
**SUSTAINABLE ENVIRONMENT FOR VALUE
EDUCATION IN SOCIAL STUDIES: HOW FEASIBLE?**

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Abstract

Value education is generally acknowledged as one of the effective means of promoting social transformation in the society. However, in recent times, values and by implication values education seem to have come under severe threat in schools and society due largely to poor value environment and the perceived instructional failure of Social Studies in achieving its value mandate in Nigeria. Against this backdrop, this paper examined in wider perspective and context the feasibility of sustainable environment for values in Social Studies teaching and learning in contemporary Nigerian society. The paper explored the concepts of values and values education especially the extent the current status of Social Studies (as a thematic component of Religion and National values curriculum) has impeded the realization of the value education mandate of the subject. The paper further examined the theoretical basis of value teaching and reiterated the need for teachers to employ relevant teaching methods in promoting values in Social Studies classrooms. Current challenges confronting values education within the context of Social Studies teaching in a sustainable values environment such as limited funding,

teacher instructional factor, policy summersault were discussed. This paper argued that the feasibility of achieving the values mandate of social studies within sustainable value environment would depend on the extent to which the above challenges are tackled by strategic stakeholders such as government, parents, religious leaders, public office holders and other relevant bodies and organizations in the society. Based on the foregoing, appropriate recommendations on how to promote values education in Social Studies within a sustainable values environment through institutional, governmental, non-governmental and relevant stakeholders support were made. It was concluded that well-articulated and viable values education (through the auspices of Social Studies teaching and learning) can only be achieved if the environment for values education is made much more conducive and responsive by relevant stakeholders through effective enforcement of laws, rules and regulations, which would ultimately strengthen the moral fabrics of the Nigerian society.

Key words: Sustainable Environment, Values Education, Social Studies and Feasibility

Introduction

Currently Nigeria is witnessing alarming increase in social vices and other related challenges due largely to degeneration of cherished core values. These core values include honesty, diligence, prudence, hardwork, hospitality, tolerance, obedience, integrity, respect, contentment, probity, fairness, justice equity, courage, modesty, obedience, sympathy, transparency, accountability, responsibility, perseverance, patriotism (Ezegbe, 2010, Makinde, 1987). As a consequence, there are now rising trends in examination malpractices, cultism, truancy, insolence, disobedience, indiscipline and general lack of respect among students both at home and in school (Ikwumelu, Mbang & Oyibe, 2015). Similarity, there are also strong indications of perpetual indulgence of adults such as parents, community leaders, religious leaders, elected and appointed public

office holders in general indiscipline and fraudulent acquisition of wealth, misappropriation of public funds, bribery and corruption, ethnicity, religious intolerance and bigotry among others (Udoh, 2014). These trends no doubt have worsened the prevailing rate of terrorism, kidnapping, prostitution, thuggery, drug abuse and addiction, human trafficking and other social vices among youths due largely to unemployment, infrastructural decay and social insecurity caused by failed political leadership and decadent value system (Mkpa, 2020; Obioha, 2019).

Indeed, the high rate of crimes and social vices as well as values disorientations indicated above have persisted as major national concerns in spite of previous and current institutional efforts towards curbing them. These previous and current efforts aimed at promoting values include the introduction of Ethical Revolution, War Against Indiscipline and Corruption (WAIC), Mass Mobilization and National Orientation Agency (MAMSER/NOA), Independent Corrupt Practices and other Related Offense Commission (ICPC), Economic and Financial Crimes Commission (EFCC), etc. The failure of these efforts and institutions in stemming values degeneration in Nigerian society is a clear indication that something is fundamentally wrong with our national value architecture or environment. Justifiably, this paper examined how feasible and sustainable the environment for values education in social studies is or could be in view of certain seeming challenges. The paper is organized under the followings:

- Concepts and values and Values Education
- Sustainable Environment for Values Education in Social Studies
- Social Studies and Values
- Challenges and Feasibility of Sustainable Environment for Value Education in Social Studies
- Recommendations
- Conclusion

Concepts of Values and Value Education

The issue of values is both topical and challenging in Nigeria today. This is because most of the issues confronting the nation today namely – social, political, economic, ideological problems or challenges are value-based (Adeniyi, 2009; Esu, 2009). Values in terms of definition are quite nebulous owing largely to the universal and relative nature of the concept (Gyekye, 2003). Generally, values are perceived as standards or principles which both individuals and society agree to be valuable, worthwhile or important in guiding or regulating behaviour/conducts (Nwaubani, 2010). This position resonates with the opinion of Roth (2013) which sees values as guidelines or broad preferences concerning appropriate actions of individuals on issues of right and wrong. In retrospect, Bolarin (2005) perceived values in terms of desires, interest, goals, ideas, preferences and standards which a group or society considers being of merit, worthwhile, acceptable, right or wrong. Based on the above assertions, values therefore guide human actions and relationships in the society by regulating both individual and group behaviours/actions on issues of personal (private) and public/collective concerns (Katilmis, 2017; Eksi, 2004). Invariably, values are standards of conduct, beauty, efficiency or worth a person or society adheres to or possibly lives up to or maintains for greater or collective societal good (Ogundare, 2005).

Values have been categorized into moral, economic, aesthetic, spiritual/religious, political, cultural, societal and humanistic dimensions (Turkkohraman, 2013). Similarly, values are also seen to be personal or individual, organizational, societal or cultural in nature (Milton, 2015; Johnstone & Munn, 2011; Bolarin, 2009; Bergmack & Alerby, 2008). In retrospect Nwosu (1978) classified values into traditional, developmental, categorical, conditional, general and specific typologies. This categorization seems to justify the importance of values in human society. For instance, traditional values such as respect for elders, chastity, dignity of labour, promotion of family ethos and norms which could be moral, religious or ideological in nature confer on the society some sense of legacy, identity, security and uniqueness. Moral values therefore refer to those norms or acceptable standards of moral conduct which

determine individual and collective wellbeing in the society (Gyekye, 2003). On the other hand, developmental values are much more modern in nature and are usually defined as products of change, innovation, innovativeness, rationality, universality, openness, and permissiveness (Nwosu, 1978). Thus, developmental values are usually opposed to the traditional value system of the society.

Categorical values are traditional in orientation and normative in nature in terms of “what ought to be or is desirable by the society” as opposed to conditional values which are based on factual inquiry, scientific, or empirical evidence (Nwosu, 1978). Thus, while categorical values encourage value indoctrination or promotion of “bags of virtues” such as rules, norms, ethics, etc., conditional values (which are intellectual in nature) strengthen empirical processes and logic of achieving values or promoting values education. Similarly, values which are general and specific in nature align naturally with principles of universal and relative behaviour patterns across societies. In this respect, general values (which are acceptable principles and standards based on which individual conducts are judged) tend to have universal appeal and wider utilitarian essence. On the other hand, specific values (which are more or less individual interpretations of societal values in terms of personal preferences and choices) are relative and peculiar to places or situations (Nwaubani, 2007). Basically, all the value types depict different dimensions of human behaviour, societal goals, challenges and aspirations which make values education imperative in any society.

Values Education

Education is a veritable means of promoting values in any society. This position is rightly supported by Fafunwa (1974) who described education in functional term as the transmission of values or what is deemed societally worthwhile to the younger and inexperienced members of the society from generation to generation. Thus, education as a purposive act is value-based. Inevitably, education deals with values in the society and the set of values to be promoted for the development of the individual and society at large (Obemeata, 2003, Nwabuisi, 2000). Education therefore has an obligation to develop values (as a valuable enterprise) in learners in line with

defined set goals of the society. This position is supported by the National Policy on Education document in Nigeria which states that instructions at all levels of education should be geared towards inculcating the following values:

- Respect for the worth and dignity of the individual;
- Faith in man's ability to make rational decisions;
- Moral and spiritual principles in inter-personal and human relations;
- Shared responsibility for the common good of the society;
- Promotion of the physical, emotional and psychological development of all children; and
- Acquisition of functional skills and competencies necessary for self-reliance (Federal Republic of Nigeria, 2014:4).

However, education for values or developing appropriate curricular for the teaching of values is usually problematic or challenging due largely to the nature of values and lack of universally acceptable approaches. Thus, some scholars advocate that development of cognitive abilities should be the primary responsibility of the school while the home and religious organizations among others should be concerned with values education (Iyamu & Iyamah, 2007). To this school of thought, values are caught rather than taught. On the other hand, another school of thought seem to canvass for a balanced position which recommends the development of cognitive/intellectual abilities alongside values or character education of children (Otonti, 2008, 2004; Imo, 2007). In this respect, the question that would naturally arise is "what values should education promote?" Without doubt, values constitute the mirror of the society and are therefore vital to societal transformation and sustainable development. Accordingly, values education refer to planned educational activities which are geared towards developing attitudes, skills and right behaviour patterns in learners (Nwaubani, 2010). It is also a values-oriented education which serves as veritable means of social transformation by laying emphasis on character education of children and adults in the society (Otonti, 2004). In the main, values education refers to educational activities or programmes

which are geared towards promoting basic humanitarian values such as respect, responsibility, justice, honesty, solidarity, tolerance and peace (Eksi, 2014). However, how appropriate and well-focused values education policies and practice can be depends on how responsive, supportive or sustainable the environment for value education is.

Sustainable Environment for Value Education

Defining sustainable or sustainability in the context of this paper calls for caution to avoid the pitfall of all-inclusive explanation of the concept along economic, social, political and even technological perspectives in line with United Nation's Sustainable Development Goals (SPGs) (United Nations, 2015). Thus, sustainability in the context of this paper refers to how enduring, promising, accommodating, supportive, reliable, encouraging, fair, equitable, the social and ethical environments are with respect to promoting values education? In other words, are our homes, schools, religious organizations, peer groups, economic, political, judicial institutions/ systems and activities structured to support inculcation of values in schools and the larger society especially within the context of social studies teaching and learning in schools?

Sustainable environment for values therefore refers to man's social and ethical surroundings which are concerned with the totality of the interactional networks and activities (physical and social) which enforce, regulate or reinforce socialization of individuals in the society. Basically, it includes man's immediate social environment such as Homes, Peer Group, Community, Religious places and organizations, Schools, Professional Associations, Economic, Political, Cultural Institutions etc. These components represent the primary and secondary social groups of the social environment which define not only the value system, but the general value orientation and socialization process members of the society undergo in order to promote social cohesion and harmony based on obedience to rules and regulation (Akintayo, 2014). Thus, both the primary and secondary social groups represent the environment for values education which is deemed sustainable based on how favourably disposed it is to supporting, accommodating or defining rules, norms,

regulations, morals, values of individuals and society at large. This disposition therefore determine the extent acceptable values, attitudes and morals will be imbibed, developed and practiced by learners or youngsters in the society within the context and confines of the homes, schools, communities and society at large. These components and contexts of the environment for values education are briefly explained.

Home/Family: This is the primary and foundational anchor of values and moral education as well as general socialization of children. It is made up of parents, children and by implication the extended family system consisting of uncles, aunties, grandparents, etc (Ekpiwve, 2008). Exemplary roles and behaviours are expected to be taught and caught at home or within the nuclear and extended family structure. For instance, some parents who are financially indebted do at times instruct their children or wards to tell creditors that they are not at home, when they are actually indoors. This puts the children in value conflict situations which further create yawning gaps between what is popularly perceived to be right as taught by parents, adults, elders, etc but wrongly practiced through bad parental and adult examples or roles. This example explains why the type of home/family one is nurtured or brought up can determine or shape values orientation, character or personality of the individual. The question now is do parents, elders or even homes in general promote or negate desirable values and attitudes? Indeed, many research findings indicate that homes or families are increasingly failing in promoting acceptable core societal values (Nnamdi, 2015; Okorie, 2012). The failure could be attributed to unemployment, heavy economic burden, excessive quest for wealth and general values disorientation which seem to have paralyzed the social, economic, political fabrics of families and society at large.

Peer Group/Influence: This is an association of those within the same age grade or group. This group exists in the immediate neighbourhood of our families and communities as well as school environments. The peer group wields considerable influences on members. Thus, peer groups should be effectively monitored by adults

or parental figures in order to avert possible negative influences on the young ones (Udoh, 2014).

Community: A community is governed by the collective sentiments, norms, values, rules and regulations of the society. The community (through parents, elders and significant others as well as recognized institutions) is expected to assist young and inexperienced members to become functional in the society. However, this role has been eroded or seriously challenged due to value degeneration or decadent value system in contemporary Nigerian society (Ekundayo, 2014; Esu, 2009).

School: The place of the school as a sustainable environment for values cannot be overemphasized. This is because, the school is expected to complement or support the foundational roles of the family or home in values education. Thus, values education should be promoted through teachers' instructional styles, behaviour and general values disposition and orientation. Indeed, teachers are seen as role models who can influence positively the morals and values of youngsters. The school is an integral aspect of the community and is expected to reflect or promote acceptable societal values and morals (Aminu, 2016; Iyamu, 2016).

Mass Media: The mass media – print and electronic (books, newspapers, magazines, radio, television/movies, (computers and related technologies) shape the value or moral tone of the society through numerous technological activities and influences (Baiyelo, 2009; Akinola, 2012)). The mass media are veritable channels of communication through which people learn about values of the immediate and external environment. Today, the mass media and other related technologies have influenced significantly the values of youngsters in terms of how they speak, dress, act, think or behave generally. These influences do at times contradict cherished core traditional African values or even religious values (Ajala, 2002).

Religious Beliefs/Organizations: The religion one professes can determine one's values, morals, and general attitude towards life. Thus, religions and religious places, doctrines, activities, precepts and practices are expressed or practiced in order to influence

positively the values and morals of the society. In other words, what religions, religious priests or leaders do or say can either reinforce morals and values or undermine them. This makes religion (religious beliefs/places) veritable components of sustainable environment for values education.

Culture: Man's behaviour, values, morals and general ethics can also be influenced by existing socio-cultural institutions, practices and related activities. These influences could be in form of norms, religious beliefs, customs, traditions, etc. For instance, in most of our traditional communities, people are compelled by restrictions of cultural sanctions or roles to conduct themselves in acceptable ways within the society. However, these cultural influences are now being increasingly eroded by other external or exogenous factors such as foreign technology and even culture (Ezegbe, 2010).

Economic Institution: Man's value system can be considerably influenced by the economic environment or the existing economic conditions or burdens. Currently, the existing rate of unemployment, poverty, bribery and corruption which significantly affect the entire moral fabrics of the nation constitute symptoms or signs of badly managed economy. For instance, youth unemployment is high and this accounts for the rising wave of kidnapping, thuggery, prostitution, armed robbery etc which are visible signs of values degeneration or disorientation. Similarly, poverty and unemployment as well as poor leadership have made many Nigerians especially youth very vulnerable to anti-social activities which tend to undermine collective values and morals. Thus, there is a strong relationship between the economic activities of an environment and set of values individuals or the group in general are expected to uphold. This explains the essence of economic structure, condition or activities as vital factors in the promotion of sustainable environment for values education

Political Institution: Man's political environment affects value orientation and constitutes sustainable environment for value education. Sustainable environmental impact in this respect refers to how the actions, roles and political decision-making processes/

structures can uphold or undermine societal values and norms. Generally, the political institution consisting of the legislature, executive and judiciary have some relevance for values in terms of their operations. Thus, as veritable environment for values education, their operational details should promote values of honesty, fairness, justice, accountability, probity, diligence, transparency, integrity, etc. By implication, political institution as integral aspect of sustainable environment for values education is expected to implement decisions which could conform with acceptable values and norms of the society. In this respect, leadership and followership positions and actions should be exemplary and worthy of emulation by youths in the society. Similarly, legislative and judicial enactments as well as pronouncements or interpretations should strengthen or uphold cherished core societal values. Unfortunately, these expectations are far from being achieved in Nigeria where the actions of politicians and public office holders seem to erode collective values (Etuk, 1999). This is largely so because; there seems to be no real moral restitution, sense of justice or even remorse by politicians, public office holders and even the citizens who flagrantly contravene laws, basic moral and rules due to the support they received from the existing decadent system or values environment (Awoyele, 2007). How does this decadent system or values environment affect values education through social studies?

Social Studies and Values

Social studies is generally perceived in Nigeria as a subject that deals with the interaction of man with his/her environment (social and physical) (Nigerian Education Research and Development Council (NERDC), 2007). It is an interdisciplinary attempts or efforts towards the task of unifying knowledge and contents drawn from various social science disciplines and the humanities in dealing with societal issues, problems and challenges affecting man's existence (Obebe, 2005; Ofuebe, 2001). However, the meaning of Social Studies differs according to contexts and scholarly perspectives. To some schools of thoughts, it is perceived as social sciences modified for instructional or pedagogical purposes at the lower level of the educational system (Engle, 1977; Wronski, 1981). Some other

opinions however argue that it is both an integrated and interdisciplinary approach to the study of contemporary problems of the society and how to find solutions to them (Iyamu, 2014, Jekanyinfa, 2014). It is a problem-approach discipline which prepares individuals especially learners to fit into the society. This it does by equipping learners with requisite knowledge, values and attitudes to function effectively as citizens (Nwaubani, 2010). Thus, from classical perspectives the goals of teaching social studies include among other things the need to promote informational learning, skills learning, attitude and value learning respectively (Jarolimek, 1977). This position still holds in Nigeria where social studies is officially conceptualized as a suitable subject for promoting desirable knowledge, attitude, values and skills which as stated in National Policy on Education are consistent with national aspirations, problems and challenges of Nigeria (Federal Republic of Nigeria, 2014:4). Invariably, social studies employs the use of a host of value contents which are based on societal needs, problems and aspirations. These value concepts include justice, prudence, honesty, modesty, charity, loyalty, obedience, sympathy, nationalism, courage, tolerance, which are necessary for learners' proper understanding of their physical and social environments (Bolarin, 2009; Obebe, 2005). Thus, social studies is value laden because its teaching and learning largely focus on personal biases, feelings and choices of individuals on value-related issues. In essence, virtually every topic in social studies has strong value implications.

Social studies until recently was taught as a "discrete", "separate" or "stand alone" core or compulsory subject at the Basic Education level in Nigeria. This current status of the subject began with the introduction of a nine-year universal basic education programme in Social Studies in 2005 which eventually led to the emergence of civic education as a separate subject from social studies. Similarly, due to the recent review of the same nine-year Basic Education Curriculum by the Nigerian Education Research and Development Council (NERDC) in line with the recommendations of National Stakeholders' Forum (on the need to reduce the number of subjects at the Basic Education level based on current global practices) Social Studies lost its core status as a

separate subject and became subsumed under a new subject called Religion and National values curriculum (NERDC, 2012). This new curriculum is an umbrella merger of the thematic contents of Islamic Studies, Christian Religious Studies, Social Studies, Civic Education, and Security Education some of which were previously separate and autonomous. The rationale for this innovation, according to NERDC (2012) cited in (Falade, 2016:45) “is to emphasis the importance of values across the educational spectrum”. However, the implementation of this curriculum as argued by Falade (2016) is still fraught with some challenges among which are teachers’ lack of instructional readiness, inadequate textual and other relevant resource materials, etc. In retrospect (Ogunyemi, 2010) had raised a similar issue of curriculum politics which constitutes severe setback to the sustained development of Social Studies in Nigeria. This development is not only worrisome but signals a clear challenge to the mandate of Social Studies in teaching values in our schools. The question that readily comes to mind is can Social Studies in its present form as a thematic aspect of the new Religion and National values Curriculum meet the instructional obligations of promoting values?

Answers to this question require some insights into how values are inculcated into learners through Social Studies teaching and learning. This resonates with the question of whether values are caught or taught. Thus, the question is what pedagogical inputs can Social studies make at the Basic Education level with respect to promotion of values?

Teaching of Values and Attitudes in Social Studies

The issues of values and attitudes occupy a unique place in social studies education. The “teaching of value” is sometimes controversial because of how people perceive the role of the school in the process of inculcating values to learners. Thus, while some educators perceive values as private issues which requires no imposition of teacher’s own beliefs (Kolberg, 1975), others on the other hand argue that values can be taught by classroom teachers and other equipped adults within and outside the school environment through appropriate instructional methods which are stimulating and

challenging to learners' values or moral dilemma situation (Galbrath & Jones, 1975). There are still other opinions which argue that the terms values and attitudes go together and are therefore complex in terms of pedagogical interpretations. Attitudes on the other hand are basically internal state which influences individual choices and behaviour. Attitudes usually reflect mainly the affective, interest, and behavioural components of value dispositions. However, both are learned and therefore amenable to instructional dynamics in Social Studies classrooms.

The question which was earlier raised bothered on the instructional obligations and readiness of Social Studies in its current form as part of a harmonized Religion and National values Curriculum in promoting values education at the Basic education level. A cursory look at the new curriculum shows that the Social Studies themes have remained more or less the same with what obtained in the old curriculum (NERDC, 2012). The contents/themes which are still value-laden in nature vividly represent symbolic beliefs, social norms and precepts which resonate with family issues, problems, health matters and community-based issues such as national unity and integration, social values, peace and conflicts, science and technology, etc. (NERDC, 2012 & 2007). Invariably, the main challenge Social Studies could be facing now may not be paucity of value contents but inappropriate application of suitable pedagogy or instructional approaches by teachers. This position is important because there is a slight difference between teaching values and teaching about values. The former entails indoctrination while the latter connotes assisting young people in making value decisions especially in challenging values conflict or environment. This further raises the importance of instructional methods which are capable of assisting teachers to promote desirable values and attitudes in learners at the Basic Education level in Nigeria (FRN, 2014:4).

Research findings in Social Studies tend to support the assumption that the teaching of values among other things depend on teachers' instructional effectiveness (Nwaubani, 1996, 2002, 2007 & 2010; Ogunyemi, 1994, Ogundare, 2005, Jimoh, 2005 and Obebe, 2005). The basic assumption here is that learners/pupils

can learn value concepts effectively if social studies teachers bring to bear on the teaching-learning processes their overall instructional innovativeness, creativity, knowledge and competencies (Nwaubani, 2009 & 2007). The need to reinforce this position is based on how poorly teachers have handled values and related issues in Social Studies classrooms in recent times (Iyamu, 2016, Jekayinfa, 2014). In this respect, Iyamu (2016) argues that the preponderance of social ills and vices being witnessed in contemporary Nigerian society today is a clear indication of instructional failure of Social Studies in our schools. Similarly, (Jekayinfa, 2014) observes that the relegation of Social Studies to non-essential status could largely be attributed to instructional failure in our schools. The instructional failure can be predicated on certain theoretical perspective or basis.

Theoretical Perspectives of Value Teaching in Social Studies

Most of the influential teaching methods on values in Social Studies are derived from theoretical inputs of Values clarification and Cognitive Moral development Models (Raths, Harmin & Simon, 1966 & Kolberg, 1975). The use of values clarification in teaching values is credited to the seminal works of Raths, Harmin and Simon (1966). Thereafter, other values clarification strategies which are adaptable to various instructional situations evolved. Values clarification strategies are used to assist students to become aware of what their values and attitudes are in relation to varying situations and to help them price, appraise, or defend value positions. Values clarification is therefore designed to engage students and teachers in the active formulation and examination of values. Thus, it does not necessarily teach or impose a particular set of values but promotes critical examination of issues by paying attention to individual biases, preferences, attitudes and values (Ogunyemi, 1994). Values clarification employ different strategies ranging from those which promote affective processes (Fraenkel, 1978), cognitive processes (Galbraith & Jones, 1975), student and teacher participation (Simon, 1972) to greater involvement and resource interventions respectively (Hart, 1975; Sweeny & Parson, 1978). The affective processes in values clarification are hinged on the

understanding that values are easily developed through empathy (feelings) while cognitive processes perceive values as products of thinking rather than feelings. On the other hand, greater student-teacher strategies encourage more active student participation with teachers playing facilitative roles in open and permissive classroom environment. However, with respect to open-ended value outcomes, students are required to learn how to engage in valuing processes without necessarily taking undue value positions (Nwaubani, 2002, 1996). In the close-ended value outcomes, students are expected to arrive at value positions or resolutions after considering available alternatives or value options. Furthermore, resources used can also define value clarification process. In this respect, strategies which are based on the assumption that valuing is a private and personal activity would naturally encourage use of writing, paper and pencil activities as well as self-instruction (Ogundare, 2005).

On the other hand, strategies which are based on experience as a veritable resource will encourage discussion and verbal exchanges (Hart, 1975, Fraenkel, 1973; Sweeny & Parson, 1978). Thus, materials and devices that could be used in values clarification are instructional media, simulation, role playing, games, value sheets, brainstorming, interviews, values-grid, open-ended questionnaire and questionnaires. These resources are useful depending on the nature of value clarification in question. Basically, value clarification process includes: (1) choosing freely; (2) after considering all possible alternatives; (3) the consequences of each alternatives; (4) cherish the choice/value; (5) affirm it (the choice/value) publicly and firmly; (6) act upon the choice; and (7) repeat it over time and in consistent manner (Raths, Harmin & Simon, 1966).

Another contribution to value teaching in Social Studies is the Cognitive Moral Development Theory (Kohlberg, 1975). This theory focuses on the way individuals reason about/on moral issues. This theory/model consists three levels and six sequential stages of moral development. The three levels are pre-conventional, conventional and post-conventional development. The pre-conventional level, ages 2-7 years consists of two stages namely obedience and punishment, orientation and egoistic orientation. At stage one, moral decision

results from blind obedience to authority in order to avoid punishment or seek reward. In stage two, the child begins to think of others especially after his or her other interests are accommodated. The conventional level (pre-adolescents and adolescents) consists of two stages (three and four) “good boy” or “nice girl” orientation and authority as well social order orientation. At stage three, moral decision results from a desire to please and help others as well as receive their approval in return while at stage four moral behaviour consists of maintaining the existing authority, roles and social order. At this stage, children conform to standard roles of behaviour not out of fear of punishment or the need for reward but because they do appreciate the need to do so. The post-conventional level consists of stages five and six namely contractual legalistic orientation and conscious or principle orientation. At this level, an individual’s moral reasoning incorporates values and principles that have universal validity and application. It starts from late adolescent onwards and represents the final stage of moral development guided by self-chosen principles (Bamaisaye, 1989).

Generally, some existing research findings have proved the efficacy of values clarification and Cognitive Moral Development Models/theories (Nwaubani, 1996, 2002, 2007, 2008; Ogunyemi, 1994, Ogundare, 2005, Jimoh, 2005). These findings show in separate ways that if effectively applied the basic steps and instructional activities of both values clarification and Cognitive Moral Development Theory could assist teachers in going beyond teaching “bags of virtues” or moral roles by stimulating learners to imbibe strong value principles they can defend through balanced reasoning processes (Nwaubani, 2007). Invariably, discussion and questioning skills such as debate; dialogue and general value reasoning are relevant to moral dilemma strategy which is an adaptation of Kolberg Cognitive Moral Development Theory/ Approach to social studies classrooms (Galbralth & Jones, 1975; Nwaubani, 1996).

Some Methods of Teaching Values in Social Studies

Indoctrination is the commonly used method of promoting value teaching in Social Studies classroom. This method is based on the

“imposition of traditional values or bags of virtue” – rules and regulations on young and inexperienced members of the society by adults or teachers. Thus, through this method adult values are sermonized, imitated or modeled. This method or approach could be deemed appropriate or inappropriate depending on kinds of values, cultural environment, moral agents and the intellectual or moral development stage or level of children (Ajala, 2002). Strategies usually employed by adults in using this method include imitation, fairy tales, folklores and related stories, rituals, patriotic jingles as well as biographies of heroes and heroines (Opara, 2016). The basic assumption behind the use of indoctrination is that children in their egoistic nature can only learn moral roles through strict adult guidance (Nwaubani, 2009).

However, there are some reservations with respect to use of indoctrination or other teacher-dominated instructional styles in handling values or moral issues in Social Studies classrooms especially at the basic education level (Otonti, 2004; Nwaubani, 2002). Generally, it is believed that indoctrination (although initially tolerable at the early stage of the child’s development) could ultimately affect adversely learners’ self-concept, creativity and independence thereby making them adhere to moral principles and values they can hardly defend, price or clarify publicly (Nwaubani, 2006; Ajala, 2002).

Disciplinary or subject matter approach is another common approach to value teaching in schools. This refers to the use of various academic subjects in schools to teach moral and social values of the society (Nwaubani, 2009). Its use is predicated on the assumption that every academic subject has some inherent value lessons apart from academic work. Thus, teachers of Social Studies, Christian and Islamic Religious Knowledge, History, Civic Education, Literature etc are expected to deepen the moral attributes of subjects by emphasizing their value implications to learners in relation to their immediate value environment, needs and challenges (Ikwumelu, Mbang & Oyibe, 2015).

Questioning method is another way of promoting teaching and learning of values in Social Studies. It helps essentially in identifying and evaluating the pattern of moral thoughts and behaviour of

learners. Questioning involves the use of simple to complex or higher order probing questions by teachers to assist learners rationalize, analyze and internalize value concepts and principles (Katilmis, 2017). In using questioning, teachers should avoid imposition of values but assist or help children to understand and appreciate the consequences of their value choices through probing questions in democratic and permissive classrooms.

Moral discussion method which is based on Cognitive Moral Development Model propounded by Kohlberg (1975) helps both teachers and students to confront moral dilemma or value conflicts in permissive and democratic classrooms using strategies such as debate, dialogue, value reasoning, etc. Some other tested strategies for conducting moral discussion are moral dilemma and values clarification (Nwaubani, 1996; 2002 & 2008). Values clarification if meaningfully directed by teachers can engage students in active formulation and examination of values by assisting them choose freely, after considering all possible alternatives and the consequences of each alternative in order to cherish their choices/values by affirming such value publicly and firmly as well as act upon the choices repeatedly over-time and in consistent manner (Raths, Hamlin & Simon, 1966). Similarly, the moral dilemma strategy could be used by both students and teachers to control moral dilemma situations by generating appropriate springboard stories which explains the background to the moral dilemma. Indeed, such stories would help students to state positions on moral dilemmas by helping them state the reasonings behind the moral position as well as reflect on such reasonings and those of others during discussion (Galbraith & Jones, 1975). Basically, the moral dilemma strategy requires teachers to help students engage in distinct activities that will help them handle value issues especially in a dilemma or values conflict situation, using stimulating moral dilemma stories.

The inquiry approach or method is another way or means of promoting value teaching and learning in Social Studies. It requires learners (with minimal guidance from teachers) to seek, discover and create answers to recognized value conflicts or problems by (1) defining problems (2) formulating relevant hypotheses (3)

gathering relevant data (4) reporting data/findings and testing hypotheses and (5) formulating conclusions or stating one's commitment or possibly applying the conclusion (Bangkok, UNESCO, 1985). Thus, the use of inquiry method in values education requires an attitude of critical thinking or some sense of curiosity. That is, the ability to use information in arriving at conclusions on controversial issues or value-conflict situations. If effectively utilized, it could assist learners develop skills and attitudes that will enable them think critically and ultimately become independent problem solvers. By virtue of its unique features, inquiry method is highly reflective (stimulates thought provoking activities), process rather than content-oriented (based on participation rather than acquisition of facts), conceptual rather than factual (investigative, rather than descriptive), pupil-centred, democratic and permissive (Nwaubani, 2008; 2002). Similarly, other related resources teachers could use to encourage value teaching and learning in Social Studies include simulation/games, television and other relevant ICT-mediated instructional media and devices.

The pertinent question therefore bothers on whether teachers are actually handling value issues in the classroom with appropriate instructional methods, strategies and skills? Again, existing research findings show that teachers have not fared so well in this direction (Ikwumelu, Mbang & Ogene, 2015; Jimoh, 2005). Indeed, existing research findings show that social studies teachers rarely use values clarifications and moral dilemma method that employ higher-order thinking or related critical skills in handling values (Nwaubani, 2008; Cox, 2007). Ordinarily, Social Studies teachers use teacher-centred methods which indicate that they may not be conversant with the goals and instructional demands of social studies in promoting values (Ujunwa, 2018). What then could be responsible for this state of affairs? What are the challenges confronting values education within the context of Social Studies teaching in the existing value environment in Nigeria?

Challenges and Feasibility of Sustainable Environment for Value Education in Social Studies

Some of the challenges confronting values education in Social Studies are outlined below:

- **Limited funding of education due to poor budgetary allocation:** This affects education and by implication values education because paucity of funds could lead to inadequate or non-availability of requisite instructional materials/resources for values teaching as well as inability of teachers to be properly motivated.
- **Teacher instructional factor:** Values education could be threatened today because most teachers who are expected to pilot the teaching and learning are either defective in instructional competencies or completely vulnerable to decadent value system or environment.
- **Policy somersault and lack of responsive values education curriculum:** Education is usually sustained through periodic reforms in curricula offerings in schools. This explains why the curriculum is usually seen as the vehicle through which schools achieve expected societal values, needs and actions. Unfortunately, the constant policy somersault in curriculum politics seems to have endangered the status of Social Studies as a core or compulsory separate subject. This development has adversely affected the instructional values of Social Studies in promoting value education.
- **Poor value environment:** The value environment includes the home/family, peer group influence, schools, communities, social, political, and economic conditions which are obviously very poor and lamentably worrisome in Nigeria today. Homes and the larger society as well as different socio-political and economic activities are no longer exemplary in principles, precepts and practices. These activities are now replete with corruption, violence, fraud, and other related vices that seem obviously antagonistic to the process of value teaching and sustainable value environment in Social Studies classrooms.

- **Value disorientation/Get-rich-quick attitude:** This is a serious threat to values education which holds the potentials of promoting the culture of peace and harmony in the society. Naturally, values are properly promoted in a sustainable value environment, capable of assisting learners or individuals to resolve value conflicts harmoniously in order to function effectively in the society. Today, in Nigeria, the age long respect for values of hard work, honesty, decency, integrity, etc seems to be seriously threatened if not totally eroded. The society is now completely disoriented in terms of values because falsehood, fraud and corrupt practices which ordinarily should have been abhorred are now promoted to undermine the teaching of values in our schools and Social Studies classrooms in particular.
- **Poverty:** Nigerian citizens are easily vulnerable to corruption and other social vices because of existing state of deprivation and inequality posed by our economic condition, institutions and environment. This has worsened youth unemployment thereby making youngsters willing tools for social vices such as kidnapping, thuggery, armed robbery, human trafficking, prostitution, financial/cyber frauds/ 419 etc.
- **Corruption and other related social vices:** Corruption is a cankerworm which has eaten deep into the fabrics of our national values. The education industry and by implication value teaching are not spared of corrupt practices and other social vices which adversely affect the effective implementation of values education. Thus, the prevailing rate of corruption in Nigeria today poses a big danger to the implementation of values education in our schools especially in Social Studies classrooms.
- **Inadequate participation of strategic stakeholders in values education:** The role of strategic stakeholders such as homes/families, religious bodies/organizations, community leaders etc cannot be over-emphasized. All these stakeholders have unique roles to play in values education of citizens in a value environment that is secured, enduring, accommodating

and sustainable. Unfortunately, most of these strategic stakeholders such as parents, teachers, religious leaders and politicians are not living up to expectation. This has made values education in schools ineffective and operationally defective because the expected role models are not truly worthy of emulation.

Feasibility of Sustainable Environment for Value Education in Social Studies

Sustainable value environment in social studies is feasible depending on:

- (1) How several challenges to value education and other related issues are jointly handled by different stakeholders like government, parents, lawmakers, law enforcement agents, public office holders, religious bodies/organizations, etc.
- (2) How the homes/families live up to expectations in promoting values among children and students in general because of certain encumbrances that bother on economic and social challenges. This puts the child in serious value conflict situation which creates a big gap between what is popularly perceived to be right as taught by parents and adults but wrongly presented as bad and immodest parental examples.
- (3) How effective, responsive and relevant social studies curriculum is to value needs of contemporary Nigerian society. This will help to create a deeper sense of values in social studies teaching in the classroom.
- (4) How teachers of social studies are exposed to the realities of achieving the value mandate and goals of the subject through proper re-orientation programmes in instructional styles, contents and related trainings which could help to reposition them in meeting the challenges confronting values education in contemporary Nigerian society.
- (5) The realization that value education is a collective enterprise because education is value-based and concerns all. This makes value environment conducive and a reference point for teachers in classroom.

- (6) The realization that values education can also be strengthened and promoted if the value environment is made much more conducive through effective enforcement of laws, rules and regulations by appropriate authorities in the society. In doing so, learners in schools are motivated to imbibe values that are positively reinforced and rewarded by the value environment or system.
- (7) The realization that values education requires funding because education is an investment that will ultimately yield immense benefits to the society if the value aspects are not neglected.
- (8) The obvious realization that poor economic conditions or environments affect adversely our value system. This resonates with the popular adage which says that “an idle mind is the devils’ workshop”. Inescapably, youths who are gainfully employed or engaged in profitable economic ventures may not be easily used as willing tools for value disorientation, criminality and other social vices in the society.
- (9) The knowledge of the fact that sustainable environment for values education is predicated on exemplary roles of our political class and other public office holders. This will make politics and by implication public service as well as political appointments to be based on the quest for service rather than seen as a means of amassing wealth at the expense of public good and collective aspirations.
- (10) The synergy between values taught in schools and what happens or obtains in the larger society. This, undoubtedly, will reward honesty and positive value system based on which sustainable value environment can be effectively anchored.

Conclusion

Sustainable environment for values education in Social Studies is a complex and challenging social, economic, political and cultural structures which if well managed could promote effective values education in the Nigerian society. However, achieving the above expectations and realities depends on how responsive, enduring,

encouraging and sustainable the environment for values education is and in particular the extent Social Studies teaching and learning can be improved to achieve its value goals and mandate. Furthermore, it calls for effective tackling of the challenges confronting values education by all strategic stakeholders in Nigeria. Thus, it is my well considered opinion that a well articulated and focused Values Education (through the auspices of Social Studies teaching and learning) can only be achieved if the environment for Values Education is made much more conducive and responsive by parents, teachers and other members of the community such as religious leaders, professionals, governments at all levels etc through effective enforcement of laws, rules and regulations which would strengthen the moral fabrics of the society.

Way Forward

Restoration of desirable core values is a collective responsibility. To this end, all stakeholders namely parents, governments, professionals etc should demonstrate exemplary roles in private and public affairs by shunning acts that could lead to value degeneration

Parents and family as a whole should show examples as role models and monitor how children interact with peer groups or get involved in offensive social media activities

Government should restore Social Studies as a compulsory subject in its own right and not as mere component of religion and national values curriculum at the Basic Education level

Government should give values education deserved attention by exposing Social Studies teachers to periodic trainings in order to improve their value knowledge and instructional competencies

Environment for value education should be made more responsive, conducive and sustainable by individuals especially adult members of the society through exemplary roles and being compliant to rules and regulations

Government should fund education properly by making adequate financial allocation to Social Studies for the production of trained/motivated teachers, instructional materials and resources

Governments and other non-governmental organisations should as a matter of urgency and commitment reduce the economic

burdens that usually expose citizens to social vices by providing employment opportunities and creating conducive environment for youth entrepreneurship and empowerment programmes

Public office holders, civil servants, and other citizens in positions of authority should demonstrate values of transparency, accountability, integrity, equity and fairness etc in handling public investments and positions.

There should be appropriate sanctions against those who violate public trusts. This if done, will help to reward and encourage people that demonstrate positive values in the society.

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