culture, social studies, curriculum and curriculum development are operationally defined as they relate to this paper.

Culture
The concept of culture has been defined in several ways by different scholars who views the term based on their own understanding. Culture is defined in the words of Njama (2006) as the sum total of what members of a society can learn, share and practice in common such as beliefs, customs, habits, traditions, knowledge and skills. According to him, what you eat, wear and where you live and who governs you are all culture. Ohanyere (2019) stipulates that culture is a dynamic way of life peculiar to a particular group of people. Also culture is seen as a complex whole which includes knowledge, beliefs, arts, morals, customs and any other capabilities acquired by man as a member of the society (Nakpodia, 2010). Umukoro (2018) sees culture as an identity of a people at a given time. Accordingly, Enukoha, Asoquo and Inaja (2004) viewed culture as the totality of a man's way of life including behaviours, knowledge, beliefs, customs and traditions, values, religion, music, arts, dressing, food and any other capabilities. According to Brown (1990) culture is the sum total of a given society's way of life molded and shaped by prevailing circumstances and environment. This implies that culture is socially dynamic in nature and does respond to changes as the society emerges from traditional to modern society through interactions with external forces. This as well brings about changes in the Social Studies curriculum development in schools. By fusing cultural elements in social studies curriculum, students are forced to develop good morals, values, and beliefs which can open the door to self-appreciation of one's own culture.

Furthermore, Sanderson (1988) defined culture as "the total life ways characteristic of the members of a society including tools, knowledge,

and patterned ways of thinking and acting that are learned and shared and are not the direct product of biological inheritance". In the same vein, Asoquo, Owan, Inaja, Okon and Ogodo (2010) commonly defined culture as the total way of life of a people. In a nutshell, culture consists of societal norms, customs, traditions and beliefs, behaviors, dress, language, work, way of living, interpersonal network, attitudes to life, the focus of group loyalties and the perception of the world by the people (Otedola and Ademola in Asoquo et al, 2010). Culture embraces the total life style of a people and that include not, only the expressive arts, but also values, beliefs, and norms of the society, as well as the accumulated knowledge passed down from generation in every field of inquiry. It is transmitted within a society to succeeding generation by socialization, imitation, instructions and example (Arokoyu and Weli, 2006). Castagno & Brayboy (2008), Gay (2010), Ladson-Billings (1995) had argued that students who can "see themselves"—their identities, cultures, values, traditions, and goals—in their schooling perform better academically and have healthier self-conceptions.

In another definition, Eno cited in Asoquo et al (2010), culture is the way of life of a people which signifies the social heritage of a particular group of people. The author observed that the social heritage of man signifies his knowledge and experiences and habits, which are socially transmitted and handed down from generation to generation through social participation and education. Additionally, culture is seen as people's way of living or doing things including norms and traditions, beliefs, type of food, dress pattern, language, and way of greeting which are socially learned and transmitted through interactions between the young ones and the adult in the society. From the aforementioned definitions of culture, it shows that it is socially learned through interactions and not biologically inherited; meaning that no single individual exists in isolation of the group of people or can produce a culture. Be that as it may, culture develops out of people's activities and practices which could metamorphose into norms and values. According to NCSS (2021), human beings create, learn, share, and adapt to culture. They further stressed that the study of culture examines the socially transmitted beliefs, values, institutions, behaviors, traditions and way of life of a group of people; it also encompasses other cultural attributes and products, such as language, literature, music, arts and

artifacts, and foods. Learners come to understand that human cultures exhibit both similarities and differences, and they learn to see themselves both as individuals and as members of a particular culture that shares similarities with other cultural groups, but is also distinctive (NCSS, 2021).

According to Njama (2006), culture is of two type's namely material culture and non-material culture. Material culture consists of all artifacts (the material products) of the society which include; the tools fashioned by man and the products made with these tools for the comfort of man, such as shelter, clothing and weapons. On the other hand, non-material culture consists of the ideas behind the making or transformation of material objects for man's use. It also includes the norms, values, the belief system, social institution and so on, characteristic of any society (Atemie and Girigiri, 2006). Njama (2006) further opined that without the non-material culture, the society will remain static. This implies that the society in essence requires the norms, values, and the belief system transmitted through culture to produce the desired change that would usher in a positive living within the society.

Nevertheless, if culture is a way of life of a people, then the people most have a trusted means of ensuring that its new members are properly initiated into this way of life. In non-literate societies, the young ones are introduced into the culture of the people through the process of acculturation which occurs as a result of daily interactions between the young ones and the adults in the society. In literate societies, this function is delegated to a special institution known as the school (Esu, Enukoha and Umoren, 2016). The school in a nutshell uses its developed curriculum that is culture-centered to initiate the learners into the society's way of life. The school in this regard is not just a conventional place where students and teachers come together mainly for the purpose of teaching and learning, but it is also an educational institution with certain goals. It is also a social unit or group established by the society, saddled with responsibility of maintaining its cultural heritage. It becomes imperative therefore to affirm that whatever the school is doing is a conscious attempt at using the curriculum to introduce children to the culture of a particular society

Nigeria as a heterogenous society has about 250-300 ethnic groups as measured by the presence of different languages or self-identification. Each of the ethnic groups in Nigeria has its own different way of life and means of sustaining the rich cultural heritage as handed down to them from generation to generation. The below map shows the general location of some of the major centers of the numerous groups in Nigeria.

Source: American Historical Association (AHA)

Social studies

At the very point of introducing Social Studies into the Nigerian educational learning institutions, it was viewed as that part of subject area of the curriculum that has the wherewithal to train and produce patriotic and good citizens equipped with key societal core values such as honesty, integrity, transparency, accountability, respect for human dignity, political participation etc. As an integrated field of study, Social Studies is a value based discipline loaded with unique ingredients required to produce citizens with great deal of skills, values, knowledge and attitudes needed to fit into our ever dynamic and democratic society. Unimna and Ohanyere (2018) viewed Social Studies as a subject that primarily concerns itself with the study of man, his immediate environment as well as the society where he lives and the outcome of the interactions between these three elements. Also Unimna and Ameh (2018) defined Social Studies as the study of history, people and society. Furthermore, Fan (2003) defined Social Studies as a problem-solving discipline through which man studies and learns about problems of survival in his environments. NCSS (2021) opined that the study of people, places, and environments enables us to understand the relationship between human populations and the physical world. Students learn where people and places are located and why they are there. They examine the influence of physical systems, such as climate, weather and seasons, and natural resources, such as land and water, on human populations. They study the causes, patterns and effects of human settlement and migration, learn of the roles of different kinds of population centers in a society, and investigate the impact of human activities on the environment. This enables them to acquire a useful basis of knowledge for informed decision-making on issues arising from human-environmental relationships (NCSS, 2021). Succinctly, social studies curriculum should pertinently include experiences that provide for the learning of a society's culture and cultural diversity.

Social Studies being the study of history, people and society require a functional and effective curriculum in order to achieve its set goals without which the developers` efforts would be in futility. The essence of Social Studies is to inculcate into the learner a reflective inquiry and problem-solving skills germane for social, economic, cultural, political,

physical and technological transformation thereby enhancing national development (Unimna and Ohanyere, 2018). Accordingly, Edinyang, Njok, Ohanyere and Inyang (2017) asserted that learners are expected to learn patterns of behavior from the study of social studies as they interact with the teacher and their peers. That being said, it is certain that a well-developed, planned and coordinated Upper Basic Education Social Studies curriculum would immensely boost the chances of learners in acquiring the behavioural patterns of the society where they were born into. For the expanded curriculum structures of social studies to be transmitted successfully to the learners by the professional social studies teachers, social studies as a discipline must integrate the divergent and contemporary issues in Nigerian social community. However, it is largely an accepted fact that social studies emphasize societal goals with man and his socio-economic and political environment as the focal point. Social studies as an integrated discipline aim at solving the complex and expanded problems of man in totality.

To further buttress the importance of social studies, it is believed that the values, knowledge, attitude and skills obtained in the process of studying social studies would have a great impact in the lives of children so that the decision they make as mature citizens would be useful to them and to the whole society. It was the need to get rid of certain social vices plugging societies that prompted countries to adopt the subject matter of social studies as a discrete subject loaded with societal core values which could help in eliminating the observed social ills. In a multicultural society like ours, students through the learning of social studies need to understand the multiple perspectives that they can derive from different cultural heritage. Okuo (2016) makes it clear that with greater cultural influences from the global community, it has become even more critical that we preserve Nigeria's culture and values by linking our national priorities with our national developmental aspirations through the planning and development of culturally relevant curricula that not only addresses present societal needs, but also anticipates those of the future.

Curriculum

There is no general agreed definition of the curriculum. Some of the influential definitions combined various elements to describe the concept as outlined below:

Kelly (2009) conceptualized curriculum as "all the learning which is planned and guided by the school, whether it is carried on in a group or individually, inside or outside of school". The author also viewed curriculum as the totality of students' experiences that occur in the educational process. In the words of Anderson cited in Fan (2003), curriculum is seen as the experiences of pupils which are "planned, organized and guided by the school as a social system to serve the purposes of the society in which it exists. In like manner, Whitefield as quoted by Esu et al (2016), viewed the concept of curriculum as the selection from culture which embraces way of life, certain kinds of knowledge, certain attitudes and values regarded as so important that their transmission to the next generation is not left to chance.

More so, Onwuka cited in Fan (2014) sees curriculum as the deliberately systematic and planned attempts made by the school to change the behaviour of members of the society in which it situates. In her own submission, Offorma (2014) defined curriculum as a plan, blue print or road map applied in teaching and learning so as to bring about positive change of behaviour in the learner. It is through curriculum that a society translates its hopes into concrete realities (Offorma, 2014). Ideally, Offorma (2014) asserts that the essence of education is the ability to transfer the knowledge, facts, values and attitudes learnt from one situation to solve problems in another situation, and this is done through a well-planned curriculum. Esu et al, (2016) further posited that it is important to note that any meaningful curriculum must include the academic subjects, the guidance under the teacher and the programme of the school activities. This in essence shows that the society tries as much as possible to achieve its sets goals and objectives through a well-coordinated and planned curriculum that is culture-specific.

A curriculum is considered as the "heart" of any learning institution which means that schools or universities cannot exist without a curriculum. With its importance in formal education, the curriculum has

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become a dynamic process due to the changes that occur in our society (Alvior, 2014). Accordingly, Bilbao, Lucido, Iringan and Javier (2008) viewed curriculum in its broadest sense as the "total learning experiences of individuals not only in the school setting but society as well". The child as a product of his environment needs to be properly initiated into acquiring prerequisite knowledge and skills needed to function in the adult society and this is achievable through a good Social Studies school curriculum.

Curriculum development
According to Alvior (2014) curriculum development is defined as a planned, a purposeful, progressive and systematic process to create positive improvements in the educational system. Every time there are changes or development happening around the world, the school curricula are affected. There is a need to update them to address the society's need (Alvior, 2014). The development of social studies curriculum should be culture-based so that the designed social studies curriculum would be anchored on the nations' framework of morals, values, beliefs and priorities. This is simply so to make the path of educational development chosen to meet a nation's needs is theirs, not what outsiders might choose for them.

Onwuka cited in Esu et al (2016) had defined curriculum development as the evolution of new materials and methods of presentation to ensure effective learning as well as ways of evaluating the process to ensure that the specific learning has taken place. Esu et al (2016) then further defined curriculum development as planning learning opportunities (groom activities) which are intended to bring about changes in the learner in terms of awareness of their environment and their attitude towards it and the assessment of the extent to which these changes occur.

In another definition, Mohamed (2015) viewed curriculum development as a process in which the learning opportunities, materials, equipment and other resources are constantly planned, assessed and reviewed with the aim of bringing about some positive changes in the students being taught. Hodder as quoted by Mohamed (2015), posits that curriculum is socially and cultural constructed, making the study of material culture

(documents) related to curriculum necessary to more fully understand the system of meaning as it relate to curriculum development. Consequently, Smith (2000) suggested that curriculum development can be ordered into the following procedures (steps):

Step 1: Diagnosis of needs
Step 2: Formulation of objectives
Step 3: Selection of content
Step 4: Organization of content
Step 5: Selection of learning experiences
Step 6: Organization of learning experiences
Step 7: Determination of what to evaluate and of the ways and means of
        doing it.

This notwithstanding holds that the society must take into cognizance the diagnosis of needs to see if actually there is need for curriculum modification or improvement as well as following other procedures.

Alvior (2014) posits that curriculum development has a broad scope because it is not only about the school, the learners, and the teacher but it is also about the development of the society in general. Offorma (2014) submitted that the aim of educational development is to ensure that the official curriculum is delivered as the functional curriculum and that the curriculum document is effectively implemented. The author further asserts that curriculum development involves the creation of new materials and methods of presentation for effective learning. As long as the goals and objectives of the curriculum development are clearly outlined, cutting-edge achievements in various concerns can be eminent.

Specifically, any proposed Social Studies curriculum should function to allow learners to:

1. Learn from within their own culture, and;
2. Function from within their world view and cultural values.

Be that as it may, the designed Social Studies Curriculum in order to become worthwhile must pertinently include:
• Our heritage local languages; and
• English language skills.

Components of culture in curriculum development

Culture in essence is both learned and transmitted. The fundamental components of culture concomitant to curriculum development according to Enukoha et al (2004) include; symbols, language, values and norms enumerated as follows:

Symbols: The use of symbols is the very basis of human culture. It is through symbols that we create our culture and communicate it to group members and future generations. A symbol is anything that stands for something else. By stands for, we mean that the symbol has a shared meaning attached to it. Any word, gesture, image, sound, physical objects, event or element of the natural world can serve as a symbol as long as people recognize that it carries a particular meaning.

Language: The most obvious aspect of any culture probably is its language. Language is the organization of written or spoken symbols into a standardized system. Words, when organized according to accepted rules of grammar can be used to express any idea. Umukoro & Odey (2020) further explain the importance of applying French grammatical rules in the use of French verbs. In Nigeria, we use the English language as our primary means of communicating with one another. English is the principal language used in schools, in books and magazines, on radio and television and business dealings.

Values: Language and other symbols are important partly because they allow us to communicate our values to one another and to future generation. Values are shared beliefs about what is good or bad, right or wrong, desirable or undesirable. These types of values held by a group help to determine the character of its people and the kinds of material and non-material culture they create.

Norms: All groups create norms to enforce their cultural values. Norms are the shared rules of conduct that tell people how to act in specific situations. The value of democracy for example, is reinforced through norms governing respect for the flag, political participation and the treatment of elected officials. It is to keep in mind that norms are expectations for behaviour, not actual behavior.

Sequel to the above discussed cultural components, one can easily infer that these cultural aspects of the society are to be considered while planning a new Social Studies curriculum development for the Nigerian schools, because they function together to produce a worthwhile curriculum for the concerned society.

Cultural determinants of social studies curriculum content for Nigerian schools

Education is seen as a social institution of the society. Although, several definitions abound about the concept. Dewey (1944) sees education as the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs and habits. Accordingly, Okeke (1991) viewed education as the process by which society deliberately transmit its cultural heritage through schools, colleges, universities and other institutions. The above definition by Okeke did indicate in essence that the curriculum content must be loaded with cultural elements of the society. A major function of education is that of socialization, which has to do with the ways through education, one become initiated into and be part of existing social, cultural, political, professional, or religious communities, practices, and traditions.

Consequently, knowledge acquired through learning in the school system, ought to be firmly rooted in the culture of the society. It also shows that two different societies cannot have identical educational system because of differences in cultural heritage. This being the case, the educational system of a given society is assumed to be a true reflection of the society's culture and needs; meaning that the nature of knowledge available in any society should be embedded in the society's culture. This is simply so because the knowledge acquired helps the group members of the society to better their lives and as well, make a meaningful contribution towards the development of the larger society. It therefore shows that the culture of a given society exerts great influence on the kind of knowledge produced in the society.

Itedjere (1993) is of the view that if European types of education are based on European philosophies of education which reflect different national philosophies about German, France, British, Russia or Spanish character, it becomes obvious that Africans, Nigeria in particular should

secure their cultural identity by fashioning their own philosophies of education. The author asserts further that the structure, content and methods of education differ from nation to nation in the advanced world because national educational policies are formulated in line with the philosophies, values and history of the people.

In like manner, Katoke cited by Nakpodia (2010) posited that it is essential that any kind of educational policy and planning which is key to development or an eye opener to the learners self-awareness and that of his surroundings must make culture its base. This implies that the Social Studies curriculum contents must reflect the learner's cultural heritage so as to enable it achieve its sets goals and objectives for the benefit of the society. Ken (2001) posited that if cultural knowledge and skills are to become the end (outcome) and the content is to serve as a means to that end, then the content itself should be organized around processes for acquiring cultural knowledge and skills. He further opined that in a culture-based curriculum, therefore, cultural elements should be reflected in the content, so that what is taught is consistent with the goal toward which the teaching is directed. The curriculum content should therefore be based on the following decisions as adumbrated by Ken (2001):

➢ What cultural beliefs, values, customs, knowledge and skills should be taught?
➢ What current course offerings can be maintained or modified to address your guidelines? If any.
➢ How is Western-based content to be integrated?
➢ How will local native languages be taught?

Culture is already indicated as the totality of people's way of life, as such; no culture is static in nature but reacts to changes as the society interacts with other external forces. From the foregoing, education which has been defined as a means of cultural transmission, play a crucial role in helping the concerned society to achieve cultural change. This is so because a good educational system lays a solid foundation for the society's development and also creates room for improvement as the society evolves through cultural changes. This in essence made Okeke (1991) who posited that "any aspects of society's culture which are not

found adequate for the survival and progress of the society at any point in time, could either be modified or changed through the process of education.

However, within the context of education, culture provides the raw material which serves as content to education. The skills, values, attitudes, knowledge, artifacts and so on embedded in the culture constitute the source from which the curriculum of specific content for education is drawn (Asoquo et al, 2010).

In view of the above, it is very clear those cultural elements such as symbols, language, values, beliefs and norms function together to determine the content of curriculum development in Nigeria. It is pertinent to note that a child who is born into any society with a culture is not yet regarded as a member of that society until the said child is initiated into the culture of his people through the process of education.

Factors influencing social studies curriculum development in Nigeria
In developing a new curriculum, a significant number of factors are to be put into consideration by the planners/developers. These factors (elements) according to Offorma (2014) include the following;

1. The Learner
2. The Teacher
3. The Society (Culture)
4. Philosophy of Education
5. Psychology of Learning

The learner: The learner is the focus of all activities in curriculum development because in the end the learner becomes the deliverable of the whole exercise. For the goals of education to be said to have been attained, the learner must be seen as a good product; a functional member of the society. In order to achieve this, the curriculum developers must take cognizance of the characteristics of the learner such as age, interest, socio-economic status, attitude, aptitude, emotions and dispositions, attention span, memory span and needs.

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The teacher: The teacher is the actual curriculum developer because the planned curriculum or the curriculum content is sent to the school to be implemented. The teacher interprets the curriculum for implementation. It is only a well-trained, competent, effective and efficient teacher that successfully embarks on these activities. The teacher is the actual implementer of the curriculum and must have detailed information about the curriculum he/she will implement. The implication of the above is that the teachers' characteristics must be taken cognizance of in curriculum development; such teacher factors include qualification, experience, exposure, attitude, remuneration, quality (competence) and status.

The society (culture): Studying and understanding the society is basic to curriculum development. The aim of education is to transmit the cultural heritage to the younger generation. Curriculum development endeavors include the study of the society and its culture in order to identify the significant and relevant knowledge, skills, values and attitudes required by the learners to survive in the contemporary society. The consideration of the society is fundamental to curriculum development because the available resources in the society, both human and material, the antecedents, historical background, the nature of the society (homogeneous or heterogeneous), its aspirations and needs, and contemporary and emerging issues are accommodated in curriculum development so as to produce functional members of the society.

Philosophy of education: Knowledge and familiarity with the philosophy of education of a nation is very fundamental in curriculum development. Philosophy of education exposes the worth of education, its purposes, types, levels and educational practices. Education sustains the society and shapes the behaviors of its people. Philosophy of education helps curriculum developers to confirm or modify their views about the type of society they want, and the character of individuals that will be produced by the curriculum.

Psychology of learning: Psychology of learning deals with the principles of effective teaching and learning. These principles revolve around the methods, techniques and strategies teachers apply in manipulating the learning environment, Umukoro & Ohanyere (2020),

highlight the role of environment as a motivating factor amongst learners. Psychology of learning exposes the curriculum developer to the effective strategies in the classroom such as application of reinforcement, reward and punishment, motivation, sequencing of curriculum materials, pacing, scope, repetition, practice, readiness, continuity, integration, collaboration, cooperation, learner autonomy and other interactive strategies.

The above discussed elements or factors are capable of promoting or making the curriculum implementation ineffective if not taken into consideration from the beginning. These factors as indicated play a crucial role in making the newly developed curriculum worthwhile for the transmission of the society's cultural heritage to the younger generation.

Cultural role in social studies curriculum development
The process of curriculum development is an tough journey in any society and requires a whole-system approach to be completed. That being said, the following role outlined the very importance of culture in Social Studies curriculum development as highlighted by Ken (2001);

1. A culturally-responsive curriculum reinforces the integrity of the cultural knowledge that learners bring with them. Any curriculum that reflects the society's culture recognizes that all knowledge is implanted in a larger system of cultural beliefs, values and practices, each with its own integrity and interconnectedness. It implies that Social Studies curriculum tends to produce learner who are well rooted in the cultural heritage and traditions of their community which helps them to live their life in accordance with the cultural values and traditions of the local community and also integrate them into their everyday behavior.

2. A culturally-responsive curriculum recognizes cultural knowledge as part of a living and constantly adapting system that is grounded in the past, but continues to grow through the present and into the future. A culture-based social studies curriculum recognizes the contemporary validity of much of the traditional cultural knowledge, values and beliefs, and grounds students learning in the principles and practices

associated with that knowledge. It also provides the learner with an understanding of the dynamics of cultural systems as they change over time, and as they are impacted by external forces.

3. A culturally-responsive curriculum uses the local language and cultural knowledge as a foundation for the rest of the curriculum. A culture-based social studies curriculum utilizes the local language as a basis from which to learn the deeper meanings of the local cultural knowledge, values, beliefs and practices. Learners who have deep understanding of their cultural heritage reflect through their own actions the critical role that the local heritage language plays in fostering a sense of who they are and how they understand the world around them.

4. A culturally-responsive curriculum fosters a contemporary relationships across knowledge derived from diverse knowledge systems. A culture-based social studies curriculum engages students in the construction of new knowledge and understandings that contribute to an ever-expanding view of the world.

5. A culturally-responsive curriculum situates local knowledge and actions in a global context. A culture-based social studies curriculum conveys to students that every culture and community contributes to, at the same time that it receives from the global knowledge base. It equally prepares the learners to think globally but act locally.

Conclusion

Curriculum is the planned skills, attitudes, values and knowledge offered by the learner in a school setting with an explicit goal of changing his behavior in order to become a functional and active member of the society. Therefore, a well-coordinated and planned curriculum is expected to be furnished with the society's cultural heritage where it is intended for.

All the cultural components are to be taken cognizance of in curriculum development and implementation so as to make it a functional curriculum. The long term goal of education is to produce a complete

adult human who can put into use all the acquired skills and knowledge to solve societal problems. Culture is learned, shared and transmitted through the process of education and must be considered a vital instrument for curriculum planning and development.

There is a famous adage by Albert Einstein that "the thinking that established a problem is not going to solve it." There is therefore a need to rethink the underlying principles that underpin the content of our Upper Basic Education social studies curriculum if it will live to serve the purpose of socio-economic transformation in the Nigerian society. Teachers and other stakeholders in the sector need to be empowered to deliver the much desired changes in education. We cannot therefore see the outcomes we want to see until we delegate responsibilities to the people responsible for implementing these changes, i.e. teachers.

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