

INFLUENCE OF IGBO TRADITIONAL VALUES AS PEDAGOGICAL TOOL FOR THE TEACHING OF MORAL EDUCATION AMONG SECONDARY SCHOOL STUDENTS IN ENUGU STATE

By

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Abstract

This study investigated the influence of Igbo traditional values as pedagogical tool for the teaching of moral education among secondary school students in Enugu State. The study adopted survey research design. Simple random sampling technique was adopted in selecting 253 SSS2 students from four intact classes in six randomly selected schools, while 73 teachers were randomly selected from teachers teaching humanities. Out of 253 students used for the study, 101 are males while 152 were females and out of the 73 teachers, 26 are males while 47 are females. A questionnaire instrument developed by the researcher and validated by experts was used for data collection. The reliability of the instrument was established using Cronbach alpha technique and its reliability index was found to be 0.88. The study was guided by three research questions and two hypotheses. The hypotheses were tested at 0.05 significant level. One of the results of the findings showed that the use of Igbo traditional values as pedagogical tool for the teaching of moral education among secondary school students in Enugu State has great influence on moral development of the students and impact on their moral consciousness. Moreover, the use of textbooks, curriculum of teacher trainees and seminars and workshops, that contains morals and values systems of Igbo society including supervision of teacher effectiveness in teaching morals and values of the igbos to the students were found to be effective skills that teacher can be equipped with for effective instruction of morals and values of the Igbo society. It was recommended that Igbo traditional values should be integrated as pedagogical tool for the teaching of moral education of secondary school students, among other issues. Keywords: Igbo traditional values, moral education, teaching and students.

Introduction: In the pre-colonial era of Igbo society, moral education was practiced as it ought to be with the parents passing the torch of societal morals (Deuteronomy 11:8-23) by teaching their children good (traditional) moral principles/values at home. During that era, moral education was completely informal and it was the prime duty of the elders who gave instructions to the youths at homes and during the performance of rites of marriage (Uzodimma, 2013). This prime function of the elders led to moral upbringing of the youths who grew up with the value systems and cultural values of the society. In this regard, parents are encouraged to strengthen the moral behaviour of these children through care, love and soft words so that they will have reasons to conform to an external force (Njoku, 2016). The youths are thereby equipped with desirable behaviours such as according respect to what is sacred, obeying the code of conduct in the society, respect for elders, avoiding behaviours considered by elders to be taboo. Based on these and other desirable behaviours inherent in the youths then, material comfort was sought for with recourse to the moral implications. Today, however, the advent of western education came with formal education system which failed to carry along or integrate the traditional

values of the Igbo society, despite that one of the goals of Nigeria education is inculcation of national consciousness, values and national unity to the learners (National Policy on Education [NPE], 2013). Moreso, in order to fully realize the goals of education in Nigeria as well as gain from its contribution to the national economy, government is anticipated to ensure that “quality of instruction at all levels of education shall be oriented towards inculcating moral and spiritual principles in inter-personal and human relations” (NPE, 2013, P.13). These statements of the national policy on education suggest the need to inculcate in the youths morals and values of the society through the schools and classrooms by teachers as agents of transmission. Moreso, character formation is intrinsic to classrooms and schools and is an inescapable part of the teacher’s craft (Campbell, 2003, Narvaez, 2006). The above statements clearly indicate the need for integration of moral education into Nigeria education system. According to Uzodima (2013), such instructions or values are lacking in today’s school system, partly because since the takeover of mission schools by government, such instructions and values were not inscribed properly in the education curriculum of our secondary schools and partly because of over emphasis on modern science and technology. In some situations, moral education has been replaced with civic education or religious studies. Ideally, the school system which is supposed to be used to educate future citizens so as to achieve the national educational objective of making the nation a great and dynamic society (NPE, 2013) is turned into shambles. School managers themselves who are supposed to know better and institutionalize discipline in school system have succumbed to the epidemic called materialism. Obviously, material comfort is sought for without recourse to the moral implications in school system (Uzodimma, 2013). Many secondary school students indulge in deviant behaviours such as truancy, cultism, sexual assault, absenteeism, indecent dressing, disrespect and dishonesty to mention but a few (Ugwu, 2010). This is another evidence of social disorder, aberration of the value system of the Igbo society and erosion of the Igbo cultural values, thereby giving way for moral decadence to creep in. Evidence of moral decadence and social vices among the present day secondary school students have been offered in literature. For instance, different kinds of social vices and ills are felt at different spheres of the society (Uzodigwu, Retr. 2017). Afuge (2015) stated the forms of moral decadence as: cultism, rape, exam malpractice, teenage pregnancy, sexual harassment, student’s prostitution, indecent dressing and so on. The youths as the foundation of labour force and the future of the Nigerian society need to be acquainted with basic moral values without which the nation would collapse and crash. The present situation calls for the urgent need to overcome these moral decadence and social vices prevalent among the students if the objective of achieving success in modern science and technology in a just and egalitarian society such as Nigeria is to be actualized. This is a task before policy makers, educational administrators and curriculum designers who should knit together its moral fibre again, some of these basic Igbo traditional values which ought to be reawakened and also inculcated in the consciousness of the youths. According to Uzodimma (2013), they have to learn these mores, but now more than ever, managers of education are expected to first design a salient formative pattern of cultural moral education for our secondary schools which will enable the students achieve excellent outcomes in the face of shrinking, dwindling and rapid social change. Sam, Narvaez, Darcia and Daniel (2017) believed that in order to be assured that the moral formation of students will be in good hands, the teacher educator need only to ensure that preservice teachers are prepared to be outstanding teachers. This could be so because teachers mould certain forms of social life within classrooms and influence students’ experiences of community and school membership (Bryk, 1988 and Campbell, 2003). Obviously, social vices and moral decadence among the students can be reshaped positively by well trained teachers who can teach moral education with various methodologies.

Differences in brains and behaviour between men and women have been reported in literature. For instance, Lorento (Retr. 2017) viewed that although many people are taught that differences in male and female behaviour are solely due to culture, science suggests a biological basis for many of these differences with such pronounced differences between the two genders, it seems logical that the brains of men and women are different (Brandly, 2017). Based on these author's observation of differences between male and females, it becomes pertinent therefore to investigate the extent of variation in the opinions of male and female respondents on this work.

Statement of the Problem: Secondary school students are bedeviled by moral rectitude. The school administrators, stakeholders in education including parents and entire society are worried at the rot in the behavioural attitudes of these students. The situation was worsened by the focus on science and art but insignificant progress in the area of moral or ethics as evidenced in the rate of vices that characterize secondary school students of today. This is so because the tools of teaching moral education, used generally in the schools, are hampered by the difficulties inherent in the attempt to integrate western and indigenous values and by other associated factors of the colonial circumstances (Uzodinma, 2013). Moreover, few teacher education programmes are intentionally and deliberately preparing preservice teachers for the task (Kumar, 2017). The western values learnt in schools dismantled any form of Igbo traditional and inherited cultural values, thereby paving way for violence, terrorism, murder, looting, oppression, arson among other social vices inherent in the society. The Igbo traditional values and inherited value systems need to be integrated and used as pedagogical tool for the teaching of moral education among secondary school students. The problem of the study posed as a question is, to what extent can the Igbo traditional value be used as a pedagogical tool for the teaching of moral education to secondary school students in Enugu State.

Purpose of the Study: The main purpose of the study is to determine the influence of Igbo traditional values as pedagogical tool for teaching moral education in secondary schools. Specifically, the study sought to determine: 1. the extent the teaching of Igbo traditional moral values in secondary schools can have an influence on the moral development of students and eventually impact on their moral consciousness; 2. the extent to which the rot and moral decadence observed among the students were influenced by malformation of the Igbo moral concepts and value systems; 3. how teachers in the schools can be equipped with the skills to instruct students about morals and values of the Igbo society;

Research Questions: Three research questions were posed to guide the study. They are as follows: 1. To what extent can the teaching of Igbo traditional moral values in secondary schools influence the moral development of students and eventually impact on their moral consciousness? 2. To what extent do rot and moral decadence observed among the students influence malformation of the Igbo moral concepts and value systems? 3. To what extent can teachers be equipped with the skills to instruct students about morals and values of the Igbo society?

Hypotheses: Two hypotheses were formulated to guide the study. The hypotheses were tested at 0.05 level of significance ($P < .05$). Ho1: There is no significant difference between the mean responses of students and teachers on the extent to which the rot and moral decadence observed among the students were influenced by malformation of the Igbo moral concepts and value systems. Ho2: There is no significant difference between the mean responses of students and teachers on how teachers can be equipped with the skills to instruct students about morals and values of the Igbo society.

Method: The study adopted survey research design. This design was considered appropriate for the study because the subjects were reached in their natural environment. The population of the study consisted of 3125 2015/2016 SSS2 students and 258 teachers in 55 secondary schools in Udi Educational Zone of Enugu State (Research & Statistics Unit, Udi Zonal Office, PPSMB, Enugu, 2017). The sample for the study was 253 SSS2 students obtained from six intact classes in six randomly selected schools from the 55 secondary schools, while 73 teachers were randomly selected from teachers teaching subjects under humanities (English Language, Economics, Geography, Accounts, Commerce, Literature-In-English and Igbo Language). Out of 253 students used for the study, 101 are males while 152 are females, and out of 73 teachers, 26 are males while 47 are females. Instrument used for the study was questionnaire of four-point Likert scale consisting of Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD). The SA, A, D and SD were scored 4, 3, 2 and 1 point(s) respectively. The instrument consists of two sections (A and B). Section A was administered to teachers while Section B was administered to students. The instrument was face validated by experts in education Measurement and Evaluation Department of University of Nigeria, Nsukka. Moreso, experts in Philosophy of Education Unit of the same university ensured relevance of its content, clarity of statement and logical organization. The instrument was Pilot tested using 67 subjects that did not participate in the main study. Cronbach alpha was employed in establishing the reliability of the instrument which yielded 0.88. The data collected with the test statistic was used to test the hypotheses at $P < 0.5$ significant level. The criterion value of 3.5 and above were considered as being highly rated.

Results: The results of the study were presented in line with the research questions and hypotheses. Research Question 1 was answered using Table 1 below:

Table 1: Igbo traditional moral values can influence moral development of students and impact on their moral consciousness. S/N Items Teachers Students Total Decision

S/N	Items	Teachers	Students	Total	Decision	
1.	Do you think that the use of Igbo traditional values and value systems for teaching moral education can change the negative behaviour of students?	3.4	2.86	6.26	3.13	Accepted

2. Can teachers use the traditional values effectively as instrument to teach moral education?

3.51	2.75	6.28	3.14	Accepted
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3. Is it necessary to train teachers of moral education in the original and authentic codes of Igbo traditional values and value system?

3.55	3.11	6.66	3.33	Accepted
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4. Can the teaching of traditional moral values in schools influence the moral development and consciousness of students?

3.42	3.01	6.43	3.22	Accepted
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Total Table 1 revealed that an accepted consistency of the respondents' proposed that the teaching of Igbo traditional values will have a great influence on the moral development of students and eventually impact on their moral consciousness.

Moreso, it revealed that Igbo traditional moral codes can be used effectively by educators if they are trained for moral education instructions in the secondary schools. In view of this approach, it shows that educators can apply or use it as a tool to inculcate the moral character in the lives of the students.

Total Table 2 shows that the respondents have rated all the items (except item 5 with mean of 2.28, which has the mean below the acceptance criterion of mean (μ) > 2.5 on the extent rot and moral decadence observed among the students influence malformation of the Igbo moral concepts and value system significantly high.

Research Question 3: Table 3: equipped with the skills of instruction on morals and values of the Igbo society. S/N Items Teachers 1) Students 2) Total 3) Decision 1.

The use of approved textbooks containing morals and values of the Igbo society.

To entrench morals and values of Igbo society on the curriculum of teacher trainee programme.

Organizing workshops, seminars and symposium about morals and value systems of the Igbo society.

The use of religious knowledge and civic education as a good alternative for moral education.

Proper supervision of teaching to ensure that teachers instruct morals and values of Igbo society to the students.

Total Table 3 shows that the respondents accepted that teachers should be equipped, to a great extent, with the skills to instruct morals and values of the Igbo society. This is indicated by items 1, 2, 3 and 5. However, the respondents rejected item 4, which stated that the use of religious knowledge and civic education is a good alternative for moral education. Table 4: Analysis of students on the extent rot and moral decadence of the students were influenced by malformation of the Igbo moral concepts and value systems.

Respondents N Mean S.D. df t-cal. val. t-crit. Val.

Decision

Teachers 73 4.06 0.391

324 1.521 1.96 Accept Ho

Students 253 3.98 0.412

Table 4 shows that the t-cal. Value (1.521) is less than t-crit. value (1.96). That means the hypothesis of no significant difference is not rejected ($P < .05$). Therefore, there is no significant difference in the opinions of teachers and students on the extent rot and moral decadence of the students were influenced by malformation of the Igbo moral concepts and value system ($P < .05$).

Table 5: Analysis of teachers on how teachers can be equipped with the skills to instruct students about morals and values of the Igbo society.

Respondents N Mean S.D. df t-cal. val. t-crit. Val.

Decision

Males 26 2.29 0.142

71 1.604 1.96 Accept Ho

Females 47 2.35 0.171

Table 5 shows that the t-cal. Value (1.604) is less than t-crit. value (1.96). That means the hypothesis of no significant difference is not rejected ($P < .05$). Therefore, there is no significant difference in the opinions of male and female students on how teachers can be equipped with the skills to instruct students about morals and values of the Igbo society.

Discussion of the Results Research question one relates to the extent teaching of Igbo traditional moral values can influence moral development of students and impact on their moral consciousness. All the items were rated positively and highly by the respondents showing that they agreed that all the items are influencing moral development of the students as well as impacting on their social consciousness. Both teachers and students rated item 3 highest. This finding suggests that students lack moral values probably from homes as well as moral consciousness. This situation calls for the need for teaching of moral education in schools. In support of this finding, Uzodinma (2013) reported that many of these children do not have a proper value system because they lack positive moral guidance from adults, particularly from parents and teachers. Moreso, malformation of Igbo moral concepts and value system was found to be influencing the rot and moral decadence of the students significantly ($P < .05$) as indicated by the opinions of teachers and students. This is evidenced in the finding of research question two in which the respondents rated highly all the items on the extent rot and moral decadence observed among the students were influenced by malformation of Igbo moral concepts with exception of item 5 with mean of 2.28 which is below the criterion mean of 2.5. Table 3 shows acceptance of the proposition of the need for teachers to be equipped with the skills to instruct morals and values of the Igbo society. The item by item mean of the respondents showed how teachers can be equipped with the skills to teach morals and values of the Igbo society to the students. The result showed that the use of textbooks, entrenchment of morals and Igbo values in the curriculum for teacher trainees, organizing workshops and seminars, and proper supervision of instruction are indicative that teachers are not equipped with the skills to instruct morals and values of the Igbo society. Obviously, this finding suggests the need to integrate and enhance the value system in our educational system. In support of this observation, Ella (1993) reported that the following media were found to be effective in integrating and enhancing the values: teaching the values in the early life of the child, use of committed and devoted teachers, provision of suitable environment and facilities, the teaching of mother tongue, folklore, appropriate methodologies such as child-centered education. Similarly, Sam, et al (2017), all believed that in order to be assured that the moral formation of students will be in good hands, teacher education need to ensure that preservice teachers are prepared to be outstanding teachers. However, the respondents rejected the view that religious knowledge and civic education can be used as a good alternative for moral education. This finding appears to be reflected in the opinions of male and female teachers on how teachers can be equipped with the skills to instruct students about morals and values of the Igbo society in which no significant difference in the opinions of the two groups were found ($P < .05$).

Conclusion: The study has demonstrated that the use of Igbo traditional moral values as pedagogical tool for the teaching of moral education among secondary school students in Enugu State has great influence on moral development of the students and impact on their moral consciousness. The

respondents (teachers and students) all strongly agreed that rot and moral decadence observed among the students were influenced by malformation of the Igbo moral concepts and value systems, as can be seen among female students on the issue. The use of textbooks containing morals and values of the Igbo society, curriculum of teacher trainees containing morals and values, organizing workshops and seminars about morals and value systems of the Igbo society, and supervision of teacher effectiveness in teaching morals and values to the students were found to be effective skills that teachers can be equipped with for effective instruction of morals and values of Igbo society. In view of this research report, the use of Igbo traditional values as pedagogical tool for the teaching of moral education among secondary school students appears to be imperative and urgently too.

Recommendations

Recommendations were made based on the findings of the study. They were made as follows: 1. Teachers should embark on integrating Igbo traditional values as pedagogical tool for the teaching of moral education to secondary school students. 2. Authors of secondary school textbooks should emphasize on Igbo moral concepts and value systems; indicating how the Igbo traditional values can be used as pedagogical tools for the teaching of moral education to the students so as to eliminate rot and moral decadence observed among them. 3. Government agencies such as Ministry of Education and stakeholders in education should be sensitized by the results of this study on the existence of malformation of the Igbo moral concepts and values systems among the secondary school students. 4. Government through her agencies, should organize workshops and seminars for teachers on how Igbo traditional values could be used as pedagogical tool to achieve success in teaching moral education in secondary schools.

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