

**FEATURES OF THE COMPREHENSIVE HIGH SCHOOL  
AYETORO AND THE BEGINNING OF INTEGRATED SOCIAL  
STUDIES TEACHING IN THE SCHOOL**

**1963-1985**

**The Ven. M.A. Makinde**

Fss, J.P., M.A., H Dip. Ed., Dip. Theo.

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## Dedication

To the glory of God and to all Social Studies teachers and students.

## Acknowledgement

I Acknowledge the Almighty God Who enabled me to remember and write this write up.

I acknowledge the ancient and modern Social Studies teachers and those who supported us before Social Studies becomes a subject on the School Curriculum in Nigeria.

I acknowledge the late Mrs. M.A. Makinde for her support during the hectic period.

I thank Mr. Ayo Opakunbi of the Positive Press for his editorial assistance.

God bless him.

## Preface

Integrated Social Studies programme is adopted in order to remove the criticisms against the single subject approach.

The appendix to this write up summarises some of the problems encountered in the single subject approach before the introduction of the Integrated Social Studies Programme.

People are now advocating for the return to the single subject approach without first talking about the problems formerly encountered in the approach.

It is in the training of teachers that the old problems can be removed without repeating the old mistakes.

Ven. M.A. Makinde

Ibadan Grammar School Chapel Ibadan.

2016

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## **Introduction**

Social studies started at the Comprehensive High School Ayetoro, Via Abeokuta in 1963 when the school was founded. At that time, the school was in the Western Region. Before the end of 1963, Mid-Western state was carved out of Western Region and the remaining portion was later called Western State. The Western State was later carved into three states namely: Oyo, Ogun and Ondo States in 1976. Comprehensive High school was in the Western State of Nigeria until 1976 when it is situated in Ogun State. Social studies was one of the new subjects introduced into the school. Other new subjects were: Modern Mathematics, Integrated Science, Home Economics, Technical Drawing, Wood work, Metal work, Electronics, Business Education and so on.

In the Comprehensive High School, the first two years were devoted to General Studies. After the general studies, students were grouped into Arts, Science and Technical classes as a result of their performances in the school examination and the records taken by various teachers who taught them.

## **Collaboration**

Western state Government collaborated with the United States Agency for International Development.



The United States A.I.D sent teachers interviewed by the Harvard University to the Comprehensive High School Ayetoro. The teachers came to Ayetoro with their families for two years. Each contract can be renewed for another two years if performance was satisfactory.

## **CHAPTER ONE**

# **FEATURES OF THE COMPREHENSIVE HIGH SCHOOL AYETORO**

Features of the Comprehensive High School, Ayetoro revealed visible developmental systems of the time. Subjects were grouped into departments. Social Studies department, for example, was made up of Social Studies, History, Geography, Economics and other Arts subjects. Science department was made up of Integrated Science, Physics, Biology, Chemistry and other science subjects. Technical department was made up of Wood work, metal work and Technical drawing. Other Technical Departments are Electrical, Mechanical, Home Economics, Agriculture and Art Departments. Each of these was one man or one woman Department at least when I was there.

### **Guidance and Counselling Department**

Another feature was Guardian and Counseling Department. This department was very necessary because of the number of students. Two hundred and ten students in each year for five years would reach more than 1000 at the end of five years. Apart

from the school certificate classes, there were then the Higher School Certificate classes in Arts and Science, The number of students at that time was the largest in Nigeria schools. That was why it was Comprehensive. As the number of students, so also was the number of teachers in the school.

The first two Guidance Counselors were Americans. Later a Nigerian took over. Many schools in Nigeria at that time did not have Guidance Counselors because the number of students was small and they were not carrying on with the type of experiments which Comprehensive High School was engaged in at that time. **Curriculum Development**

Another feature of the school was curriculum development. All the new subject areas carried on with curriculum development.

## **Chapter Two**

### **HOUSE SYSTEM**

There were three houses. Namely Crimson, Green and Blue Houses. Each House had Senior Boys, Senior Girls, Intermediate Boys, Intermediate Girls, Junior Boys and Junior Girls.

There were five hostels. Three Hostels for boys and two hostels for girls. Each of the three hostels for boys was the Home Room for each of the three Houses. The two female hostels were the hostels for the female members of Crimson, Green and Blue House members mixed together including the Higher School Certificate girls.

Each house was like a school by itself. Each House had Senior Boys, Senior Girls, Intermediate Boys, Boys, Intermediate Girls, Junior Boys and Junior Girls. This arrangement was very good for the purpose of Competition in sports and athletics.

When it came to sports and athletics, the female would leave their Hostels to join their male counterparts in their Home House. For the purpose of games and sports, male and female

had meetings according to their houses and arrange strategies for winning

There were three housemasters. One for Crimson House, another for Green House and yet another for Blue House. All Housemasters were male. Mr. O. Ogunnaike was the first housemaster for Blue House, Mr. Adelaja was the first Housemaster for Green House and was succeeded by Mr. Oguntunde and Mr. M.A. Makinde was the first House Master for Crimson House.

There were two hostel mistresses. Each was in-charge of Girls' Hostel. Like the Housemasters, they were school teachers. They also had authority as teachers like the Housemasters. The only difference was that they supervised in each hostel, female members of Crimson, Green and Blue Houses including the Higher School Certificate girls.

When it came to sports and games, there were great rivalries among the three Houses. I was Housemaster for Crimson House for nearly eight years. During my time as Housemaster, Crimson House was number one in academics, sports and games.

## **CHAPTER THREE**

### **RECORD KEEPING**

Record keeping was very important at the Comprehensive High School Ayetoro. This was due to the education philosophy of the school. The philosophy stated that: "Every child has at least a talent. It is the duty of education to discover and develop the talent or talents." Through record keeping at every activity performed in the school, the talent of a child was made known.

Records were taken by the housemasters, by the 'home room teachers', that is the classroom teachers, subject teachers and on the field by the games teachers. These records were used by the Guidance Counselor to determine the potentiality of each child, male or female alike in addition to his or her academic performance.

#### **Entrance Examination**

Uniquely, there was no entrance examination to go to the Comprehensive High School, Ayetoro as it was done to enter other schools in the state at that time.

Interview was conducted for the child who wanted to go to the Comprehensive High School, Ayetoro.

Another unique aspect was that if a child could not speak English but could speak Yoruba language fluently, he or she would be admitted into the school.

The main requirement was to be 11 or 12 years old, able to communicate in one language and able to pay the fees expected by the school.

Another aspect was that schools within twenty miles radius fed the school because there was no was no Competitive entrance examination.

## **CHAPTER FOUR**

### **THE FIRST THREE AND HALF YEARS OF SOCIAL STUDIES TEACHING**

The first three and a half years of social studies teaching in Ayetoro was very hectic and tough. The American teachers outnumbered the Nigerian teachers at the ratio of one to five. When I joined the Social studies Department in August 1963, I was introduced to Social Studies. I subscribed to the subject because I came from the Government Teacher Training College, Ilesa. At that time, government changed the syllabus of Teacher Training Colleges. Students would be spending three years instead of four years to obtain Grade II Teachers Certificate.

In order to cover the Grade III and Grade II requirements, efforts were made to integrate the two syllabi. Efforts were also made to look for local materials to fill the gap. The type of efforts that were made at Government Teacher Training College, Ilesa before I left for C.H.S., Ayetoro were expected to be done at the Comprehensive High School, Ayetoro.



Our students in Ilesa used the local production for their Teaching practice. Because the way Social studies was described was not much different from what we were doing at the Government Teacher Training College, Ilesa. Thus I subscribed to social studies.

We all jointly prepared a syllabus for use to teach Social Studies. The first part was related to physical environment. Because of my background in geography, I was asked to write out materials on physical environment. This I did. It was typed out and photocopied for teachers and students.

Problem started after completing the materials which I wrote. No one was willing to sit down and write; they therefore began to copy from a book written by a Sociologist on the Indians. I objected to the use of any material written on Indians. If a tribe was to be studied, a tribe out of over 250 tribes in Nigeria could be studied.

Another point of objection was that précis in English was a common knowledge to Nigerians. In the précis questions usually were asked, meaning of words might be asked, summary of passages might be asked, neither in Geography nor in History,

not even in Economics was passages in books shifted for discussion as précis is used in English language to test expertise of students. The whole story is given for discussion in either History or Geography.

Furthermore, the approach contradicted the new methods we were pursuing at the Government Teacher Training College, Ilesa. Within four or five years, some of the students in Ilesa would join us at the C.H.S. How would I appear if they met me doing what I had criticized when I was in Ilesa. Each of the American had only two years contract at most four to methods spend in Ayetoro before they return to the United States. I had all my life to stay and to defend whatever we were doing rightly or wrongly.

Hours during the day, hours in the evenings going to the midnight were spent discussing what to teach only years one and two. If they did not see my point of view, neither could I see their point of view.

I studied in Ireland, and I taught in Ireland. Ireland as near England as it is, does not borrow materials from England; nor

does England, borrow materials from Ireland, why should they impose Indian materials on the Nigerian child?

Nigeria, when she was a colony of England, used materials and books written in England. Many Nigerian students knew the history of England and Geography of England more than they knew those of Nigeria. The method the American teachers wanted me to join them to follow, was to me a form of neo-colonialism.

I was a trained teacher, they were also trained teachers. Despite the training, we could not agree on the materials to teach forms one and two of the time continued to ask one salient question- How many of the Nigerians we were teaching would go to the United States. How many of those who would go to the U.S would be asking for the Indians? If these facts could not be answered, it was better to study any of the Nigeria's over 250 tribes or ethnic groups.

Their own argument of no materials was dismissed by me. I told them they should let me know what they wanted, I would look for materials for them because I knew many senior and older teachers who could assist us to obtain whatever materials we

wanted. I was very confident because, as a Government teacher, the Government gave me a car and assured me of milage or kilometer claim whenever I used the car for official purpose. They did not want to listen to me and they wanted me to listen to them.

I asked for the book used in U.S.A. on Social studies nothing was produced. At a point Mr. A.A. Oladiji was posted to the Comprehensive High School, Ayetoro. I handed over to him because he was senior to me according to the civil service regulation. I warned him to beware of another neo-colonialism. If he followed and accepted the American teachers' method I would oppose him also. It was good he did not. His via media approach did not work. He had to follow the approach objections I had raised. Our disagreement disturbed the students. There were seven classes in year one and seven classes in year two.

There were 30 pupils in a class. Before Mr. Oladiji came I taught two of seven classes of years one and two of seven classes in year two. I allayed the fear of the students in my

classes that no teacher would examine the classes I taught nor would I examine any other classes I did not teach.

All was well with the students after the first examination. I set papers for their examination and I marked their papers after the coming of Mr. A.A. Oladiji, other social studies teachers were posted to Ayetoro. By the time the Advisory Committee met to listen to the disagreement, the number of Nigerian teachers had gone up to eight. They were Mess.s A.A. Oladiji, M.A Makinde E.A. Ogunode, B.O. Obaweya, S.A. Adewuya, S.A. Oni, A.O. Ogunbodede and Mrs. R.O. Maxwell.

**CHAPTER FIVE**  
**ADVISORY COMMITTEE OF THE SCHOOL**  
**INTERVENED**

The Advisory committee of the school met about February/March 1966. The members of the Social Studies department were invited to the meeting. The purpose was to listen to the problems in the Department with the aim of proffering a solution

Present at the meeting were Dr. Adam Skapski, representing the Ford Foundation of United States, A.I.D. participants, the Ministry of Education representatives, the principal Chief J.B.O. Ojo, the Vice Principal Mr. L.A. Sofenwa, the members of social studies department Mr. A.A. Oladiji, Mr. M.A Makinde and the American colleagues.

Dr. Skapski put it to me, immediately the meeting started 'Mr. Makinde we learnt that you were the one who prevented progress in the Social Studies Department'. I had to respond; my argument was that I was not preventing progress in the Social Studies Department. I was arguing for the facts as I knew them. Before I left the G.T.T.C Ilesa, what we were doing with the students was to search for local materials to enable the student teachers to be able to look for local materials to bridge the gap that was missing in the syllabuses of Grade III and grade II.

The student teachers used this materials to teach pupils in their various schools, to which they were posted for the teaching practice.

The way Social Studies was presented to me on arrival at Comprehensive High School, Ayetoro was similar to what I was doing in Ilesa. That was, looking for local materials and developing materials for the use of students.

We all prepared a syllabus to follow and the first part was on the Physical Environment and because I had a background in Geography, I was asked to write on the physical Environment to the programme. This I did. The writing was typed cyclostyled

and mimeographed and distributed to staff and students. This material was used for some weeks.

When it becomes their turn to write as planned, no material was produced. Nothing was made ready except shifts from a sociological Book on Indians. My objections were as follows:

1. History or Geography or any Social Studies subjects must tell the whole story. Not a shift from book whose beginning or end is not known. In Nigeria, précis are passages drawn from books Students were expected to précis it or summarise it. Words were taken from such précis and students were asked to give the meaning of such words as used in the passage and so on. Such texts are called précis not History, not Geography and not Economics.
2. The materials so shifted reached the teachers and students at the same time and very late for the teacher to prepare any note of lesson. Many times the materials would be given when the bell for the lesson to begin was rung.
3. The materials were on Indians. There were more than 250 tribes in Nigeria. Not one was taken to study but the Indians in the United States. How many of the students



would go to the U.S and how many of those who would go to the U.S would be asking for the Indians?

4. To the argument that there were no materials. I said they should pick any tribe, I know older teachers who could help to get materials. I was given a car. The Government regulation was that whenever I used it for official engagement, mileage or kilometer claim would be made; so there was no problem.
5. I strongly objected to studying the Indians who were put in the reserve forest in the U.S.A.

They stated their own aspect of the problem. Dr. Adam Skapski preferred my argument to that of my American colleagues. He started his argument by talking about concepts and general statements the end product of which is the same. At a point in his discussion, he asked if I had been to America or not; I said I had not been to America. Then he said, you would go to America and you would be able to argue with these boys on the same platform.

He said further that the Nigerian teachers knew what they wanted. They would be helped to get what they wanted.

He said further that Ford Foundation would assist them to go to America. The American colleagues left the place of the meeting unhappy. That was the beginning of success for the Social Studies teaching in Nigeria. This meeting also put an end to importing American families to the Comprehensive High School, Ayetoro. Each one in Social Studies was not replaced after the end of his contract.

Between the end of the meeting and 1967, seven of us: Messrs A.A. Oladiji, M.A. Makinde E.A. Ogunode, B.O. Obaweya, E.A. Adewuya, S.A. Oni and O.A. Ogunbodede left for the University of Washington, Seattle. We could have been eight but the only lady among us, Mrs. R.O Maxwell was pregnant and was expecting a baby. That was why she could not go. We were at the University of Washington for six weeks. During this period, we received lectures from the faculty professors and we wrote Social Studies for Nigerian Secondary Schools Books I & II. At U.S., we studied various social studies programmes. We then picked the Integrated Social Studies type. This programme would help to solve the weakness associated with the single subject approach embarked upon in Nigeria.

## **CHAPTER SIX**

### **OPPOSITION TO SOCIAL STUDIES**

There were a lot of oppositions to Social Studies at the beginning when it started at the Comprehension High School Ayetoro. Opposition came from the professors and teachers of single subject like teachers of History, Geography, Civics, Economics and so on whose products are used to make Social Studies fertile. The critics did not see that through Social Studies the criticisms leveled against the single traditional subjects could be removed.

Even within the ministry of Education where we were carrying out the order given by the superiors in the ministry, we had

oppositions. One of the senior Education Officers said to me that History, Geography, Economics etc. were taught to students at King's College, Lagos, Queen's College, Lagos, Government College, Ibadan, Queen's School Ibadan. Etc.

I replied him that Social Studies was still in experimental stage. When the experiment succeeded all the schools he named would adopt the subject. "That is what has now happened. Similarly, an equally very senior officer of the Ministry of Education Western State who came to the ministry of Education as a Mathematician was devising his own concept of Social Studies after the book 'Social Studies for Nigerian Secondary Schools. Book 1 and 2 had been written, criticized by the Conference of Nigerian Educators at the University of Lagos, adopted by the National Curriculum Conference and had been shown and taught to teachers at then Kwara and Benue/Plateau states. Instead of he asking teachers in the Western State to follow suit, he did not do so. He was devising his own new concept of social studies. What happened to his concept was not known even today. At Mombassa conference of August 15th - 30th, 1968 Social studies was adopted by the African Educators, EDC and

CREDO. EDC was an American Organisation. EDC was Education Development Centre, Newton, Massachusetts, U.S.A. CREDO was a British Organisation. CREDO was Centre for Curriculum Renewal and Educational Development Overseas. After the conference, African Social Studies programme was formed. There were eleven members made up of the following: Botswana, Ethiopia, Ghana, Kenya, Lesotho, Malawi, Nigeria, Sierra Leone, Tanzania, Uganda and Zambia.

## **CHAPTER SEVEN**

### **CONCEPT**

One of the concepts of Social Studies which lead to a general education at Ayetoro was that Scientists, Mathematicians and Technologists would eventually become administrators. They will need to have background in humanity in order to be successful administrators. This led to a general education in Ayetoro. Talent is giving by God, it is the duty of education to discover and develop it. This concept led to elaborate record

keeping in Ayetoro. The knowledge of all these should start from the home environments of the students.

When social studies started in Ayetoro, there were no professors among us. Thanks be to God that today, there are many professors in Social Studies; teaching and advocating the course of Social Studies. The present situation is reflecting the programme which Dr. Adam Skapski had for the Ayetoro teachers. Death did not allow him to fulfill his programme.

Although, many of the pioneers of Social Studies like Messrs A.A. Oladiji E. A. Ogunode and B.O. Obaweya have died and whereabouts of people like Messrs S.A, Oni. A.O. Ogunbodede and Mrs. R.O. Maxwell are not known. We thank God that Ven. M. A. Makinde and Chief S. A. Adewuya are still around to be honoured on November 22, 2011 and 2014 respectively by the Social Studies Association of Nigeria which had commenced function at a conference held from the 6th to 15th January, 1969 at the Cooperative College, Ibadan.

It is hoped that the annual conference will continue to be held and teachers of Social Studies will continue to pull their weight along the right direction.

Social Studies programme is a problem solving subject. That was why at that time, Social studies teachers' defined Integrated Social Studies programme as a subject that entails all subjects known and unknown. Papa A.T.O. Odunsi, the first Social Studies teacher in Nigeria taught social studies at the Ohio Teacher Training College based at Oke-Ado, Ibadan. I met him teaching Social Studies in 1961. He was very happy to embrace Integrated Social Studies programme.

He also lectured Integrated Social Studies programme at the Institute of Education, University of Ife, Ile-Ife now Obafemi Awolowo University. He was fond of defining Integrated Social Studies Programme as a subject that embraces all subjects known and unknown. This is a fact, we all live Social Studies in all our day to day activities.

For an example, we live in a physical environment. We get our food from a physical and an economic get environments, our movement from the home to the market is from another social environment. The vehicle we use is from another environment etc.

Integrated Social Studies Programme, if it is well designed and honestly pursued will solve the problems in Nigeria. But because our leaders are very greedy, they leave what they should do undone but run after what they should not do. A lot of things are left uncared for.

A good Integrated Social Studies course, properly designed and honestly pursued will reduce unhealthy aspiration for politics. Because politics have opportunity for bribery, wealth and materialism, everybody rushes to it. They have forgotten the Yoruba proverb which says;

*“Ogbo iro ibiti oja ti nta, oo bere lowo ori”.*

One hears the news of where commodities are well sold, one does not ask whether or not one will be lucky at the place.

How many people who run to politics succeed as good politicians? How many people are happy as politicians? Instead of putting one's way into God's hand, so that all will be well, everyone is devising stomach infrastructure. Using all sorts of means to deceive people. All the problems in Nigeria start from an environment. If a problem is attacked as soon as it surfaces, it will not spread uncontrollably. This is what is not done.



If we apply the wisdom which Social Studies teaches us to solve our problems, the problems will not escalate. May God help us.

To define Social Studies therefore is to say that Social Studies embraces Geography, History, Civics, Sociology, Anthropology, Economics, and every other known subjects and those yet to be known according to Papa A.T.O. Odunsi

It is in this way that we can study the various ethnic groups in Nigeria without having to memorise the British system as was done in the past when Nigerians used the British text books

Our old method made us know Britain more than Nigeria. For example many of us in the past would begin to name the British railway stations from London to Aberden in Scotland without knowing the railway stations from Iju in Lagos to Kaura Namoda or Uguru in the north.

Social Studies is meant to remove all these anomalies and weaknesses that existed in the old educational system and in the teaching and learning process. It is hoped that teachers of Geography, History, Economics, and Civics will do justices to all these subjects in order that no subject will suffer. Going back

to History as a separate subject in the Lower Classes is not the answer. It is repeating Integrated Social Studies Programme.

Teachers of Social Studies should work hard and include personalities who are worthy of history in their areas in their Social Studies programme. Through Conferences and Seminars, such personalities will be made known to other Social Studies teachers in Nigeria. That is why it is Integrated Social Studies Programme.

Look at appendix to this book and note some of the criticisms of the old method. Let our teachers, please, remove weaknesses from our system.

Before I retired as the National Secretary of the Social Studies Association of Nigeria, 1982 Conferences and Seminars were held in many places in Nigeria. Some of the places were Co-operative College, Eleyele, Ibadan, University of Ilorin, Kwara State, Government Teacher Training College, Ilesa, Jos, Government College, Ibadan, Benue/Plateau State, Enugu, Kwara State etc.

I retired from the service of the former Oyo State Government in 1985. I am glad that the Association Continues to grow strong

under the able professors in The Nigeria Universities. May the good Lord help them in their activities to make Integrated Social Studies Course a strong and virile subject.

## **CHAPTER EIGHT**

### **DR. ADAM SKAPSKI**

Dr. Adam Skapski was said to be a Polish American who worked for the Ford Foundation in West Africa. He was said to have Ph.D in Science and Humanity.

He was in charge of Ford Foundation office in West Africa and later in Nigeria. He was Education Adviser to the Governments of Western Region later Western State, Federal, and Northern Region. Perhaps, he could have been an education adviser to the Eastern Region but for the civil war. Educationally, he was a powerful person combining educational services of all these regions together.

He was an education adviser to the Comprehensive High School Ayetoro. He visited the school often and spoke with the various

principals of the school. These principals were Dr. Sly an American. He was the first principal of the school. Chief J.B.O. Ojo, a Nigerian was the second principal, Mr. Derek Bullock, a British or a Briton was the third principal, Mr. now Chief, L.A. Sofenwa was the fourth principal. I was transferred from the school in December 1970 after Social Studies Programme had been established, but I still continued as secretary at the G.T.T.C. Ilesa and at the Education Headquarters in Ibadan.

Dr. Skapski paved the way to the development of the Integrated Social Studies Programme. He was very helpful at the Advisory Committee meeting of the school during which he saw to the aspiration of the Nigerian teachers and promised to help them to go to the University of Washington Seattle to see how Social Studies was taught in America. Before these Nigerian teachers went to the University of Washington, Seattle, Dr. Foster and Dean Boroughs Jr. came to the Comprehensive High School, Ayetoro.

The preliminary visit helped them and helped us. They took care of us while we were at the University of Washington, Seattle. We were insured heavily. No driver except the approved ones

could drive us. The time we spent in Seattle was memorable. We completed books one and two of Social Studies Programme for years one and two for the Nigerian Secondary Schools before we returned to Nigeria.

Towards the end of the time Dr. Adam Skapski also joined us. EKPO 67 was taken place in Montrio Canada. We were given the privilege to travel to Nigeria via Canada to enable us to see what was going on at EKPO 67.

An EKPO was world trade fare. Every nation brought the products of its country for advertisement at the EKPO. At EKPO 67, Nigeria also advertised products of Nigeria for the world to see. So also all participating countries brought products of their countries to the EKPO.

The funny thing was that the temperature at Seattle was 82' F when we left the place. We travelled by air. We got to Canada to meet snow. It means that the temperature then at Canada was below 32°F.

Between April 22<sup>nd</sup> and May 4<sup>th</sup>, 1968, the critique Conference took place under the auspices of the Comparative Education Study and Adaptation Centre (CESAC). The Centre was based

at the University of Lagos. Dr. Adam Skapski was instrumental to founding CESAC Chief H.B. Somade, a retired Chief Inspector of Education, Western State, became its first Director.

The critique conference waded through the draft copies of Social Studies for Nigerian Secondary Schools produced in Seattle. The criticisms were addressed before the books were printed for use.

Dr. Adam Skapski supported my candidature to become the Head of Department of Social Studies at the Comprehensive High School, Ayetoro. Although I was the most senior at the Department after Mr. A. A. Oladiji had been posted to the Inspectorate Division of the Ministry of Education. Dr. Skapski had heard that there was going to be a conference of African Educators, EDC and CRADO at Mombassa, Kenya in August, 1968 and that I should be ready to go to the conference to inform the conference participants that Social Studies had already started on the continent of Africa.

Unfortunately before I left for Mombassa, Dr. Adam Skapski had had an attack of stroke and was in the hospital. When it remained about a week to go, Dr. Nicolson came to the

Comprehensive High School, Ayetoro. I told him what Dr. Skapski said to me. Dr. Nicolson gave me an appointment to come to Lagos on Thursday of the following week. By the time I got to Lagos, every arrangement to travel to Mombassa had been concluded. This action showed how important Dr. Skapski was to them in the Lagos office. His sickness did not stop his desire.

I visited Ayetoro long after I had been transferred from the school. The purpose of my visit was connected with the service records of my wife, the late Mrs. M.A. Makinde, My wife and I came to Ayetoro in August 1963. She taught at the United Primary School Ayetoro while I was teaching at the Comprehensive High School

I was very disappointed to see the grave of Dr. Skapski in the bush. The conference centre was used as an office, but the burial ground of the initiator was abandoned.

Not only that, I entered the office where people were performing their official duties. The ceiling was in a disarray. If the ceiling fell on any of those who were using the place as office, if he did not die on the spot, he would get to the hospital before he could be revived.

Whose fault was this negligence? The people who were using the place as office or the government who made the place an office?

Money was stolen right, left and centre because the work money could be used to do, was left undone. Money used could not be stolen. Our leaders created avenue for stealing. If there is no money to steal, thieves will engage themselves on useful ventures and suffering would reduce.

When I was writing on the origin of idolatry, I found that most of our behavior reflect Nimrod policy. We must change from Nimrod policy and adopt Jesus Christ's policy of love. When we love God and our neighbours, we help ourselves. Let us love God and our neighbours, in that way, we will love one and another.

Adam Skapski's burial ground should not be in the bush at all. I corrected those whose offices were in the Conference Centre. Whether or not they took the correction, I did not know. I left the place sorrowfully. The black race has problem. God deliver us.



Finally, I wish to put the responsibility of maintaining the burial ground of Dr. Adam Skapski and the Conference Centre on the Government of Ogun State and the Ministry of Education in the State. Whatever it may cost the Government and the Ministry of Education, these two places should be carefully maintained. God bless the Government of Ogun State And God bless Nigeria in Jesus' name.

## **Appendix**

### **WHY SOCIAL STUDIES?**

#### **THE BACKGROUND**

During the Colonial days, there were-no clear-cut policies about the nation's Social and political institutions. Before and after independence in 1960, there were widespread feelings that the colonial Education as provided by the British was inadequate to meet the needs of the youths and the society, In medicine, education, road construction, commerce, and other national

infrastructural developments, Nigerians had no decisions in matters that directly affected their lives. The programmes of development made in Britain were thrust on them for implementation, 'All of us are not only products, but I also victims of this education. The goal was to train tools to look after their interests in the colonies

“Unfortunately we still retain this system today.

This education became the target for attack in the daily newspapers and other mass media as the winds of change that liberated the minds through Education blew across West Africa. It was repeatedly emphasized in the newspapers and by educationists that: “the present education system instead of developing positive values in the Society in which the African child lives, tends to alienate him from his cultural environment, in other words, the system educates the child out of his-environment,”.

The all-pervading cry of the general public for immediate curriculum reform culminated in various conferences, seminars and workshops which invariably were forerunners of the anticipated change and innovation in education. Among these

was the Mombasa Conference of 1968 which was attended by eleven African countries, including Nigeria. The Conference emphasized the urgent necessity for education in African to relate specifically to the African culture. In pursuance of the resolution, the Conference came up with a social studies curriculum which was accepted by all, and made to be adopted to suit the individual member country's needs thereafter.

This motivated in Nigeria, several national conferences in different parts of the country. There include:

- (a) The National curriculum Conference in 1969
- (b) The Primary, Teacher Education and Secondary curricula workshops of 1971, 1972 and 1973 respectively, and
- (c) The National Seminar for Education Policy in 1973.

At each stage of Nigeria's experience with curriculum identification and selection are attempts to ensure that school curriculum is related to specific behavioral patterns sanctioned by society to meet the roles meet the roles defined for individuals

## **MORAL/RELIGIONS EDUCATION**

Although the nation is developing politically, economically and intellectually, it is yet lacking “in the social aspects of development, the type of social economic and political problems into which today’s children grow are much more complex in dimension than those into which their predecessors a few decades ago were born into. Nigeria, today, is such a small country in terms of distance between one and the other, that what affects one part immediately registers its impact on the other.

It must be appreciated that Nigeria is a country with its peculiar social Characteristics. The country consists of over 250 ethnic groups each striving to preserve its own identity and value system. Although many values are universal cutting across cultural differences there are many variations in the value systems. A Society is reflected in what it prizes and how it orders its priorities from what is reflected in its music, its proverbs, economy, how it spends its leisure time, its attitude to life and death, marriage and children, law and order, education and health.

Apart from the existence of diverse religious belief and persuasions, there are many different social orientations leading to economic and educational imbalance in the country, It is a Common and accepted belief by the general public that the derivations of these imbalances were the in disciplined, and vices which be devilled the present society. Such include excessive materialism, armed robbery, smuggling, lack of respect for constituted authority and elders, impersonation, corruption, no regard for human life and dignity, laziness and irresponsibilities in the public offices.

In the recent past, this country tried to purge the society of these crimes through religions/moral education. The result has not been anything satisfactory. In Nigeria as in other places, religious education has tended to polarize the society, and to place citizenship second place to identification with sects. The loyalty to one's religious society ranked higher than one's Nigerian citizenship. Since religious education has tended to fall short of the objectives of helping to develop a truly Nigerian citizenry, therefore, it became crystal clear, and evident that a new approach would have to be sought. Moreover, because

religious education has failed to provide the cohesion necessary to enable a Nigerian community to act in concert, it becomes necessary that alternative means of achieving this should be sought. In all sincerity it could be deduced that what religious that what religious education has done to the Nigerian Society has been to produce collective energy that is in mutual opposition and antagonistic thereby setting up tension without action. In other words, religious education has tended to produce a rumbling Social-Cultural conflict. There can be no doubt that the ethnic conflicts of the 1960's which ushered in the military rule has its root in this type of education.

This failure partly accounts for the introduction of social studies on a national basis as part of the general trend for curriculum innovation, which was fuelled by the 1969 National curriculum conference. This has culminated in the Federal Republic of Nigeria National Policy on Education (Lagos 1977) which provides the basic philosophy of Nigerian education.

The main idea behind these changes are:

(a) the need to make education more relevant to the needs of individuals, and the society.

(b) the need to use education for national integration

(c) the need to develop the right Social values.

(d) the need to perpetuate our Cultural heritage.

(e) The need to make an individual responsive to the society in which he lives.

There was the general feeling that the content and methods of the traditionally taught geography and history, among other subjects, were somehow foreign and out of step with the needs of a dynamic developing Nigeria Society. The experiences of school and those of life outside the school are wide apart as the school curricula are out of touch with the needs and aspirations of the people.

### **WHAT IS WRONG?**

If the lessons of our past had not been ignored, it would have been realized that what the school was expected to do was to train the child to live a full and useful life in his community. The old people may not have philosophized about education, but

they practised it by passing on to every child all the tribe had learnt about life. Young people should be helped

To understand the modern world and the part they will play in it, that they should be helped to find a basis for their values, and that schools should prepare their pupils for- the future. Every child lives in time, space and in society, and the task of the school is to help him to make adjustment to them.

The child lives in time, he should be made aware of his relationship with the past, the present and the future. He should know something not only of his immediate heritage, but also of his debt to men and women of other lands and other times. He should be made aware of the fact that he is a child of the ages, having relations with all mankind.

He lives in space and he should be taught about his own immediate environment, his relations to the soil and nature and the links between his home and distant lands.

He lives in society and is concerned by a network of social relations with its members and share its life and its culture. The latter forms the background that moulds his own life, and his education should deal with it. He should know what his society



had inherited from its past, what changes and adaptations are going on in the present, how it is reaching out towards the future, and what his own duties and responsibilities are.

However, none of these educational needs of the child has been implemented on a really significant scale and it may be argued that one of the reasons for this is the fact that, although the needs may have been expressed, little guidance is available for teachers and schools about the type of educational programme which might be developed to encourage pupils to acquire this knowledge and understanding of society

## **THE HUMANITIES**

Our concern is that we teach little bits of everything in such a disjointed, unconnected manner that they make little sense and meaning to pupils. Our teachers hardly ever attempt to relate one school subject to the other, the educationists who gave serious thought to geography, economics, government, sociology religious Studies, and others under the family group of Arts or Humanities) in schools should have asked themselves several questions. For example, in what ways might we try to influence the development of human beings" and society? What

contribution can we make towards the creation of a knowledge and understanding of the complex society in which we live for pupils of all abilities? And what new priorities the teaching of the Humanities in subjects like (history like (history might be established?

The values and demands of the Nigerian society, and consequently those of many teachers in schools, colleges, universities and other educational institutions have laid great stress on educating specialists, and on teaching pupils basic literacy and numeracy. They have also agreed that history, geography and the sciences have a place in the curriculum. But until now a main emphasis has not been that of teaching people how to live together in society; of teaching them to be 'sociate', once they have become literate' and 'numerate'.

In many cases the curricula in the Humanities subjects, which are responsible for work dealing with man and society, have included history and geography and little else. It may be desirable for some pupils who I have intrinsic interest to study history or geography in depth during the last few years of

secondary education or after, but do they not also need something else? A question of priorities emerges here.

Should we send young people out into the adult world without some awareness of the crises of the environment, the desperate plight of many people in the society, food supply, housing problems, inflation, population control, and without information about such vital questions as marriages and family, the responsibilities of parenthood, law and government?

An increasing number of educationists and teachers in Nigeria and elsewhere today think not, and it appears that parents and pupils themselves would agree.

## **REALISTIC EDUCATION**

Some of the major problem areas of modern Nigeria such as ethnic groupings, statism, corruption, desperate poverty, hunger, indiscipline, unemployment, and under-development, show the need to give realistic education to those who will help to form the society of the future. In effect, that means all young people. Such approaches to education might eventually mean that the

decisions of curriculum planners, politicians, industrialists and specialists will be made in a way that could lead to an increase in the happiness and well-being of the society as a whole. The aims of education should be to create not so much specialists, as people who know how to live responsibly in society. So far many people have been educated almost exclusively for their jobs; they have rarely been educated for life, or as responsible human beings. This situation can be summed up in the words of Fable Casals; "What amazing progress in science, industry, the exploration of space', and yet hunger, corruption, social conflict and tyranny still torment the world. We continue to act like Barbarians. Like Savages, we fear our next neighbours we are against them and they are against us. I deplore to have had to live at a time when man's law is to kill, when shall we become civilized and accustomed to the fact that we are human beings.. our family is one... each of us has a duty to his brothers, we are all leaves of a tree, and the tree is humanity", There is no doubt that a lot of what young people see in our society today hardly reflects the ideals indicated in the national education and developmental statements. Education ought to equip school-leavers with knowledge of their changing community and

nation, the local and national, political, economic value and organisations, and a determination to rely on their own skills and hard work for the further development of themselves to cope with the problems of living, and the society as a whole.

## **THE NEED FOR SOCIAL STUDIES**

It has been considered to be the function of the school to help individual pupil cope with the increasing complexity in social relationships, which contribute to an oblique understanding on the part of the young, of their place in the society. The needs of the young are seen by the British Council for curriculum Reform as falling into four classes:

- i) Those concerning economic life,
- (ii) Those concerning face - to face personal relations.
- iii) Those concerning relations of an individual to organized or semi-organized groups.
- (iv) Those concerning problems that are largely internal and personal"

Acute personal needs can never be satisfied by specialists curriculum based exclusively on textbooks. The pupils need a

chance to develop faith in themselves, to learn more about themselves and about the wider communities in which they live. One meaning of having faith in oneself is the belief that individuals can play an effective part in life whether in personal relationships, in a small group or in a broader community. How can pupils find a way of taking an effective part in the Communities' life? They will have a greater chance if they are not told how to do it, but if they are given an opportunity to discover it for themselves by experiment, dialogue and experience.

In order to achieve this, many of the more traditional methods of teaching must be abandoned for part of the time. Teachers must try to provide situations in which children can learn by taking responsibility for their own work, and by taking assignments either on their own, or in Co-operation with a group.

Pupils in the classrooms do not have adequate information to touch, feel, smell, build, destroy, analyse and synthesize for developing ideas and learning to take decisions. Large sections of our educational system are bound hand and foot to an academic, bookish and sedentary curriculum, wholly irrelevant

to the life and needs of any modern society, as H.C. Dent said. "tied to objectives which restrict its central field to the kind of training which can be imparted by instruction and tested by examinations,.. Virtually excluding from the classrooms any and every form of collective activity. ""

The System is supported as we all know by the examination requirements of WAEC, General Certificate of Education, and of the universities.

Social studies emerges, then, as a subject of prime importance for study in Schools. It involves a study of the basic characteristics of man; and a detailed investigation into the many and varied expressions of the adaptation of man to the area in which he lives, and his relationship with other men.

Man emerges as the central figure in such a study, and man rather than an area of the world as in geography, or a period as in history, or separate nations or groups of nations as in both subjects, is the basis of all work in social studies.

As an approach to the study of geography, history, civics, elementary economics and other related subjects in a more digestible integrated or interdisciplinary form, Social studies

involves pupils in purposeful activities based upon observation and investigation of their own immediate surroundings including their physical and social environment.

When properly organised, social studies activities arouse the pupils' desire to know more about his world and assist him to develop skills, techniques, concepts, and attitudes required for observation, recording, communication and interpretation of information or data that are scientific, historical and geographical.

As J. Hemming puts it, social studies "fosters the development of spontaneity, self-reliance, flexibility of mind, clear thinking, tolerance, and initiative, ability to solve problems, creative activity... sense of purpose and a philosophy of life"

Another aspect of the subject is that Social Studies is concerned not only with knowledge, but also with attitudes, and values, again this approach to learning must be introduced in the primary schools, and then achieve its logical and vital extension into the first and subsequent years of the Secondary school An increasing amount of evidence exists to suggest that irrational



prejudices, vices, and bad habit develop in people at a much earlier age than was once thought.

Social studies gives an opportunity for important social and moral questions such as attitudes to the destitute, poverty, racialism, different types of government, cruelty to animals and children, brutality and injustice to be -introduced into the curriculum.

Thus pupils can be given an early opportunity of knowing about the problems of society, studying them in depth, and doing something practical to help through community service. Without any doubt such" studies, will prove interesting to, them broadening their outlook, giving them a motive for work, and perhaps helping them to become better human beings. Much of this can be acquired through the processes of enquiry, discovery and thought that can be encouraged by social studies. It is necessary for schools to develop in children an awareness of the existence of evidence, to develop a sense of respect for it, to teach them to revise their opinion in the light of evidence, and to build their opinions solely on the basis of it. As the subject moves into the secondary school, it will provide a basis for

developing in pupils the ability to distinguish between fact and fiction, opinion and theory, hypothesis and proof. At one level, the subject can make pupils aware of the existence of a body of factual information about society, with the emphasis on where and how it may be discovered, classified, arranged and presented, rather than on haphazard chronicling and memorization. At another, it provides an opportunity for pupils to think and reason logically and to take decision rationally.

It is not only appropriate for academically able pupils. With suitable content, method and resources, Social studies can also be most useful as a subject to interest the academically less able pupils, and indeed pupils of all abilities who may not be motivated to work in other subjects of the curriculum.

Another reason for social studies is that work can be largely, or even entirely, pupil-centred to cater for individual differences and to replace the traditional teacher-centred one. This progressive system, based on the idea of learning by discovery, self-expression self-reliance, critical thinking group work, creative activities, direct-experience and integration, changes the

function and role of the teacher in the classroom. This new function or role is best performed through the social studies.

These are some of the justifications for the existence of the subject of social studies, and for its introduction and inclusion in the Nigerian school curricula. The spirit of the subject is contained in the hope that it can help to develop in young people a realisation of the idea behind the well-known words of John Donne that

"No man is an island, entire of itself; every man is a piece of the continent, a part of the main etc."

Education must make young people aware of the Society or world-wide co-operation, and inculcate in them an attitude of mind that considers the interests of mankind as a whole. Through social studies, a fundamental increasing the wisdom of human beings, the adults of the future, their understanding and tolerance of others can be developed.

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