Technology integration into values education in Nigerian secondary schools

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Abstract
The subject of this paper is Technology Integration into teaching and learning of Values Education in Nigerian Secondary Schools. This paper attempts to highlight the Nigerian Value System vis-à-vis its present state of degeneration and the roles of Values Education in the quest for attaining a morally sound ethical and efficient society/citizenry in Nigeria Thus, it also discusses the need for Information and Communication Technology integration in teaching Values Education in Nigerian Secondary schools. The study adopts a qualitative approach using non-participant observation and literature search and review to gain insights into the teachers' adoption of Information and Communication Technology in the teaching of Values Education. It also discussed the concept of Values Education, Technology and Technology Integration. The study indicates that the training of teachers is deemed vital to make teachers and school authorities aware that Information and Communication Technology is a pertinent pedagogical tool for the provision of a positive learning environment. Finally, some important recommendations on how to achieve sound values system amongst Nigerian students were proffered.

Keywords: values education, technology integration, information and communication technology, teaching and learning

Introduction

It is a well-known fact that Information and Communication Technology (ICT) functions as a powerful tool to support students' collaboration and knowledge building (Clements, 2010) [9]. In many developing countries, ICT has been increasingly accepted in the education system as many have perceived that ICT can enhance their opportunities and skills to succeed in multidisciplinary fields (Ottesen, 2016) [35]. Education plays a fundamental role in determining the level of ICT usage in developing countries (Ayodele, 2019) [8]. In most countries of the world, incorporating ICT in schools is not new as the government has plans to make the country an ICT hub in line with the national objective of "Vision 2020" (Omidinia, Masrom & Selamat, 2010) [34]. As such, expectations on ICT use in all schools are high, based on the policies of the Ministry of Education, the syllabuses of various subjects, and the authorities involved, directly and indirectly to educate a highly competent, skillful and knowledgeable workforce in the country. In a particular subject such as Values Education, it is noted that there has been a dearth of literature pertaining to incorporation of ICT in teaching this subject in classrooms. Cooper (2011) [10] asserts that multimedia interactive learning can complement human interaction in the teaching and learning process in school classrooms, especially in Values and Moral Education or the teaching of values as computers offer sole attention, responsiveness, and non-verbal and multi- sensory communication. Leong and Tan (2018) argued that ICT such as audio-visual media could generate student interest hence fostering successful learning. Classroom use of ICT can enhance students' understanding of subject matter, promote collaborative and lifelong learning, increase team building and support students to think deeply and creatively (Henessy, Ruthven & Brindely, 2015). In order to enhance student learning, teachers' role in the classroom is important in realizing these goals. Although studies have shown that teachers support ICT use in the classrooms, the technology is underutilized and poorly integrated in classroom teachings (Cuban, 2001; Kirkpatrick, & Peak, 2010) [12, 13]. However, ICT has been increasingly important in education and it is seen necessary for teachers to equip themselves with technological skills to support students' learning. Therefore, in order to accomplish this task, teachers need to incorporate ICT as an integral part of their teaching strategies in the classrooms (Gopala, 2012) [17].

The purpose of this paper is to explore how teachers can incorporate ICT in the teaching of Values Education in their classrooms. Thus, the question is: How do the teachers incorporate ICT in the teaching of Values Education? Teachers and ICT in Classrooms In this era, the extension of a teacher's duty not only focuses on acquisition of knowledge and content specific subjects but on developing students' character (Cox & Abbatt, 20114). These days, the teacher is not only knowledgeable in the subject matter but should also possess ICT skills as part of his pedagogy (Cox & Abbatt, 2014). Teachers can facilitate students' learning in a number of ways where ICT related pedagogies have become an important element of practice in classroom teachings (Cox & Abbatt, 2014).

Literatures has shown that most ICT-related subjects focus more on Science, Mathematics and English in primary and secondary education but very little on humanities especially in secondary schools (Clements, 2010)

[9]. Many researches on ICT are directed towards Mathematics, Science and English subjects (Dada, 2019). To- date, only a few studies or research have been carried out on ICT in Values and Moral Education, either in primary or secondary education. Only researches on moral and ethical issues in information technology have been found in the literature (Ayanwale, Wahab, & Wojuade, 2012) [7]   A few studies have shown that ICT is beneficial when combined with good and proper teaching (Cox & Abbot, 2014) [11]. Akinola (2015) [5] found that teachers who display highly professional characteristics combined with good teaching, including proper utilization of ICT, result in students progressing well in their studies. However, reports have shown difficulty in describing effective teachers using ICT (Kennewell, Tanner, Jones & Beauchamp, 2020). Studies revealed aspects of teachers' beliefs and pedagogical reasoning in primary subjects such as Science, Mathematics and English. Clements (2010) [9] displayed teachers' knowledge and understanding of ICT coupled with effective teaching that enhance students' learning.

However, Ottesen (2016) [35] argued that knowledge of ICT acquired by preservice teachers at the universities was not put in practice when they taught in schools. In fact, in most schools, many teachers did not integrate ICT in their planning and practice as part of their pedagogical concerns in their classrooms (John & Sutherland, 2015). Their reasons for not incorporating ICT into their teachings were: students lacked mathematical skills and process; students lacked skills to reflect as technologies would hasten the subject and practical laboratory-based activities would not materialize as simulations have taken over. Moreover, Kennewell, Tanner, Jones, and Beauchamp (2020) found that ICT did not really facilitate students' learning and teachers' practice was the same all the while. Ineffective teachings remained although the teacher's role was seen as helping students grasp subject matter, and stimulate cognitive engagements of students where their mental tasks were being challenged with ICT use. One main reason for resisting ICT usage is it required extensive investments of time; the teachers could not live up to the demand (Keenigwe, Ochwari & Wachira, 2018) [23].   Although studies have reported that teachers have positive regard for integrating ICT in their classrooms, their inexperience of ICT skills and naivety on pedagogical methods, coupled with lack of support and training, hinder ICT application in their classroom teachings (Loeding & Wynn, 2019) [27].

Therefore, continuous effort in providing ICT-related training to teachers has been taking place although Harris, Kang, Yates and Kruck (2011) [11] asserted that teachers' attitude that make up quality teachers is the salient point for successful ICT implementation in the classroom. Knowing that ICT integration in the classrooms brings desired results in students' leaning with the teachers' right attitude, this study looks at how Moral Education teachers integrate ICT in their teachings.

Degenerated Moral Values in Nigerian Society
Assessing the situations in Nigeria, it is quite unfortunate that those desirable behaviors and attitudes which were being treasured in the past in the Nigerian society are not all that treasured nowadays. Many people are no more custodians of these moral virtues. In fact, the few individuals who attempt to keep strictly to these virtues are seen as oddity (Akanbi, 2018) [2]. This implies that moral values are greatly diminishing among individuals' youths and adults in Nigeria today. Nigerian society has fallen into the abyss of moral decadence.

Today in Nigeria, vices have come to replace virtues (moral values), that is, they are taken to be the principles and standards desirable (Wahab, 2011). These social vices which have eaten deep into the moral fabric of the society and threatened her very foundations and unity have included dishonesty, intolerance, stealing, corruption, armed robbery, murder, rape, disrespect for other people's lives and opinions, assassination, kidnapping, ritual killings, adultery, fornication, creeping incidence of homosexuality and lesbianism to mention but a few. This extends to institutions of learning where students display many immoral acts. They lack respect for adults (mostly constituted authority) and generally lazy, unpatriotic, cheat in examinations, greedy, dishonest, callous and corrupt. Some engage in moral misconduct raging from robbery, forgery, cultism, drug abuse and trafficking, certificate racketeering, get-rich-quick syndrome, indecent dressing, fraud, etc. (Akinola, 2015) [5].

According to Mansary (2015), In order to alleviate various acts of indiscipline and moral decadence among Nigerians, various programmes have been pursued by various governments. For instance, the Shagari Administration (1979-1983) introduced the Ethical Revolution, the Buhari Idiagbon Administration (1984-85) introduced War Against Indiscipline (WAI), Babangida Administration (1985-1993) introduced the Mass Mobilization for self-reliance, Social Justice and Economic Recovery (MAMSER), Abacha Administration (1993-1998) introduced War Against Indiscipline and Corruption (WAIC). In the same vein, the Obasanjo Administration (1999-2007) introduced both the Independent Corrupt Practices and other Related Offences Commission (ICPC) and Economic and Financial Crimes Commission (EFCC). National Orientation Agency (NOA) was also established purposely to curb all forms of antisocial behaviors through value re-orientation programmes (Wahab, 2011). All these governments efforts were geared towards instilling desirable social values and attitudes into Nigerians seem to have yielded little results as people are still grossly involved in moral misconducts on daily basis (Mofoluwawo, 2011) [29].

Unfortunately, in spite of these efforts, our society continues to suffer what can at best be described as a situation of epileptic value system and the negative or ill values are being passed on to the younger ones directly and indirectly which have led educators and policy makers to reemphasize the need for the teaching of Values Education in Nigerian secondary schools as a remedy to degenerated moral values in Nigeria. It is universally believed that Education is a powerful tool which can be used to correct decadence especially moral and values decadence in the society through re-orientation of the people, most especially youths. Certain principles of

values education such as collective identity, understanding of diversity beyond cultural, religious and ethnic differences, critical thinking and ability to stimulate creative and systematic analysis to identify different perspectives and angles to problems, promotion of cooperation and collaboration to finding solutions to global problem while defending the collective good, social skills such as communication skills, empathy, teamwork just to mention a few are key to nation building and solutions to the value dearth facing the Nigerian society today. The concept of values education promotes tolerance and understanding that transcends ethnic, religious, cultural and political differences in a society such as ours where these are contributing factors and forces to the alarming collapse of our value system (Muraina, Abdukardir & Belgore, 2012). In concordance with this view, the second aim of Nigeria Education stresses the inculcation of the right type of values and attitudes for the survival of the individual and the Nigeria society (National Policy on Education, 2004). Also, the National Policy on Education (2013) section 1 paragraph 6a identifies as one of the goals of education as the "development of the individual into a morally sound, patriotic and effective citizen".

In accomplishing this task, all the school subjects are charged with the responsibilities of developing a good number of values and attitudes in the students (Ajioboye, 2013). But, very few teachers of these school subjects pay much attention to developing values and attitudes. Most times, transmission of knowledge and skills is given more priority than development of desirable values. No wonder that at times, the best student in a particular subject may be found out to be morally bankrupt. The foregoing, while bringing to notice the place of value education as a necessary requisite for societal development and nation building, also calls our attention on the need for more efficient approaches to the teaching of values education in Nigerian secondary schools. Thus, this paper aims to qualitatively study the integration of technology into values education in Nigerian secondary schools. which are necessary for forming sound social, economic and political judgement. This is made possible when students are encouraged to clarify their values, learn higher level of moral reasoning and learn the skills of values analysis (Dada, 2019). Since values and attitudes are not things that teachers just tell their students and expect them to imbibe (they are not like facts) then, teaching methods which can help students to clarify and then develop desirable values and attitudes themselves are needed to teach value-laden topics in school subjects.

Clarification of Concepts

It is necessary to cost a cursory glance at the two major concepts that are germane to this study, which are: Values Education, technology, computer technology integration

The Concept of Values Education

Values in a narrow sense is that which is good, desirable, or worthwhile. Values are the motive behind purposeful action. They are the ends to which we act and come in many forms. Personal values are personal beliefs about right and wrong and may or may not be considered moral. Our values represent our personal guiding principles or life goals, guiding our behavior in all aspects of life, including our home life, our work like, and our social life. The importance of values lies in their purpose, which is, in short, to guide our beliefs, attitudes, and behaviors. According to Herbert (2013), Values Education refers to it as the process that gives young people an initiation into values, giving knowledge of the rules needed to function in this mode of relating to other people and to seek the development in the student a grasp of certain underlying principles, together with the ability to apply these rules in their day to day lives. Similarly, Joof (2010) saw Values Education as the teaching and learning of ideals, that is to say that any subject that enables us to understand 'what is valuable' for human happiness is called value education. The scope of value education includes all dimensions (thoughts, behavior, work and realization) and all levels (individual, family, society and nature-existence). According to him, the aim is for students to understand moral values and show their good behavior and attitude towards society. Damion (1998) asserted that the main features or components of values education consist of:

- **Character Education:** Character or moral education is a learning process that enables students and adults in a school community to understand, care about and act on core ethical values such as respect, justice, civic virtue and citizenship, and responsibility for self and others.
- **Health Education:** This type of education is designed for individuals to gain knowledge and skills to maintain one's or another person's health. It includes the communication of information concerning the underlying social, economic and environmental conditions impacting on health, as well as individual risk factors and risk behaviors, and use of the health care system.
- **Environmental Education:** This type of education allows individuals to explore environmental issues, engage in problem solving, and take action to improve the environment. As a result, individuals develop a deeper understanding of environmental issues and have the skills to make informed and responsible decisions.

The Concept of Technology

Technology can be most broadly defined as the entities, both material and immaterial, created by the application of mental and physical effort in order to achieve some value. In this usage, technology refers to tools and machines that may be used to solve real-world problems. It can also be seen as the application of scientific knowledge to the practical aims of human life or, as it is sometimes phrased, to the change and manipulation of the human environment. Technology in education according to Cuban, Kirkpatrick, & Peak, 2010 mirrors the fast-paced world we live in. according to them in modern classrooms, it's rare to find students all working on the

same exact activity. Instead, today's schools are technology-rich learning spaces that promote diverse activity. They're abuzz with collaboration, critical thinking, creativity, and communication.

Technology Integration into the Teaching and Learning of Values Education
As stated by Henessy, Ruthven & Brindely, (2015) technology integration is the incorporation of technology resources and technology-based practices into the daily routines, work, and management of schools. Technology resources are computers and specialized software, network-based communication systems, and other equipment and infrastructure. Therefore, technology integration into teaching and learning Values Education would mean the use of technology to enhance the student learning experience. Utilizing different types of technology in the classroom, including a virtual classroom, creates learners who are actively engaged with learning objectives.
Education requires a lot from teachers. They not only teach content but also juggle (and model) a host of other skills while trying to get their students to fall in love with learning and to be successful at it. A single day in the classroom consists of taking attendance, teaching academic content and positive behavior, empathizing with students, looking out for their emotional and physical well-being, reporting grades, and more. Amidst all of that, teachers must guide students in becoming self-directed learners who can work independently and think for themselves (Harris, Kang, Yates and Kruck, 2011) [11].

Moral Values in Nigeria
Morality as a concept is elusive and highly nebulous to give a particular definition to. In philosophy, the descriptive definition of morality is that morality is a set of conduct put forward by any actual group and acceptable by the members of that group or the society (Gert, 2012). According to Kehinde-Awoyele (2012), morality is referred to as behaviors or actions that are considered by most members of a group to be right. It is the principles concerning right and wrong or good and bad behaviors. Moral values however can be described as the upholding and displaying of certain beliefs, ideas, rules and regulations or behaviors which are generally considered good, right and accepted by the society and to which every member of that society is bound. Wahab (2011) is of the opinion that Values are fundamental in all human societies and in human actions and activities. Generally, morality originates from religious considerations, and so pervasive is religion in Nigerian culture that the two cannot be separated. What constitutes moral code of any particular Nigerian society laws, taboos, customs and set forms of behavior-all derive their compelling power from religion. Thus, morality flows out of religion, and through this the conduct of individuals are regulated; and any break of the moral code is regarded as evil and punishable (Nwaubani, 2006). An Important fact about the rules which constitute the ethical code of Nigeria societies is that they are usually integrated into a unified system, and to understand the ethical code no rule can be considered apart from the system as a whole (Muraina & Ugwumbe, 2014). The only desirable ideal is social harmony and peace for the good of man and society. Most of the important virtues are either couched in proverbs or expressed in the form of a folk-tale with a moral to it. The proverbs may serve as prescriptions for action or act as judgment in times of moral lapses. Proverbs are often cited at an appropriate time during an argument, can settle the dispute instantly, for the proverbs are believed to have been handed down by the ancestors and predecessors to whom we owe our communal experience and wisdom (Akanbi, 2015) [2].
NEEDS (2004) 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 NEEDS identified include respect for elders, honesty and accountability, co-operation, industry, discipline, self-confidence and moral courage. The Nigerian traditional values system as highlighted by Atteh (2011) include respect for elders, chastity among women folk, dignity of labor, patriotism to one's community, courage and self-reliance.

Recommendations
1. Values education teachers should be aware of the fact that their subject is more of affective than cognitive, it is a moral oriented subject hence, value-laden methods like value clarification, value analysis, value identification etc. and other learner centered methods like problem solving method, inquiry method, discussion method, to mention but few should be applied in social studies classes.
2. Affective evaluation instruments like observation technique, check list, rating scale, sociometric scale, anecdotal record, etc. should be applied when evaluating affective domain in social studies classes.
3. Values education teachers should be sponsored to attend seminars, conferences and workshops where recently researched strategies and methods of teaching and learning Social Studies most especially value-laden Social Studies topics would be exposed to them.
4. Furthermore, various Values Education evaluation techniques most especially those instruments used in evaluating affective domain would be well explained to them as regards their usage in the Social Studies classes.
5. There should be continuous information dissemination through the mass-media for proper enlightenment on desirable societal values like honestly, integrity, cooperation, hard work, patriotism, etc. And people who exhibit high moral standards should be rewarded to encourage others to do the same.

Conclusion
In the world of globalization, it is important for all authorities such as school administrators and related organizations including technical support, to support teachers in adopting ICT in their teaching. If ICT is not

integrated effectively as happens in many schools today (Keengwe et al., 2008), then the effort in making ICT an important pedagogy tool would fail. Since the barriers to IT integration in classrooms exist, schools may need strong professional development opportunities and positive models for teachers to make ICT part of their instruction in today's classrooms as the nation progresses toward creation of an ICT hub to produce a highly competent, skillful and knowledgeable workforce. The values of Education are the most important ingredient to change the world. It helps us to gain knowledge and that knowledge can be used to make a better living. Technology integration is most effective in education when it's mobile and versatile. In the hands of students, technology becomes an inseparable part of the learning process.

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