



Influence Of Indigenous Education On National Integration And Moral Upright Among Senior Secondary School Students In Niger State, Nigeria

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Abstract

This study was titled “Influence of Indigenous Education on National Integration and Moral Upright among Senior Secondary School Students in Niger State, Nigeria”. The objectives were to determine the influence of indigenous education on national integration and assess the influence of indigenous education on moral upright among senior secondary school students in Niger State, Nigeria. The research questions were in line with the objectives. Descriptive survey design was used. The population was 7855 with 584 sample size. A multistage sampling technique was used to select the respondents. Twenty-six self-design structured-items questionnaire was used. Reliability of the instrument was ascertained through a pilot study. This was done using Pearson Product Moment Correlation Coefficient (PPMC) and the result got was 0.85 which implies the instrument was reliable. Mean was the statistical tool for data analysis. Findings were that indigenous education instills national consciousness, religious tolerance patriotism, honesty, hard work, decent dressing, humility, justice and discipline among students of secondary school in Niger

State. It was recommended that facilities should be provided to enhance effective and quality and learning of indigenous education to promote honesty, hard work, decent dressing, humility, justice and discipline among students of secondary school in Niger State, Nigeria.

Keywords: *Influence, Indigenous Education, National Integration and Moral Upright*

Introduction

Before the coming of Western civilization into Africa especially in Nigeria, there was an existence of known “indigenous education”. Indigenous education was and still fundamental to the overall development of a child being it moral, social, intellectually, spiritual or physical. It also involves acquisition of vocational training. It assists a growing child to have interaction with several people, acquire a vast amount of knowledge and function in a given society. The child learns the cherished values of the society via indigenous education system. But before the emergence of imported systems of education, there was an indigenous education through which the cultural legacies were transmitted from one generation to another (Sydney, 2004). He stated further that indigenous education could be conceived from different perspectives by people indifferent disciplines. The imported

educational system are Islamic and the Christianity and western systems. According to Sharhabilu and Murtala (2013), the type of education being practiced all over Africa before the arrival of western education was basically referred to as indigenous education.

Indigenous education in Nigeria setting was non-formal and informal. In line with this, Sharhabilu and Murtala (2013) opined that in every given society, education, be it formal, non-formal and indigenous is as old as existence. To Sydney (2004), it was also a non-formal education as people consciously learnt from the life situation of the family, lineage, clan, age-group organizations and occupational associations or through the process of stimulated learning and directed practice. He stresses that it was informal because it was acquired through random experiences in the process of living. Fafunwa (1974)

defines indigenous education the aggregate of all process by which a child develops his abilities, attitudes and other forms of behaviour which are of positive value to the society in which he intend to lives. Olumuyiwa (2020) stated that African culture, value system, family structure, religion, philosophy, morality, entrepreneurship, education among others has been in place as a system of education before the coming of formal system education.

Indigenous education imparts positive skills, attitudes, knowledge and values in the minds of children. It is a potent medium for transmitting the needed skills, used in achieving quality development of peace, tolerance, moral upright, national integration and unity in Nigeria. Specifically, *May and Aikman (2003) stated that the indigenous education focused on teaching indigenous knowledge, models, principles, methods as well as content within formal or non-formal educational systems. The growing recognition and use of indigenous education methods can be a response to the erosion and loss of indigenous knowledge as a result or due to the processes of colonialism, globalization, civilization and modernity.*

For indigenous learners and instructors, the inclusion of these methods into schools often enhances educational effectiveness by providing an education that adheres to an indigenous person's own inherent perspectives, experiences, language, and customs, thereby making it easier for children to transition into the realm of adulthood (Hamilton-Ekeke, & Dorgu, 2015). Though, young people seem not to believe any longer in the dignity of labour and the courage to act right (Oluwagbohunmi, 2020). Similarly, Oluwagbohunmi (2017) posited that socially unacceptable behaviours such as dishonesty, laziness, disrespect, injustice, disloyalty, pride, and indiscipline that contradict what the society approves is rife among the youths.

National integration is a complex concept as it difficult to ascertain its measurement. In support of this statement, Ojo and Obimuyiwa (2019) stated that national integration is a relative term because there is no standard yardstick for measuring it. Ojo (2009) as cited in Ojo and Obimuyiwa (2019) equate the term with national cohesion, national unity, nation-building and togetherness. The issue of national integration cuts across every sphere of human life and, thus, touches the national life as well. Birch (2012) and Alapiki (2005) describe national integration as the unity of purpose and a sense of direction, a feeling of cohesion; a feeling of harmony; a feeling of loyalty to the country; a feeling of patriotism and a feeling of tolerance among the members of a country.

On a larger scale to Ojo and Obimuyiwa (2019), national integration is the process of creating and inculcating a unifying spirit, and a can-do attitude among the people of a society or country, that exists through harmonious coexistence. Therefore, national integration is the process of establishing unity, harmony, spirit oneness and feeling of togetherness among citizens of a nation. It is a room for given individual citizens a sense of belonging towards realizing peaceful coexistence among people. It also involves social, political, religion, economic and physical interaction among people.

Moral upright is acting in accordance with values of the society. It is the act of respecting the constituted authority of being disciplined. Morals refer to human behavior where morality is the practical activity and, ethics describes the theoretical, systematic, and rational reflection upon that human behavior (Churchill, 1982 in Chowdhury, 2016). Morals to Chowdhury (2016) are sometime difficult to understand because the misunderstandings and misconceptions surrounding them hinder arrival at the correct explanation. Mondal (2018) defined sees moral uprightness as standards of social behaviour derived from social interactions which are accepted as constituent facts of social structure. According to Mishra (2015), moral upright is one of the most important aspects of a social system which plays a predominant role in running and maintaining the social order in the society. Abah (2014) was of the opinion that early exposure of pupils to values would elicit in them a local and national consciousness of societal values and respect for public property. Ketsdever (2015) identified seven moral upright values to be respect, fairness (justice), honesty, giving back (service), responsibility to family and community.

If one looks critically, there is growing rate of moral decadence among youths in the society that manifests through increase in delinquent behaviours and social vices which suggests that social and societal values are no longer cherished by the people. This is surprising despite the teaching of social and moral value based subjects in our schools at all levels. With all these on ground it is expected that Nigerians especially youths in secondary schools are able to demonstrate some sense of moral upright in and outside the school setting. However, Oluwagbohunmi (2020) opines that it is worrisome to observe that morality is deteriorating while social vices are increasing in the society. He states further that a thorough examination of the situation of things in the country shows that the values of honesty, truthfulness, hard work, dedication, respect for elders, respect for human dignity, loyalty, humility, decent dressing,

integrity, fairness, justice, and discipline seem to be gradually diminishing. Adeoluwa (2017) reiterated that traditional values education appear to have collapsed in Nigeria.

However, looking at the curriculum of indigenous education in Nigeria, it is obvious that realizing national integration and moral upright among secondary school students should not be a difficult task. This is because; it encompasses all it takes to enhance effective discipline among students at all levels. Ojo and Obimuyiwa (2019) asserted that it is a known, incontestable fact that education is a major tool for enlightenment. They further stated that one of the major goals of education in any nation is preparing its citizens for responsible and productive adult lives, so that they can function honestly, efficiently and effectively in the society in which they live. It is therefore based on this that this study is aimed at investigating the influence of indigenous education on national integration and moral upright among senior secondary school students in Niger State, Nigeria.

Statement of the Problem

Indigenous education in Nigeria is better discussed as practiced before the coming of the Islam and Christianity as well as the western education systems. Indigenous education or traditional education system is foundational for national integration and moral upright. This is because, it enable self-reliance and discipline. It promotes national consciousness, critical thinking, justice, honesty, unity and the spirit of corporation among members of the community. Unfortunately, it seems the entire ingredient contained in the indigenous education has lost its value in Nigeria with particular reference to Niger State. These values are expected to be transmitted in the minds of secondary school students seems to take place at all or are not taking the way and how expected. The loss of these values is threat to our national integration and moral uprightness. One may wonder what is happening in and outside the school and indeed the larger society indicates that there is a missing step in the inculcation of values especially in terms of national integration and moral uprightness in Nigerian secondary schools as well as other levels of educations. Frankly speaking, the home, school and government are to be blamed for this undesirable failing of values in the schools and the society at large.

Generally, the issue of national disintegration and immorality is linked directly to indiscipline or poor discipline at home and school. And as a result of this, Nigerian society is characterized by all forms of anti-social behaviours ranging from armed robbery, banditry, ritual, killing, fraud, rape, cultism, lawlessness, disrespect, dishonesty, disobedience, laziness among the citizens not only the secondary school students but across the ages. Typically, all these forms of evils are element of failure of our education system to uphold teaching of indigenous education to instill in the minds of Nigerian students the spirit of national integration and moral uprightness. Therefore, this study was set to investigate the influence of indigenous education on national integration and moral upright among senior secondary school students in Niger State, Nigeria.

Research Objectives

The following were objectives of this study:

1. Determine the influence of indigenous education on national integration among senior secondary school students in Niger State, Nigeria.
2. Assess the influence of indigenous education on moral upright among senior secondary school students in Niger State, Nigeria.

Research Questions

For the purpose of this study, the following questions were asked:

1. What is the influence of indigenous education on national integration among senior secondary school students in Niger State, Nigeria?
2. What is the influence of indigenous education on moral upright among senior secondary school students in Niger State, Nigeria?

Methodology

Survey research design was adopted for this study. The design was used because it permits a researcher to study a small sample and then generalized the findings to the whole population. To Osuala (2005), in survey research small sample is studied and the findings are generalized to the entire population of the study. The population of this study comprises all the senior secondary schools' principals and teachers in Niger State. According to statistical data from Planning, Research and Statistics Department (PRSD), Niger State Ministry of

Education, Minna (2020), the public senior secondary schools has the total population of 7855 stakeholders (that is, 290 principals, 7458 teachers and 107 Supervisors/Ministry Officials). However, the ample size for this study was of 584 (that is, 37 principals, 523 teachers and 24 Supervisors/Ministry Officials). A multistage sampling technique was used to select sample for this study. The public senior secondary schools in Niger State were grouped into seven Minna Educational Zones to ease randomly selection. With this, three Minna Educational Zones were selected for the study. Research Advisor's Sampling Table (2006) was used to determine the sample size for study.

The instrument used to collect data was self-designed structured-items questionnaire. The instrument was titled "Influence of Indigenous Education on National Integration and Moral Upright among Senior Secondary School Students in Niger State, Nigeria". It comprises of 26 structured items. Section "A" of the questionnaire contained demographic data of the respondents while the sections "B" was made up of item statements to answer the research questions. The response mode was a four point likert scale, ranges from Strongly Agreed, Agreed, Disagreed and Strongly Disagreed.

In order to ascertain the reliability the instrument, a pilot study was conducted on 30 members from five (5) senior secondary schools in Niger State. Five respondents were used from each school including the principals and 5 Supervisors/Ministry Officials. This was done through test re-test method. The two results were correlated using Pearson Product Moment Correlation Coefficient (PPMC) and the result 0.85 value was obtained which implies the instrument was reliable. The data collected for this study were analyzed using frequency counts and simple percentage as well as mean. Frequency counts and simple percentage were used to analyze demographic data while mean was used to answer the research questions.

Results

The researcher used 2.5 as the mean otherwise known as decision mean since the instrument was structured along a modified four point likert scale to take decision on whether to accept or reject the item statement. Therefore, a mean score of 2.5 and above indicates positive responses to the item statement and showing acceptance; while a mean score below 2.5 indicates negative answer

to the item statement implying rejection. However, out of 584 instruments distributed, 575 were correctly filled and returned while 9 were not returned.

Research Question One: What is the influence of indigenous education on national integration among senior secondary school students in Niger State, Nigeria?

Table 1: Opinion of Respondents on the Influence of Indigenous Education on National Integration among Senior Secondary School Students in Niger State

S/N	Items	N	Mean	Decision
1	Indigenous education instill national consciousness in the minds of students	575	3.7	Accepted
2	There is no element of indigenous education in the curriculum of senior secondary school to inculcate national integration	575	2.4	Rejected
3	National integration enhances sustainable development	575	3.3	Accepted
4	There is positive interaction among students of senior secondary school due to inculcation of indigenous education	575	3.9	Accepted
5	Teaching indigenous education in senior secondary schools can bring about peace among students	575	3.7	Accepted
6	Teaching of indigenous education in schools will enhance religious tolerance among students	575	3.9	Accepted
7	Indigenous education promotes feeling of loyalty among students	575	3.6	Accepted
8	Feeling of cohesion among students can be enhanced if indigenous knowledge is given a priority in schools	575	3.7	Accepted
9	Indigenous education in school enhances a feeling of patriotism among students	575	3.9	Accepted

10	Indigenous education promotes positive economic interaction in schools.	575	3.5	Accepted
11	There are adequate facilities to enhance teaching and learning of indigenous education towards promoting national integration among students	575	1.1	Rejected

Table 1 sought the opinion of respondents on the influence of indigenous education on national integration among senior secondary school students in Niger State. Item 1, 3, 4, 5, 6, 7, 8, 9 and 10 indicated positive respond (accepted) with mean score of 3.7, 3.3, 3.9, 3.7, 3.9, 3.6, 3.7, 3.9 and 3.5. On the other hand, 2 and 11 attracted negative (rejected) respond by the respondents with mean score of 2.4 and 1.1 respectively.

Research Question Two: What is the influence of indigenous education on moral upright among senior secondary school students in Niger State, Nigeria?

Table 2: Opinion of Respondents on the Influence of Indigenous Education on Moral Upright among Senior Secondary School Students in Niger State, Nigeria

S/N	Items	N	Mean	Decision
1	Indigenous education in school promote honesty among students	575	3.9	Accepted
2	Indigenous education enhance respect for human dignity among students in secondary school	575	3.5	Accepted
3	Indigenous education obstruct decent dressing among students in secondary school	575	1.8	Rejected
4	Indigenous education enhance effective discipline among students in secondary school	575	3.7	Accepted
5	Quality teaching of indigenous education influences students' hard work positively in secondary schools	575	3.5	Accepted

6	Indigenous education enhances respect for elders and leaders among students in secondary schools	575	3.8	Accepted
7	Humility among students of secondary school can be inculcated through indigenous education	575	3.9	Accepted
8	Justice can be instilled among students of secondary school through learning of indigenous education	575	3.6	Accepted
9	Indigenous education enhance truthfulness among students of secondary schools	575	3.7	Accepted
10	Ineffective teaching of indigenous education promote integrity	575	1.2	Accepted
11	There are adequate facilities to enhance teaching and learning of indigenous education towards promoting moral upright among students	575	1.3	Rejected

Table 2 sought the opinion of respondents on the influence of indigenous education on moral upright among senior secondary school students in Niger State. With this, the respond of respondents on items in the research question 2, 1, 2, 4, 5, 6, 7, 8 and 9 were positively responded accepted with mean score of 3.9, 3.5, 3.7, 3.5, 3.8, 3.9, 3.6 and 3.7. Contrarily, item 3, 10 and 11 were rejected by respondents with mean score of 1.8, 1.2 and 1.3.

Summary of the Major Findings

The following were major findings of this study:

1. Indigenous education instill national consciousness in the minds of students, there is element of indigenous education in the curriculum of senior secondary school to inculcate national integration, teaching of indigenous education in schools will enhance religious tolerance among students and that indigenous education in school enhances a feeling of patriotism among students in Niger State.

2. Indigenous education promotes honesty, hard work, decent dressing, humility, justice and discipline among students of secondary school in Niger State, Nigeria.

Discussion of Findings

Indigenous education instill national consciousness in the minds of students, there is no element of indigenous education in the curriculum of senior secondary school to inculcate national integration, teaching of indigenous education in schools will enhance religious tolerance among students and that indigenous education in school enhances a feeling of patriotism among students in Niger State. In line with one finding above, Sharhabilu and Murtala (2013) stated that the system indigenous education emphasized humanity, human dignity, respect, honesty while communalism was the basic principle of everybody in the society. They stressed that it is the unfortunate thing is that presently the family seems to have lost a grip of the above cherished values of indigenous education.

In terms of the curriculum, Okpilike (2010) averred that a careful study of all sectors of the society clearly show that there is an unbalanced equation as regards the input and output of societal values in the school system. Okpilike (2010) emphasized that it is either there is a reduction of the necessary and compulsory societal values which must be introduced and imbibed in the school system or there is a wanton disregard, disrespect or negligence of the excellent societal values already introduced or made available to the Nigerian school system.

Also, Adeoluwa (2017) reiterated that traditional values education appear to have collapsed in Nigeria since the young people seem not to believe any longer in the dignity of labour and the courage to act right. Olayiwola (2012) supported this by adding that the right/positive societal values which Nigerians are supposed to uphold through indigenous education have been given up for its negative counterparts such as disrespect, unfaithfulness, indiscipline, corruption, intolerance, selfishness, naked disregard for national symbols, materialism, etc. Domike and Arikpo (2015) found that, if indigenous education programmes are well channelled into national integration at the level of primary and secondary school levels could enhance peace among citizens.

Indigenous education promotes honesty, hard work, decent dressing, humility, justice and discipline among students of secondary school in Niger State, Nigeria. Similarly, Sharhabilu and Murtala (2013), confirmed that honesty, patriotism, love, obedience, unity, work habit, positive attitudes to life and good leadership quality are values to be inculcated in a child which constitute indigenous education. To Oluwagbohunmi (2017) also found that self-discipline, humility, hard work, obedience, and honesty which are the components of indigenous education were the best societal values required by youths for national development as perceived by the youths. Furthermore, in a study by Oluwagbohunmi (2020) found that many pupils and students are not obedient to school rules and examination regulations; thus, they end up getting involved in examination malpractices. Also, Ukala and Agabi (2017) stated that indigenous education assists in physical, mental, moral and emotional development of the child.

Conclusion

Based on the findings of this study, it was concluded that indigenous education instill national consciousness in the minds of students, teaching of indigenous education in schools will enhance religious tolerance among students and that indigenous education in school enhances a feeling of patriotism among students in Niger State. Indigenous education in school promotes honesty, hard work, decent dressing, humility, justice and discipline among students in secondary school in Niger State, Nigeria.

Recommendations

The following recommendations were therefore made:

- i. Ministry of education should organize a national curriculum conference to include indigenous education in the secondary school curriculum in order to instill national integration and patriotism among students in Niger State.
3. Facilities should be provided to enhance effective and quality and learning of indigenous education to promote honesty, hard work, decent dressing, humility, justice and discipline among students of secondary school in Niger State, Nigeria.

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