RE-ENGINEERING THE TEACHING AND LEARNING OF CULTURAL AND MORALVALUES IN SECONDARY SCHOOLS FOR SUSTAINABLE DEVELOPMENT IN NSUKKA EDUCATION ZONE

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Abstract
The study focused on re-engineering teaching and learning of cultural and moral values among secondary school students for sustainable development in Nsukka Education Zone. The need for the study was as a result of incessant indulgence ofsecondary school studentsin crime, corruption and negligence of rule of law. The study adopted descriptive survey research design. Three research questions were posed for the study and three null hypotheses were formulated. The population of the study was 2442 SSII students and 820 teachers in public schools in Nsukka Education Zone.Multistage sampling procedure was used to select 240 students and 72 teachers from six schools who were used as sample for the study. The instrument for data collection was questionnaire titled: "Cultural and Moral Values in Schools Questionnaire" (CMVSQ). The instrument was validated by three experts and reliability estimate was carried out using Cronbach Alpha Correlation Coefficient. Data collected for the study were analyzed using mean and standard deviation. Findings of the study indicated that cultural and moral values such as respect for elders, show of hospitality, tolerance, cooperation, truthfulness among others should be taught in schools. On the perceived impact, the findings showed that teaching and learning of these values in schools will drive the students away from crime, corruption and imbibe in them the spirit of hard work and good behavior.The study recommended that teaching and learning of cultural and moral values in schools should be reversed as this will go a long way in ameliorating crime indulge among the Nigerian youth.

Keywords: Re-engineering, teaching, learning, cultural and moral values

Introduction
Culturaland moral values are two crucial values in every society for achieving sustainable development. Every society has norms. Norms are cultural standards that prescribe how human beings should behave in a society (Martin, 2003). In other words, norms are part of a society's culture. Culture refers to all the accepted ways of life of a group in terms of their ideas, beliefs, practices and values (Okolo, 2021). It is under culture that societies set up their norms in form of laws, folkways, mores and taboos. Laws are rules that govern a group; Folkways provide individual's behavior expectations; Mores differentiate good from bad, moral from immoral behaviors, while Taboos stipulate unacceptable behaviors that need not exist or need to be punished by authority when committed (Haralambus, Holborn, Chapmans & Moore, 2013). All these constitute a society's cultural and moral values. Values are conceptions of what is desirable and important to people in a society (Ezinwa, 2013). Values generally are all the accepted and cherished behavior in a society.They are all those behaviors, ideas and things considered to be good and important to people and society in general such as helping one another, working hard to succeed in life, living in harmony among others. Kingsley and Imoh (2021) outlined values in Nigeria to include but not limited to honesty, goodness, loyalty, fairplay, respect for human dignity and life, truthfulness. Values are extracts from norms in which cultural and moral values are among.

Cultural values are all the core principles and ideal behaviours, attitude and things that a society set up and preserve to elongate the society. These are set up according to a society's culture. Essien (2020) defined cultural values as the core principles and ideals of life upon which a community, society or group exists, and are passed on from generation to generation. Cultural values are what make societies unique and strong by indicating behaviors and actions that are good or bad for people in the society. In African society, (Nigeria inclusive), there are some forms of behaviors, actions and conduct that are approved or not approved under the cultural values. Examples of the approved ones are (but not limited to) the behavior of honesty, truthfulness, kindness, integrity, hard work, responsibility, trustworthiness, love, patience, hospitality. Examples of unapproved are (but not

limited to) the behavior of killing, kidnapping, stealing, lying, hatred, rape. Cultural values are good for societal growth. In the opinion of Ezinwa (2013), cultural values do the following on people; not only fight corruption and crime but also ensures creativity and promote human development; encourages social order and conformity in society; promotes the spirit of oneness and love; promotes the fear of God; promotes philosophical thinking; creates group feeling. Davison and Onwubiko as cited in Amali (2011) stated that cultural values in Nigeria teach and stimulate people with the sense of communication among communities and community members; good relationships based on maintaining empathy; consideration and compassion for fellow human beings; help for one another and reward for good deeds; recognize one another as fellow human beings; rejection of individualism; seeking for knowledge, being generous, working hard to succeed, showing affectionate and maintaining intimacy as well as avoiding the spirit of killing, stealing, adultery and other criminal acts in the society.

Moral values on the other hand, are those ethical values that serve as a guide on how one should behave in a society. Moral values are what assist people to choose between right or wrong behavior in a society. Mrunal (2023) defined moral values as those lessons and principles that direct people's behavior, choices and actions in the right way of the peoples' culture such as honesty, respect, love, integrity, truthfulness, transparency.Moral values like the cultural values help to maintain peace, progress and stability in a society for sustainable development. According to Mrunal (2023), imbibing moral values in children means: developing positive character traits such as love, respect, compassion and kindness in them; giving them viewpoints on how to choose the best among the facets of life; teaching them how to discern between good and bad, right and wrong behavior; enabling them to stay focused in the right direction; increasing their self confidence and guiding them against harmful influence of peer groups, social media and the society at large.Anwuluora and Asike (2015) stated also that teaching of moral values means teaching truth, justice, hardwork and good character. In other words, Cultural and moral values are interrelated as they both are concerned about good conduct of behavior in society. In this study, they can be used interchangeably or together as they have almost the same meaning.

However, cultural and moral values are important to every society for sustainable development. Sustainable development is a development process that aims at developing and achieving the social, economic and environmental needs of people in a society without compromising the ability of the future generation to gratify their own needs (United Nations, 2016). Sustainable development is a development of knowledge, skills and values required to accomplish the needs of people of today and that of the generation to come through achieving social, economic and environmental development. In other words, sustainable development encompasses every developmental activity that can help people to live comfortably and achieve freedom in a society of today and that of the future in the areas of social, economic, environmental and political lives.According to UN (2016), achievement of social needs and social freedom is one of the bases of sustainable development. Without cultural and moral value orientation on individuals, sustainable development cannot be achieved because they cultivate in a person the spirit of creativity, hardwork, transparency, accountability, honesty among others which help to develop socially, economically and environmentally. Kingsley and Imoh (2023) asserted that the values of honesty, transparency, accountability and fairness help to maintain peace, unity, stability and diligence required by people particularly the youth for sustainable development.

Research has it that the youth are at the heart of every development. According to Nweke, Oyeoku, Ezeh and Nwankwo (2018), youth are men and women who are between childhood and adulthood age, and who are considered to be young, energetic, vibrant and resourceful to engage in economic, social and political enterprises that will benefit them as individuals and the entire society. This means that the youth are the most important age bracket set of people to achieving sustainable development. This is achieved through giving them proper support and training in character and learning especially in school. School is an institution that has the role of impacting the right knowledge, skills and values to people especially children and youth, (Okolo 2021). In schools, educators and teachers teach the students the basic values such as respect for elders/authority, integrity, fairness, empathy among others.Dania and Igbanibo (2016) insist that schools restore the values of honesty, accountability, cooperation, discipline, industrious, respect for rule of law, self confidence among others on students, and stated that this could be achieved best when these values are taught using local languages and mother tongue. In 2015, the International community identified education in schools as a crucial tool in preventing crime, drug use and extremism among youth, and this was followed by the Federal Ministry of Education and United Nations Office on Drug and Crime

(UNODC) launching the Education for Justice (E4J) initiative in Nigeria to seek to prevent crimes and promote culture to lawfulness through education (UNODC, 2022).

Schools which are supposed to be inculcating in a child these values have failed to do so.In Nigeria, research and personal observation show that the teaching, learning and practice of these values have declined giving way to corruption, theft, crimes and other anti-social behaviours especially among the youth. Dania and Igbanibo (2016) lamented that as a result of colonialism and imperialism, the people of Nigeria have rejected the values of cultural and moral values, referring to them as timid and have embraced the growing of capitalism introduced by technology and modernization, and which exhibits individualism and competiveness. Kola and Fumilayo (2021) agreed that cultural and moral values in societies, particularly in Nigeria are becoming eroded and are no more seriously taught in schools, giving way to crime indulgenceparticularly on teachers and students. Okolo (2021) opined that these values are eroding because parents who should be the first teachers to teach their children these values, as a result of their occupations send their children early to school without proper inculcation of the norms in them, leaving them to roam about the streets at the mercy of their peer groups. The author blamed also different religious groups, worshippers and leaders who inculcate different ideas, beliefs and practices of cultural values, leaving the generally accepted cultural and moral values of society, exposing children to perceive cultural values differently. Consequently, in Nigeria, elders are no longer accorded respect, discipline is gradually phasing out, family values which help to train children at home are no longer obtainable, there is increase in corruption and other criminalities in the society. Dania and Igbinabo (2016) asserted that the Nigerian youth have turned to corruption, armed robbery, indiscipline, dishonesty, prostitution, child trafficking and frauds of all sorts. Report on newspapers and social media show that crime incidence such as kidnapping, mass killings, ritual killings, theft and other heinous crimes that result to loss of lives and property are on the increase daily, and most of them are associated with the youth and even toddlers. These acts are at the detriment of Nigeria culture, as well as development particularly sustainable development, thus the need for re-engineering of these values in schools especially secondary schools.The choice of secondary schools is that most of the students in this level of education are mostly youths and adolescents who are susceptible to learning of criminal and delinquent acts. They are susceptible to moral reasoning and are easily exposed and convinced to commit crime.Nwikina (2013) supported this by stating that most students in secondary schools indulge in crimes of all sorts such as examination malpractice, cultism, bribery and corruption, sexual harassment, drug abuse, stealing among others. Anyebe (2011) lamented also that there is high rate of value disorientation in schools which has resulted to high breed of youths in the den of robbers, campus prostitution, cultists, Internet fraud stars among others. This could be as a result of pursuit of material gains and neglect to value development training.

However, schools form one of the important agencies for re-engineering these important values. Re-engineering in education means to reform, redirect or redefine existing concepts, policies, structure or strategies to achieve set goals (Afunugo, 2017). This means that the teaching and learning of cultural and moral values had been in existence but is collapsing as a result of some social, economic and political challenges. In the education objectives according to the National Policy on Education cited in Afunugo (2017), the inculcation of the right values and attitudes on students forms one of the crucial tools for societal growth. In schools, educators and teachers teach the students the basic values such as respect for elders/authority, integrity, fairness, empathy among others. UNODC (2022) stated that teaching these values in schools will make the students to be more resilient against crimes, violent extremist ideologies and to help them better understand problems that can undermine the rule of law and encourage the students to actively engage in the communities and future professions, in the promotion of a culture of lawfulness, ensure commitment and emotional reasoning etc. Dania and Igbanibo (2016) maintained that schools (secondary schools inclusive) restore the values of honesty, accountability, cooperation, discipline, industrious, respect for rule of law, self confidence among others and stated that this could be achieved best when these values are taught using local languages and mother tongue. In other words, there are better methods of restoring these cultural values in schools such as translating and teaching it in local language, show of examples (role modeling), inculcating it in school curriculum among others. Setting forth code of ethics in written documents (in form of handbook) to explicit benchmark for judging school's policies, activities and individual conduct serves as a unifying force for maintaining law and order and restoring cultural values (Nwikina, 2013). United Nations Office on Drug and Crime (UNODC) (2022) added that cultural values can be restored in schools through integration of crime prevention and other rule of law related topics into the education curriculum at all levels; sensitization of teachers, professors, policy makers and education stakeholders and providing practical and interactive materials and tools such as

board games and videos to promote the understanding of the basic concepts such as anticorruption, counter-terrorism, crime prevention, criminal justice, firearms etc and help the students to identify, prevent and resolve moral, ethical or legal dilemmas. Mrunal (2023) revealed also that these values can effectively be taught and learnt when the teachers and school administrators live by show of examples,tale of stories on personal and other experiences, or reward on good behviours and punishment on bad ones. This shows that re-engineering of the teaching and learning of these values in secondary schools will go a long way to correcting some behavior anomalies among the students for achieving sustainable development. It is based on this that the researchersintended to find out the need for re-engineering of teaching and learning of cultural andmoral values in secondary schools in Nsukka Education Zone of Enugu State.

Purpose of the study
The main purpose of the study was to investigate the need for re-engineering teaching and learning of cultural and moral values in secondary schools in Nsukka, Education Zone.
Specifically, the study intended to:
1. Ascertain important cultural and moral values that need to be re-engineered in secondary schools in Nsukka Education Zone.
2. Find out the impact of cultural and moral values on secondary school students in Nsukka Education for sustainable development.
3. Determine the strategies for effective teaching and learning of cultural and moral values in secondary schools in Nsukka Education Zone.

Research Questions
1. What are the necessary cultural and moral values that need to be taught and learnt in secondary schools in Nsukka Education Zone?
2. What are the perceived impacts of cultural and moral values on secondary school students for sustainable development in Nsukka Education Zone?
3. What are the strategies that can be adapted for effective teaching and learning of cultural and moral values in secondary schools in Nsukka Education Zone?

Research Hypotheses
The following null hypotheses guided the study
1. There is no significant difference in the mean ratings of teachers and students in cultural and moral values to be taught and learnt in secondary schools in Nsukka Education Zone.
2. There is no significant difference in the mean ratings of teachers and students on the impact of cultural and moral values on secondary school students in Nsukka Education Zone.
3. There is no significant difference in the mean ratings of teachers and students on the strategies for effective teaching and learning of cultural and moral values in secondary schools in Nsukka Education Zone.

Methodology
The study adopted a descriptive research design and was carried out in Nsukka Education zone, comprising of Nsukka, Uzo-Uwani and Igbo-Etiti Local Government Areas of Enugu State. The population of the study was 2,442 SSII students and 820 teachers in public secondary schools in the zone. Simple random sampling technique was used to select 4 schools from each Local Government Area, and a total of 12 schools were selected using simple random sampling technique.A total of 240 students and 72 teachers were selected and used as sample. The instrument for data collection was questionnaire titled "Cultural and Moral Values in Schools Questionnaire" (CMVSQ). A four-point rating scale of Strongly Agree (SA) 4; Agree (A) 3; Disagree (D) 2 and Strongly Disagree (SA) 1 points were used for responses. The questionnaire was face-validated by three experts, one from the department of Educational Foundations (Sociology of Education unit), one from department of Social Science Education and one from Measurement and Evaluation, Science Education, all from the Faculty of Education, University of Nigeria, Nsukka. Corrections were made according to the experts' directives. To determine the internal consistency of the instrument, trial testing was carried out in Obollo-Afor Education zone using 20 respondents. Cronbach's Alpha method was used to determine the internal consistency of the items. Reliability indices average of 0.82 was obtained. Mean and Standard deviation were used to analyze the data collected, while t-test statistics was used to test the hypotheses at 0.05 level of significance. Mean responses of 2.50 and above were taken while those below 2.50 were rejected or disagree.

Results

Research Question 1: What are the cultural and moral values that are needed to be taught and learnt in secondary schools in Nsukka Education zone?

Table 1: Mean analysis of the ratings of teachers and students on the cultural and moral values that are needed to be taught and learnt in secondary schools

Item Statement	Group	N	Mean	Std. Deviation	Remark
1. Respect for elders	Teachers	72	3.18	.86	Agree
	Students	240	3.28	.63	Agree
2. Respect for authority	Teachers	72	3.15	.86	Agree
	Students	240	2.90	.82	Agree
3. Love for one another	Teachers	72	3.18	.81	Agree
	Students	240	2.87	.63	Agree
4. Hard work	Teachers	72	3.30	.78	Agree
	Students	240	3.02	.72	Agree
5. Sacredness of life	Teachers	72	3.26	.75	Agree
	Students	240	2.88	.81	Agree
6. Co-operation	Teachers	72	3.18	.81	Agree
	Students	240	3.10	.81	Agree
7. Transparency	Teachers	72	3.15	.78	Agree
	Students	240	3.00	.65	Agree
8. Honesty	Teachers	72	2.43	.96	Agree
	Students	240	2.55	.85	Agree
9. Accountability	Teachers	72	2.91	.89	Agree
	Students	240	2.57	.78	Agree
10. Compassion for others	Teachers	72	2.45	1.00	Agree
	Students	240	2.45	.94	Agree
OverallMean	**Teachers**	**72**	**3.00**	**.50**	**Agree**
	Students	**240**	**2.86**	**.43**	**Agree**

Table1 shows that the mean ratings of both teachers and students on items 1 to 10 are more than the criterion mean of 2.50 implying that teachers and students agreed to the items as the cultural and moral values that are needed to be taught and learnt in secondary schools. However, the overall mean ratings of 3.00 and 2.86 for the teachers and students respectively indicate that the teachers had higher mean rating than the students.

Ho$_1$: There is no significant difference in the mean ratings of teachers and students on cultural and moral values to be taught and learnt in secondary schools in Nsukka Education Zone.

Table 2: t-testanalysis of the difference in the mean ratings of teachers and students on cultural and moral values to be taught and learnt in secondary schools

Group	N	Mean	Std. Deviation	df	t	Sig
Teachers	72	3.00	.50	310	1.452	.078
Students	240	2.86	.43			

Table 2 revealed that there is no significant difference in the mean ratings of teachers and students on the cultural and moral values to be taught and learnt in secondary schoolsin Nsukka Education Zone, t (310) = 1.452, p = .078. Thus, the null hypothesis is not rejected since the probability value of .078 is greater than the .05 level of significance.

Research Question 2. What are the perceived impacts of cultural and moral values on secondary school students in Nsukka Education zone?

Table 3: Mean analysis of the ratings of teachers and students on the perceived impacts of cultural and moral values on secondary school students

Item Statement	Group	N	Mean	Std. Dev	Remark
11. Help to drive the students away from harmful influence of peer group and social media	Teachers	72	3.83	.83	Agree
	Students	240	3.77	.77	Agree
12. Help to develop self confidence in them to face the uncertainties of life	Teachers	72	3.44	1.03	Agree
	Students	240	3.97	.82	Agree
13. Help them to develop positive character traits such as love, honesty, respect, humility to promote peace and unity in society.	Teachers	72	3.61	.79	Agree
	Students	240	3.58	.97	Agree
14. Enable them to focus in the right direction of life for success.	Teachers	72	3.37	.91	Agree
	Students	240	3.50	.91	Agree
15. Create in them positive and sensible thought that can make them to succeed in life	Teachers	72	3.22	.73	Agree
	Students	240	3.06	.84	Agree
16. Help to curb vices such as corruption, crime, dishonesty, wickedness, idleness, laziness and hatred among the students.	Teachers	72	3.69	.89	Agree
	Students	240	3.99	.84	Agree
17. Help to promote hard work and diligence among the students	Teachers	72	3.86	.73	Agree
	Students	240	3.74	.78	Agree
OverallMean	**Teachers**	**72**	**3.67**	**.48**	**Agree**
	Students	**240**	**3.65**	**.50**	**Agree**

Table3 shows that the mean ratings of teachers and students on items 11 to 17 are more than the criterion mean of 2.50. This implies that the statements of items 11 to 17 are the perceived impacts of cultural and moral values on secondary school students in Nsukka Education zone. However, the overall mean ratings of 3.67 and 3.65 for the teachers and students respectively indicate that the teachers had slightly higher mean rating than the students.

Ho_2: There is no significant difference in the mean ratings of teachers and students on the impact of cultural and moral values on secondary school students in Nsukka Education Zone.

Table 4: t-testanalysis of the difference in the mean ratings of teachers and students on the perceived impact of cultural and moral values on secondary school students

Group	N	Mean	Std. Deviation	Df	T	Sig
Teachers	72	3.67	.48	310	.327	.744
Students	240	3.65	.50			

Table 4 revealed that there is no significant difference in the mean ratings of teachers and students on the perceived impact of cultural and moral values on secondary school students in Nsukka Education Zone, $t(310) = .327$, $p = .744$. Thus, the null hypothesis is not rejected since the probability value of .744 is greater than the .05 level of significance.

Research Question3. What are the strategies that can be adopted for effective teaching and learning of cultural and moral values in secondary schools in Nsukka Education zone?

Table 5: Mean analysis of the ratings of teachers and students on thestrategies that can be adopted for effective teaching and learning of cultural and moral values in secondary schools

Item statement	Group	N	Mean	Std. Dev	Remark
18. Use of local languages	Teachers	72	3.58	.76	Agree
	Students	240	3.63	.89	Agree
19. Inculcating the teaching content in school curriculum	Teachers	72	3.41	.88	Agree
	Students	240	3.40	.89	Agree
20. Making school policies on ethical values and disciplinary behaviours	Teachers	72	3.50	.87	Agree
	Students	240	3.82	.80	Agree
21. School authority showing good conduct as role model	Teachers	72	3.79	.60	Agree
	Students	240	3.73	.73	Agree

22. Producing school code of conduct in written form in form of handbook for students and teachers	Teachers	72	3.81	.61	Agree
	Students	240	3.86	.63	Agree
23. Rewarding good behavior in school	Teachers	72	3.72	.77	Agree
	Students	240	3.57	.77	Agree
24. Punishing the offenders in school	Teachers	72	3.69	.78	Agree
	Students	240	3.37	.85	Agree
25. Teaching the students using audio-visual materials to show some good or bad and characters and their implications	Teachers	72	3.58	.80	Agree
	Students	240	3.30	.88	Agree
26. Telling the students fictious or real-life stories or folktales that teach good or bad behavior	Teachers	72	3.56	.86	Agree
	Students	240	3.28	.79	Agree
Overall Mean	**Teachers**	**72**	**3.58**	**.52**	**Agree**
	Students	**240**	**3.43**	**.59**	**Agree**

Table5 shows that the mean ratings of teachers and students on items 18 to 26 are more than the criterion mean of 2.50 indicating that the statements of items 18 to 26 are the strategies that can be adopted for effective teaching and learning of cultural and moral values in secondary schools in Nsukka Education zone. However, the overall mean ratings of 3.58 and 3.43 for the teachers and students respectively indicate that the teachers had slightly higher mean rating than the students.

Ho₃: There is no significant difference in the mean rating of teachers and students on the strategies for effective teaching and learning of cultural and moral values in secondary schools in Nsukka Education Zone.

Table 6: t-testanalysis of the difference in the mean ratings of teachers and students on thestrategies for effective teaching and learning of cultural and moral values in secondary schools

Group	n	Mean	Std. Deviation	df	T	Sig
Teachers	72	3.58	.52	310	1.188	.060
Students	240	3.43	.59			

Table 6 revealed that there is no significant difference in the mean rating of teachers and students on the strategies for effective teaching and learning of cultural and moral values in secondary schools in Nsukka Education Zone, t (310) = 1.188, p = .060. Thus, the null hypothesis is not rejected since the probability value of .060 is greater than the .05 level of significance.

Discussion of Results

The findings of research question one revealed that the following cultural and moral values need to be taught and learnt in secondary schools in Nsukka Education Zone; This will go a long way for fighting corruption, crime and as well help to achieve sustainable development by 2030, respect for elders, love for one another, hardwork, sacredness of life, honesty, transparency. The test of hypothesis one showed that there is no significant difference between mean scores of teachers and students on the cultural and moral values to be taught and learnt in secondary schools in Nsukka Education Zone. This implies that the aforementioned cultural and moral values are necessary to be taught in schools to help train the students in the right direction of behavior or ethics required for peace, progress and stability of a nation and for sustainable development. The findings are in line with the opinion of Davison and Onwubiko in Amali (2011) and Mrunal (2023) who stated that reward for good deeds, recognition of one another as fellow human being, seeking for knowledge, working hard to succeed, showing affectionate to people, being truthful, honest and maintaining transparency, accountability and integrity are cultural and moral values that need to be imbibed in children.

The findings of research question two revealed that, the teaching and learning of cultural and moral values to secondary school students have the following perceived impacts on them; help to drive the students away from harmful influence of peer group and social media; help to develop confidence in them to face the uncertainties of life; help them to develop positive character traits; enable them focus on the right direction of life for success; help to curb vice such as corruption, crime, laziness and hatred and to work hard to succeed in life. The test of hypothesis three showed that there is no significant difference between the mean scores of teachers and students of secondary schools on the perceived impact of teaching and learning of cultural and moral values in secondary schools. This implies that the teaching and learning of cultural and moral values have some positive impact on the students, and this can help to achieve a sustainable development. This is in agreement with the

statement ofUNODC (2022) that teaching and learning of cultural and moral values in schools make the students to be more resilience against crimes, violence and better understanding of rule of law, as well as encourage them work hard in order to succeed in society.

The findings of research question three revealed that these cultural and moral values can be taught and learnt through the following strategies: use of local languages; inculcating the content of teaching in the school curriculum; living by examples as a role model; producing school code of conduct in written form as a guide; punishing offender and rewarding god behavior in the schools. The test of hypothesis showed that, there is no significant difference between the mean scores of teachers and that of the students on the strategies that can be adopted foe effective teaching and learning of cultural and moral values in secondary schools. The findings therefore indicate that the strategies of use of local languages, living by example; inculcating cultural and moral values in school curriculum among others can serve as strategies for teaching and learning of cultural and moral values in schools. These are in line with Dania and Igbanibo (2016) who maintained that cultural and moral values such as honesty, accountability, cooperation, discipline among others, can best be taught through the use of local languages and mother tongue. The findings are also in line with the statements of Nwikina (2013) who insisted that the teaching and learning of these values can be done through setting of code of ethics in written documents which serve as school policy; UNODC (2022) who stated that the values can be taught and learnt through the integration of the topics in school curriculum as well as use of practical and interactive materials and tools; Mrunal (2023) revealed that show of good examples, tale of stories and punishing or rewarding of behaviours serve as good strategies for teaching and learning of cultural and moral values to children.

Conclusion

Based on the findings, it can be concluded that there is the need to re-engineer the teaching and learning of cultural and moral values in secondary schools to help drive the students who are prospective youths of tomorrow away from crime, corruption and other social vices as well as help build in them the spirit of love for one another, honesty, hard work, transparency, and accountability that can help to promote peace, unity, and productivity for the achievement of sustainable development.

Recommendations

It is recommended that school administrators, teachers and students should sit up and be more serious with the teaching and learning of cultural and moral values by integrating them in school curriculum, school policy and school handbook for easy adherence.

Different effective strategies such as use of mother tongue, story-telling, living by example among others should be applied in the teaching and learning of these values in schools.

Schools should encourage parents to collaborate in the teaching and learning of these values for easy internalization of them in the children as it is for the benefit of the students, teachers, parents and the society at large.

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