



**YOUTH EMPOWERMENT THROUGH ETHICAL AND VALUES
REORIENTATION FOR SUSTAINABLE NATIONAL DEVELOPMENT IN
OGBONNAYA ONU POLYTECHNIC, ABA, ABIA STATE.**



Ojeka, Gabriel Kalu (Ph.D)

National Orientation Agency, Abia State Directorate
ojekagabriel6@gmail.com

Amobi, Blessing Adaobi (Ph.D)

adaobinwoye144@gmail.com

&

Anyanwu, Linda Onyinyechi (Ph.D)

Ogbonnaya Onu Polytechnic, Aba
Anyanwuonyinyechi33@gmail.com

Abstract

The study investigated the Youth Empowerment through Ethical and Values Reorientation for Sustainable National Development in Ogbonnaya Onu Polytechnic, Aba, Abia State. This study adopted the descriptive survey research design. The study's target population was all academic and nonacademic staff members of Ogbonnaya Onu Polytechnic, Aba. The stratified sampling technique was used to select 110 members from the academic staff and 35 from the nonacademic staff. This gave a total of 145 respondents used in the study. The instrument for data collection is a 28-item structured questionnaire titled: "Youth Empowerment through Ethical and Values Reorientation for Sustainable National Development in Ogbonnaya Onu Polytechnic, Aba Abia State Questionnaire (YEEVRSNDOPAQ)" and structured on a 4-point scale of Very High Extent (VHE), High Extent (HE), Low Extent (LE) and Very Low Extent (VLE) developed by the researcher. The questionnaire was divided into two sections. Section A contained the respondents' personal information, while Section B aimed at eliciting information on Youth Empowerment through Ethical and Values Reorientation for Sustainable National Development, and the mean decision was 2.50. The instrument was validated by two experts, one from Education Measurement and Evaluation, while the other from the Department of Education Management and Planning. The reliability coefficient of the instrument was determined using the Cronbach alpha statistical tool with ' r ' = 0.83. The research questions were analysed using mean and standard deviation. The findings revealed that the respondents indicated the extent of the effects of the degradation of ethics and values in the school environment as being high, with a cluster mean of 3.1. Findings revealed that the respondents agreed to a high extent with the strategies suggested by stakeholders for ethical and value reorientation in Ogbonnaya Onu Polytechnic, Aba, Abia State, with a cluster mean value of 3.1. Based on the findings, it was recommended that the government imbibe the culture of promoting and rewarding hard work in all facets of our social life, promotion of a national value system that guides the behaviour of both our leaders and citizens through value reorientation programmes and the mentality of individuals, communities, and entire societies should be reoriented towards societal ethics and values through the instrumentality of National Orientation Agency.

Keywords: Youth Empowerment, Ethical and Values Reorientation, Polytechnics, Sustainable National Development



Introduction

Education is a deliberate and purposeful activity directed at the achievement of a range of ends which include the development of knowledgeable individuals who can reason, the formation of a sustainable economy and the realisation of economic goals benefiting both individuals and their communities (Rizvi & Lingard (2010) as cited in Ojeka, Onyedibe & Isinka (2021). Offem & Adigobi (2016), as cited in Offem & Iwang (2021), posit that education is an instrument for a process of social reformation and transformation of individuals and the nation at large. This implies that education is a key to human development, and no nation can develop without human beings. According to Isiozor, as cited in Ojeka et al (2021), it is through education that an individual masters their environment and acquires the necessary equipment for living a worthwhile life. Ekpiken and Ukpabio (2015) asserted that no country can expect to successfully integrate into and benefit from the 21st-century economy without a well-educated and empowered workforce. Okpete as cited in Ekpiken and Ukpabio (2015) asserted that the educational experiences of youths have to be such that it is conducive to promoting not only the fullest individual development but also the acquisition of knowledge, attitudes, behaviours and occupational skills that are appropriate for maintaining the social status quo, advancing economic progress and developing individual (youth) personality.

Education can only be considered meaningful if it makes a significant contribution to society and becomes an instrument for national development. Similarly, tertiary institutions are acknowledged vehicles for the promotion of human capacity development with the general development of society (Okeke and Harold-Opara, 2021). Similarly, in the opinion of Isiozor, Emeribe and Anyanwu (2017), when individuals are empowered educationally, it goes beyond literacy; it includes the acquisition of fundamental skills, moral identity and ambition to succeed in life. They further state that quality education is a functional and sustainable system which serves the needs of individuals and enables them to facilitate the development of their nation. Education, therefore, is of quality if it has the potential to produce individuals who can render useful services to their country and themselves. To this effect, quality education is a tool for sustainable development. Ojeka, Ekeh, and Nwosu (2023) defined sustainability as the ability to hold, retain, keep and build on what has been built, realised or achieved. They further state that sustainable development satisfies and meets the needs of today and does not compromise the capacity and opportunities of future generations to meet their requirements. According to Anum, Chris-Obi and Oparaiwu (2021), education's role in sustainable development is regarded as an instrument of social change that could transform society significantly. Madukwe, Unamba, Ategwu and Kpee (2023) asserted that education for sustainable national development aims at helping people develop the attitudes, skills, perspectives and knowledge to make informed decisions in their socio-economic activities and act upon them for the benefit of themselves and others, now and in the future. It also helps the citizens of the world learn their way to a more sustainable future.

According to the National Council of Education Research and Training, as cited in John-Nelson, Ihunwo and Ohanyiri (2025) asserted that the process of education inculcates ethics and values to equip the learner with a kind of life that is satisfying to the individual under the cherished values and ideals of the society. According to Kanu, as cited in John-Nelson, Ihunwo and Ohanyiri (2025), ethics is a branch of philosophy which deals with the morality of human actions or the norms of human behaviour. Ethics studies the proper course of action for man. Values are defined as the collective conception of what is considered good, desirable, proper or bad, undesirable, and improper in a culture. Iwuama and Ikpeazu in Nnokwe (2019) see value as an ethical concept that prescribes or tends to prescribe what is acceptable within an individual, family, society or system and shapes their behaviour/personality as well as influences choices in life. Values, generally perceived, mean those standards or principles which the society collectively holds as valuable and therefore to be imbibed by its members (Nwabunani in John-Nelson et al, 2025).

The youth Empowerment Concept refers to economic and labour programmes which can be used to impact labour skills and sensitivity to young able-bodied, mentally fit individuals or groups of young persons to enable them to participate maximally in the harnessing and distribution of economic and social resources for meaningful self-benefits and the improvement of the society (Educlues as cited

in Accord 2020). Accord (2020) further asserted that youth empowerment aims basically at the improvement of life. However, youth empowerment generally is a process where young people are taught, trained and equipped to respond positively to life by transforming their beliefs, values and attitudes. Youth empowerment through higher education, according to Okeke and Emenalo in Ekpiken and Ukpabio (2015), can be realised through teaching, research, creation, dissemination and services to the community. This can also be possible if properly and effectively pursued, and the complete actualisation of youth empowerment is always assured. Higher education, according to the Federal Republic of Nigeria (NPE, 2013), is the formal education given after secondary in Universities, Colleges of Education, and Polytechnics/Monotechnics. The activities of higher institutions include teaching, research and community development, while the objectives include contributing to national development through a higher level of manpower training. According to benpolyonline.edu.ng (2024), Nigeria's educational landscape is undergoing significant transformation, driven by the need for skilled professionals who can contribute effectively to the nation's development. In this context, polytechnic education is a cornerstone for sustainable growth and socio-economic advancement. Polytechnic education stands out as a bridge between the theoretical knowledge imparted in classrooms and the practical demands of the industry. Unlike traditional academic institutions, polytechnics prioritise hands-on learning and real-world applications (benpolyonline.edu.ng, 2024). The Polytechnics produce middle-level technical manpower. They award the National Certificate and Diplomas; the National Diploma (ND) is awarded after two years of study following senior secondary school, and the Higher National Diploma (HND) with a year of industrial experience serving as one of the prerequisites for entry into HND programmes (Uche, 2020). Uche (2020) further asserted that the regulatory/supervisory agency in charge of polytechnics and technical education in Nigeria is the National Board for Technical Education (NBTE). The chief executive/administrator of a polytechnic is called a Rector. Moreover, polytechnic education is deeply rooted in the concept of relevance. It is designed to meet the needs of industries and communities, ensuring that graduates are equipped with the skills and knowledge demanded by the job market. This focus on relevance makes polytechnic education a vital component of Nigeria's efforts to enhance productivity, promote entrepreneurship, and drive economic development (benpolyonline.edu.ng, 2024).

Okeke and Emenalo in Ekpiken and Ukpabio (2015), maintained that this has become imperative because Nigeria's future prosperity particularly at the community level depends on the production or empowerment of youths who are well-prepared and equipped to play their roles in tomorrow's global society; as well as appreciating the indispensability of peace and security that are ingredient for progress and sustainable development. Issa-Onilu (2024) asserted that the citizens are the true determinants of the nation's well-being. A nation's prosperity is not solely dependent on its economic success but on the values and attitudes of its citizens. Issa-Onilu (2024) further maintained that a country should strive to cultivate the character of its citizens, enabling them to build lasting prosperity. The alternative is a prosperous nation brought to ruin by the poor character of its citizens. According to the National Council of Education Research and Training, as cited in John-Nelson, Ihunwo and Ohanyiri (2025) asserted that the process of education inculcates ethics and values to equip the learner with a kind of life that is satisfying to the individual under the cherished values and ideals of the society. According to Kanu, as cited in John-Nelson, Ihunwo and Ohanyiri (2025), ethics is a branch of philosophy which deals with the morality of human actions or the norms of human behaviour. It deals with the morality of human actions or the norms of human behaviour. Ethics studies the proper course of action for man.

Values are defined as the collective conception of what is considered good, desirable, proper or bad, undesirable, and improper in a culture. Values are central to human behaviour and development. Values guide the choices we make and the way they influence the behaviour of everyone in society (John-Nelson, Ihunwo and Ohanyiri, 2025). Bodurin, as cited in Enu and Esu (2011), noted that values are basic beliefs and attitudes in a society, whether of individuals or groups, which are considered worthwhile and which serve as guides to choices and behaviour in daily life. Values help one to inform one on how he or she can conduct one's life in a meaningful way. On his part, Bolarin as cited in Enu

and Esu (2011) sees values as the mean traits, practices, acts, ideals, beliefs, attitudes, and principles that a group or society considers to be of merit, worthwhile, dear, acceptable and right.

According to Mukherjee in John-Nelson et al (2025), values are socially approved desires and goals that are internalised through the process of conditioning, learning or socialisation and that become subjective preferences, standards and aspirations. When discussing values, we discuss principles, beliefs, and ideologies shaping us as individuals and people. Therefore, just as individuals must have their values, beliefs, and principles that define their identity, without which they are unguarded and lost, so does a nation need to define its values, without which such a nation will remain backwards (Onilu, 2024). Matthew and Obiesili (2022) observed that a society unappreciative of moral values, ethics and proper manners is not worth living in. Lack of morals and ethics has resulted in individuals being selfish, greedy and corrupt. On the other hand, a lack of respect, civility and proper etiquette has made it difficult for many young people to maintain healthy relationships and interactions with others. Ethics and values re-orientation is a reassessment, taking a look again and putting something back on course because it has gone off-course. Education has gone off course in Nigeria, and the values expected from it have been lost. There is therefore a need to redeem education in Nigeria through ethical and value re-orientation in the system now. Re-orientation is to bring back the lost values in the school system of education in Nigeria (Magaji as cited in John-Nelson, Ihunwo and Ohanyiri, 2025).

Nigeria as a nation has some prescribed values which all members are expected to conform to. These values reflect the shaped and cherished expectations of the entire people in the society, enhance progress in any field of human endeavour, and the attainment of the people's goals. They also help to bind people together and make them develop in forms of respect, obedience, morality, discipline, labour and human relations (Nnokwe, 2019). Nnadozie, as cited in Nnokwe (2019), affirms that the social, educational, economic and moral development of a people depends on practical values. Section 23 of the 1999 constitution of the Federal Republic of Nigeria, as amended, provides that national ethics or core values shall include discipline, integrity, and dignity of labour, social justice, religious tolerance, self-reliance and patriotism. NEEDS, as cited in Enu and Esu (2011), described Nigeria as a multi-ethnic society, with a value system that is derived from the diversity of its people, religion and culture. These core values they identified include respect for elders, honesty and accountability, cooperation, industry, discipline, self-confidence and moral courage. However, the lived experience of Nigerians is quite different from the constitutional provisions on ethics and values for the country. There is a lot of indiscipline in every facet of life in the country. Many people no longer cherish integrity. The get-rich-quick syndrome and pursuit of easy money have reduced the dignity of labour. Many Nigerians have no respect for our institutions and national symbols. There is therefore a great need for ethics and value re-orientation.

According to John-Nelson, Ihunwo and Ohanyiri (2025), the above core values are grossly compromised in the present Nigerian socio-economic and political contexts to the extent that this has constituted a serious moral problem. Their excessive compromise has manifested in greed, corruption, dishonesty, violent crimes, political killings, drug peddling, and so many other anti-social behaviours capable of jeopardising all sincere efforts directed at stimulating national development or achieving a productive society. Nandap and Isah, as cited in Nnokwe (2019), observed that in Nigerian schools, there is a loss of social, economic, moral, cultural, religious, political, educational and psychological values. The study of Oluwagbohunmi (2017) showed that lack of value-based leadership, parents' failure to inculcate values in children at an early stage and impunity as factors militating against youths' development of societal values. Equally, Njoku, Njoku and Igbokwe (2017) observed that the problem with Nigeria is that of valuelessness as various governments in Nigeria have realised the ugly shift in the Nigerian value and the moral system that, at one time or another other they initiated programmes and ideologies aimed at National re-orientation. National Rebirth, New Face, Rebranding Nigeria, etc., such programmes and ideologies are only attesting to the fact that there are serious erosions that have wasted away the core values, philosophies, cultures, unity, identity, nationalism, etc. According to Issa-Onilu (2024), all these efforts were geared towards building a nation with positive values that will enable us as a nation to be counted among the best in the world. Issa-Onilu (2024) further maintained

that while we grapple with the challenges of poor infrastructure and a struggling economy, the most pressing challenge is the attitude of our citizens. It is high time we shifted our focus to promoting a national value system that guides the behaviour of both our leaders and citizens. Enu and Esu (2011) maintained that the core values of Nigeria that have been weakened over the years need to be strengthened for obvious national development to be achieved. Olasehinde-Williams (2018) asserted that one plausible reason for the low ability of education to impact value orientation and re-orientation in Nigeria is the inability of higher education to produce adequate manpower with the required knowledge, skills and values for effective nation building. From this weak perspective, John-Nelson, Ihunwo and Ohanyiri (2025) called for the strengthening of ethics and values education in schools as corruption drives and shapes social values in Nigeria, and for some individuals the quest for easy money is a justification for violating the laws of the land and distorting official policies directed toward national and sustainable development. Given this circumstance, the imperative for ethics and values education cannot be overemphasised as they involve education for character and good moral values. It is for good character and moral development, which will lead to a healthy nation. Nnokwe (2019) asserted that only a well-grounded value system, including the fundamental family values, can help stabilise it on the path of probity, social justice and economic progress and rescue it from the fatalistic path of moral mediocrity.

Value-reorientation is referred to as de-schooling due to mis-education. Most Nigerians have been mis-educated through covert and overt influence, unwilling assimilation of Western values, especially the negative ones (Nnokwe, 2019). Nnokwe (2019) further asserted that re-orientation of values in our society is a search for a national culture that would reshape national character and image. Value orientation and reorientation are aimed at inculcating good values, which enable the society to come out of numerous predicaments and also propel the nation towards development.

The quest for national development in Nigeria has been an issue of great concern to all who have a stake in the existence of an entity called Nigeria. In search of genuine national development, a lot of development agendas, programmes and reform measures have been initiated and implemented by both the government and development partners (Enu and Esu, 2011). The National Orientation Agency (NOA), through engagement with various stakeholders, cutting across academia, youths, media, civil society, and traditional institutions, developed the National Values Charter (NVC) blueprint approved by the Federal Executive Council. The charter is divided into two broad sections (Issa-Onilu, 2024).

S/N	The Nigerian Promise (7 Core Commitments)	Citizen Codes (7 Core Commitments)
1	Equality	Discipline
2	Democracy	Duty of Care
3	Entrepreneurship and Employment	Tolerance and Respect
4	Peace and Security	Leadership
5	Inclusivity	Transparency
6	Freedom and Justice	Environmental Awareness
7	Meritocracy	Resilience

These seven promises are the pillars upon which the Nigerian state shall be held accountable by its citizens at home and in the diaspora. Therefore, every leader shall see himself or herself as an embodiment and implementer of these core values. The second segment explains the fundamental values and obligations expected of citizens everywhere. Together with the Nigerian Promise, they constitute Nigerians' fundamental identity (Issa-Onilu, 2024). Issa-Onilu (2024) further asserted that most countries understood the need to create institutions and conditions for value orientation and character moulding. The positive common characteristics of citizens must be preserved and promoted in ways that edify the citizens and the country. Realising this gap, the National Orientation Agency has instituted seven policies (institutionalisation process) to sustain the Nigerian value system.



Nationalisation of Cartoon Animation, whose contents would foster attitudinal and behavioural change and serve as a platform for promoting national identity through value reorientation.

The integration of citizenship studies into the educational curricula of children and youth.

Citizen Brigades where members learn leadership and moral values.

Global reputational management campaign within and outside Nigeria to promote Nigeria's values.

Orientation programme for appointed and elected government officials that is critical for building a competent, ethical, and practical public service The incorporation of value orientation throughout the service year as part of the National Youth Service Corps (NYSC) and Industrial Training Fund (ITF) programmes Reintroduction and Promotion of National Symbols for fostering a strong national identity, unity, and pride. Through this, governments and institutions can strengthen social cohesion, enhance civic engagement, and build a more inclusive and united society.

These are aimed to nurture a generation of ethical, responsible, and engaged citizens who can contribute to Nigeria's growth and development. The main purpose of this study is to investigate youth empowerment through ethical and values education for sustainable national development in Ogbonnaya Onu Polytechnic, Aba, Abia State. Specifically, the study sought to ascertain the extent of the effects of the degradation of ethics and values in the school environment and the extent of agreement with the strategies for ethical and value reorientation in Ogbonnaya Onu Polytechnic, Aba, Abia State.

Statement of the Problem

Nigeria's future prosperity, particularly at the community level, depends on the production or empowerment of youths who are well-prepared and equipped to play their roles in tomorrow's global society; as well as appreciating the indispensability of peace and security that are ingredients for progress and sustainable development. Indeed, values and youth empowerment are of significance to sustainable national development. There is no doubt that our value system has been badly eroded over the years. The long-cherished and time-tested virtues of honesty, integrity, hard work, punctuality, good neighbourliness, abhorrence of corruption, respect for authority, and patriotism have given way in the mainstream to dishonesty, indolence, unbridled corruption, get-rich-quick syndrome, and widespread impunity. The resultant effect of this derailment in our value system is being felt in the social, political, and economic spheres. Therefore, continuous ethical and values reorientation education will help to empower the youth, restore our value system, and rekindle our nationalistic fervour. Given the above challenges, the study seeks to assess youth empowerment through ethical and value reorientation in Ogbonnaya Onu Polytechnic, Aba, Abia State.

Research Questions

1. To what extent are the effects of the degradation of ethics and values in the school environment?
2. To what extent do you agree with the strategies suggested by stakeholders for ethical and value reorientation in Ogbonnaya Onu Polytechnic, Aba, Abia State?

Methodology

This study adopted the descriptive survey research design. The study's target population was all academic and nonacademic staff members of Ogbonnaya Onu Polytechnic, Aba. The stratified sampling technique was used to select 110 members from the academic staff and 35 from the nonacademic staff. This gave a total of 145 respondents used in the study. The instrument for data collection is a 28-item structured questionnaire titled: "Youth Empowerment through Ethical and Values Reorientation for Sustainable National Development in Ogbonnaya Onu Polytechnic, Aba Abia State Questionnaire (YEEVRSNDOPAQ)" and structured on a 4-point scale of Very High Extent (VHE), High Extent (HE), Low Extent (LE) and Very Low Extent (VLE) developed by the researcher. The questionnaire was divided into two sections. Section A contained the respondents' personal information, while Section B aimed at eliciting information on Youth Empowerment through Ethical

and Values Reorientation for Sustainable National Development, and the mean decision was 2.50. The instrument was validated by two experts, one from Education Measurement and Evaluation, while the other from the Department of Education Management and Planning. The reliability coefficient of the instrument was determined using the Cronbach alpha statistical tool with 'r' = 0.83. The research questions were analysed using mean and standard deviation.

Results and Findings

Research Question 1

To what extent are the effects of the degradation of ethics and values in the school environment?

Table 1. Mean scores and standard deviation of responses on the extent of the effects of the degradation of ethics and values in the school environment.

S/N	Moral Vices	VHE	HE	LE	VLE	$\bar{X}$	STD	Decision
1.	Cultism	33	73	26	13	2.9	.60	HE
2.	Drug addiction	53	59	20	13	3.0	.63	HE
3	.Examination fraud	72	46	20	7	3.3	.40	HE
4	Corruption	66	59	13	7	3.3	.41	HE
5.	Smoking	73	53	13	7	3.3	.4	HE
6	Internet fraud	79	40	26	0	3.4	.5	HE
7.	Insecurity	86	45	7	7	2.8	.7	HE
8	Lack of respect	46	66	33	0	3.1	.6	HE
9.	Robbery	53	72	13	7	3.2	.6	HE
10	Prostitution	59	66	20	0	3.3	.58	HE
11.	Indecent dressing	66	66	13	0	3.4	.68	HE
12	Truancy	46	59	33	7	3.0	.60	HE
13.	Get-rich-quick syndrome	72	46	20	7	3.3	.41	HE
14	Rape	40	85	13	7	3.1	.60	HE
15.	Indolence	59	46	33	7	3.1	.60	HE
16	Pocket-picking	33	59	40	13	3.1	.60	HE
17.	Vulgarity	40	45	53	7	2.8	.59	HE
18	Violence	40	58	40	7	2.8	.62	HE
19.	Hooliganism	34	54	43	14	2.9	.60	HE
Cluster mean and Standard deviation						3.1	.6	HE

Expected mean = 2.50 HE = High Extent LE = Low Extent No. of Respondents = 145

The result of data analysis presented in Table 1 revealed that each of the items in the table has a mean above the expected mean of 2.50. The respondents indicate the extent of the effects of the degradation of ethics and values in the school environment as being high, with a cluster mean of 3.1

Research Question 2

To what extent do you agree with the strategies suggested by stakeholders for ethical and value reorientation in Ogbonnaya Onu Polytechnic, Aba, Abia State?

Table 2. Mean scores and standard deviation of responses on the extent of the strategies suggested by stakeholders for ethical and value reorientation in Ogbonnaya Onu Polytechnic, Aba, Abia State.

S/N	Items	VH E	HE	LE	VLE	$\bar{X}$	STD	Decision
20.	The culture of promoting and rewarding hard work in all facets of our social life.	26	66	46	7	2.8	.9	HE
21.	Violators of societal ethics and values should be punished appropriately to deter others from doing so	40	66	26	13	2.9	.4	HE
22.	Ethics and value reorientation should be taught in homes, worship places, and cultural gatherings	33	92	20	0	3.1	.4	HE
23.	The mentality of individuals, communities, and entire societies should be reoriented towards societal ethics and values through the instrumentality of NOA	59	73	13	0	3.3	.6	HE
24.	Redesigning and strengthening the curriculum with values and citizenship studies	59	66	20	0	3.3	.6	HE
25.	Workshops to train staff/students on leadership and value systems	72	52	20	1	3.3	.2	HE
26.	Orientation programme for appointed and elected government officials to lead by example	40		20	7	3.0	.6	HE
27.	Strategic communication, branding, and crisis management to ensure a positive and consistent image in society.	20	78	33	7	2.8	.6	HE
Cluster mean and Standard deviation						3.1	.5	HE

Expected mean = 2.50 HE = High Extent LE = Low Extent No. of Respondents = 145

From Table 2, the results of the findings revealed that items 20 to 27 have mean values above the criterion mean value of 2.50, as evidenced in the mean values of 2.8, 2.9, 3.1, 3.3, 3.3, 3.3, 3.0, and 2.8. The findings revealed that the respondents agreed to a high extent with the strategies suggested by stakeholders for ethical and value reorientation in Ogbonnaya Onu Polytechnic, Aba, Abia State, with a cluster mean value of 3.1.

Discussion of findings

The results of the findings revealed that the extent of the effects of the degradation of ethics and values in the school environment is high, with a cluster mean of 3.1. The findings of Nandap and Isah in Nnokwe (2019) are in tandem with this study, which revealed that in Nigerian schools, there is a loss of social, economic, moral, cultural, religious, political, educational and psychological values. In support of the above assertion, Enu and Esu (2011) asserted that there is a lot of indiscipline in every facet of life in the country. Many people no longer cherish integrity. The get-rich-quick syndrome and pursuit of easy money have reduced the dignity of labour. John-Nelson, Ihunwo and Ohanyiri (2025) asserted that effects of the degradation of ethics and values on society to include selfishness, greed, and corruption, lack of respect, crime rising, homicide, theft, rape, drug trafficking, internet fraud, prostitution. They further stressed that core values are grossly compromised in the present Nigerian socio-economic and political contexts to the extent that this has constituted a serious moral problem. Therefore, the researcher believes that continuous ethical and values reorientation education will help to empower the youth, restore our value system, and rekindle our nationalistic fervour.

The findings of this study revealed that the respondents agreed to a high extent with the strategies suggested by stakeholders for ethical and value reorientation for youth empowerment in Ogbonnaya Onu Polytechnic, Aba, Abia State, with a cluster mean value of 3.1. This conforms to John-Nelson, Ihunwo and Ohanyiri (2025), who called for the strengthening of ethics and values education in

schools as corruption drives and shapes social values in Nigeria. Given this circumstance, the imperative for ethics and values education cannot be overemphasised as they involve education for character and good moral values. Nnadozie, as cited in Nnokwe (2019), affirms that the social, educational, economic and moral development of a people depends on practical values. On this note, Issa-Onilu (2024) maintained that it is high time we shifted our focus to promoting a national value system that guides the behaviour of both our leaders and citizens. orientation programme for appointed and elected government officials, fostering an understanding of roles and responsibilities, and promoting a culture of accountability and continuous improvement, government officials will be prepared to serve the public and contribute to the effective functioning of government institutions. Nnokwe (2019) asserted that only a well-grounded value system, including the fundamental family values, can help stabilise it on the path of probity, social justice and economic progress and rescue it from the fatalistic path of moral mediocrity.

Conclusion

Based on the result of this study, it was established that there is an ethical crisis in our school environment which manifests itself in such forms as the exhibition of negative ethical attitudes such as indiscipline, poor attitude to work, lack of respect for law and order, cheating, drug abuse, examination fraud, internet fraud, get-rich-quick syndrome and prostitution. Therefore, stakeholders suggested that the strengthening of ethical and values reorientation education in schools, in homes, among appointed and elected government officials, as well as the integration of citizenship education in the school curriculum, will help to empower the youth, restore our value system.

Recommendation

Based on the findings of the study, the following recommendations were made,

1. The government should imbibe the culture of promoting and rewarding hard work in all facets of our social life.
2. Promotion of a national value system that guides the behaviour of both our leaders and citizens through value reorientation programmes.
3. The mentality of individuals, communities, and entire societies should be reoriented towards societal ethics and values through the instrumentality of the National Orientation Agency

References

- Accord, A. (2020). Youth Empowerment for Sustainable Economic Development in Nigeria. *International Journal of Innovative Research in Social Sciences and Strategic anagement Techniques IJRSSMT*. 7(1) 136-142 Retrieved on 2/3/2025 from <http://internationalpolicybrief.org/journals/>
- Anum, O. A., Chris-Obi, H.O. & Oparaiwu, N. A. (2021). Management of economics education as a consumption and investment venture for sustainable development in Nigeria. *Journal of Educational Studies and Research (JESR)*, 8(1), 30-42.
- benpolyonline.edu.ng (2024) The imperatives of Polytechnic education in 21st-century Nigeria www.benpolyonline.edu.ng Retrieved on 13/3/2025
- Enu, D. B. and Esu, A. E. O. (2011). Re-engineering values education in Nigerian schools as a catalyst for national development. *International Education Studies* 4(1). Retrieved from www.ccsenet.org/ies
- Ekpiken, W. E. and Ukpabio, G. U. (2015) Youth empowerment in higher education for sustainable development of developing communities in Cross River State, Nigeria. *International Education Studies*, 8(9), 113-119. Retrieved 12/3/2025 from www.ccsenet.org/ies
- Federal Republic of Nigeria (2013). *National Policy on Education*, NERDC, Nigeria.
- John-Nelson, I., Ihunwo, A. E. and Ohanyiri, M. (2025). Strategies for ethical and value reorientation education for a productive Nigerian society. *International Journal of Innovative Education Research* 13(1):198-207. Retrieved on 2/2/2025 from



www.seahipublications.org

- Issa-Onilu, L. (2024). The National Identity Project. A publication of the National Orientation Agency (NOA). www.noa.gov.ng
- Isiozor, G. N., Emeribe, I. C. & Anyanwu, O.J. (2017). Resource management in Nigerian education system-strategic approaches. Lagos: Evergreen Productions
- Madukwe, E. C., Unamba, C. P., Ategwu, P. O. and Kpee, G. G. (2023) Educational management curriculum restructuring for sustainable national development and digitalized tertiary education in Cross River State. *Nigerian Journal of Educational Administration and Planning* (NJEAP), 23 (2), 132-146.
- Matthew I. O. and Obiesili, A. O. (2022). Ethics and values education: a panacea for sustainable development. *International Journal of Ethics and Values*, 3(6), 37 – 48.
- Njoku, U. M., Njoku, B. O., and Igbokwe, C. (2017). Value reorientation for tackling aberrations in tertiary institutions for functional education and sustainable development in Nigeria. *Nigerian Journal of Educational Administration and Planning*. NJEAP), 17(4).
- Nnokwe, C. I. (2019). Education as a tool for value orientation and reorientation. In Contemporary issues in educational management and allied disciplines in a digital era. Oku, O. O. et al. (eds), Owerri: Meybiks Nigeria Publishers. 384-398.
- Offem, O. O. & Iwang, A. A. (2021). Towards Effective Strategies for Improving Health Issues and Classroom Management in the COVID-19 Epidemic Global Challenge. *African Journal of Innovations and Reforms in Educational Management (AJIREM)* 2(1), 23-30
- Ojeka, G. K., Onyedibe, O. N., & Isinka, N. A. (2021). COVID-19 intervention learning strategies through emerging technologies and innovation for empowerment and job creation in public secondary schools in Umuahia North LGA of Abia State. *Nigerian Journal of Educational Administration and Planning* (NJEAP), 21 (4), 45-61.
- Ojeka, G. K., Ekeh, C.U., and Nwosu, G. O. (2023). Sustaining ownership and funding practices in Abia State College of Education (Technical), Arochukwu. *Nigerian Journal of Educational Administration and Planning* (NJEAP), 23 (1), 295-312.
- Okeke, F. N. & Harold-Opara, C. (2021). Application of Management Information System and Staff Job Performance in Tertiary Institutions in Imo State in the Covid-19 Era. *Journal of Educational Studies and Research* (JESR), 8(1), 2-16.
- Olasehinde-Williams, F. A. O. (2018). Education in Nigeria for value reorientation and national development. *African Journal of Social Studies*. 21(1).
- Oluwagbohunmi, M. F. I. (2017). Value re-orientation for youths: an imperative for national development. *European Journal of Education Studies*, 3(5), 705-715
- Uche, C.M. (2020). Concept of Higher Education: Models, Practices and Contemporary Issues. Port Harcourt: Netcode Publishing House.