

Education in Nigeria: Development and Challenges

Edited by

N A Nwagwu
and
U M O Ivowi

A Book of Readings in Memory of
Prof. Aliyu Babatunde Fafunwa, FNAE, NNOM, CON
Former Hon. Federal Minister of Education

Education in Nigeria: Development and Challenges

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Foreword

I am very delighted to write a foreword to the book of readings: **Education in Nigeria: Development and Challenges**, in memory of my colleague and friend in education, Professor Aliyu Babatunde Fafunwa of blessed memory. I know Babatunde Fafunwa very well and watched his growth and development in the field of education from his being the first Nigerian to earn a Ph D degree in Education in 1955, his days as lecturer at the University of Nigeria, Nsukka and Obafemi Awolowo University, Ile-Ife, as foundation member of the Nigerian Academy of Education in 1985, as Honorable Minister of Education in Nigeria in 1990 and as the first educationist to win the Nigerian National Order of Merit (NNOM) Award in 1989. We have interacted intimately all the years contributing to the development of Nigerian education. So, I claim to know him personally and in his involvement in educational activities that occupied his attention since his return to Nigeria from the United States of America in 1957.

This book of readings with Thirty (30) chapters covers such areas in education as Planning and Administration, Curriculum and Instruction, Teacher Education Development, Adult and Non-formal Education, Science and Technology Education Development, Measurement and Evaluation and Contemporary Challenges in Nigerian Education Development. While some of these areas received comprehensive treatment in terms of quantity and quality of related papers, others have sparse treatment not because there are no persons in the education community to do justice to them but because of apathy in responding to invitation to make valuable contribution. This notwithstanding, I deeply appreciate the original conception of this project and the efforts of the editors in soliciting the support of notable academics to this noble cause of producing a book in memory of one of our greatest icons in Nigerian education.

I am pleased with the all-inclusive discourse on contemporary challenges in Nigerian education development with such topics as

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CHAPTER 23

ETHICS AND VALUES EDUCATION IN NIGERIA

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Abstract

This paper looks into Ethics and Values Education in Nigeria. The paper examined the meanings of Ethics and Values. Thereafter, the problem of unethical behaviour among Nigerians especially the political leaders and leaders in the education sectors is discussed. Our value and value system also came into focus. Suggestion is made that Nigerian leaders and leaders in education sector should serve as role models to the young ones. In addition, it is suggested that all hands must be on deck at ensuring that the Nigerian educational system and the Nigerian society at large are rid of unethical behaviour. Also, that efforts should be made at inculcating the right values in both learners and their teachers and the larger Nigerian society as this will lead to a better society that we will all be proud of.

Introduction

Unethical behaviours are fast becoming normal behaviours in the Nigerian society. Today, it appears as if most Nigerians cannot even differentiate between good and bad. There is usually a body of knowledge that any society considers to be so important that it must be transmitted from one generation to another. As we look round our country Nigeria today we see the tell-tale signs of failure in many directions leading many to speculate that we are now on the verge of manifesting the characteristics of a failed state. We see the failure of governance systems and institutions. We see the intimations of failure in our economy, in our polity and even in

some elements in our social relations. Of all these dimensions of failure, the most frightening is the failure of the educational system. All these taken together actually proclaim the collapse of our value system (Anyia, 2012). There is, therefore, the need to re-examine, re-assess and redirect our values. The two key words "ethics" and value education will be examined below.

The Concept of Ethics

One basic fundamental concept to all disciplines in the education sector is the study of society which can be well examined in the field of Sociology. In every society, norms are parameters for the survival of the society. Norms as a sociological term refers to rules and regulations used as a tool to govern both the micro and macro society. In view of this, acceptable norms, perhaps, ethical principles that govern the society at large including the education sector help to moderate the behaviour of people as any society that fails to hold on to tradition of a social institution (e.g., education), would breed abnormality and thuggery, which would lead to crisis. Thus, when the education sector for example fails to embrace ethical principles; it will affect all levels of education in the society. In the education sector, unethical behaviour pervades each level of education and they are commonly found among staff and students, though such behaviour may be more pronounced in some cases than others.

The word 'ethics' is derived from the Greek word *ethikos*, which means 'manners, traditions or norms' (Wainaina, 2006). Ethics according to Omar cited in Nwajiuba (2007) is 'a set of standards by which human actions are determined to be right or wrong'. Similarly, Blatner (2006) maintains that ethics involves the sphere of interpersonal group, as well as community politics at the level of values – not just what can be achieved or how to achieve it, but more of what should be sought, in the realm of social harmony and fairness.

The definitions above reveal that the concept of ethics could be described as laid down rules and regulations which help to improve standard and to differentiate between good and bad; helping to protect and promote the interest of others in every organisation. In other words, ethics are rules or regulations used to control how to behave in a community as well as a larger

society. For instance, a research study conducted by Barrett, Headley, Stovall and White (2007) on "Teachers perceptions of the frequency and seriousness of different categories of teacher misconduct" reveals that, there are three major unethical behaviours or misconducts in the educational system or sector which include, (a) student-teacher boundary violations; (b) carelessness in behaviour; and (c) subjectivity in grading and instruction. The results of the study further revealed that the behaviour that were judged the most serious ethical violations were engaging in romantic relationships with students (94.1%), making derogatory remarks to students about a colleague (92.6%), while awarding students higher grades for favour and making sexual comment to students (90.8%). A very significant question one may ask is, Does it mean that both teachers and students engaging in this unethical behaviour cannot differentiate between good and bad?

In any society, it is expected that every human being is capable of differentiating between good and bad; however, this depends on the soundness of moral standard and integrity of an individual (Stephen, 2007). Thus, ethics in the philosophical context reveals that ethics govern how people live their lives. In this wise, Socrates believed that "ethics is the search for a good life in which one's actions are in accord with the truth", while Blau (1918-2002), a sociologist, views ethics as a version of exchange theory in the sociological context, indicating that ethics is an attempt to use the rules that govern the relations between individuals and groups as the basis for understanding social structures (Weegar, 2007; Ritzer and Douglas, 2004).

The manner in which ethical values are formed and developed is of paramount interest in the education sector as well as to stakeholders in every society. In the education sector especially at the tertiary level, some individuals choose to participate in unethical practices or illegal behaviour, which include sale of handouts, extortion, aiding and abetting examination misconduct, sexual harassment, delay of students' results, abuse of processes in student admissions, examination misconduct, manipulation and falsification of transcripts, plagiarism and victimisation of students and staff among others. These unethical practices mar the Nigerian educational system and unless serious attention is made at

eradicating them, the Nigerian education sector will continue to suffer serious setback.

The fundamental question one may ask is, 'Why is it that some individuals choose to participate in unethical behaviour?' An answer to this question requires an extensive treatment than the authors can provide here. Theoretically, the ethical issues are well explained in sociological context with Exchange Theory. The father of Exchange Theory, George Homans (1910-1989) explains that "people acted to maximise their rewards in their social action; and the act of maximisation usually involve an exchange with at least one other person in which social rewards and costs determine individual choices (Frank, 2000; Ritzer and Douglas, 2004).

One important point that must be noted is that individuals who failed to embrace ethics are always interested in the rewards or profits which could be in form of money or non-monetary rewards.

Values in Education

The concept of values in the education sector plays a significant role in the teaching profession. In every social institution, values are important to both the leaders and the followers. The term value indicate what the educational institutions and social institutions consider to be the 'dos' or 'right' in the profession and society respectively.

Bolarin (2009), explained that literature review has various definitions/explanations of the word "Value". For a better understanding of the topic under discussion, some of the numerous definitions of the word "Value" will be given. As a complex concept, value is liable to many definitions. Different types of value have been identified in the literature and they include: moral value, economic value, aesthetic value, religious value, political value, intellectual value, cultural value, scientific value, work value and humanistic value. The meaning of each type of value identified here is not relevant to our discussion.

Esu, Ukpepi and Ndifon (2009) rightly stated that values are those things that one holds very dear and are preferred to some

other alternatives. Values are general guides to behaviour which give direction to life and they are the end products of individual experiences.

Noah (2003) mentioned that values are the building blocks of the society. He opined that if the society's value system is porous there is bound to be chaos and strife among the people. In the same vein, Dewey (1966) stated that the theory of educational values involve the act of cherishing something and also the act of passing judgement upon the nature and amount of its value as compared with something else.

Esu (2009), opined that values can also be regarded as ideals that guide or qualify one's personal conduct, interaction with others and involvement in one's career. They help one to distinguish what is right from what is wrong and inform one on how one can conduct one's life in a meaningful way. In view of this, Osakwe and Itedjere (1993) define value as representing the quality of worth or merit which people place on various aspects of their experience as they do not exist in experience but in the minds of people.

Adeyoju (1999) defines values as beliefs or ideas which individuals consider dear and acceptable. In addition Adeyoju further stated that values are part of life right from the period of infancy to adulthood. They are learned actively or vicariously and they provide the basis for deciding course of action upon which choices are made (Stones, 1966; and Okoh, 1983).

Bolarin (2004) in her discussion of education as agent of value clarification and orientation explained that value is the worth, merit or esteem that we give to a person, an object or an idea. She explained further that the value given to something or somebody differs in quality and as such in the degree.

The Longman's Dictionary of Contemporary English (2001) defines value as one's principle about what is right and what is wrong. In other words, it is one's idea of what is important in life. Esu (2009) gave a similar definition by stating that value can be regarded as ideals that guide or qualify one's personal conduct, interaction with others and involvement in one's career. They

help one to distinguish what is right from what is wrong and inform one on how one can conduct one's life in a meaningful way.

From the preceding paragraphs, it will be observed that values occupy a very important position in all human areas of endeavour including education. As rightly explained at the African Leadership Forum (1993) values are dynamic, while some are fundamental in all societies, others are specific in some societies. Udofo (1998) explained that values are acts and practices which individuals and social groups in a society choose and regard as worthwhile to them. They are what they consider to be important and worthwhile. Similarly, Bodunrin (2009) rightly takes values to be basic beliefs and attitudes in a society whether of individuals or groups which are considered worthwhile and which serve as guide to choices and behaviour in daily life.

Valued objects naturally hold attraction for us and we desire to possess them. Value-issues are of great importance in education because we educate in and for a society with a system of values. Values tend to vary from one society to another. They are acceptable principles or standards of behaviour of a society. They are ideals, which most members of a society have collectively accepted. Hence as rightly stated by Obanya (2003) every human society devotes a considerable amount of time and energy to transmitting its cultural heritage to its younger generation.

The various definitions or explanations of what value means as given in the preceding paragraphs are sufficient to give clear meaning of what value means and connotes. However these writers see value to mean traits, practices, acts, ideas, beliefs, attitudes and principles that a group of people or society considers to be of merit, worthwhile, dear, acceptable and right.

Having explained what value means, our next point of discussion is to explain what value system means.

Value system is the agglomeration of societal values. Before values can be part of the value system, they should be recognized and accepted by a large section of the society. Usually it takes some time for the value system of any society, or group of people

or nation to evolve. The period of evolution ranges from a generation to centuries. Otonti (2004) explained that in the vast majority of cases, ethical systems evolve out of the customs, traditions, norms, mores, religious beliefs, scientific beliefs and the values and ideals of the respective societies.

In any society there is always a body of knowledge which the society considers to be so important that it must be transmitted from generation to generation. Anya (2010) explained that alongside this knowledge may reside an inner core of beliefs. The latter constitute the society's belief system. Encoded in the belief system oftentimes is a core of assumptions that usually guide the individual life and detract from which may attract sanction and sometimes punishment.

The Nigerian society has hope in the school system that it is capable of assisting in raising well-behaved children who will be tomorrow's leaders. Learners at all levels of education are mainly in the various institutions of learning for the purpose of acquiring knowledge. The successful acquisition of knowledge in school setting leads to award of certificates and degrees. However, acquisition of certificates and degrees has to be combined with good manners or characters.

Ogunleye (2009) opined that the formation of values and attitudes is dependent on the acquisition of certain knowledge and the interactions with objects as well as people. As rightly pointed out by Ogunleye acquiring the knowledge is not a sufficient condition for developing values and attitudes, but it is a necessary condition.

It is sad to note at this juncture that Nigerian educational system has a long way to go in its attempt at inculcating acceptable values in the millions of young Nigerians in the education sector. For today, apart from the fact that the Nigerian educational system as well as the Nigerian society as a whole are bedevilled with all sorts of unethical practices, the value system is also in a shamble. Most of our young ones are no longer interested in hard work, but rather they are getting more and more interested in cutting corners. Our traditional values such as values of integrity, hard work, honesty, mutual respect, dignity of labour and many

others have been seriously eroded as individuals struggle to survive in a nation rightly described by Ogwo (2013) as a nation ridden by poverty and institutionalised corruption. The larger Nigerian society is short of role models whom the young ones can look up to. For example the Nigerian daily newspapers often reveal in the pages of their papers the evil machination of the political group. These leaders who should serve as examples to the young ones are often reported as being involved in all sorts of crimes such as embezzlement of government fund, fraud in all its manifestations, rape, murder, and even fighting among themselves at Senate. These unethical issues are found at all levels of the society and it therefore follows that there is need for ethical and value re-orientation of the Nigerian society at large.

In an attempt to show the relevance of ethics and values in Nigerian system including the education sector, both authors ask the following questions which everybody who has business in the education sector in Nigeria should find answers to:

Why do we have schools or institutions of learning? Why is the Nigerian government spending her national budgets to finance education? Why do people struggle to enrol for degree programmes even when the unemployment rate is high in Nigeria? Why do we have a large percentage of Nigerians to be impoverished despite the abundance of natural resources?

You will agree with the authors that all these questions are pointers to a particular context which is 'values'. Despite the serious twin problems of unemployment and underemployment most Nigerians believe that some worthwhile things can be achieved out of the school or educational system. Individuals are aware that some useful skills, characteristics, attitudes and knowledge are developed in individuals who go through the educational system and as such, the importance of values and ethics in Nigerian system of education cannot be underestimated (Wainaina, 2006). The national educational aims and objectives to which the philosophy is linked as outlined in the National Policy on Education (2004) are:

- the inculcation of national consciousness and national unity;
- the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society;

- the training of the mind in the understanding of the world; and
- the acquisition of appropriate skills, abilities and competences both mental and physical as equipment for individuals to live in and contribute to the development of the society.

A critical look at the educational aims, objectives and goals outlined above, shows that the essence of education can be seen as a process of developing and transmitting values as well as transmitting societal norms from one generation to another.

As a pattern of behaviour, values signify those things that are good, worthwhile with recognition that can lead to dignity. Values are principles or standards of a society which implies a society's judgement of what is desirable and important (Esu, 2009). In the field of education today, the teaching of ethics and values is significant in the system.

The concept of values means different things to different people. For instance, while one lecturer may value the monetary aspect of selling handouts to students, the other lecturer may value his integrity and therefore decides not to engage in the sale of handouts. Education involves the transmission of knowledge as well as the propagation of values from generation to generation (Anyia, 2010). The National Policy on Education (2004) reiterates inculcation of the following values:

- respect for the worth and dignity of the individuals;
- faith in man's ability to make rational decisions;
- moral and spiritual values in inter-personal and human relations;
- shared responsibility for the common good of society;
- respect for the dignity of labour; and
- promotion of the emotional, physical and psychological health of all children.

These values are expected to be internalised in all sectors of Nigerian educational institutions; thereby the principles of ethics and values in every organisation especially in the education sector should be transmitted from generation to generation. In doing this, all unethical behaviours at all levels of the education sector such as

examination misconduct, theft, rape, murder, cultism among others, would become undesirable acts in the system. Rather, ethical behaviour(s) such as honesty, perseverance, willingness to work and many others should be upheld at all levels of the education sector. It follows therefore that our leaders in the education sector (i.e. heads of institutions, teachers at all levels and all stakeholders) should endeavour to lead by example by upholding desirable ethics and values.

In the Nigerian education sector today, there is need for the teaching and learning of ethics and values education. The essence of this is as a result of corruption and all forms of sharp practices among leaders at the helm of affairs. As a matter of fact, students in various levels of education now see these unethical behaviours as normal behaviour. This has resulted into a popular parlance which says that "if you cannot beat them; you join them". This is an unethical language that lacks acknowledged values in the Nigerian society. Therefore, all attempts should be made in order to foster ethical principles and values in education in Nigerian society and especially in the education sector.

Conclusion

In an attempt to get full understanding of this paper, attempt has been made to explain the keywords and in addition to raise some vital questions that are related to the issues connected to ethics and value education in Nigeria. Finally, all hands must be on deck at ensuring that the Nigerian educational system and the Nigerian society at large are rid of unethical behaviour. In addition, efforts should be made to ensure that right values are imbibed by both the learners and their teachers. When these are done, it is our belief that gradually the larger Nigerian society will be transformed into a better society that we will all be proud of.

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CHAPTER 24

TEACHERS AND THE 21ST CENTURY SKILLS: A CRITICAL LOOK AT TEACHER EDUCATION IN NIGERIA

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Introduction

NATIONS of the world have in recent time come under pressure to move at paces that can match the demands of the 21st Century. The 21st Century has experienced an outburst of information propelled by astronomical advancements in information and communication technology (ICT), and according to the Pacific Policy Research Center (2010:1) knowledge has 'grown ever more specialized and exponentially...[and] success now lies in being able to communicate, share, and use information to solve complex problems, in being able to adapt and innovate in response to new demands and changing circumstances, in being able to command and expand the power of technology to create new knowledge'. From time immemorial, education has driven transformation, regeneration and development of nations of the world. Nations whose educational systems are not up-to-the-minute lag behind in global development since policies cannot be translated in concrete terms. No nation can develop more than its educational system given the fact that education is the most important instrument for change (Aluede, 2009). Hence educational systems should move alongside the societal demands and changes.

The Centre for Educational Research and Innovations (2008) had noted that the present knowledge economy in which memorization of facts is antiquated, demands that learners need: