
VALUE EDUCATION: ESSENTIAL TOOL FOR SOCIO-POLITICAL AND ECONOMIC DEVELOPMENT IN NIGERIA

AJITONI, Olukayode Sunday

&

OMONIYI, Timileyin Olayinka

*Department of Arts and Social Sciences Education
University of Ibadan, Ibadan*

Abstract

The neglect of ethical values, which should form the substratum of any good education, has led to ineffectual, decadent, and poor learning. The duty of every society is to pass on the values enshrined in its scriptures and philosophical texts to each generation, in order, that the spirit of its culture lives on. Findings showed that a society with no required values cannot witness peace, growth and development. What is obtainable in the Nigeria society today are flagrant abuse of office, high and low profile corruption, poor attitude to work, gross misconduct, flair for frivolity and materialism, dependency of the Judiciary, lack of trust and so on. It was discovered that in planning for good values and objectives, the teachers and students, leaders and followers will have to cooperate and work together as a team, an indivisible entity. The purpose of education is to strengthen character in the younger generation which would provide solution to the problems facing Nigeria as a nation. This can only be achieved when education is value-oriented. The paper, therefore, recommends the core values of democracy which promotes a secure physical, emotional and political locus within the society. There is a need for a widespread renewal of individual commitment to an active life of principle and societal values like truth, right action, love, peace and non violence means

of getting things done. As well, there is a need for better preparation of teachers as values educators.

Keywords: *Education, Value, Valuation, Social studies, Economic development.*

Word count: 242

Introduction

In this age of conflicting viewpoints in contemporary Nigeria society, it behooves on one to carefully study and analyze critically the philosophies of values. By this process, it is possible to evaluate the societal norms. There are certain necessities without which a man cannot live a life of his own. One of these is education. Education is the process of facilitating learning or the acquisition of knowledge, skills, values, beliefs, and habits. Only by this process can one develop an individual workable philosophy of value. Today, perhaps as never before, one desperately needs a scale of values in form of a definite, yet flexible philosophy of life as well as education. "The true development of human beings involves much more than mere economic growth. At its heart, there must be a sense of empowerment and inner fulfillment. This alone will ensure that human and cultural values remain paramount in a world where political leadership is often synonymous with tyranny and the rule of the narrow elite. People's participation in social transformation is the central issue of our time. This can only be achieved through the establishment of societies, which places human worth above power, and liberation above control. In this paradigm, development requires societal and democratic values which is the genuine empowerment of the people"- (Suu Kyi, 1994).

Conceptual Review

The study considered briefly these three outstanding concepts - value, valuation, value education-in tandem with the Nigeria society.

Value

Values can be defined as broad preferences concerning appropriate courses of action or outcomes. Halstead, Taylor and Taylor (2000) espoused value as "... the principles and fundamental convictions

which act as general guides to behaviour, the standards by which particular actions are judged as good or desirable.”. While Hill (2004) opined that value is “the ideals that give significance to our lives that are reflected through the priorities that we choose and that we act on consistently and repeatedly”. As such, values reflect a person’s sense of right and wrong or what “ought” to be. “Equal rights for all”, “Excellence deserves admiration”, and “People being treated with respect and dignity” are representatives of values. Values are essential building blocks on which an education for a humanistic and international society is built. This boosts self esteem both personal and cultural, promotes respect and tolerance for others as individuals and as members of ethnic/cultural groups, and creates a sense of belonging. Also, Value-based education promotes a secure physical, emotional and political locus within society; a sense of responsibility in relation to social, political, economic, cultural and environmental factors, an appreciation of the importance of learning (Sanyal, 2000).

When an individual thinks of value, he or she thinks of what is important to him/her in life (e.g., security, independence, wisdom, success, kindness, pleasure). People hold numerous values with varying degrees of importance. A particular value may be very important to one person, but unimportant to another. Consensus regarding the most useful way to conceptualize basic values has emerged gradually since the 1950’s. Values tend to influence attitudes and behaviour. The main features of the conception of basic values, implicit in the writings of many theorists and researchers are espoused by Schwartz (2006; 2005) as follow:

- i. Values are beliefs. But they are beliefs tied inextricably to emotion, not objective, cold ideas.
- ii. Values are motivational construct. They refer to the desirable goals people strive to attain.
- iii. Values transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, or situations.

- iv. Values guide the selection or evaluation of actions, policies, people, and events. That is, values serve as standards or criteria.
- v. Values are ordered by importance relative to one another. People's values form an ordered system of value priorities that characterize them as individuals. This hierarchical feature of values also distinguishes them from norms and attitudes.

Personal values provide an internal reference for what is good, and help solve common human problems for survival by comparative rankings of value, the results of which provide answers to questions of why people do what they do and in what order they choose to do them. Over time the public expression of personal values, that groups of people find important in their day-to-day lives, lays the foundations of law, custom and tradition. Personal values in this way, exist in relation to cultural values, either in agreement with or divergent from prevailing norms.

According to Massey (1996), values are formed during three significant periods:

- i. Imprint period, from birth to 7 years;
- ii. Modelling period, from 8 –13 years; and
- iii. Socialization period, from 13 –21 years.

National Values and Principles of Governance

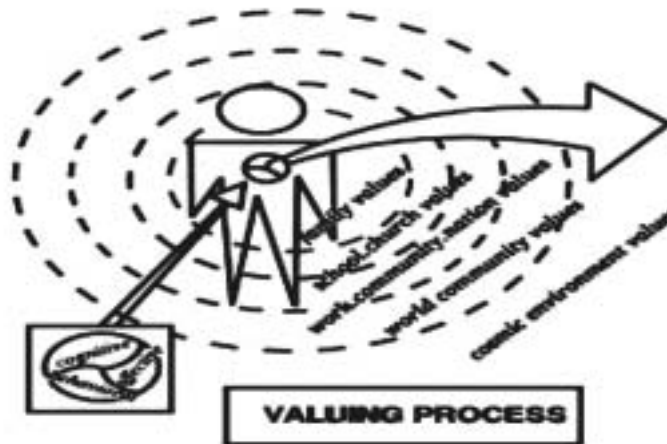
- i. Patriotism, national unity, sharing and devolution of power, the rule of law, democracy and participation of the people;
- ii. Human dignity, equity, social justice, inclusiveness, equality, human rights, non-discrimination and protection of the marginalized;
- iii. Good governance, integrity, transparency and accountability; and
- iv. Sustainable development.

Valuation

The act or process of valuing is making judgment or appreciation of worth of character. Valuation studies is an emerging field of research that places emphasis on the means and processes of

achieving values, as well as their comparison and use (Helgesson and Muniesa 2013). The study of value and valuation ties in with the study of the mediation of multiple regimes of value, and the establishment of commensurable values (Espeland 2014). There appear to be two dominant forms of valuation practices which relate to the discussion of value as a noun and as a verb (Kjellberg et al., 2013). The first might be understood as the “(re)production of values” or the “performance of values” and focuses on identifying values as outcomes of activity and interaction. The second strand considers how values are made manifest in practices, tools and usage and seems to sit more readily with the title, *valuation practices*, since it focuses on the emergence and effects of *valuations* as opposed to the emergence of *values* as moral principles.

Value is not just to teach students but to be modeled and imbibed by adults and teachers so that they become part of the character of the individual. The value curriculum promotes a learning environment where values are absorbed progressively and through a variety of activities structured according to the relevance and age of the students. The process of learning is based on experiences, action and reflection through project-based learning, seminars, group-work, dialogue, role-play, films and other media presentations, fieldwork.



Source: United Nations Educational, Scientific and Cultural Organization (UNESCO, 2002)

Lack of Required Values as Bane of the Nigeria Society

Awolowo (1947) stated that: "Nigeria is not a nation; it is merely a geographical expression. There are no 'Nigerians', in the same sense as there are 'English', or 'Welsh' or 'French'. The word 'Nigerian' is merely a distinctive appellation to distinguish those who live within the boundaries of Nigeria from those who do not". This submission by the late sage apparently shows that there is only a gathering of people that is not bound by common values, language, identity, cultural heritage, ideologies and idiosyncrasies, and that there is basically an entity called Nigeria which has no value (but only a vacuum, while the gaseous substance within the vacuum are the floating individuals with no roots) and no stems (the process of acquiring and maintaining values). In political parlance, it is purely a colonial creation with a forceful marriage of 1914 which hitherto laid the foundation of the socio-political and economic crises that is be-devilling the country. There was indeed a country, as Chinua Achebe professed.

No society can grow beyond its values. The federal government having recognized the problems, challenges and unending tumultuous experiences of this great country, at various times, came up with different ideas on how to inculcate values into her citizenry to either correct or ameliorate the prevailing circumstances of flagrant abuse of office, terrorism, election crises, census issues, tribal and ethnic brouhaha, religious contest, endemic and pandemic corruption, crises of leadership, party struggle, wanton killing, social unrest, northern-southern crises, unemployment, military take-over, robbery, divisive statement, unhealthy rivalry, counter and counter-accusation, misappropriation, kidnapping, public assault, unholy demonstrations, bloody coup, seed of deceit and discord, ill-gotten wealth, verbal abuse, hatred, being regular in irregularities e.t.c. (Sofadekan 2012; Albert, 2011, Enahoro, 2010, Akinola, 2009; Rodney, 1972). Among these include National Orientation Agency (NOA), 'Rebranding', 'Change begins With Me' etc. Sofadekan (2012) opined that over the years, a series of schemes have been developed by different regimes to facilitate the desired goal of national unity and national values. These include the introduction of the National Youth Service Corps (NYSC) in 1973, Joint Admission

and Matriculation Board (JAMB), Introduction of the Federal quota system and Unity schools in 1978, to promote the value of unity, oneness, patriotism, love and functionality within the civil society, while the Declaration of Ethical Revolution in 1982, the War Against Indiscipline (WAI) in 1984, the Mass Mobilization for Justice, the Self-Reliance and Economic Recovery scheme (MAMMSER) in 1987, and the War Against Indiscipline and Corruption (WAIC) in 1994, EFCC, ICPC, Code of Conduct Bureau were to checkmate corruption, fight laxity, promote self-reliance, encourage honesty and fair-play. All these schemes did not achieve the desired objectives fully.

The Roles of Social Studies and Values in National Development

Social Studies, as a school subject, is a relatively new discipline in the world's educational arena. It only emerged in America and Europe in the early 20th century, and reached Nigeria not long after her independence from Britain in 1960. Social Studies evolved in the Nigerian educational system as a problem-solving field of study. The European colonizers left behind for Nigerians a system of education that, as Fafunwa (1974) puts it, 'alienated Nigerians from their cultural environment'. The new nation of independent Nigeria, consisting of hitherto autonomous contiguous peoples, was faced (and still being faced) with the enormous challenges of a common national orientation for her diverse socio-cultural groups. Consequently, the series of post-independence educational reforms that led to the establishment of Social Studies in the Nigerian school system had, according to Tikumah (2009), the following underlying motives:

- a. The need to make education more relevant to the needs of the individual and society;
- b. The need to use education for national integration and social and economic development;
- c. The need to develop the right societal *values*;
- d. The need to make an individual responsive to the society in which he lives.

Thomas Carlyle (in Nicholson and Wright, 1953:13) constitutes a captivating expression of the sense of desperation that led Europeans to institute Social Studies in their school curriculum thus; “Few of the generations of man have seen more impressive days. Days of endless calamity, disruption, dislocation, confusion worse confounded: if they are not days of endless hope too, then they are days of utter despair. For it is not a small hope that will suffice, the ruin being clearly, either in action or in prospects, universal. There must be a new world if there is to be any world at all”. In a nutshell, Social Studies came to Nigeria, according to Balyejusa (1981:10-12), as a “corrective study” to redress the educational ills of the colonial era as well as to address the present and future socio-intellectual needs of Nigeria and Nigerians. According to Okam (1998), it was “the socio-civic function of Social Studies that recommended it to many African educators” to the extent that “the National Policy on Education gave it a pre-eminent place within the core subjects of the schools curricula in the new 6-3-3-4 system of education established in 1982” (Tikumah 2009). National Council for Social Studies, (NCSS, 1993) defines social studies as “...the integrated study of the social sciences and humanities to promote civic competence with the purpose of helping young people make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world. By making civic competence a central aim, NCSS (1993) has long recognized the importance of educating students who are committed to the ideas and values of democracy. Civic competence rests on this commitment to democratic values and requires the abilities to use knowledge about one’s community, nation, and world, apply inquiry processes, and employ skills of data collection and analysis, collaboration, decision-making, and problem-solving. Young people, who are knowledgeable, skillful, and committed to democracy, are necessary to sustaining and improving our democratic way of life, and participating as members of a global community. Diversity among learners embodies the democratic goal of embracing pluralism to make social studies classrooms laboratories of democracy.

DuBey and Barth (1980) defined Social studies as that aspect of learning which deals with how to get on (get along) with one's environment, physical as well as human and how to develop those skills, knowledge, attitude and values that characterize a responsible and responsive citizen in a free society. Ololobou (1996) also emphasizes that Social Studies in Nigeria seeks to re-establish the pre-colonial traditional African educational values, which include honesty, hardwork, mutual cooperation, and consent and conformity to traditional social order. Sofadekan (2012) concludes that the role of Social Studies is to build a nation i.e. a single nation as endorsed and described in the National Education Policy.

Implications of Values Education on National Development

According to a Chinese proverb; whatever a society seek to achieve, let it be thrown into the school system. Since Social Studies, as an eclectic discipline, draws part of its content from value and character education, it is however the type of learning that aims at creating a free society of responsible and responsive citizens by imbuing them with desirable attitudes and values as well as appropriate mental, physical skills and abilities for meaningful living and interaction (Ololobou, 1996). It indulges greatly in value-clarification, leading the client carefully to acceptable value attitudinal positions. Social studies is borne out of the yearnings, aspirations and insights of Africans themselves. He opined that a typical Social Studies programme must encompass four cardinal objectives: the environment, the various skills, values and attitudes and emerging issues (or current affairs). As a corrective study, it tries to proffer plausible solutions to the decline values which apparently is the bane of Nigeria's socio-economic and political development. With the help of Social Studies and value education, values can be acquired and maintained, re-ordered and be promoted for the good of all.

- Citizens are able to understand and apply values such as care and compassion; patriotism, right attitude to work, doing one's best, fair-play, freedom; honesty and trustworthiness, integrity, respect, responsibility and understanding, tolerance and inclusion;

- Value-education as an explicit goal of schooling will promote democratic way of life and values the diversity;
- Articulates the values of the school community; hard-work, perseverance, love, oneness, sharing and applies these consistently in the practices of the school;
- Occurs in partnership with students, staff, families and the school community as part of a whole-school approach to educating students/citizens, enabling them to exercise responsibility and strengthening their resilience;
- Valuation or valuing process will simply play out because, it is presented in a safe and supportive learning environment in which students are encouraged to explore on their own, their school's and their communities' values, and at the end be able to place what is right far above what is good which will In-turn helps to develop manpower that will salvage the country out of this doldrums;
- What is delivered by trained and resourced teachers able to use a variety of different models, modes and strategies;
- What includes the provision of curriculum that meets the individual needs of students; and
- Regularly reviews the approaches used, to check that they are meeting the intended outcomes.

Concluding Remarks

It becomes apparently clear that values play prominent roles in the development of any nation. Nigeria as a nation is witnessing various degrees of socio-political and economic crises ranging among economic recession, inflation, job loss, under-employment, inability to pay salaries and wages, terrorism, flagrant abuse of offices, corruption, un-patriotism, and above all, being regular in irregularities. Having identified this lacuna, it behooves this great country to toe the path of honour and embrace values and means to which these sets of values will be taught to its citizenry. Recounting the Chinese proverb, whatever a society seeks to achieve, let it be thrown into the school system. It is expected that the core values of dedication, loyalty, selflessness, patriotism, fair-play, ambassadorial

roles, contentment, strive for unity, courage, ability to place what is right far above what is good, love, honesty, respect for constituted authority, dignity of labour, self-reliance, patronage of Nigeria-made goods and so on will restore the dignity Nigerians need to reclaim the enviable height as giant of Africa and the most populous black nation of the world with cherished value and rapid development with a progressive mindset.

- i. The children and youth must seriously be educated in sound character by being given the ability to see themselves and their learning as positive resources for their families, schools, workplaces, and communities.
- ii. Government must provide an enabling environment to create values and build the structures and institutions for perpetuating a culture of peace, non-violence, patience, tolerance, solidarity and social equity in Nigeria. Government and her agencies must promote good morale and solid behavioural attributes in Nigerian children and youths.
- iii. For youths to acquire values that are tenable for their growth and development which in turn promotes peace and stability in Nigeria, their basic needs must be provided. This will also deepen understanding, motivation, and responsibility with regard to making personal and social choices.
- iv. It is also recommend that ten (10%) of the students' grades should be based on how well they practise moral values inside and outside the classroom. This would be an excellent policy for other schools to adopt. Students should be provided with guiding principles and tools for the development of the whole person, recognizing that the individual is comprised of physical, intellectual, emotional, and spiritual dimensions
- v. Parents, teachers and stakeholders must improve on the teaching of values to young ones: through pronouncements, rules, and warnings; Top of Form through examples and models; through consistent modeling of values whether consciously or unconsciously; through stories with morals or lessons; through examining personal actions of self and others; and through problem solving.

- vi. Also, more than ever before, societal values must be talked about, preached and exhibited in churches and mosques. The demonstration of unconditional love and kindness, honesty, sense of respect, obedience to constituted authority, patriotism, courage should be elders' watchword thereby providing the young ones a platform to leverage upon.
- vii. The author recommends a value-based education. This type of education instills in citizens/students educational and cultural values and aims at achieving multi-faceted development of a human being, namely, intellectual, physical, spiritual, and ethical development. 2. The values incorporated in a value-based curriculum may include cooperation, responsibility, happiness, simplicity, unity, peace, respect, love, tolerance, honesty, humility, and freedom. This will prepare students to meet the challenges of life individually and collectively to develop the society.
- viii. This study lay emphases on the importance and need for teacher training for better outcome on the topic, and also suggests a plan to prepare teachers as values educators.
- ix. Among these qualities, which are to be fostered through curricular and co-curricular activities in secondary schools, are the capacity for clear thinking, scientific attitude of mind, receptivity to new ideas, respect for the dignity and worth of every individual, the ability to live harmoniously with one another, sense of true patriotism, and sense of world citizenship.

References

- Akinola G.A (2009). *Leadership and the Postcolonial Nigerian Predicament*. Ibadan School of History (ISH) Monograph Series No1
- Albert I. O. (2011). *Pinched, Ditched or Jinxed? The Mantra of African Solutions to African problems. An Inaugural Lecture held at University of Ibadan, Feb 3rd*
- Awolowo, O. (1947). *Path to Nigerian freedom*. London: Fuber and Fuber.

- Balyejusa P.N. (1981). *The Nature and Scope of Social Studies, in: The Concept and Scope of Social Studies Education for Schools and Colleges*. Lagos: NERC.
- Chinua Achebe (1958). London: OUP
- DuBey, D. L., and Barth, J. L. (1980). *Social studies - the inquiry method approach*. Lagos: Thomas Nelson Africa.
- Enahoro, A (2010). *Liberate and Democratize Nigeria: Seventy Key Speeches*. Lagos: Macmillan Nigeria Publishers Limited
- Fadeyiye, J. O. (2005). *A Social studies textbook for colleges and university* (part one). Ibadan: Akin-Johnson Press and Publishers.
- Fafunwa, A. B. (1974). *History of education in Nigeria*. London: Allen and Unwin.
- Fraenkel, J. R. (1973). *Helping students think and value: Strategies for teaching the social studies*. London: Prentice Hall International.
- Halstead, J and Taylor, M. (2000). Learning and teaching about values: A review of recent research', *Cambridge Journal of Education*, 30.2:169-202 http://www.here-now4u.de/ENG/need_for_the_value-based_educa.htm
- Hill B. (2004). Keynote address, first National Forum on Values Education, Melbourne, April. See <http://www.curriculum.edu.au>
- Iyer, R. B. (2013). Value-Based education: Professional development vital towards effective integration. *IOSR Journal of Research and Method in Education (IOSR-JRME)*
- Kano, T. N. (2004). Changing values in Nigeria society and curriculum implications. *The Journal of the Nigerian Academy of Education*, 4.2: 117-126.
- Kjellberg, H (2013). Valuation Studies, Our Collective Two Cents in: *Valuation Studies* 1(1):11-30
- Kolawole, O. O. C. (2004). Stakeholders' opinion on the role of education in tackling negative values in Nigeria. *The Journal of the Nigerian Academy of Education*, 4.2: 71-82
- Massey M. (2011). *Learning: The Treasure Within*, UNESCO.

- Muniesa F and Claes-Fredrik H (2013) Valuation Studies and the Spectacle of Valuation *Valuation Studies* 1.2: 119–123.
- National Curriculum Standards for Social Studies (1994). Introduction Published on National Council for the Social Studies (<http://www.socialstudies.org>) National Framework for Values Education in Australian Schools
- National policy on education (2004). (4th ed.). Abuja: Federal Government Press.
- Nicholson F.J. and Wright, V.K. (1953). *Social studies for Future Citizens*. London: George Harrap and Co. Ltd.
- Okam, C.C. (1998). *Teaching Issues, Insights and Problems in the Social Studies Education in Nigeria*. Jos: Deka Publication.
- Ololobou, Y. P. S. (1996). Introduction to the teaching of Social studies. In W. W. Famwang, Y. P. S. Ololobou and C. C. Okam (Eds.) *Social Studies for service*. Jos: LECAPS Publishers. 16-21
- Paulley, F. G. (2011). Social studies education in the promotion of nation building in Nigeria. *Nigerian Journal of Social Studies*, 14.2: 229-242.
- Rodney, N. (1972). *How Europe underdeveloped Africa*. Washington D.C: Panaf Publishing Inc.
- Sanyal, B. C. (2000). Need for value-based education in the twenty-first century. *Here-now4u Online Magazine*. Retrieved January 5, 2017 from
- Sauder, M and Espeland W.N. (2009). The Discipline of Rankings: Tight Coupling and Organizational Change. *American Sociological Review* 74.1: 63–82.
- Schwartz, S. H. (2005a). Basic human values: Their content and structure across countries. In A. Tamayo and J. B. Porto (Eds.), *Valores e comportamento nas organizações* [Values and behaviour in organizations] Petrópolis, Brazil: Vozes.21-55
- Schwartz, S. H. (2006). Basic human values: Theory, measurement, and applications. *Revue française de sociologie*.
- Sofadekan, A. O. (2012). Social studies education in Nigeria: The Challenge of building a nation. A thesis submitted for the

degree of Doctor of Philosophy School of Sport and Education
Brunel University, London. Unpublished.

Tikumah I.H. (2009). An Assessment of Relationship between
Students' Perception of Social Studies and their Academic
Performance in Colleges of Education in Kaduna State.

UNESCO-APNIEVE (2002). Sourcebook 2 for Teachers, students and
Tertiary Level Instructors; Core values and the valuing process
for developing innovative practices for values Education toward
international understanding and a culture of peace. UNESCO.

UNESCO-APNIEVE. (1998). Learning To Live Together in Peace and
Harmony. Sourcebook No.1Bangkok: UNESCO-APNIEVE.

Wikipedia, ThefreeEncyclopedia, <http://www.wikipedia encycloppedia.org/english>.