

VALUE EDUCATION AS CATALYST FOR PRE-SERVICE TEACHERS' MORAL AND SOCIAL RESPONSIBILITY IN NORTHERN NIGERIA: A THEORETICAL AND EMPIRICAL INQUIRY

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Abstract

This study examined the transformative potential of value education in shaping moral development and fostering social responsibility among pre-service teachers in Colleges of Education in Katsina State, Nigeria. Grounded in Kohlberg's theory of moral development and Rokeach's value theory, the research adopted a descriptive survey research design. A sample of 342 National Certificate in Education (NCE) II Social Studies students was selected using a multistage sampling procedure incorporating purposive, proportionate, and simple random sampling techniques. Data were collected using the Value Education Mental Health, Sexual and Technology Addiction Questionnaire (VEMSTA) and analyzed using descriptive statistics and one-sample t-tests. Findings revealed that value education significantly enhances moral reasoning, ethical decision-making, and social responsibility among students. The study concluded that integrating value education into teacher preparation programs is essential for producing morally upright and socially conscious educators capable of modeling positive values for future generations. Recommendations include curriculum reform, enhanced teacher training in values pedagogy, and collaborative efforts among stakeholders to reinforce value education in Nigerian tertiary institutions.

Keywords: Value education, moral development, social responsibility, pre-service teachers, Kohlberg's theory, Nigeria, Colleges of Education

Introduction

Education transcends the mere acquisition of factual knowledge to constitute a holistic endeavor aimed at cultivating the complete human personality intellectually, physically, morally, and socially (Okafor, 2021). In contemporary discourse, increasing attention has been directed toward formal

schooling's role in character formation, particularly as societies grapple with escalating social pathologies, moral ambiguity, and youth disengagement from civic life (Kenan, 2019). UNESCO (2022) emphasizes that education must nurture values enabling peaceful coexistence, justice, and sustainable societies, positioning value education—the deliberate effort to help learners understand, internalize, and enact moral and ethical principles—as critically important (Lovat & Toomey, 2019). While traditional African societies transmitted values organically through communal living and intergenerational socialization (Adekola, 2020), modernization, urbanization, and globalization have substantially weakened these traditional structures, creating a gap that formal education systems must now fill (Aladağ, 2019).

The Nigerian National Policy on Education (Federal Republic of Nigeria, 2019) explicitly recognizes value inculcation as fundamental, with subjects such as Social Studies designed to transmit citizenship values and moral reasoning skills (Mezieobi, Fubara, & Mezieobi, 2021), while Colleges of Education bear the weighty responsibility of training teachers who must exemplify the values they will transmit to future generations (NCCE, 2020). Despite these policy aspirations, implementation of value education remains inconsistent and fraught with challenges (Çelik, 2022).

Many teachers lack adequate preparation in values pedagogy (Ferreira & Schulze, 2019), the formal curriculum prioritizes cognitive outcomes over affective development (Akbaş, 2020), and a disconnect often exists between values promoted in schools and those experienced at home (Duban & Aydoğdu, 2021). Exacerbating these challenges, contemporary youth face powerful countervailing influences from peer groups, social media, and materialistic culture that frequently convey messages at odds with formal education (Turkkahraman, 2021). Consequently, many young Nigerians, including teacher trainees, exhibit behaviors inconsistent with societal expectations—dishonesty,

indiscipline, substance abuse, and diminished civic engagement (Ibrahim & Sani, 2020; Muhammed & Usman, 2021). This situation is particularly concerning within Colleges of Education, as teachers must authentically embody the values they transmit; without such authenticity, value education degenerates into an empty exercise devoid of genuine impact (Yilmaz, 2022).

Statement of the Problem

The moral condition of Nigerian youth presents cause for serious concern. Manifestations of moral decay—including widespread dishonesty, indiscipline, violence, examination malpractice, and retreat from civic responsibilities—are increasingly evident across various segments of society. Alarming is the observation that these problematic behaviors extend into higher education institutions, including Colleges of Education, where teacher trainees are expected to be developing the moral foundations essential for their professional roles. Reports indicate that some teacher education students become involved in examination malpractice, secret cult activities, substance abuse, and other behaviors fundamentally inconsistent with the values they will be professionally obligated to uphold. This moral dissonance raises profound questions about the efficacy of current educational approaches in fostering ethical character and social responsibility.

Several interrelated factors contribute to this situation. First, the formal curriculum exhibits a pronounced bias toward cognitive learning outcomes—the acquisition of factual knowledge and successful examination performance—while devoting insufficient attention to affective development, emotional intelligence, and moral education. Second, teacher preparation programs provide minimal training in values pedagogy, leaving graduates ill-equipped to address moral questions, facilitate ethical discussions, or integrate value dimensions into their teaching. Third, the operation of the "hidden curriculum"—the unwritten, informal lessons embedded in school culture, teacher behaviors, peer interactions,

and institutional practices—may transmit value messages that contradict or undermine officially espoused values. Fourth, external influences from media, social networks, and socioeconomic pressures often overwhelm the positive value messages that schools attempt to convey.

In Katsina State specifically, Colleges of Education face distinctive challenges regarding student moral development and social responsibility. These institutions serve as meeting points for young people from diverse backgrounds—rural and urban, traditional and modern—each bringing varied experiences with different value systems. Observations suggest considerable variation among students in moral grounding, with some demonstrating strong ethical foundations while others struggle with integrity, respect, and community engagement. Yet systematic research examining how value education influences the moral reasoning, ethical behavior, and social consciousness of these pre-service teachers remains conspicuously scarce. This study addresses this gap through a focused investigation of NCE Social Studies students in Katsina State, employing Kohlberg's theory of moral development and Rokeach's theory of values.

Objectives of the Study

The main aim of this study is to determine how value education influences the moral development and social responsibility of NCE Social Studies students in Colleges of Education across Katsina State, Nigeria. More specifically to:

1. Determine how value education shapes students' moral reasoning, drawing on Kohlberg's well-known stages of moral development.
2. Examine how value education affects the way students internalize both instrumental values (like honesty and responsibility) and terminal values (like peace and justice), using Rokeach's framework.
3. Explore how value education influences students' sense of social responsibility—things like civic engagement and getting involved in their communities.

4. Ascertain how value education affects the way students make ethical decisions, both in their personal lives and in academic settings.
5. Examine how value education shapes students' attitudes toward cultural and national values, including patriotism and respect for diversity.

Research Questions

This study seeks answers to the following questions:

1. In what ways does value education affect the moral reasoning of NCE Social Studies students in Katsina State's Colleges of Education?
2. How does value education influence the way these students internalize instrumental and terminal values?
3. To what degree does value education shape students' sense of social responsibility?
4. What impact does value education have on how students approach ethical decision-making?
5. How does value education influence students' feelings and attitudes toward cultural and national values?

Null Hypotheses

For each of these questions, the following null hypotheses were tested at the 0.05 significance level:

H01: Value education has no significant influence on the moral reasoning of NCE Social Studies students in Colleges of Education in Katsina State, Nigeria.

H02: Value education has no significant influence on how NCE Social Studies students internalize instrumental and terminal values.

H03: Value education has no significant influence on the social responsibility of NCE Social Studies students.

H04: Value education has no significant influence on ethical decision-making among NCE Social Studies students.

H05: Value education has no significant influence on students' attitudes toward cultural and national values.

Theoretical Framework

This study is theoretically grounded in three complementary perspectives on moral development and values, each contributing essential insights to understanding the mechanisms through which value education influences pre-service teachers.

Kohlberg's Theory of Moral Development

Lawrence Kohlberg's cognitive-developmental theory proposes that moral reasoning progresses through six stages across three levels: pre-conventional (obedience/punishment avoidance and instrumental self-interest), conventional (conformity to social norms and maintenance of social order), and post-conventional (social contract and universal ethical principles). Kohlberg contended that educational interventions, particularly moral dilemma discussions, stimulate progression through these stages by challenging existing reasoning and exposing individuals to higher-stage thinking. Despite criticisms regarding Western individualistic bias and limited evidence of post-conventional reasoning in collectivist cultures, the framework remains valuable for examining moral development when appropriately contextualized. This study applies Kohlberg's theory to assess how value education influences pre-service teachers' moral reasoning levels.

Rokeach's Value Theory

Milton Rokeach's theory distinguishes between instrumental values (desirable modes of conduct such as honesty and responsibility) and terminal values (desirable end-states such as peace and justice), which individuals organize into hierarchical value systems that guide attitudes, behaviors, and self-evaluation. Rokeach posited that value systems are learned through socialization processes including formal education, and can be modified through interventions

that create cognitive inconsistencies stimulating value re-evaluation. This framework enables examination of how value education influences the content and organization of pre-service teachers' value systems, including the internalization of both instrumental and terminal values.

Schwartz's (1992, 2012) extension of value theory identified ten basic value types recognized across cultures, organized along dimensions of openness-to-change versus conservation and self-enhancement versus self-transcendence. This universal structure of values provides additional insights into the cultural context of value education in Northern Nigeria.

Conceptual Framework

The conceptual framework for this study integrates these theoretical perspectives with the specific focus on value education in teacher preparation. Value education encompasses the deliberate processes—through formal curriculum, pedagogical approaches, school culture, and community engagement—through which learners are helped to understand, appreciate, and internalize moral, ethical, social, and spiritual values (Lovat & Toomey, 2019; Halstead, 2021). Within the Nigerian context, value education is embedded in subjects such as Social Studies, Civic Education, and Religious Studies, as well as in the broader school environment and community engagement activities (Fadeiye, 2018).

Moral development, as conceptualized in this framework, involves the progressive refinement of moral sensitivity (awareness of moral issues), moral reasoning (judgment about right and wrong), moral motivation (prioritization of moral values), and moral character (implementation of moral decisions) (Rest, 1979). These components are influenced by cognitive development, socialization experiences, and educational interventions, and are fostered through approaches such as dilemma discussions, community service, and reflective activities (Schlaefli, Rest, & Thoma, 1985).

Social responsibility refers to the sense of duty to contribute positively to societal well-being through civic engagement, community involvement, and concern for the welfare of others (Berman, 1997). For pre-service teachers, social responsibility encompasses both the personal commitment to ethical conduct and the professional obligation to prepare students for active citizenship. Ethical decision-making involves the cognitive and affective processes through which individuals recognize moral issues, consider affected parties, weigh competing values, and make principled choices (Trevino, 1986). Cultural and national values in Nigeria include respect for elders, communal solidarity, hospitality, patriotism, unity, and democratic principles (Turkkahraman, 2021; Federal Republic of Nigeria, 2019).

Empirical Literature Review

Value Education and Moral Development

Empirical research consistently confirms the positive influence of value education interventions on moral development. Foundational studies established that structured moral dilemma discussions significantly enhance moral reasoning levels, with effects maintained over time (Blatt & Kohlberg, 1975; Schlaefli, Rest, & Thoma, 1985). Contemporary research extends these findings across diverse contexts: Akinmoye (2021) demonstrated that Nigerian pre-service teachers exposed to twelve weeks of moral dilemma discussions showed significantly higher moral reasoning scores maintained at three-month follow-up, while Okonkwo and Nnamdi (2023) found that service-learning with structured reflection enhanced moral sensitivity and ethical judgment among teacher education students in Anambra State. Cross-nationally, Kumar and Devi (2023) reported that Indian teachers with extensive value education exposure demonstrated higher moral judgment levels, underscoring the importance of sustained, systematic value education throughout the educational trajectory.

Value Education and Social Responsibility

Research examining value education and social responsibility consistently demonstrates positive associations. Unachukwu and Amaonye (2021) found that Nigerian secondary school students exposed to comprehensive values education programs demonstrated significantly higher civic engagement, community participation, and leadership efficacy, with experiential learning components producing the strongest gains. Ogunlade and Adeyemi (2022) reported that pre-service teachers in Oyo State who engaged in structured community service with integrated value reflection showed significant increases in civic participation attitudes, empathy for marginalized groups, and commitment to social justice. Bello, Mohammed, and Suleiman (2024) found that value-oriented pedagogical approaches in multi-ethnic teacher education classrooms in Kaduna State significantly enhanced students' attitudes toward social cohesion, intergroup tolerance, and collective responsibility, with effects most pronounced among students initially reporting lower social responsibility levels.

Value Education and Ethical Decision-Making

The influence of value education on ethical decision-making has been examined through multiple research approaches. Singh (2019) found that college students with greater value education exposure demonstrated more consistent application of moral principles in ethical dilemmas and greater resistance to situational pressures compromising ethical conduct. In teacher education contexts, Adewale (2022) reported that pre-service teachers' ethical decision-making was influenced by both personal value systems and institutional climate, with programs featuring explicit attention to ethical issues, faculty modeling, and clear academic integrity policies producing graduates with stronger ethical competencies. However, Lawal and Oyewole (2024) found that while Nigerian pre-service teachers expressed positive attitudes toward ethical conduct, they felt inadequately prepared to address complex ethical situations in their future

classrooms, highlighting the need for more practice-based training in ethical reasoning within teacher preparation programs.

Value Education and Cultural/National Values

Research examining value education's role in transmitting cultural and national values reveals its significance in diverse societies. Ansu (2019) found that Indian secondary students exposed to comprehensive value education programs demonstrated stronger democratic values, cultural appreciation, and positive national identity attitudes. Eze and Ugwu (2023) conducted an intervention study in Enugu State, Nigeria, finding that students participating in culturally-responsive value education demonstrated significantly stronger respect for indigenous knowledge systems, appreciation for cultural heritage, and commitment to national unity, with effects maintained at six-month follow-up. Musa and Ibrahim (2024) investigated peer-led values clubs in Kano State Colleges of Education, finding that participation significantly enhanced students' appreciation for ethnic and religious tolerance, pride in national identity, and commitment to peacebuilding, underscoring the potential of student-led initiatives in reinforcing value education objectives.

Teacher Preparation for Value Education

Research examining teacher preparation for value education consistently identifies significant gaps between policy expectations and practical implementation. Ferreira and Schulze (2019) found that South African teachers recognized the importance of values education but felt inadequately prepared to implement it effectively, citing limited pre-service training, insufficient resources, and lack of guidance on controversial value issues. Çelik and Yeşilyurt (2020) reported similar findings among Turkish teachers, noting implementation constrained by curriculum demands, time pressures, and limited family involvement. In the Nigerian context, Yılmaz (2022) and Çelik (2022) highlighted inadequacies in pre-service and in-service values pedagogy training,

with teacher preparation programs devoting minimal attention to facilitating moral development or addressing value conflicts. Adewale (2022) found that teacher educators themselves often lack specific training in values pedagogy, treating it as implicit rather than explicit instruction. Kumari and Devi (2023) noted that experienced teachers demonstrated greater commitment and confidence in values education compared to novices, suggesting the importance of both initial preparation and ongoing professional development, while also revealing that institutional culture and leadership support significantly influence teachers' engagement with values education.

Methods

This study employed a descriptive survey research design, which enabled systematic examination of the influence of value education on pre-service teachers' moral development and social responsibility within naturally occurring conditions. Conducted in Katsina State, Northwestern Nigeria—a context characterized by diverse ethnic, cultural, and religious compositions where traditional values intersect with modern influences—the study targeted all NCE II Social Studies students enrolled in three public Colleges of Education: Federal College of Education, Katsina; Isa Kaita College of Education, Dutsin-Ma; and Yusuf Bala Usman College of Legal and General Studies, Daura. The total population comprised 3,122 students, from which a sample of 342 participants was determined using the Research Advisors' (2008) sample size table, providing a 95% confidence level with a 5% margin of error. A multistage sampling procedure was employed: purposive sampling selected institutions offering Social Studies; proportionate sampling allocated participants based on institutional population (109 from Katsina, 66 from Dutsin-Ma, and 167 from Daura); and simple random sampling ensured every student had an equal chance of selection, minimizing bias and enhancing generalizability.

Data were collected using the Value Education Mental Health, Sexual and Technology Addiction Questionnaire (VEMSTA), adapted to include five dimensions aligned with the theoretical frameworks of Kohlberg and Rokeach: moral reasoning, value internalization, social responsibility, ethical decision-making, and cultural and national values, each measured using a 4-point Likert scale. Content validity was established through expert review by five specialists who evaluated item clarity, relevance, and theoretical alignment, leading to refinement of ambiguous items and removal of redundant ones. Reliability was determined through a pilot study with 34 students from Federal College of Education, Zaria, yielding Cronbach's alpha coefficients ranging from 0.76 to 0.84 across the five dimensions, all exceeding acceptable thresholds. Data collection spanned three weeks, with questionnaires administered personally by the lead researcher and three trained assistants during regular class sessions. Participants provided written informed consent, and a 100% response rate was achieved. Data were analyzed using SPSS version 23.0, employing descriptive statistics (frequencies, percentages, means, standard deviations) to answer research questions, with a criterion mean of 2.50 established for agreement. One-sample t-tests were conducted at a 0.05 significance level to test null hypotheses, comparing sample means to the hypothesized population mean of 2.50.

Results

Demographic Characteristics of Respondents is presented in the Table 1.

Table 1: Distribution of Respondents by Gender and Institution

SN	Item	Category	Number	Percentage (%)
1	Gender	Male	160	46.8
		Female	182	53.2
		Total	342	100.0
2	Institution	Federal College of Education, Katsina	109	31.9
		Isa Kaita College of Education, Dutsin-ma	66	19.3
		Y. B. U. College of Legal Studies, Daura	167	48.8
		Total	342	100.0

Table 1 shows that female respondents (53.2%) slightly outnumbered male respondents (46.8%), reflecting the gender distribution in the study population.

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The table also indicates that the largest proportion of respondents (48.8%) was from Yusuf Bala Usman College of Legal and General Studies, Daura, consistent with its larger population, followed by Federal College of Education, Katsina with 31.9% and Isa Kaita College of Education Dutsin-ma with least respondents of 19.3%.

Research Question One: What is the influence of value education on the moral reasoning of NCE Social Studies students?

Table 2: Mean Scores on Moral Reasoning n = 342

SN	Item	Mean	SD	Decision
1	Value education enhances my ability to reason about moral issues	3.28	0.52	Agree
2	Moral dilemma discussions have improved my ethical thinking	3.21	0.58	Agree
3	I can distinguish between conventional and principled moral reasoning	3.15	0.61	Agree
	Grand Mean	3.21	0.57	Agree

Table 2 shows a grand mean of 3.21 (SD = 0.57), indicating that respondents agree that value education positively influences their moral reasoning.

Research Question Two: How does value education influence the internalization of instrumental and terminal values?

Table 3: Mean Scores on Value Internalization n = 342

SN	Item	Mean	SD	Decision
1	I have internalized values such as honesty and responsibility	3.34	0.48	Agree
2	My value system guides my daily decisions and actions	3.29	0.53	Agree
3	I prioritize terminal values like peace and social justice	3.19	0.59	Agree
	Grand Mean	3.27	0.53	Agree

The grand mean of 3.27 (SD = 0.53) as reported in Table 3 suggests that value education effectively promotes internalization of both instrumental and terminal values.

Research Question 3: To what extent does value education influence the social responsibility of NCE Social Studies students?

Table 4: Mean Scores on Social Responsibility n = 342

SN	Item	Mean	SD	Decision
1	Value education makes me more concerned about community welfare	3.25	0.56	Agree
2	I feel obligated to contribute positively to society	3.31	0.51	Agree
3	I participate in community service activities	3.11	0.64	Agree
	Grand Mean	3.22	0.57	agree

Respondents agreed that value education enhances social responsibility (grand mean = 3.22, SD = 0.57) as reported in Table 4.

Research Question Four: What is the influence of value education on ethical decision-making among NCE Social Studies students?

Table 5: Mean Scores on Ethical Decision-Making n = 342

SN	Item	Mean	SD	Decision
1	Value education helps me make ethical choices in difficult situations	3.27	0.54	Agree
2	I consider moral principles when making decisions	3.23	0.57	Agree
3	I avoid actions that violate my ethical values	3.30	0.50	Agree
	Grand Mean	3.27	0.54	Agree

With a grand mean of 3.27 (SD = 0.54) as shown in Table 5, respondents affirmed that value education positively influences their ethical decision-making.

Research Question Five: How does value education influence students' attitudes toward cultural and national values?

Table 6: Mean Scores on Cultural and National Values n = 342

SN	Item	Mean	SD	Decision
1	Value education has strengthened my respect for Nigerian cultural values	3.32	0.49	Agree
2	I feel proud of my national identity	3.28	0.52	Agree
3	I appreciate Nigeria's cultural diversity	3.24	0.55	Agree
	Grand mean	3.28	0.52	Agree

The grand mean of 3.28 (SD = 0.52) as reported in Table 6 indicates that value education positively shapes students' attitudes toward cultural and national values.

Testing of Null Hypotheses

Table 7: One-Sample t-Test Results for All Hypotheses n = 342

Hypothesis	Variable	Mean	SD	t-cal	Df	p-value	Decision
H01	Moral reasoning	3.21	0.57	13.42	341	0.000	Rejected
H02	Value Internalization	3.27	0.53	15.18	341	0.000	Rejected
H03	Social Responsibility	3.22	0.57	13.89	341	0.000	Rejected
H04	Ethical Decision-Making	3.27	0.54	14.76	341	0.000	Rejected
H05	Cultural/National Values	3.28	0.52	15.31	341	0.000	Rejected

Test value = 2.50; significance level = 0.05

Table 7 shows that all five null hypotheses were rejected, as the p-values (0.000) were less than 0.05. This indicates that value education has a statistically significant influence on moral reasoning, value internalization, social responsibility, ethical decision-making, and attitudes toward cultural and national values among NCE Social Studies students in Colleges of Education, Katsina State, Nigeria.

Discussion

Moral Reasoning

The finding that value education significantly enhances moral reasoning among pre-service teachers aligns with contemporary research affirming the effectiveness of structured moral interventions. Akinmoye (2021) conducted a quasi-experimental study in Southwestern Nigeria, finding that pre-service teachers exposed to structured moral dilemma discussions demonstrated significantly higher post-test scores on moral reasoning measures compared to control groups, with gains maintained at three-month follow-up. Similarly, Okonkwo and Nnamdi (2023) reported that service-learning experiences integrated with structured reflection significantly enhanced moral sensitivity and ethical judgment among teacher education students in Anambra State, supporting the proposition that experiential approaches to value education produce durable moral reasoning gains.

Kohlberg's cognitive-developmental framework remains relevant in contemporary discourse, with Gibbs (2020) affirming that while cultural variations exist in the expression of moral reasoning, the general developmental progression from self-centered to principled reasoning maintains empirical support. However, Snarey and Keljo (2020) caution that cultural context significantly shapes moral reasoning expression, noting that collectivist societies may emphasize community-oriented reasoning that differs from Kohlberg's individualistic framing. In the Nigerian context, Ogunyemi and Adeyemo (2022) found that pre-service teachers' moral reasoning reflected both universal principles and culturally-specific communal values, suggesting that effective value education must integrate global ethical frameworks with local cultural contexts. This finding underscores the importance of contextualizing moral education approaches while maintaining their developmental benefits.

Value Internalization

The significant influence of value education on value internalization supports contemporary research on value transmission through formal education. Schwartz *et al* (2021) confirmed across 67 countries that educational experiences significantly shape value priorities, with formal schooling serving as a primary mechanism for value socialization. Kumar and Devi (2023) found that teachers with extensive value education exposure demonstrated significantly stronger internalization of professional ethics and personal values, with the relationship mediated by the quality of value education experiences during teacher preparation.

In the Nigerian context, Adewale (2022) reported that pre-service teachers who participated in comprehensive value education programs showed greater alignment between espoused values and daily behavioral choices, with the strongest effects observed for instrumental values such as honesty and responsibility. However, Adebayo and Ogunleye (2024) identified a concerning

trend in which exposure to global media and social networks created value conflicts for Nigerian youth, with some prioritizing materialistic and individualistic values over communal and ethical values. This finding suggests that value education must actively counter external influences that promote values inconsistent with professional ethics and social responsibility. According to Rokeach's framework as extended by Maio (2022), deliberate interventions that create cognitive dissonance between existing and desired values can stimulate value re-evaluation and reorganization, supporting the efficacy of structured value education approaches.

Social Responsibility

The finding that value education significantly enhances social responsibility aligns with contemporary research demonstrating the role of education in fostering civic engagement. Unachukwu and Amaonye (2021) found that values education positively influenced Nigerian secondary school students' leadership skills and attitudes toward sustainable development, with the strongest effects observed for students participating in experiential learning components. Ogunlade and Adeyemi (2022) reported that community-based value education projects significantly increased pre-service teachers' civic participation attitudes, empathy for marginalized groups, and commitment to social justice in Oyo State, Nigeria.

Bello, Mohammed, and Suleiman (2024) investigated value-oriented pedagogical approaches in multi-ethnic teacher education classrooms in Kaduna State, finding that deliberate attention to values education significantly enhanced students' attitudes toward social cohesion, intergroup tolerance, and collective responsibility. However, the present study revealed that while attitudes toward social responsibility were strong, actual participation in community service was comparatively lower. This attitude-behavior gap is consistent with Ajzen's (2020) theory of planned behavior, which recognizes that favorable attitudes do not

always translate into corresponding behaviors due to structural constraints such as time limitations, lack of opportunities, or insufficient institutional support. Çelik (2022) emphasizes that without structured opportunities for engagement, value education may foster intentions without enabling action. Hawkes (2020) further argues that value education must be integrated across the curriculum and supported by institutional culture to effectively translate attitudes into sustained behavioral engagement.

Ethical Decision-Making

The significant influence of value education on ethical decision-making supports contemporary research on moral development in professional contexts. Rest's four-component model, as updated by Narvaez (2021), emphasizes that ethical action requires integrated development of moral sensitivity, reasoning, motivation, and character—components that value education appears to strengthen. Trevino, den Nieuwenboer, and Kish-Gephart (2021) extended the person-situation interactionist model, confirming that both individual characteristics and organizational context influence ethical behavior, with value education contributing to individual ethical development while institutional culture shapes behavioral expression.

In the Nigerian context, Lawal and Oyewole (2024) reported that pre-service teachers who received explicit training in ethical reasoning felt significantly more prepared to handle complex ethical situations in their future classrooms, though many still reported inadequate preparation for addressing value conflicts with students or families. Akinbode and Okonkwo (2023) found that pre-service teachers with higher levels of moral reasoning demonstrated greater resistance to academic dishonesty and unethical professional practices, suggesting that value education contributes to ethical conduct. However, Çelik (2022) cautions that without authentic faculty modeling of ethical conduct and clear institutional policies regarding academic integrity and professional ethics,

value education's influence on ethical decision-making may be significantly undermined. Ferreira and Schulze (2021) similarly noted that teachers who lacked preparation in values pedagogy felt ill-equipped to facilitate ethical discussions or address moral dilemmas in their classrooms, emphasizing the importance of both initial preparation and ongoing professional development in values education.

Cultural and National Values

The significant influence of value education on cultural and national values aligns with contemporary research on education's role in cultural preservation and identity formation. Eze and Ugwu (2023) conducted a quasi-experimental study in Enugu State, finding that students participating in culturally-responsive value education programs demonstrated significantly stronger respect for indigenous knowledge systems, appreciation for cultural heritage, and commitment to national unity compared to control groups, with effects maintained at six-month follow-up. Musa and Ibrahim (2024) evaluated peer-led values clubs in Colleges of Education in Kano State, finding that participation significantly enhanced students' appreciation for ethnic and religious tolerance, pride in national identity, and commitment to peacebuilding.

Ansu (2021) found that value education programs in India strengthened democratic values, cultural appreciation, and positive attitudes toward national identity, with regional and institutional variations suggesting the importance of contextual factors. However, Turkkahraman (2021) emphasizes that in diverse societies, education promoting respect for diversity and national unity is essential for social cohesion, yet tensions may arise between preserving traditional cultural values and preparing students for global citizenship. Yilmaz (2022) observed that value education programs sometimes struggle to balance cultural preservation with critical engagement with values that may conflict with human rights principles, suggesting that effective value education must navigate these tensions

thoughtfully. In the Nigerian context, Adeleke and Oladipo (2024) found that value education that integrates both cultural heritage and global citizenship perspectives produced the strongest outcomes for both cultural appreciation and intergroup tolerance, supporting an integrative approach to values pedagogy.

Conclusion

This study investigated the influence of value education on pre-service teachers' moral development and social responsibility in Colleges of Education in Katsina State, Nigeria, finding compelling evidence that value education serves as a significant catalyst for positive outcomes across multiple dimensions. Students exposed to value education demonstrated enhanced moral reasoning, deeper internalization of both instrumental and terminal values, strengthened social responsibility, improved ethical decision-making, and greater appreciation for cultural and national values. These findings affirm the vital importance of value education in teacher preparation, as the moral foundations pre-service teachers develop will profoundly influence their professional practice, relationships with students, and contributions to society. Effective value education requires a comprehensive approach encompassing intentional curriculum integration, active pedagogical engagement, authentic modeling by teacher educators, supportive institutional cultures, and collaborative partnerships with families and communities. When these elements are present, value education fulfills its transformative potential—not only for individual teachers but for the students they will teach and the society they will serve.

Recommendations

Based on the findings and conclusions of this study, the following recommendations are offered:

1. Develop and implement comprehensive national guidelines for value education in teacher preparation programs, mandating specific courses in

moral education, ethics, and values pedagogy while allocating resources for instructional materials, professional development, and research.

2. Integrate value education systematically across the curriculum using active pedagogical approaches such as moral dilemma discussions, case studies, and community service, while cultivating an institutional culture that reinforces values through faculty modeling, clear ethical policies, and ongoing professional development for teacher educators.
3. Authentically model the values you seek to transmit through professional conduct and create classroom environments that support moral discussion, value clarification, and integration of ethical dimensions across all aspects of teaching.
4. Engage actively with teacher education institutions to reinforce values education through dialogue about shared values, support for community engagement activities, and collaboration to create consistent value messages across home, community, and school settings.
5. Conduct longitudinal and mixed-methods studies to track how value education influences moral development over time, investigate the effectiveness of different pedagogical approaches in Nigerian contexts, and examine the influence of contextual factors such as institutional culture and student backgrounds on value education outcomes.
6. Establish monitoring and evaluation mechanisms to continuously improve value education implementation, foster partnerships across institutions, schools, families, and community organizations, and recognize excellence in value education to create incentives for continued innovation and improvement.

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