

## **Socio-Cultural Values Embedded in Hidden Curriculum That Students Practice and Their Integration into Teacher Education Programme in Nigeria**

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**Abstract:** The paper examined the socio-cultural values embedded in hidden curriculum that students practice and their integration into teacher education programmes in Nigeria. Three research questions guided the study. The study population was 1641 students and the sample size was 350 students; 150 from 300 level and 200 from 400 level in the Faculty of Education, Ebonyi State University Abakaliki for the 2014/2015 academic session drawn using simple random sampling technique. A 23-item questionnaire duly validated by experts was the instrument for data collection. Its reliability was determined using Cronbach Alpha method, which yielded a reliability coefficient of 0.76. The obtained results were analyzed using tables, frequency counts and percentages. The findings of the study revealed that the students accepted that the enlisted socio-cultural aspects should be integrated into teacher-education programmes and approved that the enlisted methods of practice should be adopted. It was discovered that the students agreed to practise most of the socio-cultural values, but resented cultural, town union activities and their likes. Implications of the study for teacher education programmes were drawn and recommendations made like: the Federal Government reviewing teacher education programmes to reflect the enlisted socio-cultural values and its practice methods and lecturers to be re-trained on how to integrate these aspects in their regular course contents, among others.

**Key words:** Socio-Cultural • Hidden Curriculum • Students • Integration and Teacher-Education

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### **INTRODUCTION**

Curriculum in any society has always been seen as a “Structural series of interacting forces through which educational institutions seek to translate the hopes, aspirations, needs and visions of the society into reality. Accordingly, Arwiri and Okey [1] posit that the curriculum reflects the society’s felt needs, beliefs and doings. These felt needs, beliefs and doings need to be translated and implemented at the classroom level by the teachers to make sense.

Teachers are the hub of any educational system and as nation builders, their education and preparation are given a major emphasis in all educational planning and development in Nigeria [2]. Emesini [3] states that the major educational problems and needs in Nigeria are that of relating education to the life of the people; i.e., developing an educational system that reflects the changing needs and aspirations of Nigerian people.

This is what [4] observed and he reiterated that teachers need to be properly exposed to the emerging local and national issues in order to reflect them in the life of the learners. These sincere yearnings were emphasized in the National Policy on Education [2] thus: “If education should be an instrument of national development, there should be proper integration of formulated ideas, interactions of persons and ideas, as well as aspects of education”. As a result, education has to be geared towards self-realization, better human relationship, individual and national efficiency, effective citizenship, national consciousness and unity, as well as towards social, cultural, economic, political, scientific and technological progress (NPE, 2014, section1, sub section 4 & 6).

From the national philosophy expressed above, the national educational goals were derived to include: “The inculcation of national consciousness and national unity and the inculcation of the right type of values and

attitudes for the survival of individuals and the Nigerian society (N.P.E, 2014: 6). With the above emphasized national goals, there is the urgent need of integrating into teacher education programmes, the contents and practice methods of unplanned learning, student teachers practise during their training period formally called “Hidden Curriculum”.

Hidden Curriculum according to Mohammed [5] is the aspect of learned curriculum that lie outside the boundaries of the school’s intentional efforts. It is unofficially planned and organized, but students as a sub-set of the society practise them: Hidden curriculum produces changes in students’ values, perceptions and behaviours; hence, it serves as an agent of socialization that produces unique culture and functions. The hidden curriculum practice prepares students for various roles in the society after school, by making them mature and prepared for adulthood and life in the society.

In Nigerian universities, students practise various socio-cultural roles which they carry on later in life outside the four walls of the institutions. They include: diverse cultural, religious, social, political, town union, professional and non-governmental organization activities, which institutions encourage and supervise to ensure that they conform to societal patterns. By so doing, students unconsciously learn cooperation, team spirit, leadership roles, handwork punctuality, patience, self-control, cleanliness, among others, which is required by the larger society.

Nigeria presently emphasizes the essence of the nation’s cultural heritage and values and upholds their practise indirectly under the Hidden Curriculum. The national philosophy and goals’ expectation are embodiment of Nigeria’s cultural values which it wants its citizens to imbibe. Culture is a social system that shares a set of common values, in which such values permit social expectations and collective understanding [6]. Values on the other hand according to the author relate to the norms of a culture. Ogah *et al.* [7] and Rokach [8] reiterates that values reflect a sense of right and wrong and that individual cultures emphasize values which their members broadly share. These values according, to the authors can be ethical/moral values; doctrinal/ideological/religious values, political values, social and aesthetic values. The present study tends to examine the contents, practice methods of these socio-cultural values and their integration approaches in teacher education programmes as perceived by student teachers.

Teacher education curriculum should be dynamic to take care of the environment of the learner’s culture and

anticipated socio-cultural, political, economic and technological aspects. Roth [9] emphasize the need of tracing the cultural roots of learners in order to make them feel more at home than imposing foreign socio-cultural values on them. A study carried out by Santrock [10] showed that secondary school teachers do reflect some culturally-based approaches in their teachings and supported the integration of these aspects into the Nigerian secondary school curriculum. This position has led to the present study on the socio-cultural values embedded in hidden curriculum that student-teachers practise and their integration into teacher-education programmes in Nigeria.

Nigeria as a nation emphasizes “Unity in Diversity” and encourages the teaching and learning of her diverse cultural heritage for sound citizenship. The importance of cultural integration has become imperative in teacher education programmes as the teachers are the curriculum implementers who will ensure that today’s youths are tomorrow’s good leaders. Presently in the universities, students practise hidden curriculum loaded with diverse socio-cultural activities as a way of life in the campus, but were not captured officially in the planned curriculum. Proper integration of these aspects into teacher education planned curricula would lead to the achievement of the national education goals and sustainable development. This trend of worthwhile activities practised by students, but not properly planned and captured in their curricula has been a source of concern to the researcher; hence the need for this study. The problem now is: What are the socio-cultural values embedded in the hidden curriculum that students’ practise and their integration approach into teacher education programmes in Nigeria?

The following research questions guided the study:

- What are the aspects of socio-cultural values practised in Nigerian Universities that should be integrated into teacher education programmes?
- What are the practice methods of the socio-cultural values for proper integration?
- Which of those aspects of socio-cultural values do students imbibe and would practise after graduation?

## **MATERIALS AND METHODS**

A survey design type was deemed appropriate for the study, as it aimed at describing certain variables in relation to a given population [11]. The study tried to elicit responses on socio-cultural values students’ practise, its content, methods and integration proper into

teacher education programmes in Nigeria. The area of the study is Ebonyi State University, Abakaliki (EBSU). The university makes laudable steps to train students to acquire worthwhile character and learning. The University also encourages her students to imbibe worthwhile socio-cultural values to prepare them for adult roles after graduation. The population of the study was 1, 641, made up of 300 and 400 level regular students of the Faculty of Education, EBSU for 2014/2015 academic session. Simple random sampling technique was adopted to draw a sample size of 350 students from the 7 departments that make up the faculty.

The instrument for data collection was a 23-item structured questionnaire developed in line with the research questions titled “Socio-cultural values students’ practice and their integration into teacher education programmes questionnaire”. It was arranged in 3 clusters in line with the research questions and based on a 3-point response pattern of Yes, No and Do not know. The 1st cluster was based on socio-cultural aspects practiced; cluster 2 was on the practice methods of the socio-cultural aspects, while cluster 3 was framed to elicit responses on imbibed socio-cultural aspects students would practice after graduation.

Two experts, one in Curriculum Studies and the other in Measurement and Evaluation from Ebonyi State University Abakaliki face validated the instrument. To determine the reliability of the instrument, Cronbach Alpha procedure was adopted and it yielded a coefficient index of 0.76, which was considered high enough to make the instrument reliable for the study.

Three hundred and fifty (350) copies of the instrument were administered directly to the students during their faculty course lectures. They were properly briefed on the content and response pattern. Three hundred and five (305) copies were properly filled and collected back and was used for the study; 87% return was obtained. The data collected were organized and analyzed using tables, frequency counts and percentages based on the respondents’ opinions.

## RESULTS

Table 1 presents the data that answered research question I.

Table 1 presents the socio-cultural values practised in Nigerian universities that should be integrated into teacher education programmes. All the seven items were scored 50% and above, with professional course associations and religious activities taking the lead. Town union activities recorded the lowest percentage of 52%. On the whole, the students affirm that the enlisted socio cultural values are practised in Nigerian universities and should be integrated into teacher-education programmes in Nigeria for onward transmission to learners in the classroom.

Table 2 presents the data that answered research question 2

Table 2 is the presentation of the student-teachers responses on the practice methods of the socio-cultural values enlisted in Table 1. Again, all the 9 items recorded favourable percentages, with peer group interaction and

Table 1: Practiced socio-cultural values that should be integrated n=305

S/N	Aspects to be Integrated	Yes	%	No	%	Don't Know	%
1	Diverse local cultural activities	210	69	76	25	19	6
2	Social club activities	224	73	63	21	18	6
3	Professional course association activities	263	86	31	11	11	3
4	Religious organization activities	262	86	31	10	12	4
5	Students Union political/social activities	244	80	48	16	13	4
6	Town Union activities	157	52	121	40	27	8
7	Non-Governmental Organization activities	181	59	95	31	29	10

Table 2: Practice methods of the socio-cultural values n=305

S/N	Practice methods	Yes	%	No	%	Donot Know	%
8	Simulation	176	58	92	30	37	12
9	Role modelling	262	86	30	10	13	4
10	Peer group interaction	264	87	28	9	13	4
11	Dramatization	234	77	55	18	16	5
12	Group projects	243	80	47	15	15	5
13	Talk show	207	68	78	26	20	6
13	Lecture	245	80	46	15	14	5
14	Debate	245	80	44	14	16	6
15	Community practice outreach	196	64	78	26	31	10

Table 3: Imbided socio-cultural values students would practice after graduation n=305

S/N	Imbided socio-cultural values	Yes	%	No	%	Don't Know	%
17	Strong religious inclination/affiliation, e.g. Casor, etc.	214	70	65	21	26	9
18	Society political groups, e.g. youth wings of political groups, etc.	212	70	74	24	19	6
19	Social organizations, e.g. press club, etc	234	77	57	19	14	4
20	Cultural groups, e.g. Odenigbo, etc.	178	58	109	36	18	6
21	Professional course associations, e.g. Education Students' Association, etc.	265	87	30	10	10	3
22	Larger Town Union Affiliations, e.g. National Association of Imo State Students, etc.	192	63	87	29	26	8
23	Non-Governmental Organization of Interest. e.g. Divine Mandate Organization, etc	196	64	79	26	30	10

role modelling having the highest percentages of 87% and 86% respectively. The lowest percentage recorded was for simulation method that scored 58%. This implies that the student-teachers agree that the enlisted methods are appropriate for the practice of the socio-cultural values.

Table 3 presents the data that answered research question 3

Finally, Table 3 presents the socio-cultural values students have imbided and would like to practise after graduation. Again, the 7 items scored percentages above 50, with professional course associations topping the list with 87% and cultural groups recording the lowest percentage of 58%. These findings portray that students practise these socio-cultural values and are ready to carry them on after graduation.

### DISCUSSION

The paper x-rayed the socio-cultural values practised in Nigerian universities that should be integrated into teacher-education programmes in Nigeria. Table 1 showed that the respondents affirmed that the 7 enlisted values are practised in Nigerian universities and should be integrated into teacher-education programmes. These findings are in agreement with the position of the Federal Government in its National Policy on Education [4] that stated that "If education should be an instrument of national development, that there should be proper integration of formulated ideas, interactions of persons and ideas, as well as aspects of education". In line with the findings in Table 1, FGN [2] stated that teacher education curricula should be dynamic to take care of the environment of the learners' culture and anticipated socio-cultural, political, economic and technological aspects. The findings portrayed the importance of socio-cultural values. In line with this, Emesini [3] reiterated that values reflect a sense of right or wrong and that individual cultures emphasize values which their members broadly cherish and share.

Research question 2 was concerned with the practice methods of the enlisted socio-cultural values. The nine items in Table 2 received a favourable approval as good practice methods to be used to implement the values in the classroom. These findings agreed with the position of Roth [9] that there should be proper planning of the contents and practice methods of the aspects of hidden curriculum students practise in the universities. Furthermore, a study carried out by Nworgu [6] showed that Nigerian Secondary School teachers to an extent reflect culture-based aspects in their teachings. As a result, the enlisted methods of practice are accepted as good practice methods of the socio-cultural values [10].

Research question 3 was answered in Table 3 with 7 items. A closer look at the Table shows that the enlisted socio-cultural values are imbided by student teachers and they are ready to practise them after graduation. These findings were emphasized by Udosen and Wisdom [11] who observed and reiterated that teachers need to be properly exposed to the emerging local and national issues in order to reflect them in the lives of the learners in the Nigeria classrooms. Again, Ogah *et al.* [7] re-echoed these findings when they emphasized that hidden curriculum prepares students for various roles in the society after school, by making them mature and prepared for adulthood and life in the society.

**Implications of the Study:** From the findings of the study, there are obvious implications; that:

- The student-teachers do recognize the socio-cultural aspects practised in Nigerian universities and the need to integrate them into teacher-education programmes.
- The respondents are optimistic that the enlisted methods are suitable in the transmission of the socio-cultural aspects in the Nigerian classrooms.
- The student-teachers have imbided some aspects of the socio-cultural values and are ready to practise them in the outer world.

## CONCLUSION

The study examined the socio-cultural values embedded in hidden curriculum that students practise and their integration into teacher education programmes in Nigeria. The findings of the study showed that student teachers recognized the socio-cultural values in hidden curriculum that can be included in their training. The findings also showed that they approved the enlisted practice methods and are ready to implement the values in the Nigerian classrooms and the outer society as a whole. The findings therefore have serious implications for teacher-trainers and policy makers in the Nigerian educational system.

**Recommendations:** Based on the findings of the study and the implications drawn, the following recommendations are made:

- Universities in Nigeria need to organize training workshops for lecturers in the reflection of cultural values in their teachings and interactions with students.
- Teacher-trainers in the universities in Nigeria should adopt versatile methods of interaction with their students on basic cultural values of interest and their implications for the Nigerian educational system.
- Policy makers and curriculum developers should design ways of integrating the hidden curriculum values practised by students in the universities as planned programme in curriculum cum other related courses.
- University authorities in Nigeria should as a matter of urgency, monitor and give full support to students in order to perfect the acquisition of these socio-cultural values.

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