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**TEACHERS AND STUDENTS SOCIAL DILEMMA IN SCHOOLS: FOCUS ON  
MULTI-RELIGIOUS, CULTURAL AND SOCIAL STRATIFIED NIGERIAN  
SOCIETIES**

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**Abstract**

*The paper acknowledges the fact that school environment and its teaching and learning activities were primarily designed for social unification of ideologies in Nigerian societies. Presently, both teaching and learning in Nigerian schools were challenged by risen mistrust, sceptical relationship emanating from historically social doubts of ideological complexities. These are multi-religious, cultural and social class paradigms created by historical fraction and sustained by colonial amalgamated politics. The existence of these factors created social dilemma (social mistrust) within and between teachers and students of schools in Nigeria. Therefore, the goals of education, socialization, innovation and human development cannot be achieved in an educational institution that is tied centrally to social differences of religion, culture and class, which Nigerian schools are experiencing. This position argues that educational philosophy in all societies can only be achieved in an objective and socially free environment that is not associated to complex social dilemma of societies. Therefore, schools in societies of Nigeria should pursue the spirit of national interest and make all schools to accord value to progressive interaction that will be free from social flux, bound of religious, cultural and social class paradigm differences.*

**Keywords:** *Social Dilemma, Multi-Religious, Multi-Cultural, Socially Stratified, School environment*

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**Introduction**

There is important unending expected positive correlation between school teachers and students, either during the schooling era or after active period of schooling career. Schooling relationship happens to students' peers which

crosses all social bonds after the era of active classroom social academic interaction and future expectations and development. This position can be justified by the theory of school and community relationship, which school (teacher) activities transcends beyond the classroom and school environment. That teacher and students productive or unproductive relationship, which centred round socio-academic (personal, social, academic) depends on school totality (school social and cultural interaction) (Loukas, 2007; Sharma, 2007. Enoh, 2003; Maslowski, 2001). Schools are expected to be operating on contracted or documented officially (formal) approved limitations of relationship and associations, as inspired by the perspectives of functionalist school of thought, that school is a society in a miniature form (Giddens, 2012). In relation to the above, society (social system or system of systems) should be seen as a complex whole, this logically implies that the school is a complex whole. The complexity of the school will not overwhelm that of the social system (society) as a whole. Therefore, the level of social, cultural and religious division, differences and complexity within society is expected to be mirrored in schools and predict the level of social dilemma (flux) to be experienced and managed in schooling environment by teachers and students for effective productivity. Any social system which is theorised with complexities of religion, culture and socially stratified nature of human classification, will have in schools a stratified approaches or preferences of interaction base on society existing differences. This nature of social phenomenon will shade the assumptions and interactive ideologies of students and teachers in social dilemma (Haralambos, et al 2008; Bagudo, 2006; Ayemi, 2006; Bowles & Gintis, 2002).

School social interactions within and between teachers and student are phenomenological issues, some are official, while others are unofficial. This justified why some learning contents are within official curriculum, others are of hidden curriculum, and generally learning can be productive or unproductive in schools (Schaefer, 2004). Therefore, putting these human and academic social complexity together, teachers and students operates with high scepticism, towards each other's faith of religion, cultural belief and with openness in social class integration. The unresolvable position of these social factors in school settings are within teaching and learning interaction and has undoubtedly instituted progressive schooling social dilemma in Nigeria school system (Bagudo,2006; Arena & Adelabu,2012; Abu-Nimer,2000;

Fafunwa,2004). This therefore, will need an insight to historical factors associated to the lingering social dilemma in Nigerian societies.

### **Brief Historical Insight to Nigeria Social Dimension**

The Nigeria societies are covered with over 250 tribes, about 168.8 million people, 36 state, 774 local government area, with three most populous (Hausa 29%, Yoruba 21%, Igbo 18%), with various ethnic groups attached to the individual 250 tribes, and with (Islam, Christianity, African traditional religion), as the dominant religion of the country (Achunike, 2008; Adebayo, 2010; Nigeria Demographic Profile, 2011; Foladun, 2003). This information provided gives a scanty highlight of existing and documented differences, but it should be put clearly that the ideological complexities are intense than what was officially documented in all or any formal forum. History had taken into account the fact that crisis in Nigeria was recorded right from the first republic 1963-1966. This paper capitalizes clearly that there have been ethno-dramatic issues surrounding politics and economic, these were strengthened by religious and cultural complexities of all regions and these factors has their dynamic consequences in all existing societal institutions. Further, in 1966 both January and July were known for their historical experiences of coup and counter coup, which basically was associated to regional rivalries. The pain and memories still live in many Nigerians who are good in making references to echoes of epoch in social life issues. This is an associated cause to three years civil war form 6 July 1967, and in 1983 and 1985 there was another coup respectively, which is equally a dramatic change in the military institutions and that socioeconomic and political life of the common Nigerians. Taking a look into this presented position, the ideological complexity had repositioned trust and improves doubt in Nigerians right from 1953 to 2020. In the interval of these recorded years, there was no year of celebrated crisis free in the entire country regions, which presently has created higher doubt in internal security and social dilemma in the system macro and micro social interaction of all Nigerians. However, national diversity had some recent socio-religious, political and class conflicts which manifest intention has a lasting consequence in the life of Nigerian generations. In recent record from 1<sup>st</sup> July 1999, Ogun state witnessed (ethno-religious crisis), on 22<sup>nd</sup> July 1999 Kano state (ethno-religious crisis) and 20<sup>th</sup> December 1999, Kwara state (ethno-religious crisis). In the year 2000 religious crisis were recorded in

Kaduna 21<sup>st</sup> February, Abia state on 28 and in September on 8, 2000 Gombe witnessed another. In 2001, 12 October Kano state, on 7<sup>th</sup> September was Plateau state [Jos], with another act of excruciating socio-religious crisis. On 16 November 2002 Kaduna state was drawn to socio-religious unrest, in 2004 Adamawa recorded one on 8 June and Borno was faced with socio-religious humiliation on 18 February 2006, while Gombe experienced the same on 22<sup>nd</sup> March 2007. In 2008 November 28, 2010, 7 March and 11 April, on 29 August 2011 Plateau state became a victim of social complexity crisis and in 2009 of February 21<sup>st</sup> and 26 July it was Bauchi (29, December), Borno, Kano and Yobe states collectively. In 2011 Abuja witness unrest, Gombe and Adamawa again on 5 January 2012 and in the year 2013 from January till December the nation cannot boast of any month that the entire 36 states, 774 local government areas, over 250 tribe and three dominant religion record total peace (Adebayo, 2010; Adeyemi & Adeyinka, 2002; Achunike, 2008). This unrest is a feature of most of our Nigerian societies today; sociologically this picture is expected to have an extending implication in all institutions including schools. Therefore, this will result to strong social mistrust (Dilemma) within individuals in schools and the interrelationship that academically exist for social progress.

The social system has higher complexity of independent and interrelated culture of working collectively, but there is a preference of supported to ethnic groups, social class cluster in the country, with a result of high segregation in socioeconomic, political or education provision. These features are manifesting in Nigeria schools with respect to possible provision of ideal administrative and social criteria to sustain all nature of religious, culture and class strata differences. This is to emphasise that teachers and students in all institutions of learning in Nigerian societies are not interacting freely from the shadow influences of traditional and unofficial social differences that are historically tied to conflict of the past, but strengthen by daily ethno-political differences. This social and academic phenomenon affects ideal education system interaction and it either discourages productivity and efficiency or exposes school activities to be vulnerable to social dilemma. In this respect schools that are challenged with societal differences are victims of social dilemma and the individual academic activities are difficult to operate freely from the features of social, political, economic and academic preferences (Gregory, Cornell & Fan, 2011; Arena & Adelabu, 2012).

### **Theoretical and Conceptual Interrelationship on Teachers and Students Social Dilemma in School**

Approaches to the explanation of teachers and students existing social dilemma (Mistrust) in schools would have been straightforward, but the concepts or factors independently are complex in their primary setting (Ontological ground). This makes the theoretical extrapolations to result in x-raying the interrelatedness of teachers and student's dilemma, in multi-religious, cultural and socially stratified developing Nigeria societies (Dennis, 2010; Jimerson, Brock, & Pletcher, 2005; Foladun, 2003). Looking into Nigerian society's, cultural differences had built endless struggle for over 250 ethnics to portray and exemplify cultural superiority and act of subjugation of majority by minority culture in various social organisations of the country including schools. This resulted in establishing a timely existing sceptical relationship in all educational sectors of Nigeria societies. Which reflective consequences was smuggled into the micro social interaction between and within teachers and students of different socio-ethnic, political and economic differences in learning institutions (Oтите & Ogionwo, 2006; Ellison, Boykin, Tyler, & Dillihunt, 2005; Horvat, Weininger, & Lareau, 2003). Teaching is complex (dealing with individual social, academic and ideological complexity in one classroom) social in nature and dynamic in framework and socio-physical presentation. For teaching to be free from any kind of subjective presentation, the individual must adhere to professional, ethics and organisational principles to sustain objective and productive teaching and learning interaction.

A multi-religious society is having various and diversified interest of the populace, these activities requires highly social integration to promote the various approaches in their social existence while dealing with students (Loukas, 2007; Bagudo, 2006; Yusof, 2005). The school carried out the obligation of maintaining the status of society, by preserving, norms, values and ideologies, which are contents in subjects, like History, Government, Civic education, Religious studies and Languages. This is why school is seen and refer to as centre for preserving societal heritage. The applicability of federalism in education system is for unity, by using one curriculum for teaching and learning instructional pedagogies to give room for social educational trust within citizens. The general view is that Nigeria identified three major religions Islam, Christianity and Traditional religion and many

sects of these religions (Lawal, 2003). In policies therefore, social, economic and political ideas of federalism claim the best stand through the National policy on education. Due to multi-religious, cultural and socially stratified society the government provided opportunities for every religion to gain from the national policy on education, for example, live in unity, harmony as one indivisible, indissoluble, democratic and sovereign nation, on the principles of freedom, equality and justice (Federal Republic of Nigeria, (FGN), 20013; Obasi, 2009). Other factors of existing social dilemma in school can be related to the following;

**Culture:** which is posited as source of information belief, personal perception and ideologies of family, community or clan is strongly adhere to by individual and preserved (Hallinan, 2001; Enoh 2003; Osiruemu, 2007). This makes culture to be actively re-produced and be preserved in terms of people behaviour and justify it value to education. Culture is a leading factor to make one accept reform, socialization or modernisation and this depends strongly on orientation and conservatism of the culture of a particular place. The ontological premise of every culture is from its socio-historical origin, involving its economic and political heritage. This therefore, integrates the individual actions and ways of belief (Schaefer, 2004; Otite & Ogionwo, 2006; Macionis, 2012). As a Social milieu (culture) and an integral components of the society, it is developed for school and practiced within schooling and society daily routine, is an aspects of social integration, interaction between students and teachers, and as school silent norms for inherent symbolic cultural communication (Gün & Çağlayan, 2013; Inuwa & Yusof, 2013). School activities involve micro relationship and affiliation with teachers and students through established formal trust, which part of it is to influence social and collective trust and modify behaviour positively, i.e. by having orderliness and respect for the school rule of law. The school also covers socio-academic interaction, this is a nature of students and teacher relationship base on academic relationship (teaching and learning) in another term, is a structured relationship (official or documented), (Lee, Dedrick & Smith, 1999; Len, Stewin & Deveda, 2001; Yusof, 2006). The objectivity of this interaction is the fairness expected from a teacher in dealing with students irrespective of sociocultural and political affiliations, by avoiding any personal relationship that will result to sentiment and feeling of alienation by other students in school environment and classroom (Gregory, Cornell, & Fan, 2011; Roorda,

Koomen, Split, & Oort, 2011). Social academic relationship is a product of good school settings (School culture), students and teachers are part of the school productive and interactive culture, their collective association for academic support given to each other's help the school to be productive (Makinde, 2005; Mango, 2009; Mandate, 2002; Obasi, 2009).

**Religion:** Religious features are very strong and have sensational attributes in dominating the minds of individual followers, with an idea of extreme and intent protection for faith at the expense of peace and social development in Nigeria societies and schools. The existing feature of society are feasible in nature, but religious belief is more of the faith and unseen, which engaged mankind's particular affection, attention, attitude, aptitude and knowledge towards deities (Stambach, 2010; Ushe, 2015). However, modern ideas led man to struggle out to science, technology and have issues towards the morality of faith in religion and the intervening factors of faith the protection of regional and individualistic interest. This is in view of aspects and processes of teaching and learning, which are diversified to meet the complexities and religious ideological protection of societies. The multiple and diversified nature of man's society, resulted to religious multiplications, which today resulted in the macro and micro divisible nature of faith in societies and are smuggled into educational institutions in regions of the country. This is a clear feature in schools where some are religiously incline, few are cultural and many more are either social class in nature or has a political affiliation to the preferences of strata in society (Haralambos, et al 2008; Kitause & Achunike, 2013; Olujuwa, 2008). Religious beliefs are abstractly presented in various natures in all societies, with varieties which are endless, their attributes in school organisations are not scientific or examined social phenomenon they are complex in nature and affects relationship where it is not properly managed.

Religion is an institution in which the believers use as a means to satisfy individual teachers, students and group social spiritual needs in any particular society. According to Emile Durkheim (1915) in Otite and Ogionwo (2006), religion is regarded as a factor for making people a socio-religious community, which aim primarily might involve unity and peaceful coexistence. By implication the act of religion in schools are not meant to crate conflicts but to unify social differences where necessary. Different forms, kinds and practices of religion are equally taught to younger generation

through schooling and other forms of religious practices and socialization in the Nigeria societies. Basically, teaching and learning which are intentionally for spiritual teaching has revealed to the act of blasphemy between religious faiths and within religious sect, this widen the gap of positive interaction (creating mistrust) in school and people of various community. Learning formally evolves in the school environment, this leads to attitude change, which are produced by schools. All the learning of skills, knowledge, attitudes and behaviours are from the professional competence of the school as a social environment of learning. That is not withstanding, fractional religious preferences have encouraged fractional teaching attitudes in Nigerian schools (Fafunwa, 2004; Lawal, 2003; Mandate, 2002). Muslims, Christians and traditional religion worshipers, teachers and students are schooling in various Nigerian societies with high level of doubt of satisfaction (mistrust). These individuals only find safety in their own groups, religious, cultural, social class or academic. With the position of this paper, no society lived without one form of stratification or the other, and no society operate on an equal nature of social, political or economic settings, as applied to the spiritual classification of individual faith towards religion, (Melford, 2001; Macionis, 2012; Schaefer, 2004; Oluwadare & Julius, 2011).

**Stratification:** Social strata in Nigerian society is a historical book of reference, which existence was made possible right from pre-colonial, colonial and post-colonial period in the name of supremacy, class elites and meritocratic society. Social stratification means the social differentiation and placement of individual on social economic and political layers, a situation where people enjoys privileges and right of life above others in the same region, community and country. Social stratification affects, social economic position, influences personal perceptions and ability, it has effects on job, occupations and individual or group social security in society. Social strata influence types of mobility which education is one and an agent that influences differentiation and class attainment in society. Social mobility is an important aspect for educational chances, as a result of social placement of individual or groups on social position to be either up or down ward. Nature of these strata has effects on schools and it intensifies religious and cultural differences; there is no school that these differences did not influences social academic activities in Nigerian societies (Olujuwo, 2008; Ogunbameru & Rotimi, 2008; Hannum & Fuller, 2003). Preferences are given to the rich, people of upper class and



those with any social political attachment in the schools and educational policy provision in the name of private, class and public schools. While others in the same school will either suffer low social esteem, backwardness as a result of family social capital or other socio political or regional affiliation. Going by the individual and institutional importance attached to issues of religious, culture and social class between people of divisional social camps or recognitions, it is clear that human societies and their system have these as attributes of perennial struggle within and between the individual in schools or in the larger society. Both in socioeconomic, political ideology of Nigeria citizens and in theoretical exercise or practical execution of planned intention, the existing differences and social complexities are use as means of measuring ingroup and outgroup relationship, success, failure, creativity, productiveness or unproductiveness for human social security. The application of these social factors affects educational institutions and this is more pronounce in developing societies, which Nigerian is one (Otite & Ogionwo,2006; Sharma,2007). It is a situation where life achievement has been skewed theoretically to be the birth right of few other and group in a country.

### **Reflections of Existing Societal Social Dilemma in Schools**

The existed social dilemma in the first republic 1963-1966 of Nigeria societies after the independent which silently grow into ideological creed has manifested itself in different way in all sectors including the schooling environment as a social organisation. Reference to national social scepticism from ages should be seen as a factor that sustains pain of differences, which has come to stay in the attitudes manifested by Nigerian in all schooling system and the individual within. Borrowing from the concepts of minority suffering or majority dominant in a particular society of Nigerian, will unveil that selection of school by parents who are minority in a state is based on social, ethnic, cultural and religious security in the shadow of fear, not be to a scapegoat or victim of circumstances (Haralambos, et al 2008; Schaefer, 2004). This is to posit that in a Muslim or Christian dominated state minority of each respectively suffers ideological imprisonment which conscious or otherwise influences decision making of individual, group or family. This ideological consciousness affects the school a child will be able to attend, social group to be socialized with within the school or even more the teachers to interact with freely in school environment. This is to capitalize that not all

public, class or private schools are friendly to socioeconomic, political and religious differences even when the school is own by the government, because the politics of minority and majority in the name of indigeneship will play an unfavourable role to others. Social dilemma as a factor affects the positive atmosphere of an ideal school activities, which result to a leading mistrust among people of socioeconomic, political and religious differences. Where parent has less alternative to choices of school, student with the minority label or lower-class affiliation will be clouded with restricted educational freedom and consciously be imprison in issues of social academic interaction and will doubt any social judgement made by school or authorized individuals in school.

This nature of students will be schooling in high doubt of teachers and students and further develop lasting negative memory of school interaction against all social systems. However, even where a school is dominated by one group or same culture, issues of social class differences, religious sect or denomination becomes a factor within people of same class ideology, religion or cultural group and thereby affects profession school academic interaction (Wright, 2004; Sharma, 2007; Obasi, 2009; Oluwadare & Julius, 2011).

School in Nigeria has resulted to be operating in a divisible manner, taking preferences of groups and camps under the broad umbrella of the 36 states, 774 local government areas and over 250 tribes or more of ethnic groups. Coupled with the challenges of religious differences in schooling environment, cultural and ethnic grouping is unveiling it positions (Maishanu, 2007; Lawal, 2003; Federal Ministry of Education, 2007). In this case, students respect or develop interest in learning a particular subject based on either social ethnic affiliation, economic expectation or status of mobility preference to teachers' which are against the ideal school operation. With these experiences in Nigerian schools teaching and learning are no more on professional competencies but on the overwhelming preferences of socio-cultural and multi religion differences. This extended to students and teacher academic relationship, where students' interaction is crippled and the philosophy of school as socialization centre is resisted. Considering the fact that socialization in Nigerian school has deviated from knowledge content socialization to ethnic and cultural information acquaintance, students are indirectly expected to promote the differences influenced and learnt for more ages and generation yet unborn.

Subject learning, career guidance and awards of school values in the name of meritocracy are on ethnocentric value. This relegates the positive school expectations to the background and makes learning to suffer social dilemma that emanate from the historical social differences in the country to disrupt the premises of developmental ideology. Nigeria historical interplay (constructive and destructive) which dominated the larger societies is seen to be influencing the miniature learning society (school). Hence, all ideal interaction has been labelled by others (in groups and out groups), favouritism, protection of ethnic's interest, social economic and political class factor and preferences of any nature on education and schooling. The argument here did not intend to limit the social dilemma to schools alone, but Nigeria macro education institutions are equally operating on the bases of societal features which are exercises of historical complex differences. An open basic challenge of education system now is the in-group protection and out-group victimization, at the expenses of credibility, professional work practice, institutional productivity, social trust and accountability (Laura, Brain, Stretcher, Lin, Julie & Marsh, 2008).

Socially, to establish the fact that larger aspects of society interact and influences the functions of the micro organs like the schools, one can see that politics of education and politics in education are interrelated, by implication educational policy at the higher level of decision making influences the level of individual productivity, efficiency and reliability on micro nature of the school institutions (Federal Government of Nigeria (FGN), 2013; Hamre, Pianta, Downer & Mashburn, 2008). This is to pause, but not to conclude that the totality of Nigerian school system in all societies is operating on the unprofessional ethics of social dilemma (multi-religious, cultural and class). However, this remain the existing picture of school environment, personnel professional practices, students limited interaction and socialization which is not progressive to academic activities. Without compromising the features of ideal or positive school environment, any school system that is overwhelmed by multi-religious, cultural and class preferences in social academic interaction will not be able to sustain its manifest objecties. This can frustrate teaching and learning, while students who are not comfortable with the system will become deviants, truants, unproductive academically or dropout completely (Flores-Gonzalez, 2002; Foladun, 2003; Hirschfield, 2009). School gaols are endangered by the nature of social dilemma complexities that built

doubt in the school environment; thus, school cannot be able to graduate students with national interest but students with strong feelings to defend religious, cultural and class differences preferences (Foladun, 2003, Fafunwa, 2004).

### **Implications of School Social Dilemma on Teachers and Students**

Public schools on the average in Nigeria societies have the combinations of all nature of socio-religions, economic and political complexities that exist in the larger society and school is a society in a miniature form. The overwhelming consideration of class differences and perennial nursing of ethnocentrism and religious differences have defective consequences on school administration, teachers' productivity is more selective, student socialization has been cluster to types of differences and learning has become selective. This equally promote mistrust among and within students and teachers of different socio-ethnic group and class social camps. Looking into the social dilemma on school administration, where these complexities are nurse by individual, issues of administrative accountability will be doubted by both teachers and students, as the majority of judgement might be sentimental (Arthur, Gearon & Saers, 2010; Ayemi, 2006; Bagudo, 2006). In this respect, the features of school as a bureaucratic organisation with division of labour, hierarchy of command, impersonal rule, recruitment base on competency will be compromised (Macionis, 2012). This must have negative impact on students and teachers' activities and affects school goals, because these parties (teachers and students) now assumed themselves to be vulnerable to each other.

The provision of students learning facilities should be seen as a responsibility of the school authority and teachers where necessary; this should have no restriction base on the established school social rules for access to facilities. Coming to this, availability of instructional materials had taken the dimension of social class status, individual cultural protection and the restriction of valid school information based in in group or out group. Teaching and learning grouping in classes and other informal relationships in school setting for socialization is meant for broader acceptability, but students now socialize based on their religious, politics, social class or tribal groups. The learning of other culture and social interaction for individual and national tolerance is fast fading and social differences are fast growing strength in our learning institutions (Arena & Adelabu, 2012; Evis & Okon, 1993).

However, both in teaching association between students and teachers, social, academic, religious, class or cultural factors has reshaped itself to unproductive, but regional interaction. This gives that social dilemma in school of Nigerian society has come to stay and teachers and students are presently finding it difficult to execute official activities without other persons not misinterpreting action to any of the differences therein. Teachers academic interaction has equally change it drum beat from productive academic relationship and interaction to regionalisation of interest, defence of religious ideology or sects and more on culture affiliation. These social encampments remain a treat to the sanity of all social group, developmental issues and interrelated academic decision in schools (Hirshl, Rank & Kusi-Appouh, 2011; Israel, Beaulien & Hartless, 2001).

The existing scenario of Nigerian schools does not favour complete objectives of teaching and learning, the comfort required is fast fading from the school environment and its social scene. This make the classrooms to be informal in their dealing, while formal activities of classroom suffer setback and experiences gained by students only refreshes the ugly part of historical differences created by the past generations. Social dilemma or mistrust are the order of our classroom, students and teachers operate in fear and with a very low social trust within them. Therefore, ethics of teaching profession is put to challenge by the social differences in society that influences individual ideology to academic interaction in Nigerian schools. A simple example is that students from culture A, religion A, and average social class A will be more comfortable to interact and learn from students and teachers of same A group at the expense of school goal than to associate with a person of religion B, culture B and teachers of B factors. A school with the above social dilemma within students and teachers makes students to feel inferior, isolated and inhibited strange attitude to the school environment in self-protection and defence, which can result to any nature of dysfunction (truancy, bullying, and nuisance) to students and school authority.

### **Conclusion**

School productivity which is associated to constructive school environment, trust in teachers' proficiency and effectiveness cannot be debateable. This is due to the fact that positive school academic interaction is the only factor that will lead to achieving educational goals both for national or individual

empowerment. The possible existence and practices of education activities in Nigerian schools appears to be fading out due to identified society's complexities which negatively influence school productivities. The relationship of school and society prompted the existence of curriculum contents to be society's social philosophy; therefore, social dilemma in Nigerian schools is a product of the larger society and its historical findings. This restricts the achievement of education goals as schools can only be successful if the ideology is toward social integration of historical differences in Nigeria society. Teaching and learning or social interaction and extra curriculum association should be guided by ethics of professionalism; this is to build confidence in teachers and students social and academic interaction. Unity schools in Nigerian societies should be the priority to foster social integration and scholars should intensify effort on topics that deals with society's social complexity on individual academic performances and school social security.

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