SOCIAL STUDIES EDUCATION AND THE NEED FOR VALUE-BASED EDUCATION IN NIGERIA

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ABSTRACT: *Values throughout the world are a universal concept. Nigeria as a pluralistic society is characterized by many goals and sets of values. The social, political, economic and religious institutions associated with this society are made up of many diverse groups. Each of these groups has its individual rules and values. The rules and values of these institutions very often conflict, yet many people continue to see the society as having a set of values. However, the conflict between the rules and values which characterize the various institutions in a given social framework collectively substantiate and constitute enough evidence as to the pluralistic nature of many modern societies 'Nigeria'. Value-based education in Nigeria has been identified as the main condition for the growth and sustainable development of any nation of the world. With particular reference to these conflicting values in pluralistic society like ours Social Studies education has a critical role to play to actualize this dream. The paper therefore is beamed at exploring: the changing role of education and implication for values and versa, objectives of value-based education in the modern context, types of values, the role of Social Studies in inculcating value-based education, Social Studies education and spatial dimension of value-based education, Social Studies education and cognitive, and affective dimension of value-based education, Social Studies education and character based-education, Social Studies teacher's function as a model for value development, the Nigerian core values and some recommendations were made.*

KEYWORDS: Value-Based Education, Society, Social Studies, Education, Nigeria.

INTRODUCTION

The subject value education has come to acquire increasing prominence in educational discussions at all levels during recent times in our country. The issue has been projected as one of national priority in the National Educational Policy (NPE, 2004). The policy declares: "the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of social and moral values". According to National Curriculum for Primary and Secondary Education (1985), the crisis of values our society is passing through "demands more explicit and deliberate educational efforts towards value development". The first term of reference for the National Commission on Teachers (1983) was "to lay down clear objectives for the teaching profession with reference to the search for excellence, breadth of vision and cultivation of values". The Working Group (WG) to review teachers training programmes in the light of the need for value orientation set up by the Government of Nigeria in (2004) recommended for the inclusion of a value education component in the Social studies

education programme besides spelling out details of curriculum, methodology and teachers role.

The need for value based education is a matter of grave concerned to Social studies teachers and educators. It has been noted that, the need for value based education in Nigeria education system is not so effective because teachers were not given the opportunity to interact with the environment and maximally develop their intellectual capabilities in values (Cheng, Lee and Lo, 2006:240).

Cox (2007:127) carried out a research on the knowledge of contents and teaching of values in Social studies. He discovered that the teaching of values by Social studies teachers had negative effects on students. These effects include total lack of interest in value, teachers' lack of motivation of students' interest on value, inability to cover the contents of the curriculum, negative attitude of students towards values and low achievement on the part of the students and teachers. In a study by Sharp (2012) he found that value education can   inadvertently degenerate into indoctrination or unreasoned acceptance of views. The responsibility of the teachers' is to convey the content of their subject area to the students in a most comprehensible manner not to teach values. Johansson (2004:20) and Englund (2006:13) observed that general values, like justice, fair play, honesty and patriotism will be confused with personal values if values are taught in Social Studies education. These two values are not easily distinguishable. In support of this, Lipman (2010:79) opined that Nigeria is a pluralistic society, there is no universally accepted notion of what acceptable values are; values in Nigeria are often influenced by such considerations as ethnicity, religion, level of education and tribalism etc. Cox (2007), Cheng, Lee and Lo (2006) opined that value education does not stimulate students' innovations in education, rather it encourage students to cram facts which are easily forgotten. Also in a research conducted by Lickona (2009), Thornberg (2009:53) they found that value based education is inappropriate and ineffective for achieving the high objectives of Social studies programme. They, stressed further that, there was need to search for alternative strategies more suitable and efficient for promoting value based education and retention in teaching secondary school Social studies students beyond contemporary limits and to the satisfaction of the current Social studies curriculum requirement.

The National Council for the Social Studies NCSS (2002) opined that value education should constitute an indispensable part of education and that a teacher owns it as duty to face the issues of values in the classroom. Schools should serves as an agent for inculcating in the young widely held societal norms, standards of behaviour, and ideological preferences. Fenton (1966) maintained that if a teacher feels he is not obliged to teach value, he cannot avoid delving into values in the classroom. Alerby (2003:98) believed that every teacher affects the value system of his pupils whether he likes it or not; if he tries to avoid teaching values he is himself committing educational felony. Also Thornberg (2006) observed that value based education allows great deal of information to be passed to students. In a study by Bergmark (2007), Lickona (2009) they found that value education can take place at home, as well as in schools, colleges, universities, jails and voluntary youth organizations. Frelin and Grannas (2010:105) observed that there are two main approaches to value education, the inculcation or transmitting of a set of values which often come from societal or religious rules or cultural ethics. While, Grannas (2007), Johansson (2002:54) see it as a type of Socratic dialogue, where people are gradually brought to their own realization of what is good behaviour for themselves and their community. It is in view of this, Thornberg (2010), Johansson (2004) and Bergmark and Alerby(2008:86) found that Social studies as value laden discipline play a vital role in the acquisition and promotion of value education, example, core democratic value of the nation,

promotion of the students' self-concept and human relation skills, development of the students' socio-political and moral insight, development of tolerant attitudes towards other people's view and actions etc.

The concept of Social studies can be understood within the context of the objectives which underlie the philosophy and aims of the society's education (National Teachers Institute, NTI, 2000). This is true of all countries which have Social Studies in their school curricula. Every society's educational aims and goals are developed to help achieve its national objective. Eboh and Ukpong (1993) opines that Social Studies being a subject that deals with the problems of human survival, differs in concept according to the needs of the world, therefore Social Studies has no single universally accepted definition. While some educators believe that Social Studies is just another way of studying Geography and History in a more digestible form, some others maintain that it is simply another name for civics (Ikwumelu, 2003). Thus, opinions about what Social Studies is, or should be, vary from country to country, even within a single nation experts are divided on the issue (Wronski, 1981).

The conflict and confusion that characterize the scholarly definitions of Social Studies education make Barr and Barth (1977;18) to laments that "the field of Social studies education is so caught up in ambiguity, inconsistency, and contradiction that it represents a complex educational enigma… it (Social studies) is a schizophrenic bastard child"

Value education, as it is generally used, refers to a wide gamut of learning and activities ranging from training in physical health, mental hygiene, etiquette and manners, appropriate social behaviour, civic right and duties to aesthetic and even religious training (Taylor, 2006). To Cox (2007) value education is simply a matter of developing appropriate behaviour and habits involving inculcation of certain virtues and habits. In opposition to such a conception, it is pointed out that value education has an essentially cognitive component in it and that this should not be ignored. Actually the ability to make moral judgment based on sound reasoning is a very important aim of value education and has to be deliberately cultivated. Moral development of a child, according to some, results automatically from the social life of the school. The child as a member of the group imbibes the attitudes, values and general behaviour of the group and continually tries to mould himself according to the norm and values of the group. Such adjustment to life constitutes his moral development. Sharp (2012), Rowe and Newton (2009) opined that value education is a process of aiding the child in such adjustment. Such a view is contested on the ground that although children learn the rules of group living from the social life of the school, such learning does not constitute value education. For morality, according to Thornberg (2009) is not concerned so much with '*what is*' as with '*what ought to be*' and '*what ought to be done'*. Value education, is essentially a matter of educating the feelings and emotions of the child. It is 'training of the heart' and consists in developing the right feeling and emotions. It does not involve any cognitive abilities that can be trained. These considerations lead us to the re-articulation of the need for value-based education through Social Studies education in Nigeria.

The Changing Role of Education and Implication for Values and Versa

Thornberg (2009), Cheng, Lee and Lo (2006) observed that from the end of the eighteenth century the rise of academies and polytechnics had expanded the traditional concept of educational institutions and universities as the place for mainly humanistic studies to cover provision for skills to explore resources potential, to produce goods and services, to negotiate terms of transaction and to manage material wealth. The value system changed also and became

"the criteria used by the members of the society to evaluate objects, ideas, acts, feelings or events as to their relative desirability, merit or correctness". In support of this Lipman (2010) found that individual achievement or success through one's own efforts started to be regarded as an important value, as was the spirit of competition, with its corollary on the 'survival of the fittest'. Hard work, deferred gratification and continual striving were another set of highly valued ways to succeed. Individual freedom and material progress also became important values in life. The school system started giving emphasis on these aspects in their content, method and structure. Material progress became the indicator for development of a society. Emphasis on moral education reduced significantly in most countries of the world. In some countries some religious organizations started parallel institutions offering religious instruction based on traditional values mentioned above.

Although principles of freedom, democracy, equality and justice remained as important values in spirit, educational agencies remained unconcerned about them in practice, as they were with conservation and the careful used of resources. People started laying emphasis on private property, the practice of capitalism, rationality and growth. The communist ideals sought in some parts of the world lost ground at the close of the twentieth century (Thornberg 2006:43, Bergmark 2007:102). Also Alerby, (2003:96) found that the belief in private property has converted much green area into concrete buildings, in the name of urban development. The belief in material progress has polluted the air and water in the name of industrial development.

Grannas (2007:65), Frelin and Grannas (2010:163) opined that in the industrialized and commercialized society, values changed, with emphasis on material progress. Religious education was complemented by secular education with the emphasis on understanding different religions, freedom and human rights.

Objectives of Value-Based Education in the Modern Context

Objectives, especially in value education, have a temporal dimension. Traditionally the objectives of value education were based on religion and philosophy. There was no secular value education and very little scope for the development of moral thinking and the capacity for independent moral decision. In the modern world these are varieties of social demands made on the people. A civilized individual must possess certain minimum social skills. He has to establish decent relationship with people with whom he may come across for short while or for a long duration. He may have to transact business in his private or public capacity. He has to function as a citizen of his state, or his country and of the world, all at the same time playing appropriate roles in each of these contexts. There are also many other demands made on him that need not be enumerated. Value education should therefore, prepare an individual to meet these demands. That these cannot be accomplished in the form of a few do's and don'ts of the traditional form is quite evident (Bergmark and Alerby, 2008:99).

The working group on value oriented education has identified five dimensions on value education, these being physical education, emotional education, mental development, aesthetic development and the moral and spiritual domain. The values to be pursued in the moral and spiritual realm, according to Johansson (2002:28) are: sincerity, faithfulness, obedience to what one conceives to be the highest, gratitude, honesty, benevolence, generosity, cheerfulness, selflessness, freedom from egoism, equanimity in joy and suffering, in honour and dishonor, success and failure, pursuit of the deepest and the highest of the absolute and ultimate and the progressive expression of this pursuit in though, feeling and action.

Englund (2006) and Roth (2006:163) observed that in many countries today, the emphasis is on socio-economic reconstruction with the declared intention of a more equitable distribution of the benefits brought about by modernization. Traditional cultural values have had little time to adjust to certain attributes of modernization. Planners of values education curriculum then are faced with the problems of identifying values character traits that will best equip the individual to take to his place in modern society. The objectives of value education should be such that the curriculum should recognize the tensions that are brought about by the conflicts between tradition and change. The planned programme should aim at developing a critical value perspective in our pupils that will enable them to employ modern skills for the betterment of mankind while helping them renew their commitment to fundamental traditional values.

Types of Values

Values though universal in nature because the concept of value is operational in every human society all over the world but the meaning and content of what values to individual, groups and communities are strictly relative. The relativism of values and values system defines the fact that though values and values system is relative, what values is to one person, society and organization here may not be regarded as social values to another person, society and organization in other places. Johnstone and Munn (2011) identified three categories of values these are:

- **Personal or Individual Values:** This is the type of values developed and learned by an individual to help him adapt effectively to his immediate environment. The individual here, decide what is good, fair, just or bad for him and this to a great extent influences his attitude and behaviour.

- **Group or Organizational Values:** These are values or values system defined by a group for its members. It spells out their "modus operandi". This type of values is as operational in a religious setting, a school, family, industries, cults and occult group and some other groups operational in every human society.

- **Societal or Cultural Values:** This category of values is an acceptable way of life of a distinct society, cultural, ethnic, group, nation, country or state. It defined values as acceptable behaviour of its citizens and the operations of its institutions.

    While Bergmark and Alerby (2008), Lickona (2009) in their study of human values categorized values into six; which includes:

➢ **Individual values:** The most inherent values in the world today according to Singh (2007) is individualistic, these are values that an individual defines as beneficial to him as an individual. The world is moving more and more towards individualistic values where the interest of the individual is considered to be the most "paramount" and needs to be protected over everything else even at the detriment of the society at large.

➢ **Family values:** This type of values system is most prominent in societies where there is love, care and affection between members of the family. They define values that will bind them together more than individual values that may tear them apart. Values meant to protect family name; integrity and the rest are high esteem by every family, whether young or old.

- ➢ **Professional values:** As society is made up not only families which are natural but also organizations which are artificially created to fulfill a specific requirement of the society. These bodies that are artificially created may be regarded as groups of associations who create and define values based on their aims, objectives and obligations. These values are defined in such a way that they will bind, protect and preserve their professional integrity and pride. These organizations that are specially designed to serve a specialized function need a set of values to keep all members of the organization motivated and united.

Thus man develops a set of values due to his profession. The values of police officer are different from the values of a judge or a politician. Each profession has its own set of values which often contradict the values of another profession. These values are necessary to keep the professionals united and deliver what is expected from them.

- ➢ **National values:** The need for unity and survival has necessitated nations all over the over the world to cultivate certain values for their citizens and operations. National values are often codified in their laws that seek to grant equality and justice to all its citizens. The violation of national values is often treated as criminal acts which are punishable by the state.

- ➢ **Moral values:** Moral values unlike national values are not codified but rather are passed on from one generation to another by tradition. For example, the sanctity of the institution of marriage in India has kept divorce rate to the minimum despite having the provision of divorce in the law books like any other Western country. Moral values are enforced jointly by the society. As every man desires to be loved and respected by the society, the moral values are often more powerful to keep the man on the right path than the legal enforcement.

- ➢ **Spiritual values:** The spiritual values are often attributed to God and are called divine. These spiritual values may include love, giving, compassion, justice, truth etc. it is the nature of man to imbibe these values irrespective of his religious, cultural, race or origin.

The Role of Social Studies in Inculcating Value-Based Education

For the accomplishment of value-based education in our education system through the teaching of Social Studies Westling Allodi (2007) opined that Social Studies had a vital role to play:

Social Studies Education and Religious Dimension of Value-Based Education

Roth (2001:55) opined that in countries where strong religious education programmes are supported either by religious bodies or by the government, it is clearly desirable even where schools follow different religious programmes, to have a common value education programme agreeable to all bodies engaged in education.

Value education programmes for separate religious groups may lead to religious, cultural, social and political prejudice that in pluralist societies may disrupt national unity. In countries with secular education system, the government should consider the contribution which religions can make in developing an effective value education programme (Englund, 2006). It is believed that a good value education programme can be developed without relying on religion. This may be necessary in multi-religious societies and in those where the population

is a mixed one of believers and non-believers. At the same time, Social Studies education can encourage common teaching of all religions to reinforce value-based education and also teach religious tolerance and understanding to children (Alerby 2003:12). For this purpose it is necessary to make a study of the common teaching of different religions and the religious phenomenon as a whole that might be conducive to the value development of children through the discipline Social Studies.

Johansson (2004:47) and Bergmark and Alerby (2008) opined morals as socio-legal-religious norms are supposed to help people behave responsibly. However not all morals lead to responsible behaviour. Value-based education can show which morals are "bad" morals and which are "good". The change in behaviour comes from wrestling with questions about right and wrong. An American psychologist Lawrence Kohlberg (1985) who specialized in research on moral education and reasoning observed that children needed to be in an environment that allowed for open and public discussion of day-to-day conflicts and problems to develop their moral reasoning ability.

Social Studies Education and Spatial Dimension of Value-Based Education

An important aspect of value education programmes in all countries relates to the development of the spirit of national identity and patriotism in children. This is necessary for the purpose of integrating and strengthening a nation, especially if it has won its freedom only recently or if its security is threatened in some form. But this concern for national identity may occasionally take the form of national chauvinism and the citizens of a country may develop a feeling that their country is always right. Frelin and Grannas (2010) found that, the objectives of value-based education is to make children aware of the fact that the whole world is now a community of interdependent nations that the survival and well-being of the people of the world depends on mutual cooperation. Social Studies education should enabled children to develop a world-view and appreciate the contributions made to the world's progress by different cultures and made to realize that in the case of various countries coming in conflict with one another, the world would be a very unsafe place to live in.

Social Studies Education and Cognitive, Conative and Affective Dimensions of Value-Based Education

Taylor (2006:88) and Cox (2007:32) observed that to be educated in the real sense of the term is to be able to think right, to feel the right kind of emotions and to act in the desirable manner. Objectives of value-based education should therefore be concerned with all the three phases of personality development as they relate to the right kind of behaviour. As these phases are themselves inter related, it would be erroneous to think that value-based education is exclusively concerned with knowledge, emotion or action alone. To say that 'morality is caught' is to do injustice to the cognitive abilities and training involved in it. Similarly to equate value education with making students observe certain do's and don'ts would amount to ignoring education of feelings and moral reasoning. The point of mentioning this here is only to draw attention to the multi-dimensional nature of the value education enterprise through the discipline Social Studies education. It is on this premise, Johnstone and Munn (2011) advocated five moral components through the teaching of Social Studies education:

> ➢ A consideration for others:-principle of equality-dignity of the individual-virtues involved; kindness, sympathy, altruism, courtesy and cooperation etc.

- ➢ An awareness of feeling in one's own and in others:-capacity to anticipate the feeling that would arise in him and in others as a result of his action-moral thinking about the pros and cons of his action. 'Do unto others as you would like them do unto you' virtues involved: magnanimity, nobility and altruism etc.
- ➢ Ability to collect data (in a situation involving morality).-right decision making, moral issues and moral conflicts, ability to collect all relevant facts, analyze, think of the possible course of action, scientific method of solving problems, virtues involved: reasoning, endurance and patience etc.
- ➢ Ability to take a decision:-moral education must train the person to be able to take the right decision; virtues involved: justice, wisdom and temperance etc.
- ➢ Will to act on the decision:-may not act for want of sufficient courage; fear anticipated, virtues involved: courage, duty and responsibility etc.

Social Studies Education and Character Based Education

Lickona (2009:19) and Thornberg (2009) observed that character education is an umbrella term generally used to describe the teaching of children in a manner that will help them develop as personal and social beings. However, this definition requires research to explain what is meant by "personal and social being". In support of this Farrer (2000) opined that the concepts that fall under this term include social and emotional learning, moral reasoning/cognitive development, life skills education, health education; violence prevention, critical thinking, ethical reasoning, and conflict resolution and mediation. In study by Lipman (2010) and Sharp (2012:123) found that Social Studies education advocate character education and they recommended five primary moral traits for children character development which are: to make right moral judgments, to postpone gratification of desires, to treat other human beings with dignity, to be flexible in making moral judgments and to be creative and dynamic in moral decisions.

Social Studies Teacher's Function as a Model for Value Development

As Social Studies teachers, we must possess strong feelings and a set of values to live by. Teachers cannot help but inject something of themselves into their relationships with students. The effective dimension is ever present in their dealings with others. The old cliché remains true-we teach children, after all, not subject matter (Alerby, 2003, Cox, 2007). Bergmark and Alerby (2008:33) observed that teachers may not subscribe to an identical set of values. Valuing, like other learning, is personal. There are expected differences, even among persons in the same culture. Yet, unless one has a set of values, even though fluid, that guides his actions, he hardly can be expected to help students develop attitudes and values.

Frelin and Grannas (2010) observed that whether the teacher wants this role or not, his daily behaviour is a key factor in his students' value formation. Frequently the teacher is not only somewhat regarded as a referee or object of identification or a group leader or an object in many school settings particularly in the elementary schools. Children look up to the teacher as someone very special, someone to be trusted and loved. However, it has to be underscored that there are times when teachers fall short of deserving this respect, trust and love. This is especially true when they are inconsistent in their transactions with students – when they tell students one thing and then do another. Lipman (2010:15) and Lickona (2009) found that inconsistent behaviour on the part of the teacher causes students to doubt him and may promote "unlearning" of the very values he strives for children to learn. Since consistent behaviour patterns on the teacher's part constitute a factor that must be considered in any efforts and

helping children develop values, then, teachers need to examine their own value systems and provide the best possible model for students. Also, Johnasson (2002) argued that much introspection is required for the essential understanding and acceptance of self and that an understanding of ourselves permits us to understand and accept others.

Taylor (2006) and Roth (2001:81) underscore the need for Social Studies teachers to incorporate into their personal value system the 'core values' of a democratic society. The value to be furthered through Social Studies teacher as inherent in a democracy is; respect for the rights and differences of others, belief in the worth and dignity of every human being, personal freedom, equity and justice for all, a sense of responsibility for and brotherhood with one's fellows and respect for certain governmental principles such as rule of law, due process of law, equal right under the law, and the idea of government by representation and consent. These 'core values' cannot afford to condone stealing, cheating, lying, breaking the law etc. the survival of any nation, among others, requires the services of youths who are honest, truthful, loyal, law-abiding citizens. This may seem an impossible task when we see hypocrisy about us as teachers' in our institutions, as well as in our personal relations with others. Yet teachers need to "tell it like it is" and work towards change and improvement.

The Social Studies teacher remains the key to the value development of children in schools. Much of the task of value learning lies in helping students explore alternative. As with cognitive learning (knowledge), the teacher needs to determine where his students are before he can begin. If students are participants in a subculture which has a vastly different values structure from his own, the teacher must be aware of these differences and avoid 'preaching' to children (Westling, 2007). This only serves to create a wider chasm between teacher and student, school and the home. The teacher has not substitute for knowing the life style of his students well. This involves visiting with parents in their homes and developing a 'feel' for their way of life. The teacher cannot map a plan of action if he does not know what he has to being with.

If teachers are to provide students with a well-rounded programme in Social Studies, one in which both cognitive and affective learning will take place, they cannot afford to ignore issues which centre on attitude and value development (Johnstone and Munn, 2011). Also, the schools in a democratic society as one socialization agency have a responsibility to help children acquire the values which are necessary for full participation in the society.

The Nigeria Core Values

It is a common knowledge that if any society, nation or state must succeed, she must have certain core values to which she attaches considerable significance. The values to be further through Social Studies education are essentially the core values of a democratic society. In Nigeria it is generally accepted that the core values of the Nigeria nation inherent in a democracy is respect for the rights and differences of others. There are, however, certain values which citizens of a democracy should internalize if that democracy is to survive. These core values includes such values as a belief in the worth and dignity of every human being, personal freedom, equity and justice for all, discipline, integrity, dignity of labour, social justice, religious tolerance, patriotism, self-reliance and a sense of responsibility for and brotherhood with one's fellows. The core values also includes: respect for certain governmental principles such as rule of law, due process of law, equal right under the law and the idea of government by representation and consent.

These core values of Nigeria nation represent the dreams of the founding fathers of the country. But all seems to be history today because of the effects of the lost of morals. The schools in a democratic society, as one socialization agency have a responsibility to help children acquire the values which are necessary for full participation in the society. These values are branded "core values" because they are the very heart of the way of life in a democratic society.

CONCLUSION

The discipline Social Studies has come as one of the new arrivals on the Nigerian educational scene. It has also traversed several stages of reform and improvement over the past thirty years before reaching the present state, where it is in the Universities and Colleges of education curricula for preparing teachers for teaching it in schools. Social Studies, being a virile subject, is expected to assume more complexities in scope and dimension just as the nation's urgent and stressful human problems have to be tackled and resolved. The Social Studies curriculum, as it is, needs to be made more relevant to the needs of the students in particular and of the society in general. This is one of the jobs which Nigeria educators have left undone, which Social Studies educators now have to do.

Since a child or a young learner is not a full participant in several institutions of society, the task falls to education and particularly Social Studies education to help him develop and interpret societal values. The role of the Social Studies educator is to supply the knowledge, skills and values which will allow the individual to function more effectively in the institutions of society. Knowledge, skills and values are developed from the child's testing of behaviors. The level of success he obtains determines the habits and values the child incorporate into his value complex.

RECOMMENDATIONS

Values being a necessity and a universal concept to very society and nation "Nigeria" the following recommendations were made:

- There should be generally acceptable values in the country which very citizen will abide to not minding the pluralistic nature of the country.

- There should be national re-orientation among Nigerians on national values by the government.

- We should not allow our personal, political, cultural, social and ethnic values to override our national values.

- The youths should know that there are values in creativity of the nation.

- The government should always reinforce and emphasis on national values of the nation.

- Government should design school curriculum to inculcate the teaching of national values in schools.

- Social Studies teachers have to be professionally trained adequately on instructional strategies of achieving prominent effectiveness in value building process. To achieve this, there is need for the government and the school authorities to regularly organize seminars and workshops where the Social Studies teacher could be properly enlightened on Social Studies teaching methodologies.

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