

Education and ethics: reorienting values in Nigerian tertiary institutions

¹Prof. Joshua Maiyaki & ^{*2}Jibril Aliyu

¹&²*Educational Evaluation and Research in Institute of Education (IoE), University of Ibadan*

Abstract

Moral growth is a sign of human progress, and it must come before other elements of development in any country because otherwise, people' immorality would block the path of development. In a similar vein, a morally bankrupt education is incomplete, pointless, and detrimental to both the students who get it and the society in which they live. Therefore, the purpose of this essay is to critically analyse the place of ethics or morality in education. The research finds that moral probity is now lacking in our educational system via the use of historical and analytical methodologies. It then calls for reintroducing moral education to the teaching curricula of all higher institutions in Nigeria in order to reorient values in our tertiary institutions. According to the document, Nigeria should set the appropriate priorities by giving morality top priority in its educational and socioeconomic initiatives. Moral growth is a sign of human progress, and it must come before other elements of development in any country because otherwise, people' immorality would block the path of development. In a similar vein, a morally bankrupt education is incomplete, pointless, and detrimental to both the students who get it and the society in which they live. Therefore, the purpose of this essay is to critically analyse the place of ethics or morality in education. The research finds that moral probity is now lacking in our educational system via the use of historical and analytical methodologies. It then calls for reintroducing moral education to the teaching curricula of all higher institutions in Nigeria in order to reorient values in our tertiary institutions. According to the document, Nigeria should set the appropriate priorities by giving morality top priority in its educational and socioeconomic initiatives.

Keywords: *Education, ethics, values, socioeconomic*

Article Publication

 Published Online: 15-Jul-2022

*Author's Correspondence

 Jibril Aliyu

 Educational Evaluation and Research in Institute of Education (IoE), University of Ibadan

 jibrilaliyu507[at]gmail.com

© 2022 The Authors. Published by Research Review Journal of Social Science. This is an open access article under the CC BY-NC-ND license



<https://creativecommons.org/licenses/by-nc-nd/4.0/>

Introduction

Today's society in Nigeria is displaying major and troubling signs of moral deterioration in every facet of her existence. In postsecondary institutions, the concept of morality is increasingly being treated as if it were alien or weird. This is the case due to the fact that methods to moral instruction in Nigerian schools have been proven to be woefully insufficient and incapable of coping with or managing the present moral crisis that is widespread in Nigeria. Therefore, immoral actions and behaviours have infiltrated and negatively influenced the educational system in Nigeria, which violates and makes a mockery of the whole National Policy on Education. As a result, the educational system in Nigeria has been negatively damaged. A free and democratic society;

- a just and egalitarian society;
- a united, strong, and self-reliant nation;
- a great and dynamic economy;

- a land of bright and full opportunities for all citizens are some of the goals that are outlined in the National Policy on Education, which serves as the guiding philosophy for the Nigerian educational system (FRN, 1999)

In light of the above information, the second strategy, which entails creating a fair and equal society, will be the subject of this discussion since it involves or impacts education and morals. In point of fact, a more in-depth examination of the National Policy on Education as a whole would demonstrate that its tenets and principles are constrained by and constructed on the basis of morality or moral uprightness. This is due to the fact that, when taken seriously and analysed rationally, none of the policies can be carried out to their full potential in the absence of a moral compass and a commitment to its implementation. A fair and egalitarian society, as outlined in the preceding policy, requires a society that has both justice and equity in order to function properly. If our educational system is built on a basis of morality, then we can make this goal a reality. Lack of moral understanding, amongst other factors, may be traced all the way back to the root of Nigeria's fundamental problems. If we as moral agents, according to Immanuel Kant, see our fellow men as ends in themselves rather than as means to our own goal, then there will be justice and equality in our society. This is because we will identify the needs of others and not simply focus on our own wants and desires all the time.

The fact that widespread immorality is still tolerated at Nigeria's postsecondary institutions is evidence that the country's National Policy on Education has been comprehensively undermined. The problem is not that there is a lack of morality in our tertiary institutions at the moment; rather, the problem is that even the stake holders appear to be helpless and confused about how to tackle the hydra-headed problem of immorality that has spelled its name in almost every facet of the contemporary society. The problem is not that there is a lack of morality in our tertiary institutions at the moment; rather, the problem is that even our tertiary institutions. Because of this feeling of helplessness and confusion, the purpose of this paper is to re-emphasize the need for morality or moral education in our tertiary institutions and to highlight the irreversible effects that a lack of morality has on both our students and on society in general. In addition, this paper will discuss the need for morality or moral education in our tertiary institutions. Therefore, the paper makes the compelling case that the solution to the problem of a lack of morality in our tertiary institution is a return to our values; a re-orientation of values – traditional African values that, up until recently, had served as guides for a moral way of living for every society in Africa.

Definition of Ethics

Axiology, which is the study of values, is a subfield of philosophy that includes the study of ethics. Eliot Sober (1991) defined ethics as "the study of the nature of good and evil, right and wrong, fairness and injustice" in his book. According to Sober, ethics is the systematic study of the basic rules of morality, the area of philosophy that examines the morality of human deeds. The study of ethics from a philosophical perspective also aims to provide us with broad principles for what to do, what to pursue, and how to treat others. Ethics teaches us how to act in a manner that will allow us to live happily. The goal of ethics is to help man completely comprehend the justifications for both the acceptance and rejection of his own and his fellow men's conduct. To put it another way, ethics as a systematic study is concerned with two fundamental tasks: first, defining broad principles on which ethical terminology, such as good, wrong, obligation, etc., are to be applied to anything, and second, deciding precisely what these terms imply.

The word "ethics" is used more commonly as a more agreeable word in our day-to-day talks or debates, but the word "morals" is used less frequently and is less liked. The term "morals" refers to human conduct, with "morality" referring to the practical activity and "ethics" describing the theoretical, systematic, and logical reflection upon that human action. Morals and ethics are not the same thing (Churchill, 1982). The connections between society, spirituality, and culture are very strong, and this is also true of morals, values, and ethics. There are basically three different ways to interpret the term "ethics." To begin, the term "ethics" is often used as a synonym for "morality." Morality refers to the set of universal norms and standards of behaviour that every reasonable person hopes that everyone else would adhere to. Second, ethics is a well-established subfield of philosophy that investigates the origins of human values and standards and seeks to place them within various conceptions of the human person and the

human social context. Thirdly, there is professional ethics, which differs from both universal ethics and ethical theory in that it refers to the specific norms of behaviour that are followed by individuals who are involved in the same endeavour as their peers (Chowdhury, 2016).

Our behaviour may be shaped in such a manner that it enables us to live in line with the standards of the moral law if we are aware of what the moral law considers to be morally acceptable and what it considers to be morally wrong. In addition to this, it assists us in the development of a reliable method for evaluating and assessing the kinds of behaviours that are considered ethically appropriate or inappropriate. When we keep in mind that the moral rule, as described by St. Thomas Aquinas, a theologian and philosopher, is that which compels all men to do good and avoid evil, achieving this goal will not be difficult. Aquinas maintained that this disposition is innate in every rational person. As a result, morality should serve as both the basis and the cornerstone of any community. Without it, the growth and development of man would be either insufficient or simply impossible to achieve. To put it simply, a deficiency in appropriate moral awareness might be one of the reasons for the social upheavals and crises that are plaguing our society in this day and age. This is the case due to the fact that moral concerns have been grossly ignored, and this disregard has had devastating impacts on the lives of men and their wellbeing. Nevertheless, one element that is fundamental to human relationships and on which human relationships flourish is the concept of acting in a way that is morally just or doing things that are beneficial to all men. This is an essential component of human relationships. But then, the questions that we need to ask are such such as, "What is the reason behind our actions?" Do we carry out a task in order to reach a certain objective, or do we carry it out because our society expects our behaviours to conform to a predetermined pattern? Or do we merely carry out these actions because we are compelled to by the law? It is impossible to live a human existence without ethics. It is the method through which we decide what course of action to take. If we did not have it, our activities would be completely haphazard and pointless. There would be no way to strive towards a goal since there would be no way to choose between an infinite number of objectives. This would make it impossible to work towards any goal. Even if we adhere to some kind of moral code, there is still a chance that we won't be able to do the things we set out to do. To the extent that a reasonable ethical norm is accepted, we are in a position to appropriately arrange our objectives and activities in order to realise the values that are most important to us. Any deficiency in our morals will make it more difficult for us to achieve success in our pursuits and to operate in an appropriate manner within the context of human society.

Definitions and Meaning of Education

The English word "education" originates from the Latin word "educare," which may be translated as "to nurture" or "to train." A kid is said to be educated when they are guided, drawn out, or brought up. Therefore, the kid should be the focus of the educational experience. In addition to these definitions, education may be thought of as either a product, a process, an institution, or a discipline. Education, seen as a product, is a measurement of the quantity or quality of the information and experiences that have accumulated at a certain level and during a specific period of time. When it comes to the end result, education places a strong focus on the quality of education. It makes reference to a shift in one's conduct. People often say that education is related to many institutional frameworks of knowledge due to the fact that it is an institution. Education is primarily seen as a means to a goal rather than an end in and of itself. For this reason, education may be summed up as a method, a tool, and the accumulation of information that is inculcated and absorbed for the purpose of developing a person's mental, physical, and spiritual capabilities, attitudes, and other types of behaviours.

Education is one of the numerous things that differentiates humans from other animals. It encompasses all of the life experiences that lead to the accumulation of knowledge in humans. As soon as we were born, all human beings immediately began the process of being educated, and this process does not end until death. Since of this, education and life are inextricably linked because the former is always having an effect on the latter. Education instils in a person the knowledge and skills necessary to function effectively as a member of society and make valuable contributions to it. Schooling has been mistakenly referred to as education by a lot of individuals, but education is not the same thing as schooling. Education is not limited to the confines of a classroom; rather, it may take place in a variety of settings and guises for a person no matter where they find themselves in the world (Ejeh & Arum, 2021).

Education encompasses all facets of the learning experiences that are pursued by human beings throughout their lifetimes. Education, in the opinion of progressivists, is not confined to the four walls of a classroom, but rather encompasses all of the actions and occurrences that are used by society in order to transmit norms, perspectives, information, and abilities to future generations. Therefore, when seen in this context, education takes on a much broader meaning and encompasses the activities of several societal organisations, including the home, the workplace, the place of worship, and the educational institutions themselves. As a consequence, education is focused on personal development. It seeks to transform a person from who they are in the present to who they might or should be in the future. Therefore, it should come as no surprise that the process of education entails change—change not just in the educated but also in the educator. "Education is a gradual refinement of mankind from a simple, uncultivated, primal condition of mind via the rigorous discipline of labour and toil to the awareness and practise of freedom," according to George Hegel (1956). "A good education consists in delivering to the body and the mind all of the beauty and all of the perfection of which they are capable," says Plato.

Ethics/Morality and Education

As was said up above, ethics is the discipline of philosophy that investigates the rationale behind our everyday moral decisions. According to Reiss (1999), doing an in-depth research and analysis of the many notions and principles of ethics is one of the most effective ways to defend our moral decisions and behaviours. The study of ethics focuses on the distinctions between what is considered to be good and what is considered to be evil, as well as what is considered to be right and what is considered to be wrong. It also addresses the question of what constitutes a responsibility and what constitutes an obligation. The relationship between all of these things and education is that, in general, man is educated so that he may grasp the good and bad aspects of life and be accountable for selecting any of them. There is a connection between value judgement, values, and morality because of the role that society plays in the establishment of norms and standards. All of these things are interconnected with regard to schooling. When a society decides on its standards for appropriate and inappropriate behaviour, it is engaging in a process of value evaluation (Ayeeni, 2012). Because of this, morality and ethics are inextricably linked to a person's way of life and cannot be considered in isolation from the other experiences that make up a person's lifetime. Kang and Glassman (2010) made this observation.

Education teaches a person to have empathy for their fellow members of society, the committee of countries, and the human species in general. Therefore, education is primarily intended to serve both the individual and society as a whole in order to cultivate social attitudes and values that are vital to the continued existence of both the individual and society. The improvement of a person's personality and character is the hallmark of an educated individual, and one way to do this is via the cultivation of constructive societal ideals and attitudes. Because man is a social animal, he cannot be made to live a lonely existence; as a result, he is required to conform to the social requirements of the environment in which he lives. Since the cornerstone of every human community is founded on the principles of morality, it is necessary for man, who is capable of both good and evil, to be educated in order to understand how to choose to behave in a way that is beneficial to society. Therefore, ethics in education contributes to the smooth operation of the system. It does this by establishing norms that are suitable to the situation and by protecting the interests of the student as well as the tutor. It is the responsibility of teachers and all other stakeholders, including the students, to assist in the formation of the students' personalities and to serve as mentors to them in order to have an impact on the students' personal growth and behaviour.

The Role of Morality in the Nigerian Educational System

In Nigerian culture, the philosophical foundation of education is built on the notion that man should be prepared to be able to take care of himself at all times and progress himself in his community at whatever cost. This philosophy underpins the educational system in Nigeria. This training entails instructing the folks on how to build moral habits or principles that would make it possible for man to be successful in his efforts to progress himself in

the society he lives in. Equally, the objective of education in the Nigerian society was to teach people with functional skills that would enable them live happily and contribute to the general development of their community and their fellow men. Education was seen as a means of achieving this purpose.

The student or kid, on the one hand, and the instructor or mentor, on the other, may both be seen as having a distinct function to play in the formation of morals within the Nigerian educational system. When seen from the point of view of the student, the goal or function involves the cultivation of a good character as well as the instillation of respect for those in positions of authority, such as teachers and parents. This is the reason why every university in Nigeria has made it one of its primary goals to generate graduates who are honourable in both their academics and their character. Therefore, the development of one's character should be the major focus of one's educational experience. When it comes to the pupils, the duty of the teacher or mentor is to act as someone who can guide them and act as a moral example for them. In other words, teachers are expected to act as moralists and influence the behaviours of their students by the lessons they teach.

There is no shadow of a doubt that morality serves as both the cornerstone and the basis of any human community. The rules and principles of behaviour that are required from each and every member of the community are prescribed by the society itself. When taught to people, these guiding principles of behaviour go a long way toward having a good impact on schools and the educational system as a whole. To put it another way, the educational system has an equivalent amount of effect on society in the long run, regardless of whether those influences are positive or negative. Since of this, the place that morality has in the educational system of Nigeria is one that cannot be overstated in importance because it is absolutely necessary. When it discusses "a fair and equal society," the Nigerian Policy on Education incorporates and highlights the role of morality in the Policy. This is done for the same reason that the promise of a better society resides in the hands of or within the realm of our educational system. Without the incorporation of morality into our educational system, the whole concept and vision for education, character development, and the improvement of society would be rendered worthless. This is due to the fact that, in general, learning or education without strong character would be comparable to a vehicle without a functioning braking system. In the same way that the braking system in a car regulates the motion and direction of the vehicle, bringing it to a halt whenever it moves or veers out of order, so does excellent character influence, control, and guide education to attain the best possible value. This is the reason why, at the end of a degree programme or course, the student (learner) is evaluated not only by the degree to which he or she has excelled in learning (his chosen discipline), but also and most importantly by how much his or her character has been positively moulded to conform with both the institution's ethical or moral standard and the general and accepted moral principles of the society. This is because of the fact that the student (learner) has been positively moulded to conform with both the institution's If the student demonstrates a lack of moral fibre for whatever reason, the student may be required to return their degree certificate.

Because of this, morality is an absolute prerequisite for education and the attainment of higher degrees at any of our tertiary institutions. Because of this, the function that morality plays in our educational system includes the shaping of character, the instillation of virtues, and the preservation of the learners' moral well-being. The educational stakeholders, such as the educational administration or system, should be seen in turn as the midwife who helps the students give birth to excellent character and virtuous life.

The Need for Moral Education

As a consequence of what has been discussed up to this point, it has become clear that morality is an essential component of our current educational system. Unfortunately, even a cursory look at the level of decadence in our educational system or tertiary institutions indicates a great and urgent need for a more pragmatic moral education based on the traditional African values that bear the mark of our culture and customs. This is the case despite the fact that our educational system and tertiary institutions have been around for a long time. In the past, Moral Education was a required subject in the academic curriculum of higher institutions and was taught to all students, particularly in the first year of a degree programme. Unfortunately, for a variety of reasons that are beyond the scope

of this dissertation, moral education was stealthily and methodically eliminated, halted, or de-emphasized in our academic institutions, which ultimately resulted in its demise. The prevalence of immoral behaviours and unethical actions at our tertiary institutions is evidence that moral education is no longer a required component of the educational experience and that there is a pressing need to bring it back into the classroom.

The following is a list of visible facts that demonstrate to the degree to which a lack of morality or moral education has produced practically irreparable moral chaos both from the activities and in the lives of the students and the care-givers in our Educational System:

Endemic Dishonesty

Dishonesty is a term that encompasses transgressions including deceit, fraud, deception, lying, and other types of corruption. All of the aforementioned vices and others are prevalent in our educational system. To pass tests, students engage in a variety of dishonest or corrupt behaviours or actions. Along with lying on tests and examinations, they frequently bribe professors with cash in exchange for grades. In reality, cheating on examinations and "sorting," as it is known, have become so commonplace in our tertiary institutions that even the parents of children who have been committed to the care of the lecturers for character development give their kids money to spend in sorting the lecturers. Some parents shamelessly bargain with the professors on their children's behalf. The inference is that students are no longer reading their textbooks to learn things that will be useful to them in the future. They would rather take a shortcut (cheating and sorting), which they believe is less time-consuming, but which has serious repercussions. The final consequence would be that the participating students would graduate feeling as empty, lost, unlearned, and ignorant as they did before beginning the academic programme.

As a result, cheating is now a necessary component of students' academic advancement. Dishonesty has developed into a profession practised by practically all students in our post-secondary schools. Sadly, this has also had a significant impact on and eaten deeply into the lives of many academic and non-academic staff members at our higher institutions. Along with being seduced by students who offer them money, some dishonest academic staff members go over and above to institutionalise "sorting" such that weak students and even the not-so-weak ones cannot pass tests without it. Some of these academic staff members have student liaisons who function as their point of contact with the students. Certain of these dishonest staff members even indulge in "sex for marks," when some stunning female students are graded or chosen to fail their examinations unless they agree to participate in couples' sexual antics.

With all of its antecedent components, dishonesty implies that it is taken into the greater community with vengeance. At other words, after learning the skill of dishonesty in higher education institutions—lying, cheating, fraud, deception, etc.—the community serves as a testing or launching pad for all these vices. This is why the majority of crimes against humanity in our society today are carried out by students or recent graduates of postsecondary institutions. To restore moral order and sanity to our educational system and to forward the objectives of the National Policy on Education, which is to create "a fair and equal society," there is a huge and urgent need for a pragmatic Moral Education at our tertiary institutions.

Indecency

Indecent behaviour by students at academic institutions has grown more brazen and courageous, particularly when it comes to sexual propriety. In terms of how they behave and dress, they have grown to be soimpudent, shameless, and uncontrolled. Prostitution, or what the students themselves dubbed "runs," is a popular activity both within and outside the schools. Indecent attire and unpleasant fashion are on the rise. The school administration used to take the issue of the dress code seriously for all pupils. But since most students, particularly female students, roam around half-naked without being questioned by the school administration, it seems that the ethical rule of attire has now been abandoned. This apparent act of indecency has had a significant impact on the educational system itself, which is meant to be a protector of morals and virtue.

The unprotected and unmanaged actions of students in tertiary institutions are to blame for the degree of rape and other sexual misconducts, such as excessive and unhealthy sex orientations. Indecency is king in both the male and female dormitories. Lesbianism and homosexuality are openly practised, taught, and acquired. This is the case because morals or moral principles are now so subjective or personal that each pupil must decide for themselves what is right or wrong. The idea is that decency has permeated much of society and has therefore corrupted not just adults but even children and the less-experienced members of our families. Because of this, it is no longer news when young children engage in sexual activities at both primary and secondary schools. Therefore, in order to prevent and stop the issues related to indecency, there is undoubtedly a tremendous need for Moral Education in our tertiary institutions.

Erosion of Traditional Values

In general, Africans all across the globe share some universal traditional values that are unique to Africans alone. They include honesty, hospitality, virginity before marriage, hard effort, excellent character, respect for elders, the elderly, the weak, and the less fortunate, among many other things. These unspoken moral principles are ingrained in every genuine child of Africa, regardless of country. Unfortunately, these unadulterated African traditional values have been lost from the life of the majority of educated Africans and even those who have never directly encountered Western cultures owing to infatuation with or the impact of Western cultures and education. As a result, there is no longer any respect for the elderly, the weak, the underprivileged, or those in positions of authority; the truth has been thrown to the dogs; and showing hospitality to even kin has become a contentious issue as everyone tries to imitate Western culture, which only values the nuclear family as an essential unit of responsibility. On the horrific altar of idleness, the hard effort that has hitherto been the hallmark of an African man has been sacrificed. This explains why there are too many graduates who are unemployed because they undervalued or substituted sloth and self-deception for hard effort. Contrarily, virginity—a valued African value—has already been erased from the vocabulary of the majority of African youngsters, and chastity before marriage is already a past lost without any reference.

Value Reorientation

Value is defined as a factor that influences a person's behaviour and the mechanism by which they will pick a certain option over another. Because man is a valuing animal by nature, value may be found everywhere and in everything in his life. Value may be positive or negative, ideal or actual, idealistic or practical, absolute or relative, objective or subjective, high or low, universal or specific, constant or changing, and brought by society or a person. Values that are strong, absolute, and desirable are desirable. Furthermore, idealistic principles act as guideposts, igniting our curiosity and igniting our thoughts. These standards are consistent and universal. High values are those that are honourable, altruistic, and selfless in nature. Examples include justice, compassion, generosity, honesty, beauty (more of a character quality), etc. While selfish and ignoble values like greed, sloth, hate, jealousy, lust, dishonesty, obscenity, etc. are low or base values.

Value reorientation in this context requires changing or restoring attitudes toward a variety of objects that were recognised in this research as having low or base values. A shift in values or a reorientation of values aimed at the formation of behaviours and positive mindsets is thus necessary for education to fulfil man's goals as defined in the National Policy on Education given the rising rate of rottenness in our educational system. Therefore, a widespread shift in the thinking of the students is required in order to start a successful and long-lasting value reorientation in our higher institutions. Traditional African values must be used, revived, or applied to the students' worldviews in order to achieve this. Because of this, our educational system must refrain from promoting or fronting Western principles above and beyond our traditional values, which have helped to establish Africans as moral and forward-thinking people. In other words, the Nigerian educational system has to be established or revised in a manner that gives kids a good feeling of and pride in being Africans, without creating an excessive amount of clamour or a desire to replace our values system with a European one. Therefore, in addition to teaching morality in schools, school administrators at tertiary institutions should also teach and instil self-esteem, self-dignity, self-realization, self-acceptance, and national pride. These will aid in reducing the brain-drain syndrome issue that has already affected

the whole continent of Africa. Many intellectuals in Africa have been affected by the brain-drain syndrome, which has led them to reject their own culture, values, and essences as African men and women in favour of embracing those of other countries. By doing this, they have consigned themselves to a lifetime of measuring their accomplishments and essences against those of the West.

Recommendation

This essay urges a reorientation of values via the introduction or reintroduction of moral education, which is conventional, pragmatic, and grounded in reality, into the academic programme of schools. The article exhorts the Ministry of Education and other key players in education to stand their ground and fight the terrible trend of moral decay in the country's educational system. They may do this by working together to see that those who break ethical laws at higher institutions, whether they are staff members or students, are brought before the law or are appropriately and publically punished to discourage repeat offenders. Undoubtedly, this would result in a more moral and ethical academic atmosphere.

Conclusion

This essay makes an effort to critically analyse the relationship between morality/ethics and education. It emphasised the connection between ethics/morality and education and demonstrated how morality and ethics are necessary for effective educational function. The study also demonstrated that the amount of immorality present in the country's educational system is due to the replacement of the beloved African value system with Western ideals.

References

- [1] Ayeni, M.O. (2012). "The Concept of Morality in Education Discourse". *International Journal for Cross-Disciplinary Subjects in Education (IJCDSE)*, Volume 3, Issue 2.
- [2] Dewey, J. (1938). *Experience and Education*, New York: Macmillan, p. 23.
- [3] Churchill, L. R. (1982). "The teaching of ethics and moral values in teaching: Some contemporary confusions". *The Journal of Higher Education*, 53 (3), 296 - 306. doi: 10.2307/1981749
- [4] Ejeh, P.C., & Arum, M.O. (2021). "Examining Conscientization as a Radical Model of Adult Education in Nigeria" in *Sapientia Foundation Journal of Education, Sciences and Gender Studies (SFJESGS)*, Vol.3 No.2 June, 2021; pg. 327–343 ISSN: 2734-2522(Print); ISSN: 2734-2514(Online).
- [5] Eliot, Sober (1991). *Core Questions in Philosophy*. New York: Macmillan Publ. Co., p. 386.
- [6] Federal Republic of Nigeria (1999). *The Constitution of the Federal Republic of Nigeria*. Abuja: Federal Ministry of Information.
- [7] Hegel, G.W.F. (1956). *The Philosophy of History*, New York: Dover, p.56.
- [8] Kang, M. J., & Glassman, M. (2010). "Moral action as social capital, moral thought as cultural capital". *Journal of Moral Education*, 39 (1), 21 - 36. doi: 10.1080/03057240903528592.
- [9] Chowdhury, Mohammad (2016). "Emphasizing Morals, Values, Ethics, And Character Education In Science Education And Science Teaching". *The Malaysian Online Journal of Educational Science*, (Volume4 - Issue 2).
- [10] Reiss, M. J. (1999). "Teaching ethics in science". *Studies in Science Education*, 34 (1), 115 - 140. doi: 10.1080/03057269908560151
- [11] Rennie, L. (2007). Values of science portrayed in out - of -school contexts, in *The Re-Emergence of Values in Science Education* (pp.197-212). DOI:10.1163/9789087901677_017 brill.com › downloadpdf › book