

Enhancing Nigerian Students' Intercultural Competence and Achievement in Social Studies Through Outdoor Activities

S.O. Ajitoni, Ph.D
Department of Teacher Education,
University of Ibadan,
Ibadan, Nigeria.
+2348033122132
Email: sajitoni2006@yahoo.com

ABSTRACT

Nigeria, the most populous country in Africa, is today in the euphoria of a hundred years of her existence as a united country following the 1914 amalgamation of the Northern and the Southern Protectorates. The country provides many interacting features such as cannot be seen in many countries of the world. The geo-political and socio-cultural realities, the vast territorial spread of the country, the impressive population figure of over one hundred and fifty million people, the multicultural and multi-lingual composition of the population, and the rich vegetation which correlates with the climate are interesting features to behold. Yet many of the ethnic groups live within the borders of the country whose cultural groups and ideas have not been properly blended into a nation. This situation has been caused by and has given rise to such problems as ethnic riots, religious imbalances, and fratricidal struggles for resource control. This growing spate of crises and insurgencies has been traced to inadequacies in the knowledge of intergroup relations. Interestingly, diversity in languages and cultures has become prominent in Nigerian schools, from the primary through post-primary to tertiary institutions. This mixture has greatly impacted on students' learning and interpersonal relationships. In addition, cultural differences in communication affect the ability of all involved in the educational process to achieve their educational goals. Yet, in this twenty first century, an era of increasing globalization, competence in intercultural communication is becoming an absolute necessity. In both private and public lives, in individuals' personal and professional endeavours, it is imperative that the individual learns to communicate with people whose cultural heritage makes them vastly different from theirs. Individuals' personal satisfaction has increasingly come to depend upon the ability to communicate competently with people from other cultures. The challenge posed by these situations to peoples in Nigeria and globally is to understand and appreciate cultural differences and to translate such understanding into competent interpersonal communication. Nigeria as a country in which diverse socio-cultural and ethnic groups are merged, needs a strong instrument of integration to bring together the heterogeneous groups, create a disciplined society and forge unity in diversity. To achieve these goals, this study used formal education as an instrument to determine the effects of outdoor activities in Social Studies on secondary school students' intercultural competence and achievement in Nigeria. Findings from the study showed that the students exposed to outdoor activities performed better in intercultural competence and achievement than those in the traditional teaching methods group. Recommendations are made that teachers of Social Studies should not limit their teaching of multicultural concepts to classrooms situations but integrate outdoor activities into teaching and learning situations for students to gain first hand experience.

Key Words: Social Studies, Intercultural Competence, Achievement, Interpersonal Communication, Unity in diversity.

Introduction

Nigeria came into existence as a nation-state in 1914 when the Northern and the Southern protectorates were amalgamated following the solution mooted in 1896 by Sir Ralph Moore of the Niger Coast Protectorate. Even though this amalgamation meant little more than amalgamation of certain government departments, all the same it marked another stage in the establishment of British rule and the beginning of Nigeria's ethnic rivalries, and many woes and miseries. Prior to that time, there existed various separate cultural, ethnic, and linguistic groups such as the Yoruba, Edo, Nupe, Jukun, Kanuri, Hausa, Fulani Tiv, Igbo, Ibibio, Ijo, and so on. These peoples lived in kingdoms, emirates, empires, and relatively small but strong, and indeed resistant, ethnic groups.

These various groups inhabiting Nigeria came under one government during the colonial period. The establishment of British rule led to the 'fixing' of boundaries between the various ethnic groups and brought to an end the practice whereby powerful land hungry groups could forcibly encroach upon the land of neighboring groups (Ikime, 1980). Trade and cultural contacts among the different ethnic groups were substantially increased by the building of roads and railways during the colonial period. These also led to urbanization and the emergence of tribalism or ethnicity. Today, many people from the area described by Udo (1980) as the "relatively stagnant economic regions of Sokoto and Katsina" find their ways to the growing agricultural and industrial areas of Lagos and the other southwest states. The economically stranded Okene district of Kogi State is also a major source of migrant labour into the Yoruba cocoa belt and the Benin rubber belt.

The country is also diverse in climate and topography; a tropical climate with distinct wet and dry seasons associated with the movement of the two dominant winds—the rain-bearing south westerly winds and the cold, dry, and dusty north easterly winds commonly referred to as the 'Harmattan' (NPC, Nigeria & ICF Macro, 2009). The temperature in Nigeria oscillates between 25^o and 40^oC, and rainfall ranges from 2,650 millimeters in the Southwest to less than 600 millimeters in some parts of the north. The vegetation that results from these climatic differences consists of mangrove swamp forest in the Niger Delta and Sahel grassland in the North.

The 2006 Population and Housing Census puts Nigeria's population at 140,431,790 (NPC, Nigeria & ICF Macro, 2009), with a national growth rate estimated at 3.2 percent per annum. With this population, Nigeria is the most populous country in Africa, and within a wide range of interacting climatic, vegetation, and soil conditions, the country possesses potential for growing a wide range of agricultural crops. As a matter of fact, Nigeria is abundantly blessed with natural resources and with probably the most innovative population on the African continent (Ajakaiye & Akinbinu, 2000). As observed by Fajokwu (1996), the country's heterogeneous ethnicities have, through the course of historical and political association since the 1914 amalgamation, emerged as a vibrant, independent nation-state. Thus, today, Nigeria is in the euphoria of a hundred years of existence as a unified country.

However, the beauty of it all ends there. All the potentials the country parades notwithstanding, many of the ethnic groups live within the borders of the country whose cultural groups and ideas have not been properly blended into a nation. This situation has been caused by and has given rise to ethnic riots, religious imbalances, and fratricidal struggles for resources control. The

unity in diversity, which has remained “one the enigmatic phenomena that have confounded the would-be analysts of Nigeria’s socioeconomic and political labyrinth” (Ajitoni, 2011), has not helped to bring communal harmony and national integration. The values associated with modernization, higher income, education, information and political participation—are increasingly being shared by all members of these ethnic groups. The hope had been that these values, or the perception that they are being achieved and shared would help to moderate conflicts based on differences in the values of traditional cultures (Ajitoni, 2013). On the contrary, after a century of existence as a unified state and of the so-called “modernization”, it has become clear that ethnicity has not only persisted in Nigerian politics but has intensified. In fact, going by Hansen’s (1966) ‘Law of the Third Generation’, there is an irresistible tendency toward an increased awareness of ethnicity with the passage of time. Hence, Nigeria has not qualified to be referred of to as a nation but a nation-state. Even with the celebration a hundred years of existence as a unified country amidst an unparalleled and unprecedented pomp and pageantry in the country’s history, Nigeria does not yet qualify to be called a nation.

By a nation is meant “a spiritual principle, the result of the intricate workings of history, a spiritual family and not a group determined by the configuration of the earth” (Vaidya, 2002). Two things, which really are only one, go to make up this soul or spiritual principle. One of these things lies in the past, the other in the present. The one, according to Darling (2005), is the possession of a rich heritage of memories, and the other is actual agreement, the desire to live together, and the will to continue, to make the most of the joint inheritance. Hence, the repeated call for and the eventual convening of a National Sovereign Conference.

One can discern from the foregoing three main criteria for the people to constitute a nation. These are, first, those people constitute a nation who regard their country as their motherland. The next criterion is common sharing of history. The third and most important is the shared value system. Culture is value system, the standards to judge good from evil. The extent to which Nigeria fulfils these three criteria can be judged from recent happenings in the country.

Nigeria’s cultural diversity which should be a potential source of strength and unity, is threatening the peace, unity and corporate existence of the country. The phenomena of ethnicity and religious intolerance have led to incessant ethno-religious conflicts (Salawu, 2010). An outcrop of all these is the growth of ethnic militias like the Oodua Peoples Congress (OPC), the Bakassi Boys, the Egbesu Boys, the Ijaw Youth Congress (IYC), the Movement for the Actualization of the Sovereign State of Biafra (MASSOB), and the seemingly intractable Boko Haram.

With the emergence of these ethnic militias and deep divides between one ethnic group and the other, religious intolerance has become more violent and more bloody particularly with the emergence of the Boko Haram in the northeastern part of Nigeria. This group, the Boko Haram, has introduced a new dimension into ethno-religious conflicts in Nigeria with the use of suicide bombers to wreak havoc on the people of Borno, Bauchi, Yobe, Kano, Kaduna, Adamawa States, and even Abuja, the Federal Capital Territory, among others (Ajitoni, Salako, and Ojebiyi, 2013). There is a widespread febrile agitation occasioned by the mere mentioning of the name ‘Boko Haram’ in Nigeria, even among groups that are as removed from the sects’ major areas of operation.

The foregoing does not imply that the disappearance or significant amelioration of ethnic conflict is possible. Rather, it is that the stability of the Nigerian society is threatened not by communalism *per se*, but by the failure of national institutions to explicitly recognize and accommodate existing ethnic divisions and interests. There is need for political arrangements which accord to all communal groups a meaningful role in national life and which are able to keep communal conflicts within manageable bounds.

The growing spate of crises and insurgencies in Nigeria has been traced to inadequacies in the knowledge of intergroup relations (Ajitoni, 2011; Ajitoni & Salako, 2012). This knowledge should start in education institutions. Effective education demands an understanding of the culture. Educators and learners need to respect the ways people in any one culture communicate with each other, taking account of conventions of greetings, of conventional structure and features of non-verbal behaviour. Such points matter in pictures and speech, methods as well as materials of teaching. For much education and national unity, therefore, there is the need to study people's everyday lives. All this is because the culture of each ethnic group in Nigeria emanates from the group's social, economic and political organization and its systems of moral and religious belief (Osiki, 2008).

To accomplish the foregoing tasks, the learner in Nigerian school needs skills in intercultural communication. The twenty-first century is an era of increasing globalization and competence in intercultural communication is becoming an absolute necessity. In both private and public lives, in individual's personal and professional endeavors, it is imperative that the individual learns to communicate with people whose cultural heritage makes them vastly different from theirs (Ajitoni & Salako, 2012)..

Moreover, there is a heightened emphasis on culture and a corresponding interplay of forces that both encourage and discourage accommodation and understanding among different peoples in Nigeria. Various associations have been formed in the country which cut across many ethnic and cultural groups such as the various political parties, religious and economic unions. These are a few of the changes which direct attention to the problems and possibilities inherent in all attempts at communication among Nigerians from different ethnic and cultural groups.

A counter weight to these trends at unity, integration, accommodation and intercultural communication, is the all-present and equally powerful emphasis on what Campbell (1996) referred to as "cultural uniqueness." There is the growing importance of maintaining one's cultural identity—and therefore the need to preserve, protect, and defend one's culturally shared values— which often creates a rising tide of emotion. The emotion promotes fear and distrust and encourages cultural autonomy and independence. This situation has been compounded by the inequalities created by factors such as education, geography, the preponderance of natural resources in some areas, and so on (Ajiboye, 2010). The 1966-1970 episode epitomized one of Nigeria's political disenchantment, the country's monetary disrepute and postulated disintegration.

Students in a multicultural community as intercultural communicators need specific skills about what they know, how they should interpret their feelings, and how they ought to behave in order to be competent in a given situation. The study, through Social Studies, is intended to help students accomplish that goal. This is particularly important as diversity in languages and cultures has

become prominent in Nigerian schools, from the primary through secondary to tertiary institutions. This mixture has impacted on students' learning and interpersonal relationships. In addition, cultural differences in communication affect the ability of all involved in the educational process to achieve their educational goals (Lustig & Koester, 1996). Personal satisfaction also will increasingly depend upon the ability to communicate competently with people from other cultures. The challenge posed by these situations to people in Nigeria will be to understand and to appreciate cultural differences and to translate such understanding into competent interpersonal communication.

Intercultural competence is a symbolic process in which people from different cultures and ethnic groups create shared meanings (Lustig & Koester, 1996). The degree of difference between people is so large and important as to create dissimilar interpretations and expectations about what are regarded as competent behaviours that should be used to create shared meanings. The degree to which individuals differ is the degree to which there is interculturality in a given instance of communication (Lustig & Koester, 1996). The use of the term intercultural denotes the presence of at least two individuals who are culturally different from each other on such attributes as their value orientations, preferred communication codes, role expectations, and perceived rules of social relationships. Intercultural communication is used in this paper instead of interethnic or interracial communication because of the hysteria and negative impact the concepts of race and ethnic groups create in the minds of the people. Intercultural communication is used to explain differences in communication between members of ethnic groups in Nigeria who are members of the same nation-state. The relationship between culture and communication is important to many disciplines, particularly Social Studies (Lee, 2006)..

Social Studies is a dynamic discipline that incorporates such areas as environmental education, multicultural education, citizenship and civic education, population education sex and family life education among others. The discipline deals with human's various interactions in the physical and social environments. In each of the settings an individual conducts his/her lives in work, school, the neighborhood, personal relationships and the family intercultural competence is crucial.

The ultimate goal of education in Social Studies is the development of desirable socio-civic and personal behaviour. People's behaviour tends to reflect the values, ideals, beliefs, and attitudes which they accept (Macionis, 2007). Social studies, as seen by Ajiboye (2010), is a school subject that is out to direct and give learners a free hand and opportunity to make enquires: investigate, discover, discuss, experiment, and acquire experiences, in order to make decisions on social issues and problems and find solutions to them. This view of social studies as well as others like it underscores the fact that the subject has in built mechanism that enhances its dynamism. This dynamism in Social Studies is reflected in its capacity to absorb new and emerging issues and areas of study such as multicultural education, drug abuse education, environmental education, among others (Ajiboye, 2010).

The sweeping demographic changes and increasing ethnic, cultural, language, religious and perhaps racial diversity in Nigerian classrooms raise new and competing questions about educating Nigerian students for effective citizenship and the accompanying intercultural competence. It is apposite to rethink issues and questions related to multicultural education, the contents, methods, and

materials, in Social Studies. It has been noticed that multicultural education should be the intervention education for ameliorating the effects of ethno-religious crises, and for improving intercultural competence in Nigeria (Ajitoni & Salako, 2012).

Multicultural education is a field of study and an emerging discipline that mainly aims to create equal educational opportunities for students from diverse ethnic, social-class, and cultural groups (Banks, 1995). One of the important goals of multicultural education is to help all students to acquire the knowledge, attitudes, and skills needed to function effectively in a pluralistic democratic society to create a civic and moral community that works for the common good. Today, in Nigerian classrooms, multicultural education concepts are taught in Social Studies and civic education.

Competence in interpersonal communication is a worthy but often elusive goal in Nigeria. This goal has become a more difficult objective to achieve in Nigeria because cultural differences create dissimilar meanings and expectations that require even greater levels of communication skill. These dissimilar meanings and expectations have resulted in various obstacles to intercultural competence in Nigeria. Among these obstacles are ethnocentrism, stereotyping, prejudice, discrimination, ethnicity/racism, dominance and subordination, and lack of knowledge, motivation, and skill.

Ethnocentrism: All cultures have a strong ethnocentric, tendency, that is, the tendency to use the categories of one's own culture to evaluate the actions of others. Ethnocentrism can occur along all of the following dimensions of cultural patterns: beliefs, values, and norms. When what is familiar and comfortable inevitably seems the best, right and natural way of doing things, ethnocentrism then becomes an obstacle to intercultural competence (Lustig & Koester, 1996).

Stereotyping, a concept first introduced by Journalist Water Lippmann, refers to a selection process that is used to organize and simplify perceptions of others. Stereotypes are a form of generalization about some group of people (Henslin, 1997). When people stereotype others, they take a category of people and make assertions about the characteristics of all people who belong to that category. These are very common in Nigeria as when the Hausa refer to the Yoruba as 'Beerebe,' to the Igbo as 'Yanmirin', the Yoruba call the Hausa 'Gambari', the Nupe as 'Tapa' while the Nupe call the Yoruba 'Okoto', all based on interactions with fractions of the other groups. Stereotypes are mostly greatly based in Nigeria on ethnicity, culture, religion occupations, physical characteristics, and social class.

Prejudice refers to negative attitudes toward other people that are based on faulty and inflexible stereotypes. Prejudiced attitudes include irrational feelings of dislike and even hatred for certain groups, biased perceptions and beliefs about the group members that are not based on a direct experiences and firsthand knowledge, and a readiness to behave in negative and unjust ways toward members of the group. Gordon Allport, who first focused scholarly attention on prejudice, argued that prejudiced people ignore evidence that is inconsistent with their biased viewpoint, or they distort the evidence to fir their prejudice (Henslin, 1997).

Discrimination: Whereas prejudice refers to people's attitudes or mental representations, discrimination connotes the behavioural manifestations of that prejudice (Lustig & Koster, 1996). Thus, discrimination can be thought of as prejudice 'in action'. Discrimination in Nigeria has occurred in many forms, ranging from biases in the availability of housing to categories of workers

and religious adherents, to employment, education, economic resources, personal safety, and legal protections. Discrimination, thus, represents unequal treatment of certain individuals solely because of their membership in a particular group (Doobs, 2007).

Ethnicism: is another obstacle to intercultural competence in Nigeria. Ethnicism often plays a major role in the communication that occurs between people of different ethnic groups. It is, therefore, importance to understand how and why it occurs. The word ethnicism in Nigeria can evoke very powerful emotional reactions, particularly among groups who have felt the oppression and exploitation that are the byproducts of ethnic attitudes and behaviours (Doobs, 2007). One issue that readily comes to mind in Nigeria today is the 'Boko Haram' which has been referred to in many write-ups as ethno-religious crises. At the individual level, ethnicism is similar to prejudice, as individual ethnicism involves beliefs attitudes, and behaviours of a given person toward people of a different ethnic group. These attitudes can sometimes be changed by education, positive contact and interaction between members of the two groups. At the institutional level, ethnicism implies the exclusion of certain people from equal participation in the society's institutions solely because of their ethnic background (Blauener, 1972). Institutional ethnicism has become an integral part of our social structures in Nigeria particularly in government, schools, and industries. This had led to certain patterns of behaviours and responses to specific ethnic or cultural groups that make such groups subject to systematically exploited and oppressed.

At the cultural level, ethnicism denies the existence of the culture of a particular group. Hence, the different names used by one ethnic group to describe and deride other ethnic groups in Nigeria. This leads to the rejection by one group of the beliefs and values of another, such as the negative evaluations of one culture as being inferior to other cultures, and the inability or different religious groups to co-exist.

Lack of Knowledge, Motivation and Skill: To overcome ethnocentrism, stereotyping, prejudice, discrimination, and ethnicism which are already familiar and comfortable features in Nigeria, there should be commitment both to learning about other people's cultures and to understanding one's own. It is essential to have the willingness to explore various cultural experiences without prejudgment. Even though, people cannot completely overcome the obstacles to intercultural competence that naturally exist, the requisite knowledge, motivation, and skill can certainly help to minimize the negative effects of prejudice and discrimination.

Dominance and subordination between groups can become an obstacle to intercultural competence within settings. In Nigeria, it is not all groups within the country, its component or states that have equal access to sources of institutional or economic power. In a situation where cultures share the same political, geographic, and economic landscapes, some form of a status hierarchy often develops. Distinctions in religious, political, cultural, or ethnic identity can lead groups of people to struggle among themselves for dominance and control of the available economic and political resources. When these kinds of tensions characterize the political and economic setting in which people of different cultures intercultural communication will be affected.

Active learning methods have been recommended for the teaching of multicultural education concepts. Among such active learning methods are field trips, service learning, outdoor, adventure

education, and so on (Banks, 1995). This study has adopted outdoor education activities in teaching multicultural education concepts to students. Outdoor education covers the different types of education activities that take place in the outdoors (Olatundun, 2008) as a means to enrich the curriculum. Thus, in this study, the students undertook education activities outside the classroom situation in the course of learning.

Statement of the Problem

Diversity in Nigeria has been viewed as a political source of unity, strength and development, but this is already threatening the peace, unity and corporate existence of the various groups brought together in the 1914 amalgamation. One reason for this is that ethnicity and religious intolerance have led to incessant conflict. Several efforts have been made by governments to contain these problems, but little has been achieved in the form of unity and integration. Education, particularly multicultural education, and acquisition of intercultural competence have been acknowledged as potent factors in ameliorating the effects of ethnicity and religious intolerance on the country's unity. However, multicultural education concepts are at present taught mainly in Social Studies and the pedagogical approaches of chalk and talk employed in teaching strategies. Moreover, factors of ethnicity (ethnocentrism, stereotyping, prejudice, discrimination, dominance and subordination) and lack of knowledge, motivation and skill) are inhibiting students' intercultural competence and achievement in Social Studies. This study, therefore determined the effects of outdoor activities on students' intercultural competence and achievement in multicultural concepts in Social Studies. It also examined the moderating effects of age and religious beliefs on the dependent variables.

Hypotheses

- H0₁:** There is no significant main effect of treatment on students' intercultural competence and achievement in Social Studies.
- H0₂:** There is no significant main effect of age on students' intercultural competence and achievement in Social Studies.
- H0₃:** There is no significant main effect of religious on students' intercultural competence and achievement in Social Studies.
- H0₄:** There is no significant 3-way interaction effect of treatment, age and religion on students' intercultural competence and achievement in Social Studies.

Design

The study adopted a pretest-posttest, control groups, quasi-experimental design, with a 2x2x2 factorial matrix. The independent variable was instructional strategy varied at two levels of outdoor activities and lecture method; the moderator variables were age: (2 levels-children of below 12 years and adolescents of 13 to 18 years); and religion at two levels of Christianity and Islam. The study was carried out in three States in Nigeria—Kwara, Osun and Oyo States. The capital cities of these States—Ilorin, Osogbo and Ibadan respectively were purposively selected for the study. The reason was that each of these cities was found to contain a higher concentration of many ethnic and racial groups than

the other towns and cities in each of the States. A total of 347 Junior Secondary 3 students randomly selected from two public schools in each State participated in the study.

Instrumentation

The instruments for the study were two: Intercultural Competency Scale (ICS) and Social Studies Achievement Test (SSAT). The ICS consisted of 24 items based on three components of intercultural competence– context, appropriateness effectiveness and knowledge, motivations, and actions. The SSAT was made up of 16 items on multicultural concept in Social Studies. The instruments were duly validated. The internal consistency of the ICS using Kuder-Richardson 20 (Kr 20) yielded a reliability value of 0.74 while that of the SSAT yielded a reliability value of 0.84.

Data Analysis

The data collected were analyzed using the analysis of covariance (ANCOVA). The Multiple Classification Analysis (MCA) aspects of ANCOVA was used to determine the magnitude of the performance of the groups, while Scheffe Post hoc test was used to determine the source(s) of significant main effects were observed. All hypotheses were tested at 0.05 level of significance.

Results

H₀₁: There is no significant main effect of treatment on students’ intercultural competence and achievement in Social Studies.

Table 1: 2x2x2 ANCOVA of posttest intercultural competency scores of students by treatment age and religion

Source of variance	Sum of squares	Df	Mean squares	F	Sig	Partial Eta squared
Pre-test	6.454	1	6.454	.224	.636	
Main Effects						
Treatment Groups	7834.076	1	7834.076	135.866	.000*	
Age	272.662	1	272.662	4.729	.009*	
Religion	973.645	1	973.645	66.608	.000*	
2-way Interactions						
Treatment x Age	437.363	2	218.682	3.397	.005*	
Treatment x Religion	43.467	2	21.734	1.243	.042*	
Age x Religion	1756.757	2	88.379	3.065	.048*	
3-way Interaction						
Treatment x Age x Religion	104.3456	2	72.173	.905	.046*	
Explained	37125.215	12	3093.768	71.541		
Residual	10984.313	335	32.789			
Total	10984.313	347				

* significant at $p < 0.05$

The result in Table 1 shows that treatment had significant effect on variation in students’ intercultural competence ($F_{(2,347)} = 135.36; p < 0.5$). this implies that there was significant differences in intercultural competence of students exposed to outdoor activities and the lecture method. The MCA at Table 2 shows information on the performance of the various groups.

**Table 2: Multiple Classification Analysis (MCA) showing the duration of difference in students' intercultural competence between treatment groups, age and religion
Grand Mean= 98.22**

Variable + Category	N	Unadjusted variation	Eta	Adjusted for independent-covariates deviation	Beta
Treatment Groups					
1. Outdoor Activities	181	12.85	.86	12.72	.86
2. Control	166	- 7.53		- 7.52	
Age					
1. Below 12 years	248	3.51	.16	3.49	.05
2. 13 – 18 years	99	- 1.15		- 2.00	
Religion					
1. Christianity	161	5.09	.74	4.38	.65
2. Islam	186	-4.75		- 4.38	

* significant at p<0.05

From Table 2, students in the outdoor activities group had a higher adjusted posttest intercultural competency score (\bar{X} 0 60.94) than their counterparts exposed to the lecture method. This finding shows that the outdoor activity instrumental strategy proved more effective than the lecture method in students' intercultural competence.

Table 3: 2x2x2, ANCOVA of posttest achievements scores of students by treatment, age and religion

Source of variance	Sum of squares	Df	Mean squares	F	Sig
Pre-test	233.288	1	233.288	16.569	.00
Main Effects					
Treatment Groups	5665.188	1	5665.188	323.148	.000*
Age	187.108	1	187.108	6.696	.001*
Religion	63.687	1	63.687	3.140	.077*

* Significant at p<0.05

Table 3 shows that there was a significant main effect of treatment on the posttest achievement scores of students ($F_{(2,340)} = 232.148$, $p < 0.05$). The MCA at Table 4 shows the performance of each of the groups.

Table 4: Multiple Classification Analysis (MCA) showing direction of difference in students' achievement scores by treatment groups, age and religion
Grand Mean= 54.53

Variable + Category	N	Unadjusted variation	Eta	Adjusted for independent-covariates deviation	Beta
Treatment Groups					
1. Outdoor Activities	181	11.74	.89	11.11	.89
2. Control	166	- 8.10		- 7.73	
Age					
1. Below 12 years	248	- 4.16	.17	- 3.98	.05
2. 13 – 18 years	99	6.84		6.16	
Religion					
1. Christianity	161	1.14	.09	.27	.03
2. Islam	186	- 0.15		.02	

* significant at $p < 0.05$

Table 4 shows that students exposed to outdoor activities scored higher ($54.53 + 11.11 = 65.64$) than those in the control, conventional method ($54.53 - 7.73 = 46.80$).

H0₂: There is no significant main effect of age on students' intercultural competence and achievement in Social Studies.

Tables 1 and 3 reveal that age had significant effects on students' intercultural competence ($F_{(2,347)} = 4.729$, $p < 0.05$) and on achievement in Social Studies ($F_{(2,347)} = 6.696$, $p < 0.05$) respectively. Table 2 shows that students below age 12 had a higher intercultural competency score (51.71) than those aged 13-18 years had a ($\bar{X} = 46.22$). However, Table 4 shows that students aged 13-18 years had a higher achievement in score ($\bar{X} = 60.69$) than those below 12 years ($\bar{X} = 50.55$).

H0₃: There is no significant main effect of religious on students' intercultural competence and achievement in Social Studies.

Whereas Table 1 shows that religion had a significant effect on students' intercultural competence ($F_{(2,347)} = 66.608$, $p < 0.05$). Table 3 shows that there was no significant effect of religion on students' achievement ($F_{(2,347)} = 3.140$, $p > 0.05$). In the competency scores, Table 2 shows that Christian students had ($\bar{X} = 52.60$); while Muslim students scores ($\bar{X} = 43.84$).

H0₄: There is no significant 3-way interaction effect of treatment, age and religion on students' intercultural competence and achievement in Social Studies.

Table 1 shows significant 3-way interaction effect of treatment, age and religion on students' intercultural competence ($F_{(2,347)} = .905$, $p < 0.05$).

Discussion

The results of this study showed that treatment, age and religion had significant effects on Nigerian secondary school students' intercultural competency scores in Social Studies classroom settings. Treatment and age also affected the achievement of the students in multicultural concepts in Social Studies but religion did not have a significant effect on students' achievement. Outdoor educational activities method had more positive effects on the students' multicultural competence and

achievement in Social Studies than the students exposed to the conventional lecture method. This finding of the relative efficacy of outdoor educational method and active learning method, is in line with earlier findings on the effectiveness of active learning strategies over strategies where students are passive recipients of knowledge (Brooks, 2004; Ajoboye & Ajitoni, 2008; 2008; Olatundun, 2008; Ajitoni, 2011; Salako & Ojebiyi, 2012; Gbadamosi, 2012)

These findings might have resulted from the fact that outdoor educational activities afforded the students opportunities to learn on their own and receive first-hand information, having been exposed to various interpersonal and intercultural communication issues and problems in the society.

In the outdoor educational activities, students were allowed affective participation in the learning situations, there evolved enlightened understanding final control of the situation by the students, and inclusiveness (Ajitoni, 2005). A democratic society encourages the widest possible participation in political decision making, respects the rate of the majority and protects the rights of minorities, and Nigeria asservates to do and achieve all these. But to achieve these Nigerian classrooms have to teach role behaviour, social skills, and respectful positive communication styles.

The use of outdoor education activities in the teaching of multicultural concepts in Social Studies classrooms in this study brought about positive changes in students within the 12 weeks. There were signs of personal growth in the students. A purpose of all education must be the personal growth of the individual (Ajiboye & Ajitoni, 2007). Teaching is primarily the business of making arrangements and affording a climate and conditions where growth may take place.

The use of outdoor educational activities was helpful in reducing among the students some of the obstacles to intercultural competence such as ethnocentrism, stereotyping, prejudice and discrimination. Ajitoni (2011) observed that prejudice is easy to learn in any society like Nigeria's which is structured by ethnicity, religious and homophobic ideology. Children learn prejudice early in their life from parents, siblings and peers. Similarly, in families, the burden of learned ethnicism is passed down from generation to generation. The first hand information students gathered through outdoor activities served as an eye-opener for the students and helped them grasp the evil effects of ethnicism in the Nigerian society.

Human relations improved as the students saw people from other ethnic groups sitting down together as humans and not just as isolated entities. Thus, the students had time to reorient themselves to the whole business of being humans among other humans. They leant to expect people to differ from themselves, not out of ignorance, but out of differences in what they knew. Thus, they gained new meaning for the idea that all persons are equal. Remarks made by students such as included: "I had never had anything to do with people in my class and my community before." "I learned to like other people." These remarks were printers to the essentially unsocial and unhuman nature of the methods used in the educational system. They also highlight the essence of intercultural competence and that education must become a human business if the ethnic groups in Nigeria are to grow toward each other rather than apart.

The scores of the students in intercultural competence and achievement lend support to the fact that even though children learn prejudice and other vices often at an early age (Ajitoni, 2011), with effective methods of teaching, these attitudes of the children could be positively modified.

Students who come from stressed and disruption families, where safety and security are often missing, misinformation and prejudice are often projected onto groups who serve as convenient targets to blame for the problems in the family, neighbourhood, the school, or the economy.

The insignificant difference in the achievement scores of the Christian and Muslim students in the treatment groups could have resulted from the relative peace and harmony among the religious groups in the study areas.

Recommendations

The findings in this study point to the need for some recommendations. The first is that active learning strategies such as outdoor educational activities should be adopted in Nigerian schools in the teaching of multicultural concepts. The constantly changing political and economic situations which have brought many ethnic groups together in cities and classrooms demand this.

The sweeping demographic changes and increasing ethnic, cultural, language and religious diversity in Nigerian classrooms require that issues related to multicultural education should take a pride of place in our curriculum.

The multicultural concepts in Social Studies curriculum are too scanty for effective interpersonal and intercultural competence in communication. These concepts need to be broadened.

For educators and learners to respect the ways people in anyone culture communicate with each other, there is the need to study people's everyday lives. Materials and methods, as well as pictures and speech, should conform to these multicultural aspects of our life.

Intercultural competence should be made a compulsory aspect of school subjects in Nigeria. These should include the contextual, appropriate, effective, knowledge and motivations and actions components of intercultural competence. Competence is not independent of the relationships and situations within which communication occurs.

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