



Value Orientation and Moral Rectitude Among School-Leavers of Faith-Based Secondary Schools in Ogun East Senatorial District, Nigeria

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ABSTRACT

It is evident that the world is experiencing a high rate of immoral behaviour among youths in which Nigeria, like all other nations in the world is not spared of the prevailing moral bankruptcy. Moral decadence and all forms of indiscipline are on the increase. It is assumed that imparting basic values to children with faith-based knowledge will help to eradicate or reduce the behaviours, but contrary is the case in Nigeria. This study examined value orientation and moral rectitude among school leavers of faith-based Secondary Schools in Nigeria using Ogun East Senatorial District as the study area.

One research question and one research hypothesis was formulated and tested for this study. Two (2) research instruments which are Value Orientation Assessment Questionnaire (VOAQ) Moral Rectitude Questionnaire (MRQ) were used to generate data. Hypotheses were tested using Correlation method. Descriptive research design was employed and sample of the study was selected using multi stage sampling procedure. One thousand nine hundred and twenty faith-based secondary school students form the sample size. The findings of the study identified significant prediction of value orientation on moral rectitude of school leavers of faith-based schools in the study area. Result showed that value orientation correlate moral rectitude of school-leavers of faith-based secondary schools ($F_{1, 1751} = .929$; $p < 0.05$).

In line with the finding of the study, it was recommended that for the society to address moral laxity among adolescents, moral education should be made compulsory in schools and colleges, among others



Keywords: Faith-based school, moral rectitude, correlate, value orientation, school-leavers.

Word count:250

Background to the study

Adolescents in today's society are grappling with profound moral crises. A growing number of them have turned away from uprightness and diligence in pursuit of material wealth, influenced by societal pressure that glorifies affluence at any cost. As a result, those who fail to achieve such status often engage in deviant and harmful behaviors (Sofadekan, 2016). Many youths appear disconnected from basic moral, ethical, and social norms. A widespread obsession with power, prestige, and riches now defines the aspirations of many young people.

According to Sumama (2015), the contemporary world is experiencing a moral crisis marked by a breakdown in values, credibility, and ethical standards. Organized crime has become increasingly pervasive, contributing to the erosion of law and order. The youth's interpretation of moral uprightness significantly influences societal expectations of their roles in leadership and governance (Nisar & Rashid, 2019). Moral awareness among adolescents is critical for both personal development and societal advancement. Adolescents in today's society are grappling with profound moral crises. A growing number of them have turned away from uprightness and diligence in pursuit of material wealth, influenced by societal pressure that glorifies affluence at any cost. As a result, those who fail to achieve such status often engage in deviant and harmful behaviors (Sofadekan, 2016). Many youths appear disconnected from basic moral, ethical, and social norms. A widespread obsession with power, prestige, and riches now defines the aspirations of many young people.

According to Sumama (2015), the contemporary world is experiencing a moral crisis marked by a breakdown in values, credibility, and ethical standards. Organized crime has become increasingly pervasive, contributing to the erosion of law and order. The youth's interpretation of moral uprightness significantly influences societal expectations of their roles in leadership and governance (Nisar & Rashid, 2019). Moral awareness among adolescents is critical for both personal development and societal advancement. Orientation is an organized provision of useful training, information and counselling to sensitize individuals for quality human life and capacity development. It is a way of adapting or directing peoples' feelings, attitudes, interests, talents or ideas toward a purposeful activity. Value orientation means inculcating in the child humanism, a deep concern for the well-being of others and the nation. Value orientation is a behavioural disposition that determines the direction of behaviour in a predictable manner when there is a choice or preference for one among several alternatives. It may predict the direction of decisions.

Value orientation is the process of directing the interest and passion of individuals to the desired socio-cultural values that promote societal development and good human relations. Values are what influences many of our personal preferences and interests (Jassi, 2018). The process of involving the principles of right or wrong that are accepted by an individual or a social group is called value orientation. Value orientations represent the choices of an individual regarding the value pluralities that are grouped in organized and generalized categories and influence the person at an attitudinal and behavioural level. It is the ability to impact the good values into children. It could also be the efforts made towards re-enacting the good values and the ability to inculcate these values on the individual or members of a society (Egwu, 2014).

RELATIONSHIP BETWEEN VALUE ORIENTATION AND MORAL RECTITUDE

Samuel (2011) defines moral rectitude as the principles concerning right and wrong or good or bad behaviour. It can also be seen as the degree to which something is right or wrong, good or bad, according to the designed principles. Obasola (2015) stated that moral rectitude serves an holistic function as it serves as the bedrock upon which the edifice of a truly righteous and egalitarian society rests. Ogbodo (2018) defined moral rectitude as beliefs about what kind of behaviour is good or bad. Elements of moral rectitude such as ethics, virtues, rightness, nobility are said to be comparable when they mean conforming to standard of what is right and good. He opined further that moral rectitude implies relationship to character or conduct perceived as good or bad, right or wrong. Sometimes, moral may imply relationship or concern with character or conduct distinguished from intellectual or physical perspectives. Adebisi (2018) defined moral rectitude as giving guidance on how to behave decently and honestly. Moral rectitude is the foundation stone for social interaction. It not only builds rapport, but also provides social satisfaction to individuals. Exposing individuals to moral rectitude help to build socially interactive human, who are well-adjustable in society and morally groomed for gaining good rapport from surrounding. George & Unwanaobong (2014) opined that moral rectitude is the accepted code of human conduct in a society. Moral rectitude entails having laws that will regulate dealings of men to abide by these laws because they know it is good to do so. Being moral or being morally conscious means adopting standards or principles to guide one's actions and conduct in society.

Inculcating the core values of the community in our children and adolescents which is a fundamental role of the family will produce capable future leaders who are brilliant, efficient and self-reliant citizens of exemplary distinction and wisdom. They will be blessed with an expansive capacity and tenacity to engage in independent work with minimal supervision, intellectual

resourcefulness, optimal productivity and positive mindset for testimonial achievement (Sam, 2015).

Adequate exposure of adolescents to the basic moral principles and professional standards will help in raising well educated, informed and inspired competent citizens. Such a crop of healthy, educated fellows will have capacity and commitment to make rational contributions towards meaningful development of our dream nation (Ehusani, 2015). Value orientation is the provision of useful training, information and exhortation to sensitize individuals for capacity development and quality human life. It is a proactive act of adapting or directing youths' beliefs, feelings, attitudes, interests, talents or ideas toward a purposeful activity in the society (Sam, 2015). He went further to assert that if adolescents are not properly orientated, it can fuel cognitive dissonance, misconceptions, conflicts of interest, leadership failure, industrial disharmony, social vices and insecurity of lives and properties.

STUDIES ON MORAL RECTITUDE AND VALUE ORIENTATION

Saba, Baba-Kudu, Abdrahman, Ibrahim & Hanafi (2020), carried a study to investigate an appraisal of the family as an important agent in promoting child value orientation. Sample of 123 respondents was randomly selected for the study. The result of the analysis revealed that family orientation is an agent of promoting child value in Nigeria. Ibrahim (2018), conducted a study focusing on value re-orientation and strategies for combating moral decadence among students of tertiary institutions in Kwara State. Sample of 600 students were selected through random sampling technique from four state owned tertiary institutions in Kwara State. The research findings showed that the measures that can be used to combat moral decadence by the school administrators, parents and the government are emphasis on moral education, promoting moral values through laws and policies, strict penalty for offenders and emphasizing practical demonstration of skills rather than certificate.

Paschal (2020), conducted an assessment on the influence of corp-members' participation on the academic performance and moral rectitude of secondary school students in Anambra State. One thousand and seventy one (1071) respondents participated in the study. The result showed that even though some corp members are competent and good, a respectable number of them have a lot of bad influence on students kept in their care.

From the above literature by various scholars and researchers, it is evident that value orientation play important role in moral rectitude of individuals. Moral rectitude of individual

hinges on value orientation which is provided by family. There is a positive relationship between value orientation and moral rectitude.

Scope of the study

This study explored how value orientation relates to moral uprightness among graduates of faith-based secondary schools situated in Ogun East Senatorial District, Nigeria. The investigation encompassed both public and private institutions, including day and boarding schools, distributed across all nine local government areas within the district.

RESEACH QUESTION

What is the level of value orientation among school leavers of faith-based schools in Ogun East Senatorial District, Nigeria?

HYPOTHESIS

There is no significant correlate of value orientation on moral rectitude of students from faith-based schools in Ogun East Senatorial District, Nigeria.

Sample and Sampling Techniques

Sample of the study consisted school-leavers from one hundred and twenty-seven (127) faith-based secondary schools in Ogun East Senatorial District which consist 23 public and 104 private, day and boarding faith-based schools in Ogun East Senatorial District. Ogun East Senatorial District comprises nine (9) local governments. They are Ijebu-ode, Odogbolu, Ijebu North East, Ijebu East, Ogun water side, Ikenne, Remo North and Sagamu. There are four hundred and ninety-five (495) public and private secondary schools in Ogun East senatorial district, out of which one hundred and twenty seven (127) are faith-based secondary schools.

Methodology

This study adopted a descriptive survey research design. Multi stage sampling techniques was adopted. In stage i, Purposive sampling techniques was used to select 127 faith based secondary schools out of the four hundred and ninety five (495) public and private secondary schools in Ogun East Senatorial District. Stage ii: Simple random sampling was used to select 64 faith based public

and private secondary schools in Ogun East Senatorial District. Stage iii: proportionate random sampling techniques was used to select thirty (30) school leavers from each of the faith based secondary school selected to form a total of one thousand, nine hundred and twenty (1920) school leavers of faith based secondary schools who constituted the sample size for the study. Correlational analysis was employed because the study is a correlational study.

INSTRUMENTATION

Two research instruments were used to generate data in this study. They are:

1. Value Orientation Assessment Questionnaire (RAQ)
2. Moral Rectitude Questionnaire (MRQ)

The scoring procedure was done using a Likert type scale, thus: Strongly Agree (SA) = 4, Agree (A) = 3, Disagree (D) = 2, strongly Disagree = 1. The face and content validity of the instrument were ascertained through the corrections and suggestions of three experts in testing and Measurement. The questionnaires were structured and designed in two sections. Split-half method was used to validate the instruments with a reliability coefficients of .960, .310 respectively.

Table 1.1: Demographic Characteristics of Respondents

Demographic Characteristics	Categories	School leavers from:				Total	
		Islamic faith-based schools		Christian faith-based schools		(N=1920)	
		(n=999, 52.0%)		(n=921, 48.0%)			
		F	%	f	%	f	%
School attended	Day	785	78.6	446	48.4	1231	64.1
	Boarding	214	21.4	475	51.6	689	35.9
Type of school	Public	623	62.4	339	36.8	962	50.1

	Private	376	37.6	582	63.2	958	49.9
Gender	Male	616	61.7	182	19.8	798	41.6
	Female	383	38.3	739	80.2	1122	58.4
Age (years)	16-20	189	18.9	83	9.0	272	14.2
	21-30	268	26.8	301	32.7	569	29.6
	31-40	249	24.9	210	22.8	459	23.9
	41-50	293	29.3	259	28.1	552	28.8
	above 50	0	0.0	68	7.4	68	3.5

Source: Researcher's Field Survey (2023)

Note. f= frequency, %= Percentage

Research question: What is the level of value orientation among school-leavers of faith-based Secondary Schools in Ogun-East Senatorial District?

Table 1.2: Mean and Standard Deviation Scores Showing the Types of Value Orientations that Exist Among School-Leavers of Faith-Based Secondary Schools in Ogun-East Senatorial District (N=1920)

Items	% Response				\bar{X}	S.D	Remark
	SA	A	D	SD			
Personal Value							
I think it is important that every person in the world be treated equally.	52.9	36.1	3.1	7.9	3.34	0.871	

Thinking up new ideas and being creative is important to me.	41.9	51.5	3.6	3.0	3.32	0.687	
It is important to me to make decisions about what I do.	47.0	48.1	4.1	0.8	3.41	0.609	
Total					3.36	0.722	Existed
Social Value							
I seek every chance I can to have fun.	29.5	53.3	3.8	13.5	2.99	0.934	
It is very important to me to show my abilities.	25.3	62.5	2.5	9.7	3.03	0.816	
Being very successful is important to me.	60.6	34.0	1.1	4.3	3.51	0.728	
Total					3.18	0.826	Existed
Physical Value							
I believe people should do what they're told.	10.5	41.0	16.1	32.4	2.30	1.033	
It is important to me always to behave properly.	57.4	37.1	2.4	3.0	3.49	0.692	
I think it's important not to ask for more than what I need.	25.9	56.2	6.9	11.0	2.97	0.876	
Total					2.92	0.867	Existed
Political Value							
Religious belief is important to me.	55.3	39.3	2.4	3.0	3.47	0.692	
I like surprises and am always looking for new things to do.	31.4	48.5	7.9	12.1	2.99	0.938	

I look for adventures and like to take risks.	20.1	53.6	3.8	22.6	2.71	1.028	
Total					3.06	0.886	Existed
Ideological Value							
It's very important to me to help the people around me.	51.3	33.0	4.1	11.7	3.24	0.983	
It is important to me to be loyal to my friends.	44.1	51.7	1.7	2.5	3.37	0.646	
It is important for me to listen to people who are different from me even when they disagree with me, I still want to understand them.	38.5	47.4	13.0	1.1	3.23	0.710	
Total					3.28	0.780	Existed

Note. SD= Strongly disagree, D= Disagree, A= Agree, SA= Strongly agree; %= Percentage, = Response mean score; S.D= Standard deviation score of responses. Decision rule: Existence of value orientation (weighted mean score between 2.50-4.00), non-existent of value orientation (weighted mean score between 1.00-2.49).

Results in Table 1.2 showed the mean and standard deviation scores of respondents on the types of value orientations that exist among school-leavers of faith-based secondary schools in Ogun-East Senatorial District. The cumulative mean score of items of personal value orientation was 3.36 (S.D = .722) which is above the reference mean score of 2.50 indicating that personal value orientation existed among school-leavers of faith-based secondary schools in Ogun-East Senatorial District. The cumulative mean score of items of social value orientation was 3.18 (S.D = .826) which is above the reference mean score of 2.50 indicating that social value orientation existed among school-leavers of faith-based secondary schools in Ogun-East Senatorial District. The cumulative mean score of items of physical value orientation was 2.92 (S.D = .867) which is above the reference mean score of 2.50 indicating that physical value orientation existed among school-leavers of faith-based secondary schools in Ogun-East Senatorial District. The cumulative mean score of items of political value orientation was 2.06 (S.D = .886) which is above the reference mean score of 2.50 indicating that political value orientation existed among school-leavers of faith-

based secondary schools in Ogun-East Senatorial District. The cumulative mean score of items of ideological value orientation was 3.28 (S.D = .780) which is above the reference mean score of 2.50 indicating that ideological value orientation existed among school-leavers of faith-based secondary schools in Ogun-East Senatorial District. These results mean that all types of value orientations (personal, social, physical, political and ideological values) exist among school-leavers of faith-based secondary schools in Ogun-East Senatorial District.

Hypothesis 1: There is no significant correlate of value orientation on moral rectitude of school leavers of faith-based secondary schools in Ogun East Senatorial District.

Table 1.3: Regression Model Summary Indicating the correlate of Value orientation on Moral Rectitude of School-Leavers of Faith-Based Secondary School.

Correlations

		Moral Rectitude	Value Orientation
Moral Rectitude	Pearson Correlation	1	.929**
	Sig. (2-tailed)		.000
	N	1751	1751
Value Orientation	Pearson Correlation	.929**	1
	Sig. (2-tailed)	.000	
	N	1751	1898

** . Correlation is significant at the 0.01 level (2-tailed).

Dependent Variable:
moral rectitude of
school-leavers

correlates: (Constant),
resilience.

Table 1.3 showed the
correlate of value
orientation on moral
rectitude of school
leavers of faith-based
secondary schools in
Ogun-East Senatorial
District. The simple
linear regression
model summary in
Table 1.3 indicated

that value orientation significantly predicted moral rectitude of school leavers of faith-based

secondary schools ($F_{1, 1751} = .929$; $p < 0.05$). Therefore, the statement of the null hypothesis three was rejected. The result implies that value orientation significantly contributed to moral rectitude of school leavers of faith-based secondary schools in Ogun-East Senatorial District.

DISCUSSION OF FINDINGS

Hypothesis which states that there was no significant correlate of value orientation on moral rectitude of school leavers of faith-based secondary schools in Ogun East Senatorial District was contradicted. The results of the findings advance that there is significant correlate of value orientation on moral rectitude of school leavers of faith-based schools in Ogun East Senatorial district. The relationship between value orientation and moral rectitude was moderate which implies that value orientation moderately increased in a positive direction as moral rectitude increases. This means that value orientation and moral rectitude are positively related suggesting that when value orientation is high, moral rectitude is likely going to be high. The implication of this finding is that proper value orientation will afford a better chance of relating well in the society as value orientation according to Aiden (2016) is a pivotal in developing adolescents' personal, social and cultural lives, significantly impacting their relationships, identity, well-being and life prospects.

This findings align with that of Ibrahim (2018) whose result showed that the measures that can be used to combat moral decadence by school administrators, parents and the government are: emphasis on moral education, promoting moral values through laws and policies, strict penalty for offenders and emphasizing practical demonstration of skills rather than certificate. Findings from the test of hypothesis also agreed with the findings of Baba et.al. (2020), the researchers found out that family orientation has correlate on promoting social values in Nigeria. Sumama (2017) also affirmed that value orientation helps in developing character, good conduct, moral integrity, self-discipline, compassion, love for all living beings and sense of responsibility. Orientation of values becomes imperative in the face of increasing crime, indiscipline, immoralities, wickedness and other social problems and vices that beguile the nation. This means that if value orientation is impacted in children, they are likely to exhibit good moral rectitude in the society and the society will be a better place for all and sundry.

Recommendations

The following recommendations were suggested based on the findings of the study:

1. Civic education should be made compulsory in schools and colleges.
2. Counselling units should be created in local government headquarters with the aim of handling matters that relates to adolescents delinquencies.
3. Psychologists and counsellors should consider moral talk and value orientation as tools that can be used to solve some of the moral problems we have in schools and colleges

5.4 Implications for Counselling Practice

The implications of this study is that Professional bodies like Association of Professional Counsellors (APROCON) and Counselling Association of Nigeria (CASSON) need to intensify efforts on organizing regular webinars for counselors to imbibe values which can assist them perform their roles better in the society and equip them on how moral talks can be used to change adolescent moral rectitude.

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