



ETHICAL AND VALUES EDUCATION: RE-ENGINEERING FOR SUSTAINABLE NATIONAL DEVELOPMENT



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Abstract

Ethics and values education (EVE) is a strategic national development imperative. It plays a pivotal role in fostering responsible citizenship, ethical leadership, social cohesion, political stability, and sustainable national development. Drawing on Moral Development Theory (MDT), Values-Based Education Theory (VBET), and Sustainable Development Theory (SDT), this paper critically examines the nexus between ethics, values education, and national development, highlighting their synergistic potential and the urgent need for re-engineering to meet 21st-century realities. It argues that instilling core values such as integrity, empathy, accountability, transparency, and respect can strengthen institutional trust, reduce corruption, enhance governance, and promote economic growth, among others. The paper identifies significant challenges that undermine EVE implementation in Nigeria. However, these challenges present opportunities for curriculum reforms, technology integration, teacher capacity building, community participation, and experiential learning approaches. The paper recommends prioritising EVE in national development policy agendas, institutional reforms, and value-based pedagogy to reposition education as a transformative tool for sustainable national development. It concludes that the future of Nigeria largely depends on the values instilled in its youths today; thus, urgent action is required to move beyond rhetoric to practical implementation of re-engineered ethics and values education.

Keywords: *Ethics and Values Education; Moral Development Theory; Sustainable Development; Values-Based Education; National Development*

Introduction

The importance and relevance of ethics and values education in national development is critical and multidimensional. Ethical and values education is certainly and unarguably more than a pedagogical approach; it is a cornerstone for building a just, equitable and sustainable future for society. By instilling core values such as brotherhood, human rights, human dignity, integrity, empathy, responsibility, and accountability, we empower and equip individuals and groups to make objective and informed decisions, foster healthy interactions and harmonious social relationships, respect diversity, build inclusive and united

communities, and meaningfully contribute to the greater good, progress and prosperity of the society. No doubt, this form of education is not merely an addendum or appendage to academic curricula at the various levels of education but a foundational, architectonic and indispensable element that underpins and drives progress and prosperity. The cultivation of strong moral values and ethical principles is essential for fostering responsible citizenship, promoting social cohesion, reducing conflicts and corruption, and enhancing trust in public institutions and political leadership.

In spite of its crucial importance, the implementation of ethical and values education, especially in Nigeria, is faced with diverse challenges, including outdated and anachronistic curricula, inadequate teaching, conflicting cultural values and societal pressures. These challenges can have far-reaching consequences for national development such as poor ethical leadership, governance and fellowship, increased corruption, weak institutional capacities, social unrest, increased crimes and criminalities and environmental degradation, etc. However, these challenges also present opportunities for innovation and reforms. To address these challenges, it is obviously imperative to re-engineer our approach to ethical and values education, leveraging innovative strategies to promote effective learning and implementation to meet the increasing needs of the 21st century that aligns with the goals of sustainable national development. This is particularly considering the truism that re-engineering ethical and values education is not only a pedagogical but a national development priority. This paper, therefore, explores the concepts of ethical and values education, examines its role in national development, identifies associated challenges and opportunities and proposes strategies for re-engineering ethical and values education to drive sustainable national development in Nigeria.

Theoretical Frameworks

This paper adopts three theories: the Moral Development Theory (MDT), Values-Based Education Theory (VBET) and Sustainable Development Theory (SDT).

Moral Development Theory (MDT)

Moral development theory explores how individuals develop moral reasonings, values, and principles that guide their behaviours. It also examines the cognitive, social and environmental factors that influence moral development across the lifespan. Major proponents of MDT include Lawrence Kohlberg, Jean Piaget and Carol Gillian.

Value-Based Education Theory (VBET)

Value-based Education Theory (VBET) emphasises the necessity of clarifying and teaching values that play a crucial role in shaping individuals and societal behaviours. It involves explicit incorporation of values like honesty, integrity, respect and empathy into lesson plans and through various subject courses and activities, using real-life scenarios, life skills, experiences and lessons to motivate individuals to embody and exhibit such values in their private and public lives. Terrence Lovat and Neal Berkowitz are two leading scholars of value-based education theory (Normatova, 2022).

Sustainable Development Theory (SDT)

Sustainable development theory revolves around meeting the needs of the present generation without compromising the ability of future generations to meet their needs. It owes its history primarily to the World Commission on Environment and Development (1987). The theory emphasises the need to balance economic, social and environmental considerations in addressing issues of development. The theory has been influenced by various scholars from different academic disciplines and ideological persuasions and perspectives. Some of the key scholars include Lawrence J. MacDonnell, Herman Daly and Robert Costanza (Kanie & Biermann, 2017; Kalagbor, 2004; Kalagbor, 2025).

Despite their weaknesses, the MDT, VBET and SDT are jointly and severally relevant to the examination of “Ethical and Values Education: Re-engineering for Sustainable National Development” in several respects. They provide a holistic approach for a deeper understanding and analysing the complexities and intricate relationships between ethical and values education on the one hand and re-engineering ethical values for sustainable national development on the other hand. These understandings

and analyses can inform education experts and policymakers to design effective and realistic education programmes, formulate public policies that can promote and make informed decisions and stimulate responsible behaviours and sustainable national development.

Conceptual Clarifications

Ethical and Values Education

Ethics

The adjective “ethical” is derived from “ethics”. In certain contexts, “moral”, “virtuous” or “righteous” may be used as synonyms for ethical. Generally, ethics has to do with the branch of philosophy that deals with moral principles and standards that govern human behaviours and decision-making. It involves the study of what is right or wrong, good or bad, and the application of these principles in various and specific contexts. It also specifies appropriate guidelines for responsible behaviours and may prescribe sanctions. Aristotle is regarded as the father of ethical theory, while Immanuel Kant, a German philosopher, is referred to as the father of modern ethics.

Kalagbor (2014) sees ethics as “the moral behaviour which defines and determines moral principles and rules of conduct, indicating what is good or bad, right or wrong” (p. 156). Social scientists are generally more interested in normative ethics which deals with the development and application of moral standards and principles that guide human relationships, behaviours and interactions, man being a social animal. Other types of ethics are descriptive ethics, applied ethics, virtue ethics, (emphasising the development of character traits and virtues that help individuals to live a morally good and upright life), meta-ethics (which examines the nature, origin and meaning of ethical concepts and principles) and professional ethics, including teaching and learning, and research ethics. Ethics plays a decisive role in the life of man and society, including:

1. Building trust and respect – establishing and ensuring credibility and trustworthiness in personal, group and professional relations and interactions;
2. Guiding sound and informed decision-making;
3. Promoting social responsibility, social justice and equity;
4. Ensuring transparency, openness and accountability by holding individuals, groups and organisations accountable for their actions and inactions, etc.;
5. Fostering a positive culture, preventing conflicts and harm; and
6. Encouraging personal growth and development.

Lynn and Wildavsky (1990) have identified six areas of ethical concerns for public officials, namely:

- a) Basic honesty and conformity to law
- b) Conflicts of interest
- c) Service orientation and procedural fairness
- d) The ethics of democratic responsibilities
- e) The ethics of public policy determination
- f) The ethics of compromise and integration

In consideration of the overriding constitutional significance of ethics in the public and private dealings of Nigerians, S.23 of the 1999 Constitution of the Federal Republic of Nigeria [as amended] provides that the national ethics shall be:

- a) Discipline
- b) Integrity
- c) Dignity of Labour
- d) Social Justice
- e) Religious Tolerance
- f) Self-reliance, and
- g) Patriotism

Similarly, SS. 172 and 209 respectively, make elaborate provisions for the necessity for persons in both the public service of the federation and public service of the state to observe and conform to the codes of conduct specified in the Constitution.

Values

Values are associated with that which is cherished, worthwhile or regarded as valuable. Values are functional principles, standards or qualities that are considered desirable or important by individuals, groups or societies. They serve and act as guides for behaviour and decision-making. They can also be seen as shared beliefs, core ideals or standards or benchmarks such as honesty, respect, responsibility, fairness and empathy, etc. They tend to influence the behaviours, decisions, relationships and interactions of individuals. The study of values and valuation processes which may also apply to moral values is referred to as axiology.

According to Oyserman (2015), “values are internalised cognitive structures that guide choices by evoking a sense of basic principles of right or wrong, a sense of priorities, and a willingness to make meaning and see patterns” (p. 1). In addition, she considers values as socially shared, individually internalised and relatively stable beliefs about the world that transcend contexts and serve to guide behaviour. They are also deeply held beliefs about what is important, desirable and worthwhile in life. To further demonstrate the importance attached to values, S.6 [d] of the National Policy of Education (2014) states that the goals of education in Nigeria include the “inculcation of national consciousness, values and national unity” (p. 2).

Types of values will include personal values; family values; social, moral, religious and political values; indigenous, domestic or foreign values. They may also be economic values, for example, as postulated by Karl Marx in his theory of surplus value and analysis of social relations of production in the capitalist mode of production. Others are deontic values (concerned with moral rights such as issues of injustice, fairness, equity, rights, responsibilities and obligations), teleological values, erataic values, negative or positive values, intrinsic values, extrinsic values and terminal values (Ivowi, 2022). Values can be transmitted from one person or group to another and from one society to another through various agents of socialisation. In the contemporary era and in the face of globalisation, information and communication technology has proven to be a formidable means of transmission of values in society. Whereas some values may be universal, others may be culture or social-specific and dynamic. Values are capable of reflecting, ensuring, and driving societal transformation and development.

Intersectionality of Ethics and Values

Ethics and values are closely intertwined, heralding a link or point of convergence between the two concepts. Ipso facto, the dynamic relationship between ethics and values lies in their interconnectedness and interdependence with each influencing the other. Values inform and influence ethical principles and standards, which in turn guide behaviour. This can be illustrated thus:

Values → Ethics → Behaviour.

Essentially, values provide guiding principles for our decisions and behaviour, while ethics is the contextual application of values. Aside from providing the moral framework for decision-making, enabling individuals and organisations to navigate moral challenges and dilemmas in order to make informed decisions, ethics can refine, modify and transform values. Thus, proper alignment of ethics with values promotes consistency in decision-making and behaviours guarantees accountability and integrity which are essential for productivity, nation-building and sustainable national development. Consequently, Section 2 of the Federal Republic of Nigeria Work Ethics and Values for the Federal Civil Service provides that the guiding principles of work ethics and values for civil servants are based on 14 values, such as:

1. Stewardship
2. Trust
3. Engagement
4. Professionalism
5. Accountability

6. Leadership
7. Selflessness
8. Integrity
9. Justice and Fairness
10. Transparency
11. Honesty
12. Courtesy
13. Loyalty
14. Helpfulness

Furthermore, the Blueprint for the Otonti Nduka Foundation for Values Education (2008) defines positive values without which no society can function effectively or make significant progress to include truth, justice, and fair play, honesty, discipline, integrity, and service. The Institute of Management Accountants (IMA) has prescribed ethical standards for its members encapsulating maintenance of an appropriate level of professional competence and continuous development of their knowledge and skills in accordance with extant laws and regulations of technical standards. Others are the principles of confidentiality and integrity, especially avoidance of conflict of interests and objectivity (Okoye et al., 2021). Similarly, the Rules of Professional Conduct for Legal Practitioners (2007) make elaborate provisions for rules to guide and regulate the conduct and activities of legal practitioners in Nigeria. Aside from rules against professional misconduct, legal practitioners can also be sanctioned for indulging in infamous conduct. That is, behaviour that is considered scandalous, dishonourable, or immoral damaging of a person's reputation or violating societal norms. They include sexual offences, corruption, abuse of power, indecent acts and defamation.

To further underscore the importance of organisational values, the Chartered Institute of Public Administration of Nigeria (IPAN) provides its core values to include public service excellence, innovation, learning and accountability. The Chartered Institute of Personnel Management of Nigeria (CIPM) represents its core values as "SCRIPTS", namely, service, creativity, result, integrity, professionalism, and team work. Based on the vision and mission of the Nigeria Institute of Management (NIM), its inferred core values include professionalism, excellence, integrity, capacity building, leadership and service, "putting service above self", suggesting a commitment to serving and greater good through management excellence. In fact, it emphasises core values such as integrity, accountability, probity, fairness, transparency, effectiveness and efficiency.

Education

Education is the chief cornerstone for the transformation of man, facilitation of social progress and development of society. The concept of education has been subjected to various definitional analyses and operational interpretations. "It is indispensable for social change and engineering, effectually harnessing and optimally maximising the creative potentials, talents, skills, ideas and values of individuals to ensure sustainable progress, stability and prosperity of individuals and civil societies" (Kalagbor and Sam-Kalagbor, 2024, p.136). The United Nations Educational, Scientific and Cultural Organization (UNESCO) has defined education as "the process of facilitating learning or the acquisition of knowledge, skills, values and habits". Education remains long-term process and life-long activity which commences from cradle and stops at the demise of an individual.

There are three principal classifications of education: formal education, informal education and non-formal education. Generally, formal education or learning occurs in an established educational institution or environment such as a school, college, polytechnic or university. It is school-based learning. As the direct opposite of formal education, informal education takes place beyond the classroom environment and can occur in any setting. Non-formal Education (NFE) is complementary to formal and informal education, need-based, short-term, learner-centred, inclusive, participatory and more interactive. The National Commission for Mass Literacy, Adult and Non-Formal Education has identified four components of NFE, namely: basic literacy, post literacy, continuing education and vocational education. The four types (4Ps) of NFE are paranormal education, popular education,

personal development activities and continuous professional trainings and development (National Policy on Education, 2014; Kalagbor and Sam-Kalagbor, 2024; Mmon and Akaakar, 2023).

Definition and Scope of Ethical and Values Education (EVE)

Ethical and values education is multidimensional. It refers to the transmission of moral values, principles, skills and practices that guide individuals in making informed decisions and taking actions that promote the common good in society. Ethical and values education aims at developing individuals' understanding of moral principles, societal norms and personal values. It enables individuals make reasonable and responsible decisions that facilitate the promotion of the well-being of society and advance ethical behaviour in personal, group, professional and other contexts. The principal goals of ethical and values education are to foster the development of ethical reasoning, encourage empathy, respect for others and inculcate universal values such as integrity, fairness, and justice in individuals; equip them with the mindset and tools to withstand, confront and effectively navigate complex moral challenges, live in peace and harmony with others and promote a society built on mutual understanding, human rights and social responsibility. Ethical and value education affords individuals the opportunity to teach and learn essential ethical and social values which will help them live a qualitatively better life in society, develop critical thinking, moral reasoning and ethical decision-making skills. It also enhances social awareness, promotes responsible citizenship and community engagement. Ethical and Values education is an essential aspect of holistic learning process. The scope is broad and covers various aspects of human behaviour and activities, to wit:

- a) Moral development
- b) Character building or development
- c) Civic responsibility
- d) Cultural and social sensitivity
- e) Conflict resolution and peace building
- f) Global citizenship (Adeyemi, 2021; Adeola, 2022; Ogunyemi, 2019; Olaniyan, 2020; Musa, 2022)
- g) Ethical, responsible and responsive leadership skills
- h) Critical and enlightened followership
- i) Collaborative development of society

Sustainable National Development Conceptualising Development

Development is multidimensional, multifaceted and all encompassing. It is associated with significant and positive improvements in the existential living conditions of the people and society, especially in terms of natural, mental, physical, spiritual and moral quality of life (Angaye, 1995; Kalagbor, 2004; Kalagbor, 2025). Todaro and Smith (2015) have stated that:

Development must therefore be conceived of as a multidimensional process involving major changes in social structures, popular attitudes, and national institutions, as well as the acceleration of economic growth, the reduction of inequality, and the eradication of poverty. Development, in its essence, must represent the whole gamut of change by which an entire social system, tuned to the diverse basic needs and evolving aspirations of individuals and social groups within that system, moves away from a condition of life widely perceived as unsatisfactory toward a situation or condition of life regarded as materially and spiritually better. (p.18)

It is clear from the position of Todaro and Smith that development, among others, facilitates economic growth, provides access to basic needs of the people such as education, healthcare, food, shelter and security. It also creates productive employment opportunities, strives to eradicate or reduce general and multidimensional poverty to the barest minimum and leads to good governance.

Thus, Ake (1996) is of the firm conviction that:

Development is not a project but a process. Development is the process by which people create and recreate themselves in their life circumstances to realise higher levels of civilisation in accordance

with their own choices and values. Development is something that people must do for themselves, though it can be facilitated by the help of others. If people are the end of development, as is the case, they are also necessarily its agents and its means. (p. 125)

There are various dimensions, aspects or types of development such as physical development, economic development, social development, environmental development and political development. These dimensions of development are not mutually exclusive. They are interconnected and often overlap or intersect. Man remains the principal and most active agent and greatest beneficiary of every development idea, process, policy, programme, project, whether at the individual, local, national, regional, or global level (Rodney, 1972; Nnoli, 1981; Kalagbor, 2025)

Sustainable Development

According to the Brundtland Commission Report (1987), sustainable development is the “development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs” (p. 43). The four pillars of sustainable development are economic sustainability, social sustainability, environmental sustainability and human sustainability.

The United Nations in 2015 formulated and adopted the 2030 Development Agenda, comprising 17 Sustainable Development Goals (SDGs) which replaced the Millenium Development Goals (MDGs), intended to tackle various global development challenges. The 17 SDGs which have 169 targets include:

1. No poverty
2. Zero hunger
3. Good health and well-being
4. Quality education
5. Gender equality
6. Clean water and sanitation
7. Affordable and clean energy
8. Decent work and economic growth
9. Industry, Innovation and Infrastructure
10. Reduced inequalities
11. Sustainable cities and communities
12. Responsible consumption and production
13. Climate action
14. Life below land
15. Life on water
16. Peace, justice and strong institutions
17. Partnership for the goals

From all above, it can be inferred that sustainable national development refers to a holistic approach which takes into consideration socio-economic, environmental and other factors, dimensions or aspects of a country’s development process in order to achieve a balanced and long-term well-being and prosperity for its present and future generations. Some strategies for achieving sustainable national development focus on integrated policy-making, regular stakeholder engagement in decision-making process, leveraging technology and innovation as potent drivers and enablers of sustainable development as well as effective and robust collaboration with global or international development partners and agencies to tackle or address shared development challenges and concerns.

Closely related to the concept of sustainable development is “education for sustainable development” (ESD), being a subset of the former. Sterling (2001) prefers the term “sustainable education” and it is targeted at providing quality education to foster sustainable development (Kalagbor, 2024). Education for sustainable development is a transformative learning process that equips students, teachers and the school system with the new knowledge and ways of thinking we need to achieve economic prosperity and responsible citizenship while reforming the health of the living systems upon

which our lives depend (Cloud, 2014). It has the capacity to foster sustainable values, encourage ethical leadership, address social challenges, build and support a culture of sustainability.

Ethics and Values Education for Sustainable National Development: Any Nexus, Synergy or Need for Re-engineering?

Nelson Mandela once marked that “education is the most powerful weapon that you can use to change the world”. In like manner, Ivowi (2022) asserted that “of all the forces that can mould or re-engineer social values in society, education stands out as the most powerful” (p. 41). To corroborate the centrality and indispensability of education as a viable and veritable instrument for re-engineering ethics and values education for sustainable national development, Section 1 3(a) of the National Policy on Education states that “education is an instrument for national development and social change” (p. 1). Re-engineering is important to maximise the benefits of ethical and values education for sustainable national development. Re-engineering refers to the process of rethinking, redesigning, refocussing or refining a system, process, project, programme, policy or idea to improve performance efficiency and effectiveness in consonance with prevailing and contemporary demands, needs and challenges. Thus, in the face of diverse challenges confronting ethical and values education in Nigeria, re-engineering becomes a sine qua non to facilitate sustainable national development. Ethical and values education can significantly contribute to Nigeria’s sustainable national development to meet the needs of the 21st century. This can be achieved in various ways, including:

1. Equipping future leaders especially the youths with the moral compass and requisite skills to effectively navigate the complexities and ever-increasing challenges of governance and public service;
2. Fostering a culture of integrity, transparency, accountability, civic engagement, and social responsibility;
3. Instilling values such as honesty, respect and empathy can lead to the promotion of social cohesion, reduce corrupt practices and build trust in public and private institutions;
4. Empowering individuals to become active and productive citizens and willing drivers of positive change, progress and sustainable development;
5. Enhancing efficiency and quality service delivery;
6. Strengthening political governance structures and processes and enhancing openness, transparency and accountability in the conduct of public affairs;
7. Addressing issues relating to social inequality;
8. Strengthening national security, electoral processes, democratic consolidation and political stability;
9. Ensuring environmental sustainability through the application of environmental and development ethics, focusing on the moral relationship between ethics and the environment
10. Promoting economic growth and competitiveness (Adebayo, 2021; Ogunleye, 2022; Jubril, 2023; Olawale, 2021; Umar, 2022; Okoro, 2021);
11. Providing ethical principles that guide decisions on allocation of resources;
12. Relying on social justice which is a fundamental ethical principle to ensure fair treatment of marginalised and vulnerable population and ensure equal access to social services and employment opportunities;
13. Addressing issues concerning gender equality and racial equity as essential elements of the principle of inclusivity and sustainable development;
14. Promoting moral values and responsible leadership;
15. Fostering good followership and decision-making;
16. Promoting social cohesion, tolerance, mutual respect, co-existence and independence; and
17. Facilitating economic growth and development.

Challenges

Some fundamental challenges confronting ethical and values education for national sustainable development in Nigeria, include:

1. Inadequate curriculum design that gives priority to ethical and values education;



2. Lack of resources and insufficient continuous teacher training and professional development;
3. Competing and contradictory societal values and pressures and lack of consensus on ethical and value standards;
4. Globalization and cultural diversity;
5. Cultural and religious diversity;
6. Negative societal influences of the media, technology and globalization;
7. Idiosyncratic, philosophical, political and ideological factors and constraints;
8. Weak institutional capacity and poor implementation strategies to enforce ethical and values education; and
9. Indiscipline among educational administrators, teachers, parents/guardians and students/pupils.

Selected and Successful Country-Specific Examples and Opportunities

Globally, there are many country-specific examples where ethical and values education has been successfully and effectively used to drive sustainable national development. They include Finland, considered one of the best in the world, prioritising student-centred learning, equity and inclusivity and boasts a 99% literacy rate. Others are Turkey, Norway, Sweden, Canada, Austria, South Korea, Singapore, India, Pakistan and Kenya. Some of the profound actions taken by these countries include, integrating education for sustainable development (ESD) into national education policies to promote sustainable development; providing resources for teachers training and capacity building and incorporating ESD into teaching practices; encouraging community involvement in education and sustainable development initiatives and programmes and incorporating human rights and global citizenship education into school curricula. Nigeria, as a matter of urgency and critical national necessity, should draw lessons from these countries to re- engineer ethical and values education for sustainable national development.

Strategies for Effective Implementations and Recommendations

For effective implementation of ethical and values education, the following strategies are considered apposite through the adoption of a multifaceted and integrated approach, including:

1. Developing teacher capacity through continuous professional development;
2. Engaging communities in educational processes and leveraging technology to reach diverse population (i.e. technology integration and digital literacy). Families should be engaged in value-based parenting programmes. Partnerships and collaborations with leaders of faith-based organizations should be encouraged.
3. Prioritizations of ethical and values education in national development agenda of government at all levels;
4. Legal and policy framework and support;
5. Institutional and curriculum reforms to improve and incorporate relevant and effective ethical and values education (content), structure and delivery of educational programmes;
6. Explore innovative teaching methods such as experiential learning, service-learning and technology by maximizing the benefit of globalization;
7. Effective monitoring and evaluation mechanisms;
8. Enforcement of mandatory ethical and values education at all levels;
9. Educators should act as guides, mentors and models for ethical principles and values; and
10. Adoption of interdisciplinary approaches for teaching and learning ethical and values education.

Conclusion

In conclusion, re-engineering ethical and values education is crucial for sustainable national development in Nigeria. It is not only a pedagogical imperative, national and strategic priority, it also represents a paradigm shift. By conceptualising ethical and values education as a holistic approach to fostering responsible citizenship, sustainable values and ethical leadership, we stand the chance to address the challenges of moral decadence, social injustice, insecurity, crimes, and criminalities; bad governance, corruption, poor education and environmental degradation. The role of ethical and values



education in sustainable national development is multifaceted, contributing to economic growth, social cohesion, political stability, and a culture of sustainability. To realise this, we must prioritise teacher training and capacity building, community engagement and contextualised curricula. As we explore the various thematic areas of this conference, we will uncover innovative strategies and international best practices that can guide and direct our collective efforts and shared responsibilities to revitalise ethical and values education in Nigeria and drawing from the lessons, success stories and experiences of other countries. Together, we can reconstruct the present and build a future where ethical leadership, social responsibility, active citizenship engagement and sustainable national development are the hallmarks of our society. The future of Nigeria largely depends on the values we instil in our children and youths today. The status quo is not acceptable; we must interrogate and challenge our assumptions and innovate our approaches to ethical and values education. The time for rhetorics and pious declaration of intent is over; it is time for action and implementation. We must act, and act fast now.

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