

**DEVELOPMENT AND EFFECT OF A PARTICIPATORY
MORAL EDUCATION PROGRAMME ON PRE-SERVICE
TEACHERS' KNOWLEDGE OF AND ATTITUDE TO
MORAL CONCEPTS IN SOCIAL STUDIES**

BY

Adedoyin Adetutu KEHINDE-AWOYELE
B.Sc. Sociology and Anthropology (Ife), PGDE, (Ibadan),
M.Ed Evaluation (Ibadan) M.Ed Social Studies (Ibadan)
MATRIC NO: 102179

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ABSTRACT

Social Studies as a subject is meant to involve pupils in meaningful learning activities to develop good citizenship and attitude to make informed decision on social matter. However, literature abounds that Social Studies is taught in schools using lecture methods which do not promote values and rational habits. This could be attributed to the fact that few studies have been carried out in the area of training of teachers to develop moral education programme. One of the ways by which students could be involved in meaningful learning as well as develop right affective domain is to integrate moral education programme into the learning process. This study, therefore, developed a moral education programme and determined its effect through the participatory approach on pre-service teachers' knowledge of and attitudes to moral issues in Nigerian colleges of education.

The methodology is in two parts: first the study adopted the participatory approach to develop the moral education programme using Roberts programme development model; and secondly the efficacy of the programme was determined using the pretest-posttest, control group, quasi-experimental design with a 2x2x2 factorial matrix used. Intact classes made up of 308 female, and 160 male pre-service teachers from four colleges of education in Osun, Oyo, Ondo and Lagos states participated in the study. The instruments used were: Moral Knowledge Test ($r = 0.78$), Moral Attitude Scale ($r = 0.85$), Participatory Moral Education Programme for experimental group and Modified Conventional Learning Guide for the control group. The treatment lasted for ten weeks. Seven null hypotheses were tested at 0.05 level of significance. Data were subjected to descriptive statistics and analysis of covariance.

The development of the moral education programme which involves, workshop, focus group discussion, presentation of posters, moral club by the pre-service teachers allows the enhancement of right conduct, honesty, fairness and skills of collaborative and broad team group activities. There was a significant main effect of treatment on pre-service teachers' knowledge of moral education ($F_{(2,465)} = 58.24$, $p < .05$) and attitude ($F_{(2,465)} = 20.32$, $p < .05$). Participants in the participatory group had higher knowledge mean score ($\bar{x} = 10.63$) than those in the modified conventional method ($\bar{x} = 8.76$). Religion has significant effect on post-test knowledge scores of pre-service teachers' ($F_{(2,465)} = 17.29$, $p < .05$), and attitude ($F_{(2,465)} = 3.70$, $p < .05$). There is no significant effect of gender on pre service teachers' knowledge and attitude. However, female students had higher adjusted post-test mean knowledge score ($\bar{x} = 9.70$) than the male students ($\bar{x} = 9.66$). The participatory approach enabled the pre-service teachers to live in peace and relate better with others regardless of tribe, sex and religion.

Participatory Moral Education Programme enhanced both the knowledge and also influence attitudes of Pre-service teachers in moral concepts in Social Studies. It is therefore, recommended that the participatory moral education programme should be used in social studies classrooms by all teachers because it is capable of improving learners' knowledge and attitude to moral issues.

Key words: Participatory moral education programme, Social Studies, Pre-service teachers,

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DEDICATION

This work is dedicated to

Almighty **GOD** who granted me extraordinary favour and other innumerable blessings for this dream to become a reality and

also to

My dearly beloved husband, **Engr. Kehinde-Awoyele Stephen** and our precious children **Aderibigbe, Ajibola and Abisola**, my co-achievers of this feat through their invaluable contributions.

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CERTIFICATION

I certify that this work was carried out by
Mrs. Adedoyin Adetutu KEHINDE-AWOYELE
in the Department of Teacher Education, University of Ibadan

.....
Supervisor

P. A Amosun

B.Ed. (Hons).

M.Ed., Ph.D. (Ibadan)

Senior Lecturer

Social Studies Education,

Department of Teacher Education,

Faculty of Education,

University of Ibadan,Ibadan

.....
Co-Supervisor

J.O. Ajiboye

B.Ed. (Hons).

M.Ed., Ph.D. (Ibadan)

Reader

Social Studies Education,

Department of Teacher Education,

Faculty of Education,

University of Ibadan,Ibadan

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Moral education is attracting more attention of scholars and the society today. This attraction is due to the increasing societal concern about the perceived decline of moral and ethical values in contemporary life, which is promoting renewed interest in moral education (Dike, 2011; Author, 2009; Cohen, 1995; Kelsey, 1993; Nucci, 1989). Some scholars argue that the current educational climate has contributed to a culture in which many do not know what a good moral standard is (Halverson, 2004). They contend that by removing such words as right and wrong from the school vocabulary, schools have been unable to appropriately engage their students in value issues such that teachers' ability to engage students in conversations on these has become a problem. Teachers are not even sure what their roles are in the moral education of students (Narvaez, 2002). It is common to hear people around grumble that the world is in a very bad shape. That, there are incidences of corruption, exploitation, merciless killings, terrorism, pollution, global unrest, mutual hatred and a total crisis of character in which man, machines and money are the modern day 'trinity' in the world today. Moral deficiency is the cause of all these and it is inflicting untold mysteries and suffering on human beings on daily basis. Author (2009) underscores the importance of imparting moral and spiritual education in students, in order to make them brave, courageous and valiant enough to shield them from the prevailing moral decadence in the society.

Moral problems are prevalent in every part of the world as noted by Majmudar (2000). He established a school and developed a programme to bring out the innate goodness of the child by developing the universal values of truth, love, peace, right conduct and non- violence through self-development programme. He declared that the aim of education is character building and that academic achievement without simultaneously promoting human values is not only useless but dangerous. Robinson (2004) believes that human beings possess immense potential for creativity and innovation. Every child possesses the potential to become the builder of an ideal society. What is required is a proper mode of education to mould the child in a way to become a useful, complete and perfect person. A rock- like character, spiritual wisdom and the quest for truth should be drilled in the child at an early age. From this

firm foundation, the child can be taught Mathematics, Marine Sciences, Anthropology and Aeronautical Engineering. Author (2009) states that, the sole purpose of education is to develop a sound mind in a sound body, to teach virtue of oneness, decency in public life, good manners and behaviour, and so on. The goal of education is not to cosmetically furnish the mind to produce doctors and engineers but to develop and inculcate the virtue of what is right, the sense of duty, honour, love of God and humanity. Human is the centre from where forces radiate inward and outward. These give the individual an outward life and an inward existence. Ironically, Schools mostly lay emphasis on reasoning faculty of persons. The child must be taught to acquire self- knowledge about what is his/her true place in the universe and her true relation with God (Author, 2009). Social studies as a school subject in Nigeria has the potentials to contribute to the building of a sound moral society. Social studies lay emphasis on free and democratic society, a united, strong and self-reliant nation, a great and dynamic economy and a land of bright and full opportunities for citizens as stated in the National Policy on Education (Falade, 2007). These are all attributes of a morally sound society.

Social studies has assumed an increasingly important role in Nigerian schools, particularly in the first nine years of the country's education system. Ogundare (2010) states that, social studies in the school curriculum should help all types of students at all levels to develop the ability to adapt to the ever-changing environment. It is clear that the ultimate goal of social studies is to nurture in learners good citizenship with full emphasis on the development of rational habits of mind and human attitude that should enable individual learners to make informed decisions about personal and social matters. More specifically, the Nigerian Educational Research and Development Council (2008) asserts that the basic purposes of lower basic social studies is to emphasize the development of responsibility for socializing and humanizing of the individual child. In the middle basic classes, it is to strengthen these socializing and humanising responsibilities as well as help children to develop certain basic concepts, understanding values, attitude and skills necessary to live in the society. At upper basic level, the subject is designed to promote the spirit of cooperation and patriotism in students and at the tertiary level, it aims at enabling students to find solutions to societal problems around them through research studies. More emphatically, Social Studies, by understanding human relationships aims at producing citizens with skills, competences, moral values and reasoned judgment to

effectively live, interact, interrelate and contribute positively to the social, economic, political and cultural development of the Nigerian society (Akintunde, 2008). The development of skills required for all these calls for adequate training of teachers which should include the introduction of appropriate approaches of teaching the subject.

The moral decadence in Nigeria is not different from other nations of the world. Nigeria came into existence in 1914. The Northern and Southern Protectorates were fused simply for ease of British colonial administration instead of being based on people's wish (Osahun, 2009) No wonder the experience and events in Nigeria have been turbulent. The birth of Nigeria has made Nigerians see the need for rebirth whereby the second stanza of the Nigeria National Anthem in the (Constitution of the Federal Republic of Nigeria, 1999) states:

*O God of creation
Direct our noble cause
Guide our leaders right
Help our youths the truth to know
In love and honesty to grow
And living just and true
Great lofty heights attain
To build a nation where peace
And justice shall reign. (p.86)*

This is a prayer that summarises the need that should be the challenge and pursuit of Nigerian citizenry in the journey towards a new Nigeria. The Nigerian experience since independence has been such that the myriad of problems faced do call for political, economic and/or technological reformation. This is a need that cuts across the whole spectrum of our society including education, politics and economy. For several years, Nigeria was branded a notoriously corrupt nation, the Transparency International Index (2003,) rated Nigeria the second most corrupt nation in the world (Awoyele, 2007). Until recently, the attitude of both the government and the society has been to react to sporadic incidents, condemn specific actions without actually addressing them fundamentally. It is therefore, expected that moral regeneration would provide a proactive way of addressing the Nigerian problem. Recent proactive efforts by the Federal Government against corruption suggest that Nigerians are passing through a period of transition towards a new and successful modern society which will afford them the opportunity to build a morally driven society (Olugbuyi, 2005). Achebe (2005) notes that the Nigerian society is marked by insecurity, moral

decadence, political, socio-economic destruction, instability, sporadic ethnic/religious violence, insurgent tribal militias, endless fuel price increases that often cause currency depreciation and nationwide labour unrest. There are high interest rates which make industrialization and, in particular, job creation extremely difficult. This unemployment problem has led to high crime rates, abject poverty in almost every facet of national life including education, social and political institutions. Akpedere (2006) contends that unfortunately students at the primary, secondary and tertiary institutions are not left out. Students bribe for marks with various things ranging from money, sex, gift, to other materials such as helping lecturers to perform menial jobs at school. This has resulted in inestimable damage to the educational system. The students are dropping the old path of reading to excel in examinations and students who work hard are gradually losing interest in reading. The moral decadence ranges from examination malpractices, stealing, bribery and corruption, promiscuity, social maladjustment, insubordination, disrespect to human correct and to the rules of law.

All these immoral behaviours possibly contributed to declining economic and educational standard, resulting in importation of strange social behaviours into our society. This in turn has actually gone deep into the lifestyle of men and women in the society thereby generating fear, disunity, lack of faith in the development and progress of the country, distrust towards leaders and unguided behaviour in the mind of the ones with conscience who would have loved to uphold high moral standards. Moral decadence in Nigeria has generated lots of problems in all sectors of the society resulting in the slow pace of development in the country. This calls for an urgent intervention by the educational sector to inject discipline into the lifestyle of the Nigerian youth in general. Those who gain from these immoral attitudes want it to continue. For this reason, there is need to use appropriate orientation to reform and guide the young ones. This will reduce considerably this moral decadence in our society, thereby creating room for development. This can only be done through the educational sector, given that the school is where our youths can be put on the right path early in life, and this is central to development of the society (Anon, 2011).

Education is considered as a strong weapon of change, bedrock of national development, and an instrument for social reconstruction. It is the sum total of all process of learning in one's life. Okpala (2008) conceptualises it as a process that emphasises development, acculturation and learning how to learn. It can take place informally or in a non- formal setting. Education can also take place in formal setting

having the school as its agent. The process of formal education is wide in scope. For instance, an educated person is more than a person who has acquired knowledge or skills. In fact, an individual according to Okpala (2008) is considered educated when the individual is cultured, contributes positively to the development of his/her society and has learnt how to learn. As important as education is in the life of any nation, the educational system of Nigeria has been described by Obeamata (1995) as an unprofitable venture which has failed to yield the expected dividends. Thus, the future of any nation depends on the quality of its educational system which in turn depends on the effectiveness of the teachers. The notion that no educational system can rise above the quality of its teachers and that no nation can rise above the level of its teaching staff underscores the roles of the teacher and teacher educational programmes in national development (Omoregie, 2006). Since education has become the primary tool for the overall development of society, teacher education has to occupy a position of preeminence in the planning and organization of the modern society. All these point to the fact that there is need for moral education in Nigeria, as in other nations of the world, as machinery for building an egalitarian, democratic and progressive society (Falade, 2004).

Moral problems have been attributed to teachers' lack of necessary skills to identify, prevent and solve moral problems. Akunyili (2009) observed the impact of moral decadence in Nigeria and points out that to rebrand the country we have to start from the grassroots to catch them young and this is where the school has a lot of role to play. Sergiovanni (1996) acknowledges the growing public demands that schooling is a moral endeavour by its very nature. Amaele (2007) identifies the function of teacher education as preparing teachers to understand the moral and ethical complexities of their role and thus, enable them to reflect ethical actions and decisions in their professional practice. Teachers' attitudes inevitably have a strong influence on the moral lesson students directly or indirectly acquire in the classroom. To guide the young ones as regard morality, teachers must understand the complex moral role they occupy as ethical professionals and appreciate the significance of their actions and decisions on the students in their care. Wing (2009) points out that teacher general conception of moral education is a pedagogical issue regarding individual moral development for social purpose.

To Nyabul (2009) teachers' understanding of moral education is insufficient. They have the notion of moral values but did not know the component of moral

education. The greatest resistance teachers have is from school based curriculum. Teachers do not have enough time to inculcate moral values in students due to their tight teaching schedule; the teachers have to contend with the curriculum framework. They understand the individual needs of a student or a class of students but the syllabus is not flexible to allow them take care of students' individual differences. Miller and Pedro (2006) observe that teachers are responsible, for creating and maintaining a respectful classroom environment for children. They consider teachers to be children's models. As such, teachers should explore and use self – reflection and be open to new people and culture (Sanuille, 2003). Buzzelli (1996) explains the moral implication of the teacher – child discourse in classrooms, noting that teaching is based on the interaction between teacher and children, so it must be guided by a moral relationship. Teachers should be engaged in changing children's behaviour through the course of teaching and learning to reach well conceived ends. Campbell (1997) observes that the role of the teacher is that of a moral agent and exemplar. He further stresses that the significance of pre-service teacher education should be reflected in educators' professional practice. Teacher education programmes must develop alternative ways to enable student- teachers understand their future role and anticipate the moral ethical significance of their practice. Moral agency is not simply an inevitable state resulting from being a teacher but a professional quality exemplifying ethically good practice. This should not be left to chance but developed in a deliberate way through the teaching of morals to pre-service teachers (Soltis, 2001).

Education is so powerful, it can lift or impoverish, so it is important to make it effective. Neyword (2005) sees education as not just an information but formation. Education however, must not be confused with the capacity to memorise which by the way will fade away as one grows older. Along with imbibing historical data, method of solving mathematical problems, grammar and the likes, students should aim at forming attitudes and cultivating permanent worthwhile habits. That is habits such as prompt fulfillment of duties, fairness and honesty. Power, Higgins, and Kohlberg (1989) believe that the basic premise of the school is to enhance students' moral development by offering them the chance to participate in a democratic community. In this regard the teaching of morals is highly important. According to an editorial of the Manilla Bulletin (2002) "Character Training", crime and other forms of behavioural aberration somehow reflect on the educational system of the schools, like

the home and the church which mould the character of the young and counter the unwholesome influences of the environment. For this reason, schools should not only impart skills but also develop the values of good ethics and obedience to authority. According to Ted (2000), student teachers' knowledge of children's moral and social development and teaching practice is deepened through fieldwork and related courses. The goal is to have students complete the teacher education with functional knowledge and skill to integrate moral education into the regular processes of classroom instruction and management rather than as an activity exploiting external commercial programmes.

Moral education programme is an innovative idea designed and arranged to enhance teaching and learning activities. The programme helps to initiate new ideas to solve particular problem, it also helps students to obtain useful information in an organised manner, to enable them to function more appropriately in their areas of endeavour. Participatory Action Research (PAR) is research which involves all relevant parties in actively examining together current action (which they experience as problematic) in order to solve or improve on it. It is a collaborative method to test new ideas and implement action for change. It involves direct participation in a dynamic research process. Falade (2007) points out that participatory approach to the development of educational programme seeks to address two major actions. First, to enable students to learn better, and second to facilitate the development of transferable skills such as group work, team spirit, tolerance, cooperation, fairness, justice and human welfare, which will help prepare students for life outside the academic setting or environment and enable them contribute meaningfully to socio-political development.

Some studies have shown that certain variables such as gender and religion are capable of influencing moral outcomes. Gilligan (1990) argues that Freud's idea that men have a better developed sense of morality than women is inappropriate. To her, women have a different conception of morality, morality of responsibility whereas men have a morality of right. Peterson (1994) notes that women are found to be more concerned about ethical issues than men. In another study Karson (2002) asserts that in general, women and men do not indicate much difference in their ethical attitude. Studies on gender and moral development have not produced conclusive results.

The impact of religion on moral outcomes is still a major issue of controversy among researchers. Religion is an important factor in moral development. The belief

is that morality and religion are inseparable (Lyman, 1998). The problem this point of view presents to teacher and administrator of any pluralist democracy is that it forces school personnel to choose among the values of different religious groups. Jackson (2004) believes there are exemptions to every rule. There are some people who have no religious philosophy; they profess not to believe in any supreme being. In spite of this, they lead reasonably respectful lives. They do not murder, commit adultery or embezzle from their employers. On the other hand there are those who profess to be quite religious, and yet, they are far from being godly. Fundamentalist correctly perceive that universal moral standards are required for the proper functioning of the society, but they erroneously believe that God is the only possible source of such standards (Adam, 2011). Rawls (2006) contends that it is possible to have a universal morality without God. Contrary to what the fundamentalists would have us believe, he stresses that what the society really needs is not more religion but a richer notion of the nature of morality.

Few studies have been carried out on morality in Nigeria. Njang (1998) philosophically looks at the place of morality in education. Okotie (2007) examined the influence of religious studies on students in secondary schools. Also, Yusuff (2005) worked on the relationship between social studies and morality. No literature have been found to develop and determine the effect of a participatory programme of learning on students knowledge and attitude to moral concepts in social studies.

This is the fundamental rationale why this study adopts the action research paradigm to develop and determine the effect of a participatory moral education programme for pre-service teachers in four colleges of education in southwest Nigeria.

1.2 Statement of the Problem

Moral problems are prevalent in every part of the world, Nigeria inclusive. Moral decadence in Nigeria has caused problems in all sectors of our society, which has slowed down economic growth and development. Among youths it manifests as examination malpractices, corruption, stealing, insubordination, disrespect for human rights and rule of law. These immoral behaviours contribute to the decline in economic and educational standard. Poor disposition of students to moral related issues may be caused by teachers' inefficiency to handle moral concepts due to curriculum deficiency in this respect. Students' moral actions cannot be developed

through memorisation of rules and regulation but rather by collaborative active discussion of moral issues. This study, therefore, developed a moral education programme on pre-service teachers' knowledge and attitude to moral concepts in social studies and determined its effect through the participatory approach on pre-service teachers' knowledge and attitudes on moral issues in colleges of education. It also determined the moderating effects of gender and religion on students' moral knowledge and attitude.

1.3 Research Questions.

This study provided answers to the following research questions.

1. Will there be any difference between Christian and Muslim pre-service teachers' participation with respect to their attitude on the development of moral education programme?
2. Will there be any difference between male and female pre-service teachers' participation with respect to their attitude on the development of moral education programme?

1.4 Hypotheses

The following null hypotheses were formulated and tested at 0.05 level of significance:

- H₀₁ There is no significant main effect of participatory moral education programme on pre-service teachers':
- a. knowledge of moral education concepts; and
 - b. attitudes to moral education issues.
- H₀₂ There is no significant main effect of gender on pre-service teachers':
- a. knowledge of moral education concepts; and
 - b. attitudes to moral education issues.
- H₀₃ There is no significant main effect of religion on pre-service teachers':
- a. knowledge of moral education concepts; and
 - b. attitudes to moral education issues.
- H₀₄ There is no significant interaction effect of participatory moral education programme and gender on pre-service teachers':
- a. knowledge of moral education concepts; and
 - b. attitudes to moral education issues.

- Ho₅ There is no significant interaction effect of participatory moral education programme and religion on pre-service teachers':
- a. knowledge of moral education concepts; and
 - b. attitudes to moral education issues.
- Ho₆ There is no significant interaction effect of gender and religion on pre-service teachers':
- a. knowledge of moral education concepts; and
 - b. attitudes to moral education issues.
- Ho₇ There is no significant interaction effect of participatory moral education programme, gender and religion on pre-service teachers':
- a. knowledge of moral education concepts; and
 - b. attitudes to moral education issues.

1.5 Scope of the Study

The study developed a participatory moral education programme and determined its effect on the moral knowledge and attitudes of pre-service teachers in colleges of education. The study involved part 1 Social Studies students in four Colleges of Education in Southwest Nigeria. Southwest was considered appropriate for this study because like every part of Nigeria they have recorded high rate of moral problems in the society. Four states were randomly selected from the six states in southwest Nigeria. Four colleges of education were purposively selected from Lagos, Osun, Oyo and Ondo states. Two colleges of education were randomly assigned to the experimental and control groups. The study covered concepts like Fairness and Justice; Right conduct and respect; Love and care; and Honesty and trustworthiness which are regarded as universal moral standard.

1.6 Significance of the study

The findings from this study would form the critical reference point in developing participatory moral education programme for Colleges of Education in Nigeria. This moral education programme may serve as a good alternative to the traditional (rote) learning method. Further, the anticipated discourse and findings would shed more light on modalities of curbing certain immoral acts like cheating, injustice, intolerance and stealing among the students. Also this study would help develop in the students some moral values and skills that will enable them contribute meaningfully to the development of the society.

It is also anticipated that one major benefit of this programme is to imbibe moral values and traits in colleges of education students. The findings from the study would provide useful information on moral education. This would be a guide to other researchers who may wish to undertake a related study.

1.7 Operational Definition of Terms

Knowledge of Moral Concepts in Social Studies: The acquisition of ideas and experience in moral concepts which would assist the pre-service teachers individually and collectively in solving issues and problems associated with morals in the society.

Attitude to Moral Issues in Social Studies: This is a mental predisposition to act and develop a sense of responsibility and urgency in solving moral problems and addressing related issues in the college, community and larger society.

Participatory Approach: this connotes an interactive approach to learning that combines social investigation educational work and action of the pre-service teachers' in the development and validation of the moral education programme.

Participatory Moral Education Programme: This refers to the programme developed and validated through the collaborative efforts of the researcher and the active involvement and participation of pre -service teachers for the purpose of teaching and learning moral education concepts /issues.

Moral Education: Is concerned with fostering moral character in pre-service teachers' and forming responsible citizens.

Morality: It is our ideas of doing what is right and wrong as it affect the society.

CHAPTER TWO

LITERATURE REVIEW

In this chapter, the theoretical basis of the study would be discussed and related literature on the subject matter and various variables used would be reviewed.

This review is organised along the following subheadings:

- 2.1.0 Theoretical framework.
- 2.1.1 Constructivist theory of learning.
- 2.1.2 Social learning theory.
- 2.1.3 Deontological ethics.
- 2.2.1 Participatory learning.
- 2.2.2 Participatory action research.
- 2.2.3 Models for participatory action research.
- 2.2.4 Curriculum model for participatory moral education programme
- 2.2.5 Robert curriculum development model
- 2.2.6 Moral education programme
- 2.2.7 Qualitative research
- 2.3.1 Concept of morality
- 2.3.2 Concept of moral behaviour
- 2.3.3 Moral education
- 2.3.4 Social studies and moral education
- 2.3.5 Stages of moral development
- 2.3.6 Moral education in the school curriculum in Nigeria
- 2.3.7 Integrating content and structure into moral education
- 2.3.8 An overview of moral life of students in tertiary institutions in Nigeria.
- 2.3.9 Strategies for promoting moral education in Nigeria.
- 2.4.0 Studies on participatory approach and moral knowledge and attitude
- 2.4.1 Studies on pre-service teachers' moral knowledge and attitude
- 2.4.2 Studies on effect of religion on moral knowledge and attitude
- 2.4.3 Studies on effect of gender on moral knowledge and attitude
- 2.5.0 Appraisal of literature

2.1.0 Theoretical Framework

2.1.1 Constructivist Theory

The constructivist theory of learning provides the theoretical foundation for the participatory action research adopted for this study. One of the current catchwords in educational circles is constructivism. This applies to learning theory which focuses on learner's ability to mentally construct meaning of their own environment and to create their own learning. Some of the theorists associated with constructivism are John Dewey, Seymour Paper, Jerome Brunner and Jean Piaget (Forrester and Jantzie, 2004). The constructivist theory, originated in the latter part of the 20th century. Carbonell (2004) points out that in constructivist theory, learning is interactive and collaborative. Constructivists believe that all humans have the ability to construct knowledge in their minds through a process of discovery and problem solving. The constructivists argue that as far as instruction is concerned, the instructor should try and discover principles by themselves. This involves collaborative learning, where groups of students interact and help each other to learn. Collaborative learning according to Kettering (2007), is not having students talk to each other either face-to-face or in a conference while they do their individual assignment, rather it involves working together to achieve a common purpose. This creates a learning community, enhances the recruitment and retention of students, helps students in gaining the needed interpersonal and small group skills, and also creates in them the spirit of caring and supportive relationship which will last a lifetime. From the constructivists' point of view, there are some shifts in learning today. These are:

- From instruction to construction and discovery;
- From teacher – centred to learner – centred education;
- From absorbing learning materials to learning how to navigate and learn;
- From school learning to lifelong learning;
- From learning for future to learning as fun;
- From the teacher as a transmitter to the teacher as a facilitator (Wikipedia, 2008).

According to the social constructivists approach, instructors have to adapt to the role of facilitators and not teachers (Bauersfeld, 1995). Where a teacher gives a didactic lecture which covers the subject matter, a facilitator helps the learner get to his or her own understanding of the content. In the former scenario, the learner plays a

passive while and in the latter scenario, the learner plays an active role in the learning process. The emphasis thus turns away from the instructor and the content, towards the learner (Gamoran, Secada, and Marrett, 1998). This dramatic change of role implies that a facilitator needs to display a totally different set of skills from that of a teacher (Brownstein, 2001). A teacher tells, a facilitator asks; a teacher lectures from the front, a facilitator supports from the back; a teacher gives answers according to a set curriculum, a facilitator provides guidelines and creates the environment for learners to arrive at their own conclusions; a teacher mostly gives a monologue, a facilitator is in continuous dialogue with the learners (Rhodes, and Bellamy, 1999). A facilitator should also be able to adapt the learning experience “in mid-air” by using his or her own initiative in order to steer the learning experience to where the learners want to create value.

The learning environment should also be designed to support and challenge the learners’ thinking (Disvesta, 1987). While it is advocated to give learners ownership of the problem and solution process, it is not the case that any activity or solution is adequate. The critical goal is to support learners in becoming effective thinkers. This can be achieved by assuming multiple roles, such as consultant and coach.

One of the major arguments of the constructivists is that effective learning involves action or active participation of the learners. Dewey (2004) stresses that the learner needs to do something, that learning is not the passive acceptance of knowledge which exists “out there” but involves the learners engaging with the world. People learn to learn as they learn (Forrester and Jantizie, 2004). For instance, students can be assisted to work together in participatory mode, form a club and elect their officers. By learning to vote, they are learning the concept of democracy and at the same time acquiring the values of fair play, tolerance and teamwork. These are achievable under collaborative endeavours. This philosophy of constructivism underlines the methodology of action research.

2.1.2 Social Learning Theory

The active learning techniques emerge mainly from the social learning theory developed by Albert Bandura in 1966, Social learning principles of behavioural theories focus to a degree on the effects of cues of behaviour and on internal mental process, emphasising the effect of thought (Bandura, 1986). According to social

learning theory, one of the fundamental means by which new modes of behaviour are acquired and existing patterns modified, entails modelling and vicarious processes. The theory addresses the common phenomenon label as observational learning (Hilgard and Bower, 1985) which simply means learning by observation and imitation of another person's behaviour. Modelling is such a pervasive psychological function that has been described as a commodity used by everyone and routinely used for transmitting, modifying and regulating behaviour and without which few will survive the hazardous course of socialisation. Thus, it finds application in diverse situations in everyday life as in teaching people to communicate verbally, how to behave socially, to drive, swim and perform surgical operations. Bandura (1986) demonstrates that virtually all learning phenomena resulting from direct experiences can occur on a vicarious basis, through observation of another person's behaviour and its consequences to them. He argues that cognitive and social meditations play important roles in the manifestation of human behaviour. Vicarious phenomena are general observation, learning, identification, copying social facilitation contagion and role play. It is social learning theory that accentuates the role played by interpersonal relations on learning by modelling of the observations made by the principal figure. Bandura (1972) explains that a response is imitated by an observer through a cognitive coding of the observed events. In the research context, the one whose behaviour is being observed is conceptualised as the "model". The common experience is that the learner or the "observer" is subsequently able to produce a "matching response" to the modelling behaviour even without overt practice and when the model is no longer present.

The social learning perspective, on the other hand, assumes an effective intervening cognitive process in explaining observational learning phenomenon (Bandura, 1986). This notion is derived from the concept of psychological identification (Sean's, 1965) wherein a person assumes someone else is in some way like himself or herself, so much that the observer becomes attached to the point of vicariously sharing in the "model" experience of reward or punishment as the case may be. Such a vicarious experience serves as a guide to the observer in making a matching response in a similar situation.

Bandura (1977) postulates that observational learning consists of at least five components each of which has its own controlling variables. These are:

- i. Paying attention to the model;
- ii. Coding the observed information for memory;
- iii. Retaining the observed information memory;
- iv. Carrying out the eventual motor action or observable response; and
- v. Having the entire process filled by motivation.

Thomas (1985) further explains that attention, the act of observing a model may consist of directly watching someone exhibit a behaviour such as kicking a football or giving a speech. On the other hand, the act may involve indirect observation such as seeing the behaviour in a motion picture or reading about it in a book.

There are two broad types of models or processes of reading:

- i. Information process models – cognitive; and
- ii. Humanistic or person centred – observational.

The first process deals with cognitive and mechanistic learning methods. The second has models that focus on the idea that can be influenced by external persons and conditions. The theory further assumes that learning is facilitated when the learner participates responsibly in the learning process through being actively involved in the various stages of learning. This learning theory involves the whole person's feeling and skills. It is most pervasive and lasting (Rogers et al, 2006).

Learner- centered techniques are most relevant to the affective dimensions of learning and leads to positive attitude change. The obvious consequence of the technique is not only knowledge acquisition but also perception of the learning environment. As a result of learner's dwindling memory capacity, it is important that a technique that enhances only that aspect of learning and teaching objects be employed. This will strengthen memory and also eliminate problems relating to proactive and retroactive inhibitions.

It is in the consideration of this underlying theory that the two active learning techniques being used in the study are connected to the teaching of moral education concepts. Active learning, as the name suggests, is a process whereby the learners are actively engaged in the learning process rather than ' passively ' absorbing lectures. This involves reading, writing, discussion and engagement in solving problems, analysis, synthesis and evaluation. Studies suggest that the use of active learning techniques may have positive impact on students learning. For example, Lorenzen (2003) observed that several studies have shown that students prefer techniques that

promote active learning rather than traditional lectures. Other research evaluating students' achievements have demonstrated that many strategies which promote active learning are comparable to lectures in promoting the mastering of contents but superior to lectures in promoting the development of student's skills in thinking and writing.

Consequently, the present study which aims at teaching moral education concepts by exposing students to these two active learning techniques with a view to enabling them develop positive attitudes draw its strength from the social learning theory. The focus of social learning theory on active learning technique and application of principles provide the bedrock for the two techniques to be used in this study.

2.1.3 Deontological Ethics

Deontological ethics or deontology is an approach to ethics that determines goodness or rightness from examining acts, rather than third-party consequences of the act as in consequentialism, or the intentions of the person doing the act as in virtue ethics. Deontologists look at rules and duties. For example, the act may be considered the right thing to do even if it produces a bad consequence, if it follows the rule that "one should do unto others as they would have done unto them and even if the person who does the act lacks virtue and had a bad intention in doing the act (Kant, 1996) According to deontology, we have a duty to act in a way that does those things that are inherently good as acts ("truth-telling" for example), or follow an objectively obligatory rule (as in rule utilitarianism). For deontologists, the ends or consequences of our actions are not important in and of themselves, and our intentions are not important in and of themselves.

Immanuel Kant's theory of ethics is considered deontological for several different reasons. First, Kant (1996) argues that to act in the morally right way, people must act from duty (*deon*). Second, Kant argued that it was not the consequences of actions that make them right or wrong but the motives of the person who carries out the action. Everyone seems to have a sense of what ought to be in a situation, whether for a better world, or for themselves or others. Although people differ about what that good or better state of affairs may be and how much they may value their "goods," the general attitude or conscience is common. This universal feature may come from God, our human reason, or even basic social conditions that all people face.

If we are not to harm others, but rather do what is good, our will itself must be good. We must do our duty to others, a secular interpretation of the Golden Rule. To act with the right intent/will is to achieve the overall betterment of the world, even if short-term results may hurt or not be easy to bear. So: Tell the truth. Be honest & fair. Don't steal. These are basic to the proper functioning of relationships. You don't want to be deceived or hurt, so act with a good intent too.

2.2.1 Participatory Learning

Participatory learning is defined by Sims and Weinger, (2005) as an interactive approach to learning. It is a group learning process. It is an integrated activity approach to learning that combines social investigation, educational work and action. It is based on real- life experiences; incorporate dialogues between and among teachers and students; and critically analyse the structural, organisational and systematic causes of problems. In such a programme, the learners are involved in problem-solving, commonly in small group where they work together with peers. They choose their pace and make decisions about how learning is structured, including where and when it takes place.

The goal of participatory learning are not only to increase knowledge and skills but also to provide the basis of problem- solving activities after teaching sessions have ended. Its ultimate goal is fundamental structural transformation and the improvement of the lives of those involved. Central to participatory learning is its role of strengthening the awareness in people of their own abilities and resources and its support to mobilising or organising such (Wesseler, 2002). There is an increasing importance of participatory learning in respect of issues of education, training, teaching and learning (Bousset, 2005). The group investigation strategies incorporate ideas and strategies from the prior traditions and add the philosophy of social reconstruction, or the idea that schools should participate in efforts to create a more just and a more democratic society.

Unlike other approaches, participatory learning strategy deals directly and forcefully with social and structural inequalities in our schools and, by extension, in our society. It prepares students with low academic ability to succeed in spite of existing inequalities. This approach demands a bold commitment to democracy in schooling based on a belief in the learning potentials of students from all ability and ethnic groups and both genders (Ajitoni, 2005).

2.2.2 Participatory Action Research.

Action research has achieved a level of respect and legitimacy in the education profession as a way for teachers to improve their own practice. Also, known as “participatory research” and “practitioner research” the benefits of teachers applying action research has been well documented (Volk, 2010, Hendriks, 2006, Koshy, 2005). It is generally thought that the quality of teaching can be improved, if teachers are empowered and use their own teaching experience to examine a personal and practical issue to ameliorate or change. Peters and Gray (2007) and Sardo-Brown et al (1995) cautioned that action research is best situated around a practical problem, planned and executed by the person most likely to be affected and interested in the finding, that is the teacher envisions all teachers being researchers and urged that teachers must join the culture of researchers if a new level of educational rigour is ever to be achieved. Volk (2010) states that action research as been recommended as a necessary part of the professional portfolio for teachers. Riding and Foweel (1995) identified the distinctive features of action research as follows:

Critical collaborative enquiry by reflective practitioner who are accountable in making the results of their enquiry public, self-evaluative on their practice and engaged in participative problem solving and continuing professional development. The researcher further states that action research is participatory, in that those involved contribute equally to the inquiry. Also, the researcher is not an expert carrying on research from an external perspective, but a partner and collaborator working with and for those affected by the problem. Action research adopts a methodological, interactive approach embracing problem identification, action planning, implementation, evaluation and reflection.

Falade (2007) states that participatory research is a bottom-up approach where the researcher and participants interact in collaborative activities. Collaborative participation in the work of Oyetade (2003) requires intensive interaction between researchers and the participants. Collaborative participation is characterised by the:

1. researcher and the participant working together as equal partners
2. researcher and the participant jointly identify a problem and proffer solution to the problem.
3. participants intensively participate in problem identification and the evaluation of probable solutions.

Ataov, Brogger and Hildrum (2010), states that action research has made research useful in practice. The practical engage of science in advancing knowledge is considerably different from what occurs in problem-oriented research and this is where action research significantly enriches the constructionist ground of this prevention programme.

Action research is used in real situation rather than in contrived, experimental studies, since its primary focus is on solving real problems. It can, however, be used by social scientists for preliminary or pilot research, especially when the situation is too ambiguous to frame a precise research question. Mostly, in accordance with its principles, it is chosen when the circumstances require flexibility, involvement of the people in the research or change(s) must take place quickly or holistically (O'Brien, 2001).

In most cases those who apply this approach are practitioners who wish to improve understanding of this practice, social change activists trying to mount an action campaign or academics who have been invited into an organisation (or other domain) by decision-makers who are aware of a problem requiring action research but lack the requisite methodological knowledge to deal with it.

Lau and Hayward (1997) used an action research approach to explore the structuration of Internet-based collaborative work groups. Over a two-year period, the researchers participated as facilitators in three action research cycles of problem-solving among approximately one instructor and project staff and 25 health professionals from various regions striving to make a transition to a more community-based health programme. The aim was to explore how Internet-based communication would influence their evolution into a virtual collaborative workgroup.

The first phase was taken up with defining expectation, providing the technology and developing a customised workgroup. Feedback from participants noted that shorter and more spaced training session, with instructions more focused on specific projects would have been more helpful. The next phase saw the full deployment of the system and the main lesson learnt was that the steepness of the learning curve was severely underestimated, with frustrations only minimally satisfied by a great deal of emergence of the virtual groups.

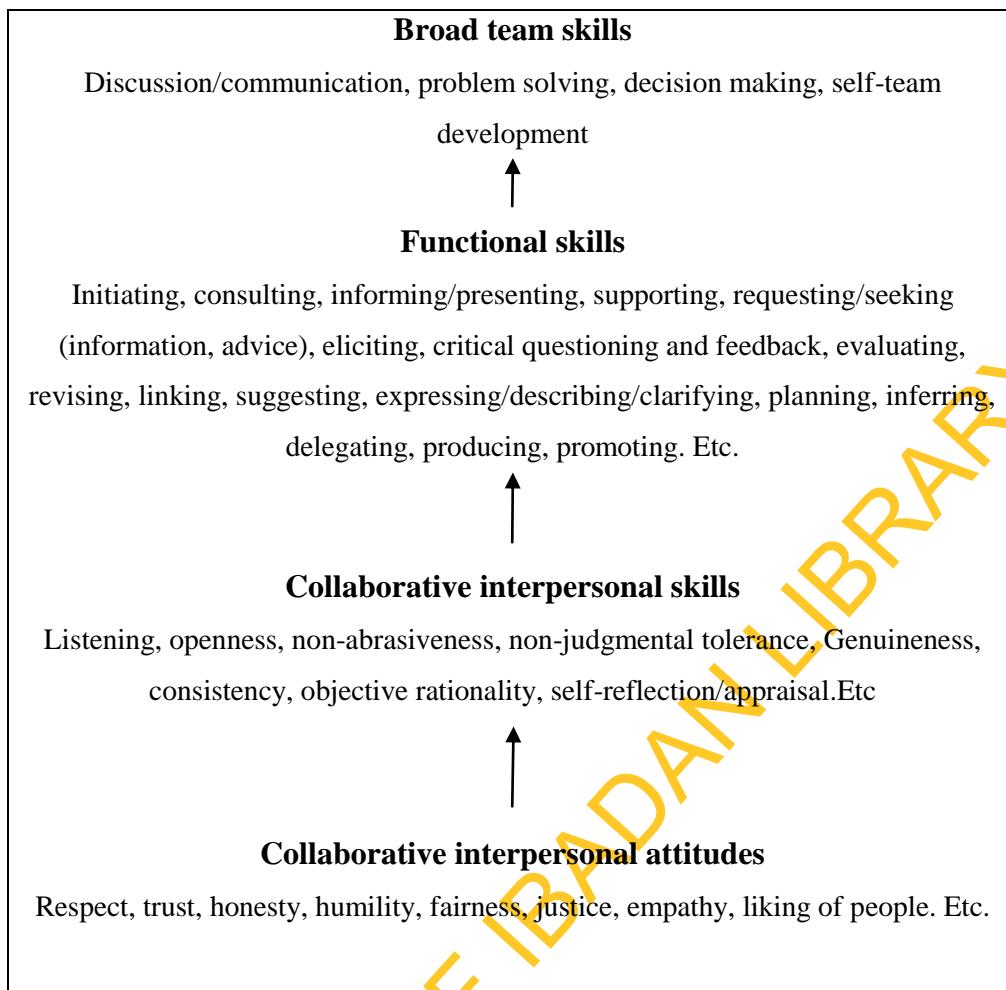
The researchers found that those who used the system interactively were more likely to establish projects that were collaborative in nature and that lack of high

quality information on community healthcare online was a drawback. The participants reported learning a great deal from the initiative. The interpretations of the study suggest that role clarity, relationship building, information sharing, resource support, and experiential learning are important aspects in virtual group development. There was also the notion that more research was needed on how group support systems can help the groups better interact with their external environment, as well as how to enhance the process of learning by group members (O'Brien, 2001).

2.2.3 Models for Participatory Action Research.

The ultimate goal of the participatory action research adopted in this study is transformation, change and improvement in the lives of the participant. Collaborative activities enhance attitude formation (Akintunde, 2004). Through the participatory efforts, students will acquire the values of moral responsibility. The model below reveals those attitudes and skills that the students will acquire from one stage to another, through the participatory activities.

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Model for Participatory Action (Adapted from Smith, 1996)

Collaborative interpersonal Attitudes:

To ensure useful and positive contribution of all the students in the participatory activities and in the moral society, the first thing they need to establish is interpersonal attitudes. These attitudes or values include the following: respect, trust, honesty, humility, fairness, justice, empathy, liking of people. These attitudes are not independent of one another, but rather they are interdependent and interrelated. These are ‘give and take’ values. One who does not appropriately display these values in relation to others may not receive them in return. To enable participants to acquire these attitudes, a workshop will be organised to orientate them on the interpersonal attitudes required for the participatory activities and in the larger society.

Collaborative Interpersonal Skills

The Collaborative interpersonal skills are dependent on the development of interpersonal attitudes that is attitudes towards others. Smith (1996) explained that the Collaborative interpersonal skills bring the participants closer to what they should do to operate effectively in a team. Some of the interpersonal skills that participants need to develop are listening, openness, non-abrasiveness, non-judgmental, tolerance, genuineness, consistency, objective rationality, self-reflection/appraisal. The collaborative interpersonal skills are interrelated and interdependent. They are fundamental to effective group interaction and participation. The acquisition of these skills will help students demonstrates some values and skills of moral responsibility.

Collaborative Functional Skills

The development of the collaborative interpersonal skills will help students to acquire the skills needed to operate effectively in a team. Some of the functional skills according to Smith (1996) include ability to initiate, consult, revise, express, describe, seek information, plan, support, delegate, etc. These skills are paramount for the success of the participatory activities and for the sustenance of democracy in the country. Tandon (1989) observes that in a participatory democratic structure, the participation of the people may initially be limited but it increases in scope and depth as the process moves on. This helps the participants to further develop their functional skills. The skills acquired through the participatory activity will be permanent in the students and this will help them demonstrate the traits of good citizenship in the outside world. At this level the curiosity is how to find out, think out, examine, appreciate, etc.

Broad Team Skills

The broad collaborative team skills that are facilitated through participatory activities are: discussion and communication skills, problem-solving skills, decision-making skills, self-team development skills. The broad skills are interrelated and interdependent. The acquisition of these skills enables each participant to contribute meaningfully and positively to the group. This will help the group to realise the goals since at this stage the team can create, innovate, experiment, establish, conduct, train etc. It is a level at which a team is mature to contribute meaningfully, responsively and responsibly to the society. The broad team skills are essential for building a moral

society. They enable citizens to be useful, responsible and functional members of the community. These skills remove indifference, apathy and create in students the desire to be involved and participate in the political process.

It is important to point out that each stage of attitude/skill development is related to the other. There is no clear-cut or definite distinction between the stages. Everything depends on the collaborative attitudes and related skills. If the collaborative attitudes and skills are not developed, genuine teamwork is blocked and effective participatory activity is hindered (Smith, 1996).

2.2.4 Curriculum Model for Participatory Moral Education Programme

Curriculum is the course (or path) that students have to run to finish the “race”. Curriculum is all the planned experiences which learners may be exposed to in order to achieve the learning goals (Crowder, 1997). Ritz (2005) expresses that curriculum development is one of the key factors related to meaningful and successful improvement. Since curriculum is a vital part of education, curriculum is not a programme that stops developing in the classroom. It is rather a continuous process of constructing and modifying an educational programme (Cheng-man lau, 2001).

Doll (1993) observes that curriculum development model should;

- enable teachers and learners to develop their own curriculum through continuous interaction;
- empowering both the teachers and learners will create an environment where they can engage in constructive dialogue;
- ensure interpretation rather than explanation of knowledge;
- ensure that evaluation is an interactive process in which feedback is provided to the learner;
- promote power redistribution from the planners at the “top” to the teachers and students at the “bottom”; and
- emphasise that the curriculum is not a predetermined programme but developed through interaction among various parties.

Crowder (2005) identifies two major models of curriculum development: these are the classical or rational and the participatory or interactive approaches. Although, there are distinct philosophical differences between classical and participatory curriculum models, they are not complete opposites, as a curriculum development

plan may include elements of both models (Crowder, 2005). The classical approach to curriculum development follows an “objectivist”, product-oriented paradigm. Professionals and experts who believe that they have sufficient technical knowledge to produce the desired programme set the objectives and content of the curriculum. In the classical or rational model of curriculum development, teachers and learners are measured by standard predefined at the stage of curriculum planning. Schools become bureaucratized entities where learning is similar to a manufacturing process. Knowledge is treated as an external object and the success of education depends upon the transmission of knowledge from teachers to students. Obviously, learning is a passive activity that only requires feeding-in information. In this era, this kind of curriculum design cannot prepare students to survive and live as functional citizens.

Commenting on the classical approach to curriculum development, Grundy (1987) argues that it makes education to become a product-oriented manufacturing process. Teachers become factory workers who have to teach according to some guiding ethos. Their work is to mould students into a predefined image. Teachers and learners sympathetically become tools that are manipulated by their curriculum designer. The curriculum is work-oriented rather than the learner-oriented because teachers and learners are not autonomous.

On the other hand, the participatory model put emphasises on participation and interaction among the various interested groups. This model emphasises a participatory mode of action; based on an inventory of the stakeholders and their interests, and in an interactive manner elicits their input in developing the curriculum that is through interviews, consultation, post-hoc evaluations. Participatory approach to curriculum development follows a systematic planning structure for decision-making and action as well as a logical sequencing of curriculum development phases without being rigid. This includes the systematic sharing of knowledge and information among stakeholders (Crowder, 1997).

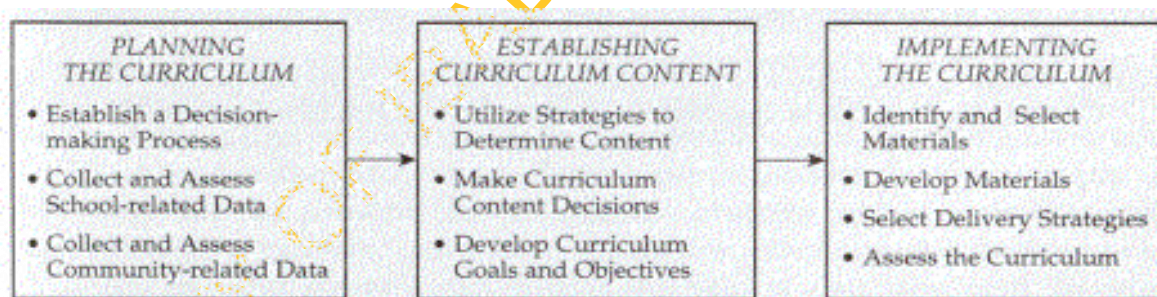
Riding et al, (1995) describe the benefits of the participatory model. They argue that the participatory approach to curriculum development would enable students to learn better. Also, it will facilitate the development of transferable skills and help to prepare students for life outside the school.

The participatory curriculum model recommended by Riding et al, (1995) is made up of five stages. These are: (i) Identify the objective that the curriculum or programme aims to achieve. (ii) Plan the curriculum content through participatory

approach. (iii) Implement the curriculum by running the module or programme (iv) Evaluate the programme through observation and student feedback and (v). Reflect on the result of the evaluation in preparation for modification.

2.2.5 Robert Curriculum Development Model

The present moral education programme was developed in line with the guidelines of Robert (2007) curriculum model. The Robert model emphasises active learners' participation in the teaching and learning process, the developed moral education programme is based on the constructivist theory of learning which provide the theoretical base for the participatory action research adopted in this study. Roberts (2007) develops a model for curriculum development. This model is made up of three stages: (i) Planning the curriculum; (ii) Establishing the curriculum content; and (iii). Implementing the curriculum. Each of these stages is further simplified into steps. This model is adapted for the development of the moral education programme in this study.



Curriculum model for the study (Adapted from Roberts, 2007).

Typically, to fulfill the Three Stage Systems Approach, a curriculum developer would use the ten step process to complete the curriculum development process. The Systems Approach will be used and described in-depth in this study.

2.2.6 Moral Education Programme.

Longman dictionary of contemporary English (2003) defines a programme as ‘a set of related things or services sold or offered together’. A programme is a number of things gathered together for a purpose. Educational programme can be described as those educational contents or instructional items designed and offered together to accomplish certain purposes. Educational programme is a means or method within an educational programme designed to bring about effective learning outcome. Educational programme is an innovative idea or method for a successful delivery on

the part of the teacher or programme designer aimed essentially to facilitate teaching and learning activities.

Moral education programme can be defined as several moral education materials and contents organised and designed to improve teaching and learning of moral concepts. Moral education programme is an innovative idea or method designed and arranged to enhance teaching and learning activities. In this study, series of materials and informal contents teaching and learning activities are packed and offered to enhance the learning of moral and political concepts among students. The purpose of the moral education programme include:

1. to initiate a new idea or ways of solving a particular problem
2. to bring together related materials, contents and items in order to promote moral training.
3. to help students to obtain useful information, in an organized manner. This is to enable them to function more appropriately in their areas of endeavor.
4. to enhance student's understanding of moral and concept
5. to improve their skills and develop in them moral values and traits.

2.2.7 Qualitative Research

Debus (1997) described qualitative research as a type of formative study that offers specialised techniques for obtaining in-depth responses about what people think and how they feel. It enables the researcher to gain insight into activities, beliefs, motives and behaviour of the target population. Qualitative research is used along with quantitative research in an interrelated and complementary manner. The two common techniques of qualitative research are: individual in-depth interviews and Focus group discussions.

Individual in-depth interviews are characterised by extensive probing and open ended question that are conducted on a one-to-one basis between the respondent and a skilled interviewer. They are less widely used. There are specific circumstances for which they are particularly appropriate. These include:

- When dealing with complex subject matter and knowledgeable respondents.\
- When dealing with highly sensitive subject matter. For instance, a study among women who have had an abortion regarding their feelings about sexuality and family planning; and

- Study involving geographically dispersed respondents.

Focus group discussion is more widely used, as a qualitative technique than individual in-depth interviews. The Center for Urban Transportation Studies (2004) expressed that focus group discussions provide insight into issues which cannot be covered on a survey. Focus groups are good method to get people involved in decision-making process and have them provide inputs regarding an issue. Focus group capitalises on group dynamics and allows a small group of respondents to be guided by a skilled moderator into increasing level of focus and depth on the key issue of the research topic. The importance of focus group discussion includes:

- 1) Giving room for the interaction of respondents. This stimulates richer responses and allows new and valuable thought to emerge.
- 2) Assists the researcher to gain first-hand insight into the attitudes, language, feelings and behaviors of the respondents.
- 3) Enhancing the initiative ideas and the development of programme. This is because a group can work better than an individual to generate ideas and programme.

2.3.1 Concept of Morality

Morality is a sense of behavioral conduct that differentiates intentions, decisions and actions between those that are good and bad. A **moral code** is a system of morality and **moral** is any practice or teaching within a moral code. **Immorality** is the active opposition to morality while **amorality** is variously defined as an absence of, indifference towards or disregard to a standard set of moral beliefs.

Morality has three principal meanings (Wilson, 2006):

- I. In its “descriptive” sense, morality refers to personal or cultural values, codes of conduct or social mores that distinguish between right and wrong in the human society. Describing morality in this way is not making a claim about what is objectively right or wrong but only referring to what is considered right or wrong by a group of people. Generally, right and wrong acts are classified as such because they are thought to cause benefit or harm but it is possible that many moral beliefs are based on prejudice, ignorance or even hatred. This sense of the term is also addressed by descriptive ethics.
- II. In its “normative” sense, morality refers directly to what is right and wrong, regardless of what specific individuals think. It could be defined as

the conduct of the ideal ‘moral’ person in a certain situation. This usage of the term is characterised by ‘definitive’ statements such as ‘that act is immoral’ rather than descriptive ones such as ‘Many believe that the act is immoral’. It is often challenged by a moral skepticism, in which the unchanging existence of a rigid, universal, objective moral truth’ is rejected and supported by moral realism, in which the existence of this ‘truth’ is accepted. The normative usage of the term ‘morality’ is also addressed by normative ethics.

- III. In its ‘ethics’ sense, morality encompasses the two meanings above and others within a systematic philosophical study of the moral domain. Ethics seek to address questions such as how a moral outcome can be achieved in a specific situation, how moral values should be determined, what morals people actually abide by, what the fundamental nature of ethics or morality is, including whether it has any objective justification and how moral capacity or moral agency develops and what its nature is.

A key issue is the meaning of the terms ‘moral’ or ‘immoral’. Moral anti-realism would hold that morality is derived from any one of the norms prevalent in the society, merely the speakers’ sentiment or an unsupported belief that there are objective moral facts. Like the cultural relativists, the moral relativists hold that there is no correct definition of right behaviour, and that morality can only be judged with respect to particular situations within the standards of particular belief systems and socio- historical contexts. This position often cites empirical evidence from anthropology of sharply contrasting views of ‘good’ as supporting its claims. Poles apart are the views of moral realism which holds that there are true moral statements that report objective moral facts. For example, while moral universalists might concede that forces of social conformity significantly shape individuals ‘moral’ decision, they deny that those cultural norms and customs define morally right behaviour. This may be the philosophical view propounded by supporters of the science of morality, however not all the moral realists accept that position. Positions which claim that morality is derived from reasoning about implied imperatives, the edicts of a god, or the hypothetical decrees of a perfectly rational being, are considered anti – realist in one sense, but are considered realist in the sense synonymous with moral universalism (Wilson, 2006).

2.3.2 Concept of Moral Behaviour

Moral behaviour could be stated to be the totality of our lifestyle adopted with due consideration for the interest of others. This research is focused on an aspect of morality which is specifically targeted at developing good behaviour. It could therefore be contended that moral behaviour is the totality of those activities of life which are acceptable in a given society and could be conceived to have its roots within the culture of that given society.

This fact is backed by Mead (1934) in her article “cultural determinants of behaviour”, in which she compares human behaviour to that of animals. According to her, one factor common to both is cultural inheritance. Mead avers that “As the senior female red deer or old ewes lead the herd or flock, so older members of the human groups guide the behaviours of younger member through experience of a mass patterned behaviours, specific to a given ecological setting and characteristic of a given society, with most of this never becoming conscious teaching and conscious learning.”

In the same vein, moral behaviour could be viewed as those attributes of an individual, though having a link with a given custom which could be attributed to a given authority. This view is also upheld by Ausubel (1980) in his article “psychology’s undervaluation of the rational component in moral behaviour” The child must accept the parent as omniscient and as the source of the moral authority.

A close interpretation of the above view could reveal that moral behaviour in children must originate solely from an authority in this instance- the parent. Nduka (1980) seems to uphold that same view as he quotes on authoritative morality as follows: “Behaviour is sometimes held to be moral when it is in accordance with the rules or principles laid down by some authority accepted as such in moral matters.” To make things clearer he brought forth two characteristics of moral behaviour. He states that behaviour has to be social and intelligent and that it is developed by and within groups and it involves application of human intelligence.

2.3.3 Moral Education

According to Wilson (2006), a child needs to accept... a certain code of behaviour, parental commands, traditional rules etc. Of course, all children have their own interpretations of moral concepts, and obeying these different rules in different situations was the researchers first clue that they are flexible and depend on different

factors. It became clear that the variation on children moral education starts early but proceeds at varying speeds according to the domestic circumstances of the child. It gathers momentum when the sphere is enlarged or divided and as this process is repeated throughout life, it evolves for each new sphere of society (e.g. family, education and religion) and the circumstances encountered there. The inhabitants of these spheres play a very important role in the moral education of the child, whether they intend to or not. This does not change throughout a person's life. They and everybody they come in contact with influence or are influenced by that contact. Many familiar and also strange and indeed conflicting attitudes and behaviours will be encountered. Processes of practical moral education, as outlined here, also change over time, and between cultures and social groups.

The classical French sociologist, Durkheim (1973) notes that:

The understanding of the purpose of moral education is to allow the child as early as possible to recognise these influences and give him/her a foundation on which he/she can make judgments as he/she encounters each moral variety within the various societal spheres. To educate, one needs to know what to teach and what the outcome of that teaching would be. This then, is the key problem. When it comes to morality and moral education, nobody has a fixed idea of what the outcome will be.

Durkheim 1973 identifies this, as he states:

This common quality constitutes other essential elements of morality, since they are found in all moral behaviour and consequently, we must try to identify them. Once we understand them, we will have determined at the same time, another basic element of moral character-that is to say, what it is that prompts man to behave in a way corresponding to this definition. And a new goal will be indicated for the educator

2.3.4 Social Studies and Moral Education

Social studies and moral education are relatively new in the Nigerian education system. The introduction of social studies in Nigeria is due to the need for a more effective way of educating the citizens. This is to make the citizens better informed on societal issues and problems as well as to equip them with skills required for problem solving and good citizenship (Falade, 2010). This is the reason why social studies is described as a subject that aims at training the learners to acquire those moral traits that will enable them participate appropriately in a democratic setting.

Ogundare (2010) emphasises that social studies is not an amalgamation of the social sciences. Rather, it is developed as a balanced curriculum that would help the individual to develop total adjustment within the society. Ekundayo (2003) points out that the development of values and attitudes occupies a special place in social studies. The overall aim of teaching the subject is to prepare its learners for effective participation in the society. Some of the values that social studies intends to develop in the learners are:

- Obedience
- Hardwork
- Togetherness, comradeship and cooperation
- Love of our physical environment
- Appreciation of our interdependence
- Honesty
- Loyalty
- Respect for other people and their property etc

Omoeshin (1996) explains that social studies is to prepare the learner for social responsibility. Through it, the learner is helped to participate effectively in the dynamic life of the society. Social studies is a distinct integrated subject that dwells on the totality of man's existence on earth purposely to encourage learners acquire knowledge, skills and values needed for understanding and coping with various problems in the society. A careful examination of the purpose of social studies vis-à-vis the objectives of moral education shows that there is high level of similarity between them (Falade, 2007). This is can be taught in Nigerian schools. Some of the moral concepts that have been integrated into colleges of education social studies Curriculum are:

- Cooperation and conflict
- Citizenship
- Moral right and responsibilities
- Leadership and followership
- Fairness and Justice
- Right conduct and Respect
- Love and Care
- Honesty and Trustworthiness

2.3.5 Stages of Moral Development.

Kohlberg (1989) modifies and elaborates Piaget's work, and laid groundwork for the current debate within psychology on moral development. Consistent with Piaget, he proposed that children form ways of thinking through their experiences which include understanding of moral concepts such as justice, rights, equality and human welfare. Kohlberg (1989) followed the development of moral judgment beyond the ages studied by Piaget (1967) and posits that the process of attaining moral maturity took longer and was more gradual than what Piaget proposed.

Kohlberg (1989) identifies six stages of moral reasoning grouped into three major levels. Each level represents a fundamental shift in the social and moral perspectives of the individual. At the first level, the re-convention level, a person's moral judgment is characterised by a concrete, individual perspective. Within this level, a state of heterogynous orientation focuses on avoiding breaking rules that are backed by punishment for its own sake and avoiding the physical consensuses of an action to persons and property. As in Piaget's framework, the reasoning of Stage 1 is characterised by ego-centrism and the inability to consider the perspectives of others. At Stage 2, there is the early emergence of moral reciprocity. Stage 2 orientation focuses on the instrumental, pragmatic value of an action. Reciprocity is of the form, "you scratch my back and I will scratch yours." The Golden Rule becomes, "if someone hits you, you hit him/her back." At Stage 2 one follows the rules only when it is in someone's immediate interests. What is right is what is fair in the sense of an equal exchange, a deal, an agreement. At this stage, there is an understanding that everybody has his (her) own interest to protect and this conflicts with those of others, so that right is relative (in the concrete individualist sense).

Individuals at the conventional level of reasoning, however, have a basic understanding of conventional morality and reason with an understanding that norms and conventions are necessary to uphold society. They tend to be self-identified with these rules and uphold them consistently; viewing morality as acting in accordance with what society defines as right. Within this level, individuals at Stage 3 are aware of shared feelings, agreements and expectations which take primacy over individual interests. Persons at Stage 3 define what is right in terms of what is expected by people close to one's self, and in terms of the stereotypic roles that define being good brother, mother or teacher. Being good, means keeping mutual relationships such as,

trust, loyalty, respect and gratitude. The perspective is that of the local community or family. There is no consideration for the generalised social system. Yet, stage 4 marks the shift from defining what is right in terms of local norms and role expectations to defining right in terms of the law and norms established by the larger social system. This is the “member of society” perspective in which one is moral by fulfilling the actual duties defining one’s social responsibilities. One must obey the law except in extreme cases in which the law comes into conflict with other prescribed social duties. Obeying the law is seen as necessary in order to maintain the system of law which protects everyone.

Finally, the post conventional level is characterised by reasoning based on principles such a “prior to society” perspective. This individual reason is based on the principles which underline rules and norms but reject a uniform application of a rule or norm. While two stages have been presented within the theory, only one, stage 5, has received substantial empirical support. Stage 6 remains a theoretical standpoint, which rationally follows from the preceding 5 stages. In essence, this last level of moral judgment entails reasoning rooted in the ethical fairness principles from which moral law would be devised. Laws are evaluated in terms of their coherence with basic principles of fairness rather than simply on the basis of their place within an existing social order. Thus, there is an understanding that elements of morality such as regard for, and human welfare transcend particular cultures and societies and are to be upheld irrespective of other conventions or normative obligations. These stages (1 to 5 have been empirically support by findings from longitudinal and cross-cultural research (Power, Higgins and Kohlberg, 1989).

2.3.6 Moral Education in the School Curriculum in Nigeria

There are quite a few ways to teach morality in the context of the school but only two of these will be explored here. The first is by some form of example; the second, by specifically addressing the topics of morality in the course of instruction. The first approach manner, the second, content. Manner refers to the traits or dispositions the teacher exhibit in the course of doing something while content refers to the material that is the subject of the relationship between the teacher and the student. Consider that in the case of teaching history, one conveys the facts of history and the interpretations of historians, and perhaps weaves connections between past and present lives as well as among past, present, and future events. These features

make up the manner of instruction. They describe the teacher's conduct in the course of seeking students' understanding and mastery of the content of history.

Following this distinction, one might teach morality via content by bringing matters of moral significance to the attention of students, making these the actual subject matter of instruction. In these instances, the teacher is not simply attending to history or science or language arts but to moral rules, stories or ideals. Thus, teachers can bring moral content into the classroom by interjecting their moral convictions or expectations, by adopting a curriculum itself (For example, war policy, literary characters, species extinction, welfare) or by building capacities necessary for morally good conduct (For example empathy, moral reasoning, and perspective taking) (Fenstermacher, et al, 2009).

2.3.7 Integrating Content and Structure into Moral Education

The critical issue in evaluating the relativism of a moral education approach is not whether or not it relies on a specific content, rather it hinges on how that content is justified. For educators who try to identify a content list for their moral education programme, there tend to be two major strategies. The first is to generate a local consensus. Typically, this is done by a committee. Such committees tend to vary on the degrees to which they are representative or expert; that is, the degrees to which they profess to represent a cross-section of the community or to which they represent expertise in the area of moral and character education and development. For example, many school districts will form a representative committee, composed frequently of teachers, administrators, parents, students, clergy, and other stakeholders, they will be charged with generating a list of values and/or character traits around which the moral education programme can be centred. Sometimes this process can be short-circuited by adopting the results of another committee's deliberations with or without editing (Karson, 2002).

This is by far the most popular approach. Recently, the Wisconsin State Superintendent of the Department of Public Instruction, John Benson, appointed a state-wide representative committee, the Wisconsin Citizenship Initiative Task Force, charged in part to "list, define and recommend a core set of citizenship values as Courage, Honesty, Respect, and Responsibility (Individual and Civic).

Two more examples of committees are the Josephson Institute's 1992 Youth Summit conference in the United States and the 1996 National Forum for Values in Education and the Community in the United Kingdom. The former generated the now

fairly well-known set of six values that have become the Six Pillars of Character, which are included in federal education legislation. The values are Trustworthiness, Respect, Responsibility, Fairness, Caring and Citizenship. The UK committee generated a separate list of values for each of four domains: Society (truth, human right, and law), Relationships (others for themselves), and The Self (each person is a unique being of intrinsic worth), the environment (duty to maintain a sustainable environment for the future). The committees specifically concluded that whereas “there could be no consensus on the source of the values (nor) how to apply the values to a consensus themselves (Narvaez,2002).

The second approach is to try to identify a “universal” set of values and/or character traits. Such a set is assumed to be ethically justified, usually based on philosophical analysis. This is rarely done, however. One example where it was done was for the committee of Caring approach, which employed ethical philosophy to justify the five universally accepted values of care, responsibility, respect, trust, and fairness. Sometimes, however, the assumption of universality is more tenuous. For example, the 1992 Josephson Institute “Six pillars of Character” were judged to be universally valid based upon the diversity and expertise of the final list. Clearly these six values of the Josephson Aspen Declaration (Trustworthiness, Respect, Responsibility, Fairness, Caring and Citizenship) are quite parallel to those of the Committee of Caring. This suggests two points. First, except (and even representative) agreement typically leads to similar conclusions about consensual values. Second, these similarities do not guarantee justifiable claims of universality. For instance, the most controversial of the Josephson values was citizenship. This is so because it connotes for many blind loyalty to the community. If such loyalty is subordinate to ethical values and principles, then one is considered to be universally required to adhere to even obviously despicable community action and values. (Narvaez,2002)

The problems of universality and cultural relativism are perhaps most evident in the report of the Wisconsin Task Force cited earlier. The Task Force claimed to be identifying “universal values” through “consensus.” In the same paragraph, they asserted that “there is a core set of citizenship values essential to our democratic society” and that “each community needs to identify the core set of citizenship values important to them” If the values are universal, then why should a new set be generated by each community? And if each community is given carte blanche to do so, by what

criteria and processes do we preclude the government sanctioning of undesirable values such as child abuse, white supremacy and terrorism? These are difficult questions and they are rarely answered or even addressed for that matter. Some counter arguments are as follows. First, the local process of creating and endorsing core values is a means of ensuring participation and commitment from the local community. This is clearly a valuable goal. Second, local value generation will rarely differ from more centralised control of core values. This is empirically true, though the risk is low in probability, it is very high in effect. Third, the building of communities needs to be integrated into this process (Etzioni, Berkowitz, & Wilcox, 1994). This Communitarian approach is certainly a viable and popular one but not without its controversial aspects. It still fails to adequately address the problem of dysfunctional communities.

2.3.8 An Overview of Moral Life of Students in Tertiary Institutions in Nigeria

The moral decadence among the youths and particularly those in tertiary schools are on the increase geometrically. This is a pathetic situation because these youths are meant to be the future leaders of our nation. (Falola, 2000). This makes one begin to wonder where the fault lies. Hence, questions such as, is our education system really effective and do morally-related subjects such as moral education and or religious studies having any meaningful impact on the students readily comes to mind. The social vices among the students include cultism, immoral relationships, abortion, smoking, drug addiction, indecent dressing and alcoholism. Notably, prominent among these vices is indiscriminate and casual sexual relationship. Hence, it becomes pertinent to have a full discourse on religion and morality. In Nigerian schools, the problem of immorality also known as social vices has been on a steady increase (Akpedere,2006). Some of these vices are generated within the environment and promoted by factors which are inherent in the society. These social vices have far-reaching consequences for present and future Nigerians. It is therefore important that we examine these issues in the course of this research. The immoral practices prevalent among these students include:

- Examination malpractice;
- Drug abuse and alcoholism;
- Bribery and corruption problems;

- Prostitutions phenomenon; and
- Indecent dressing.

2.3.9 Strategies for Promoting Moral Education in Nigeria

Regardless of the rapid development and the surge of optimism for a better world, the new millennium has brought along complex problems and controversial moral issues as well. In the global dimension, there are the new environmental challenges. The immense advances in genetic science are associated with challenges. The immense advances in genetic science are associated with a series of complicated ethical dilemmas. In the local context, our youngsters are inevitably subject to moral confrontation. There is the challenge of the moral issue of surfing on the net which leads to concern over upholding intellectual property rights. What is more, the unbridled influence of the media has a demoralising effect on our youths as a result of their undue exposure to the sensationalism, violence, bloodshed and pornography through their day-to-day encounters. All these pose an array of moral challenges to our youngsters who may feel lost, confounded and bewildered, given the many conflicting values.

Akintunde (2008) calls for a balanced treatment in developing the intellectual mind and moral judgment of our young people. It is imperative for us to equip our future generations with the ability to exercise critical thinking and informed moral judgment so that they may harness changes with time and emerge as independent-minded and responsible moral beings, ready to contribute to the betterment of society, the nation and the world at large. Education, by common consent, provides the answers to these challenges.

To equip students to meet the needs of the future, the Hong Kong government has initiated a comprehensive review of the whole education system with the aim of drawing up a blueprint for the 21st century. Curriculum reform is one of the few vital areas in which moral and civic education is accorded high priority (Wing, 2009). In setting the direction for moral education for the 21st century, due regard has been given to the local context and the role of Hong Kong in the world. As students' values formation is the result of the interplay between their personal experiences and the society and environment at large, our moral education curriculum is designed with the vision for students to perceive themselves not only as individuals but also as members of the society, the nation, and as global citizens. This means there is the need to

strengthen their sense of commitment to themselves, the family, society, nation and the world. In particular, with Hong Kong re-united with China since 1997, the younger generation needs to enhance its sense of national identity. Such a view is congruent with the overall aim of education in Hong Kong for the 21st century .The aim is:

“to enable every person attain all round development in the domains of ethics, intellect, physique, social skills and aesthetics according to his/her own attributes so that he/she is capable of life long learning, critical and exploratory thinking, innovating and adapting to change; filled with self-confidence and a team spirit; willing to put forward sustained effort for the prosperity, progress, freedom and democracy of their society, and contribute to the future well-being of the nation and the world at large” (Kin-Chung 2001)

Given the enormous moral problems facing Nigeria today, the dismal plight of schools and the ever-increasing responsibilities the schools shoulder with less support, moral education would seem an overwhelming task. But moral instruction in Nigerian schools “is a doable job” with the necessary financial and material support. The society has the human and financial resources to turnaround her shattered and weird values of rabid materialism, me-first apathy, corruption and disregard for truth and justice. Therefore, the call for school reforms in the society should not focus only on academic achievement because good character development is important as well. However, for moral literacy and good character formation instructions to the youths to be effective, the political leaders, parents, teachers and other role models in the society must practice and demonstrate good citizenship by doing what is morally right (Dike, 2011).

Excursion to the land of the ancient and modern philosophers seems to show that the problems with Nigeria emanate from lack of moral education that creates virtuous political and business leaders. For this reason, the society must endeavour to instill a sense of right and wrong in the youth, because “when people learn to do well and love the good, they take delight in doing the good”. Therefore, the coming together of the stakeholders in education in a common cause will enable the people raise moral human beings and to elevate the moral life of the nation (Dike 2011).

2.4.0 Studies on Participatory Approach on Moral Knowledge and Attitude

Sprinthall, Hall, and Gerler (2003) conducted research to determine whether moral development could be promoted or taught through service learning. They worked with three groups of high school students: a control group, a group of students who volunteered to help in the gym and a group that went to the middle school to conduct for a group of kids whose parents were divorcing. The last group met regularly for support and discussion about the problems the kids and the leaders encountered. Pre- and post tests showed that the control group's moral development did not change and the helpers without support and discussion showed only some movement in the positive direction; the divorce group leaders showed statistically significant growth in an area in which growth is hard to manifest in moral judgment development.

Learning (2001) reports on a similar study of community service learning, designed to determine if a special reflection which included decision making with a emphasis on the ethnical nature of community service, was more effective than service learning activities alone or no active service learning. Results similar to those of Spinthall et al 2003 research were found, with receiving the special reflection component, making greater advances on all three dimensions of adolescent identity formation (agency, social relatedness, and moral – political awareness) than the other two groups. Students become more systematic in their ethnic reasoning and more likely to consider situation and issues from an ethical point of view.

2.4.1 Studies on Pre-service Teachers' Moral Knowledge and Attitude

Teacher education must prepare novice teachers to competently handle the moral judgment and decisions inherent in teaching. However, many teacher education programmes are not producing teachers equipped with the attitude, skills and abilities to provide quality education for all students. Goodlad (1994) observes that pre-service teachers were largely unaware of issues of school reforms and unable to recall basic information from their lecture classes. They tend not to incorporate new knowledge to inform their teaching actions and focused on technical aspect of teaching. Maddux, (2001) notes, that the pre-service teachers demonstrate principled moral reasoning than college students. His result also indicates a weak but significant inverse relationship between p-scores (the principled scores) and that participant level of moral reasoning, may affect ethical behaviour.

Cummings (2007) reveals that moral reasoning levels of pre-service teachers are relatively low but can be increased through proper intervention. Wing (2009) interviewed six primary school teachers' with respect to their understanding and attitude towards moral education. Almost all interviewees viewed the term "moral and civic education" from a moral aspect, except for one teacher C, who considered citizenship as the key message of Moral and Civil Education (MCE). The other major point of view among interviewees was that moral development of children should be the focus of MCE. Values and attitudes were also regarded as the domain in this area. Some interviewees stated the importance of values and attitudes not only from a personal aspect but also from a social aspect. Teachers B and D considered social matters such as social rules and stability to be key messages of MCE. It indicated that teachers' general conception of MCE was a pedagogical issue regarding individual moral development for the social purpose. Although all interviewees agreed to the importance of promoting values and attitudes in MCE, none of them had any idea about the five priority values and attitudes proposed by the Curriculum Development Council. Four of the interviewees did not know the short-term phase of the 2001 curriculum reform which was from academic year 2001/2002 to academic year 2005/2006. Teachers' understanding of MCE was insufficient. They have the notion of moral and civic values but they did not know the components of MCE.

It seems the interviewees had similar understanding of their roles in MCE. They understood their influence on students especially in primary education. They all agreed that the teacher was a key factor to facilitate MCE at the primary school level. As a consequence, it could be explained why all the interviewees are receptive to promote MCE in their daily teaching. Teacher C stated that civics and morality were more important than academic knowledge in schooling. Teacher F also regarded MCE as the most important part in pedagogy. These are the factors associated with teachers' receptivity with regard to MCE. Obviously, the teachers have high receptivity regarding this issue. Nevertheless, not all the interviewees could accept to develop an open learning and teaching culture to promote MCE. Teacher C refused to provide an open climate in the classroom to nurture moral and civic values to students because she was worried about misleading ideas raised by students.

In spite of the fact that primary school teachers in Hong Kong are weak in the content of MCE, they have high degree of concern and receptivity regarding its implementation. They recognise their roles and understand the need to implement

MCE at primary school level. As discussed earlier, Hong Kong teachers consider the idea of moral and ethnical education to be the most important part of MCE. They regard discipline, training as a major component in this area. Therefore, teachers' attitudes towards MCE vary based on their perceptions. Relatively low but can be increased through proper intervention.

2.4.2 Studies on Effect of Religion on Moral Knowledge and Attitude

There are some people who have no religious philosophy. They profess not to believe in any supreme being. In spite of this, they led reasonably respectful lives. They do not murder, commit adultery or embezzle from their employers. On the other hand, there are those profess to be religious and yet, are far from being godly. The notorious Ku Klux Klan is an apt illustration of the disconnect between "profession" and "possession" (Jackson, 2004).

Author (2001) in an essay titled "Godliness and Goodliness," in Sightings magazine. Myers called attention to one "U.S national survey; frequent worship attendance predicted lower scores on a dishonesty scale that assessed, for example, self-serving lies, tax cheating and failing to report damaging a parked car. Moreover, in cities where church going is high, crime rates are low... In Provo, Utah, where 9 out of 10 people are church members, you can more readily leave your car unlocked than in Seattle, where less than a third is."

A report by University of Pennsylvania criminologist Byron Johnson reveals that most delinquent crimes are committed by youngsters who have "low levels of religious commitment." Children who attend church become delinquent with far less frequency than those who do not (Jackson, 2004).

2.4.3 Studies on the Effect of Gender on Moral Knowledge and Attitude

A number of studies on police attitude towards ethical issues conducted in the US have reported that women officers, on the average, express higher ethical standards than males. For example, in a longitudinal survey of law enforcement officers in the US, Miller and Braswell (1994) find that female officers gave significantly more ethical responses for both idealistic and realistic situations than their male counterparts. In Australia, Huon et al, (1995) investigated the attitudes of police officers and recruits toward breaches of ethics and found that females seem to have higher personal ethical standards than male officers of equivalent rank.

Dada, (2005) examines the influence of gender towards professional ethics and shows that gender and age are predictive of ethical beliefs among the sample examined. Specifically, it was found that, after controlling for the possible influence of rank, education and tenure, gender and age separately predicted unethical beliefs; contributing 23.7% and 2.3% respectively to the total variance in unethical beliefs.

2.5 Appraisal of Literature

Most countries of the world such as Germany, the United State of America and Britain have realised the importance of morality to the social and economic development of their nations and that is why more attention is on school curricula. Nigeria cannot be left out in the process of developing her youth's knowledge and awareness about the art of morality and moral values in the society. Since no nation can rise above its youths, morality remains a phenomenon which the youths need to better understand and appreciate. Nash (2000) observes that the inadequacies of the contemporary education are not exclusively matters of the mind. Moral values are under assault at every level of public and higher education. Our educational system is engaged in a systematic undermining of these values.

It is remarkable that, notable scholars have worked on participatory learning (Oladapo, 2011; Falade, 2007; Ajitoni, 2005; Oyetade, 2003; Ajiboye, 2000; Mansary, 1999). The researchers have made useful contributions to teaching but it is worrisome that social problems are still on the increase in the society. Previous studies have used participatory action research focused on environmental, population and civic education for secondary school students using school location as their intervening variable. Scholars (Wing, 2009; Maddux, 2001; Goodlad, 1994) have conducted studies on moral education using descriptive survey to determine knowledge and attitude. The present study is different from previous participatory action studies; this study is based on participatory moral education programme for pre-service teachers. A review of the few works in the area has shown that there is none to the best knowledge of this research has examined the extent of the participatory moral education programme in social studies on pre-service teachers and none of the few literature reviewed used religion as their intervening variable. All of which are the main focus of the present study.

In the light of this, there is no better place in which to start fostering this knowledge and cultivating the right type of attitude and disposition than in our pre-service teachers who will eventually graduate to become permanent teachers and will teach moral education programmes at the primary and junior secondary school levels.

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CHAPTER THREE

METHODOLOGY

This chapter presents the methodology of the study. This comprises the research design, variables used, participants, instrumentation, procedure and methods of data analysis used in the study

3.1 Research Design

This study adopted the participatory action research paradigm to develop an informal moral education programme and further used the pretest- post-test, control group, quasi-experimental design to determine the effect of a participatory moral education programme on pre-service teachers' knowledge and attitude in colleges of education in Southwest Nigeria using participatory action research approach.

The design is represented schematically as follows:

$O_1 X_1 O_2$ Experimental group

$O_3 X_2 O_4$ Control group

Where $O_1 O_3$ are pre-test for both experimental and control groups.

O_2, O_4 are post test for both experimental and control groups.

X_1 = Participatory approach for moral education

X_2 = Control groups (Modified Conventional Method)

The research design shows one experimental group and one control group. The experimental group was exposed to moral education programme while the control group was taught through the conventional teaching method.

The design employs the use of 2 x 2 x 2 factorial matrix. This is presented in Table 3.

Table 3.1: 2 x 2 x 2 Factorial Matrixes

| Treatment | Religion | Gender | |
|---|--------------|--------|--------|
| Participatory Approach for Moral Education | Christianity | Male | Female |
| | Islam | Male | Female |
| Modified Conventional Method | Christianity | Male | Female |
| | Islam | Male | Female |

3.2 Variables in the Study

The variables in the study are:

A. Independent Variable

One independent variable is involved in the study. This is the mode of instruction manipulated at two levels:

- (i) Participatory approach (PA).
- (ii) Modified Conventional method (MCM)

B. Moderator Variables

- i. Gender at two levels- Male and Female
- ii. Religion at two levels – Christianity and Islam

C. Dependent Variables

There are two dependent variables in the study these are:

- (i) Knowledge of moral concepts; and
- (ii) Attitude to moral issues.

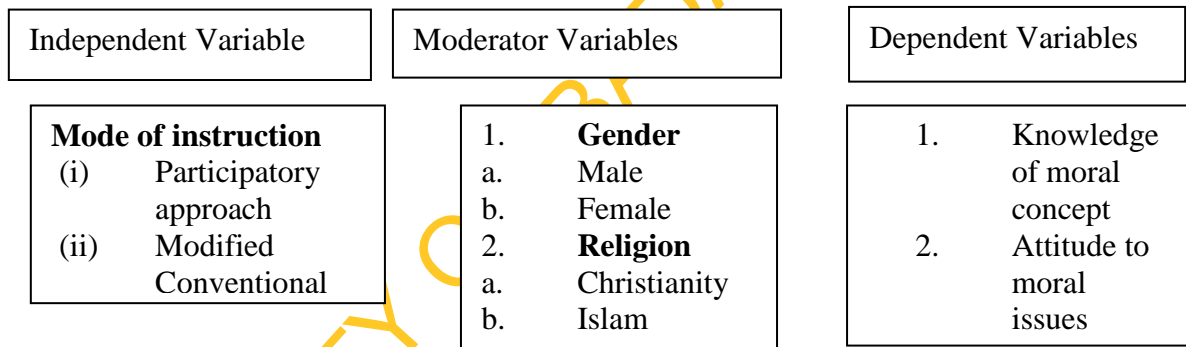


Fig 3.1: Representation of Variables in the Study

3.3 Selection of Participants

The participants in this study were made up of 468 pre-service teachers in colleges of education in Southwest Nigeria which comprises six states (Oyo, Ogun, Osun, Ondo, Ekiti and Lagos). Southwest was considered appropriate for this study because like every part of Nigeria they have recorded high rate of moral problems in the society. Four states were randomly selected for the study which were Ondo, Oyo, Osun and Lagos . Four colleges were purposively selected for the study, one college from each of the randomly selected states. The criteria for the purposive selection are:

1. Colleges of education that were ready for the study.
2. Students population. A minimum of one hundred Part 1 pre-service teachers' population was required in each school.

3. Colleges that use the 2009 National Curriculum for Colleges of Education (NCCE) minimum standard curriculum.

Four colleges that fulfilled the criteria were selected. Two colleges were randomly assigned to the experimental group while the other two colleges were randomly assigned to the control group. Intact class was used in each of the colleges. Six hundred and twenty (620) part one pre-service teachers in the intact classes participated in the study. However, the researcher made use of attendance during the study; four hundred and sixty eight (468) pre-service teachers who were best in attendance constituted the final sample-They constituted equal number for both the experimental and control group which comprise of three hundred and eight females, and one hundred and sixty males, from the two prominent religious backgrounds (Christianity and Islamic religion). Therefore these were the participants that were finally used for the study.

The rationale for the choice of part one as participants was as follows:

- The selected concepts are in part one social studies curriculum for colleges of education
- The students were not preparing for their teaching practice exercise; as such they were more available to participate in the development and validation of the moral education programme.
- The students were able to provide the initial leadership for the moral club
- The students have two more years in the college, this would enable them to continue and sustain the moral club in their respective colleges

3.4 Research Instruments

The following instruments were used in the study

1. The Focus Group Discussion (FGD) Guide;
2. Conventional Learning Method Guide;
3. Students' Moral Education Knowledge Test;
4. Student Moral Attitude Scale; and
5. Moral Education Programme.

3.4.1 Students Moral Education Knowledge Test (SMEKT)

This is a 20-item multiple choice objective test with four options (A-D) designed by the researcher based on the concepts taught in the study. This instrument was designed to measure the acquisition of moral knowledge in colleges of education students. The instrument has two sections, namely sections A and B. Section A elicits response on personal information such as: name, sex, school, religion, and membership of any moral club. Section B has 20 objective test items. Each item of the test attracts one mark for a correct answer and zero for a wrong answer. This yielded a maximum of 20 marks.

**Table 3.2: TABLE OF SPECIFICATION FOR (SMEKT)
(Moral Education Knowledge Test)**

| Main Concept | | Categories on Cognitive Domain Bloom, 1959 | | | |
|--------------|-----------------------------------|--|---------------|-------------|-----------|
| S/N | | Knowledge | Comprehension | Application | Total (%) |
| 1 | Fairness/Justice | 2 (40%) | 2 (40%) | 1 (20%) | 5 (25%) |
| 2 | Right Conduct And Respect | 2 (40%) | 1 (20%) | 2 (40%) | 5 (25%) |
| 3 | Love and Care | 2 (40%) | 1 (20%) | 2 (40%) | 5(25%) |
| 4 | Honesty And Trustworthiness | 2 (40%) | 2 (40%) | 1 (20%) | 5(25%) |
| | Total | 8 | 6 | 6 | 20 |
| | Total Percentage | 40% | 30% | 30% | 100% |

The questions were based on the four concepts selected for this study and the questions were limited to the first three levels of cognition (knowledge, comprehension and application). The categories of cognition which the test examined are limited to the first three levels of Bloom's taxonomy because the group endeavours which are important to this study can be best done at foundational level of learning to ensure that group skills are actually acquired. In all, eight questions were generated at knowledge level of cognition, six at the level of comprehension and six at the level of application. This is consequent on the realization that proper knowledge and comprehension of these concepts are the basis for the application of facts in new situations. Also, the participatory nature of this study requires that students

communicate, discuss, solve problems and make decisions. These groups' roles are possible at the comprehension and application level of cognition.(Appendix ii)

Validity and Reliability of Moral Education Knowledge Test

In order to establish the content and face validity of the instrument, copies of the initial draft of 30 multiple choice items were given to experts in the field of education for necessary comments as regards suitability, item difficulty and coverage of the test items. Based on their comments certain modifications were made. Also a field trial of the instrument was carried out on a purposively selected college of moral education students in Lagos State that did not take part in the main study. When it was subjected to item analysis, ten items were found to have negative correlations with the entire test. These ten items were expunged reducing the number of items to 20, the reliability index (KR20) value obtained was 0.74 and the average item difficulty level obtained was 0.48. (Appendix viii)

3.4.2 Students' Moral Attitude Scale

This questionnaire was designed by the researcher to elicit information on students' attitude towards moral concepts and issues. It is a response instrument consisting of 20 items constructed based on a 2 point scale of Agree (A) and Disagree (D), Items which indicated positive attitude, were graded as 1 while 0 is used for negative attitude. The scale was designed to measure the following:

- Development of a sense of moral responsibility in preventing social vices in the immediate environment.
- Inculcation of the right values and skills that will enable students to actively participate in the moral process.
- Attainment of requisite proper moral attitude for identifying social problems and issues in the immediate environment.

Validity and Reliability of Students Moral Attitude Scale

An initial 25 items were drawn and given to an expert in the field of education for necessary comments on the suitability and certain modifications were made. The instrument was trial tested on purposively selected students from college of moral education students in Lagos State that did not take part in the main study. The data collected was used to compute the Cronbach alpha to determine the internal

consistency and reliability of each item and the entire instrument, and the alpha value of 0.85 was obtained.(Appendix vi)

3.4.3 The Focus Group Discussion Guides (FGDG)

The instrument was adopted from National Issues Forums Institute (2007). It was designed for high school students to come together to reason and talk, deliberate about common problems and issues and finding common ground for action. The researcher modified the guide and new items were added to enable the instrument adequately guide decision making of students in colleges of education. The instrument is made up of eight sections. (Appendix iv)

Validation and Reliability of Focus Group Discussion Guide

To ascertain the validity of the FGDG, the researcher made use of 20 students from a college of education that was not be involved in the study. Each item was discussed and three items were amended.

3.4.4 The Conventional Learning Guide

This guide was designed by the researcher to guide the teacher in the control group. This is to ensure uniformity. The conventional learning guide was prepared on each of the concepts used in the study. The lesson includes three main parts; introduction, presentation and conclusion, the students were allowed to participate by asking questions to ascertain their level of understanding of the concepts. The instrument was validated by peer/ experts review.

3.5 Research Procedure

The study covered a period of ten weeks. The breakdown during the period is shown in the Table below:

Table 3.3: Field work activities

| S/N | Week | Activities | Topic |
|-----|--|--|---|
| 1 | 1 st Week | Selection and training of research assistants | |
| 2 | 2 nd Week | Categorisation of students into control and experimental group, selection and training of teachers | |
| 3 | 3 rd Week | Pre-test for experimental and control group. | |
| 4 | 4 th Week | Workshop for experimental group. Training of FGD moderators for experimental groups, Teaching students on moral education concept in control group | Collaborative interpersonal attitudes and broad team skills for group activities. |
| 5 | 5 th & 6 th Week | Development of the moral education programme: FGD | |
| | 7 th Week | Validation of the moral education programme, drafting of the constitution and inauguration of the just community (moral club). | |
| | 8 th Week | Rally on the campus by the moral club. Postal sketches and drama. | |
| | 9 th Week | Lecture by resource persons | How to make a difference. |
| | 10 th Week | Post field test for experimental and control group | |

Stages involved in carrying out the research are as follows:

3.5.1 The researcher visited the colleges of education that were purposively selected for the study. Permission was obtained from the Provost of the four colleges of education covered in this study (Appendix xi). Two of these colleges were randomly assigned to the experimental group and the other two groups were randomly assigned to the control groups. Part one social studies intact class was used in each college. The participating students were given orientation before the commencement of the programme, the objectives of the study were explained and the cooperation of the students sought.

3.5.2 Pre-experimental activities

The researcher selected and trained six research assistants. The research assistants were trained on the nature and purpose of the participatory approach. They were informed about the areas where their assistance would be needed during the study such as, administration of pre-test and post-test, organisation and arrangement of workshop materials, participation in drama and assisting during the rally.

3.5.3 Recruitment and Training of Participating Teachers

Participating teachers were recruited based on their teaching subject, willingness and readiness to participate in the study. In all the colleges of education used, Social Studies teachers were recruited for the study. The researcher trained the teachers in their respective colleges. Two categories of participating teachers were involved.

Group 1: Participating teachers in the experimental school

The highlight and purpose of the research were explained to the teachers. The highlight of the weekly activities that were to be carried out and the extent of their involvement were discussed. The teachers were also trained on how to use FGDC to teach and achieve group roles. They were allowed to ask questions and offered suggestions on how the participatory activities could successfully be carried out in their respective colleges.

Group 2: Participating teachers in the control school

These teachers were not actually trained. They were informed to use the Conventional Teaching Methods Guide to teach topics in the lesson plan which had been designed by the researcher and given to them. The lessons for the six weeks were discussed with the teachers to ensure they do not stray from the content to be taught.

3.5.4 Administration of pre-test

A preliminary quantitative survey of the prevailing knowledge and attitude of the students to moral concepts and issues was carried out at the two experimental and two control schools before the beginning of the activities by administering the pre-test. The administration of pre-test was carried out in the following order (a) Students

Moral Knowledge Test (b) Students Moral Attitude Scale to both experimental and control groups.

3.5.5 The main treatment

The researcher, participating teachers and students in both control and experimental colleges were involved in the activities for eight weeks.

3.5.5.1 Control Group

Using the modified conventional method guide (Appendix v) the participating teachers in each control school taught the students those moral concepts that were selected and designed in the lesson guide for the study. The concepts were taught, using the modified conventional teaching method for a period of six weeks in each control school. The modified conventional teaching method used provided for:

- Introduction of the topic
- Presentation of the content of the lesson
- Students ask questions in order to ascertain their level of understanding the lesson
- Teachers ask the students some questions based on the topic.

3.5.5.2 Experimental Group

The participatory activities that took place in the experimental colleges were in two stages: the development of the participatory moral education programme, and the implementation of the participatory moral education programme through validation. Before the participatory activities commenced, a workshop was organized for participants in the experimental school.

Opening Workshop

An opening workshop was organised in the experimental schools. The workshop was organised to sensitise, orientate, and explain to the students and their teachers the objectives and nature of the programme. It was also meant to equip the students with attitudes and skills needed for the participatory activities. The training was important because the students had to acquire teamwork skills that would help them to work together. Falade (2007) emphasises that simply placing students

together and telling them to be a team does not assure that they would behave that way. Teamwork skills have to be taught to the students.

The researcher explained the objectives of the research to the participants. A resource person, who is an expert in collaborative learning from Educare Trust Foundation and a lecturer at Adeyemi College of Education were invited. They trained the students on collaborative attitudes and skills needed for group activities.

1. Development of the Participatory Moral Education Programme

The Roberts (2007) curriculum model was adapted for the development of the participatory moral education programme. The model consists of three stages

- A. Planning the curriculum.
- B. Establishing curriculum content through participatory approach.
- C. Implementing the curriculum through validation

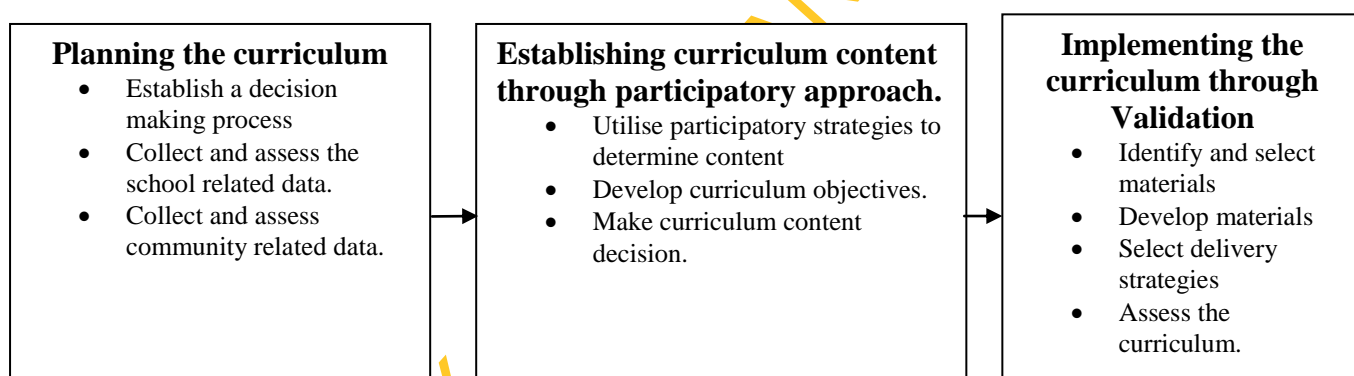


Fig.3: Curriculum model for the study (Adapted from Roberts, 2007).

A. Planning the participatory moral education programme

The following steps were undertaken to plan the participatory moral education programme:

- **Establish a Decision Making Process.**

Selection and Training of Focus Group Discussion (FGD) Moderators

Focus Group Discussion Moderators (the selected teachers and research assistants) were selected and trained. The moderators were to moderate group activities and lead discussions towards making decision in each group. They were trained towards making decision among members and engage in collaborative effort towards solving problems. A training format was used. (Appendix vi)

- **Collect and assess the school related data**

ii) Rationale for Selection of Concepts

Several studies have been carried out (Nucci, L; & Weber, E; 1991; Turiel, 1983) and found that some moral concepts are regarded as universal, and these concepts are capable of influencing positive moral attitude in the society. Such concepts were-examined in the study as included in the National Commission for Colleges of Education (NCCE) curriculum, 4th edition 2009.

The concepts are:

1. Fairness and Justice;
2. Right conduct and respect;
3. Love and care; and
4. Honesty and trustworthiness.

- **Collect and Assess Community –related Data**

It was also observed that the value of moral concepts could better be learnt through participation in informal group roles. This will help the learner to have positive dispositions to such roles as adults later in life; this is in line with the objectives of moral education. These moral issues are treated by children and adults as universalisable, and as independent of the specific norms and rules of their particular culture. General school climate should foster fairness and respect for others.

iii) Stating objectives of moral education

These are to:

1. Inculcate in the learners factors that promote living together.
2. Develop in the learners' moral values like fairness, right conduct and respect.
3. To improve the quality of life of our society.
4. Be able to govern our behaviour so as not to hurt ourselves and those around us.
5. To develop in the learner the spirit of togetherness and national consciousness.

B Establishing the Objectives and Contents of the Moral Education Programme through Participatory Approach

The objectives and contents of the participatory moral education programme were developed collaboratively during the focus group discussion. All part one Social Studies student in the experimental school formed the focus group discussion.

- **Utilise Strategies to Determine Content**

Focus Group Discussion

The focus group discussion formed the strategy used to determine the objectives and contents of the moral education programme. The focus group discussion took place in each experimental college. For effective management and meaningful discussion, participating students in every school were divided into groups. Each focus group was made up of thirteen to fifteen participants depending on the number of students present for the focus group discussion. The focus group discussion moderators had been trained to lead the focus groups. All the focus groups in each school had their discussion sessions simultaneously. In each of the groups, discussion sessions went on for a period of two weeks.

The procedure for the discussion activities were;

- Introduction.
- Setting the ground rules.
- Overview of the topic.
- Opening question.
- Discussion.
- Summary/conclusion.

Introduction: The focus group discussion sessions started with self-introduction of the moderator and the participants. This was followed by the selection of a secretary for each group among the members. The moderators informed them that the purpose of the research is to increase students understanding of moral concepts and right attitude towards moral issues, their perception about the benefit to students and the society at large and the development of a moral education programme.

Setting the Group Rules: The focus moderators told the participants that the discussion was being recorded. As a result of that, they were urged to speak loud when expressing their minds and that only one person should talk at a time. The participants were told to be regular in the sessions as attendance was to be taken so as

to know those that would fully participate in the sessions. The most basic ground rule is that the purpose of the forum is to work toward a shared judgment about the direction in which the group feels the college should move in dealing with the issue on ground.

Overview of the Topic: The focus group discussion was described; the moderators read out the issues to be discussed and the questions to be asked. The moderators stressed that participants should feel free to express their views and that there were no right or wrong answers but rather differing points of views. Moral concepts in Social Studies were identified by the participants. The selected moral concepts used in the research work were highlighted.

Opening Questions The moral concepts that had been selected by the researcher were presented to each group in form of questions one after the other. This was to acquaint the participants with the concepts, to enable them relate the concepts to their personal life and situations and to involve them in determining the moral concepts used for the study. The teachers and students discussed these concepts and examined the ways they were taught. Barriers and challenges that the teacher faced using the different methods were identified. They were led to identify the informal means by which these concepts could be learnt.

- **Develop Curriculum Goals and Objectives**

Discussion; The participants were stimulated by the focus group discussion moderators to develop the objectives and content of an informal moral education programme for learning moral concepts and issues. The objectives can be summarized as follows;

1. To acquaint members with the knowledge of moral concepts and issues
2. To develop in the members the attitudes and skills required for participation in the moral society. i.e justice, fairness, loyalty, honesty, love, respect, etc
3. To enable members to know and practice some of the right attitude in the society.
4. To enable members to learn how to demonstrate good character.
5. To give the youth/members the opportunity to serve the school as well as the larger community.

- **Make Curriculum Content Decision**

In addition, the discussion produced the content of the moral education programme through which students could learn the moral concepts and issues. The content of the informal moral education programme that was developed include:

1. Establishment of moral club in the college.
2. Drafting of the clubs constitution.
3. Election of club executives
4. Inauguration of the moral club.
5. Executive meetings.
6. Inaugural and general meetings of the moral club.
7. Video show on moral concepts.(character count)
8. Lecture on how to make a difference (MAD).
9. Presentation of diagrams, sketches and quotations.
10. Rally on campus by the moral club.

The participants discussed how each of the content above could be implemented through validation in their respective colleges.

C Implementing the Participatory Moral Education Programme through Validation

- **Identify and Select Materials**

The ranges of all realistic alternatives were identified and how best to validate the informal moral education programme.

During the focus group discussion, participants made the following suggestions to enhance the validation of the moral education programme:

1. Materials needed for the validation of the moral education programme were identified. These are: club constitution, club notice board, money, stationeries, video cassette on moral concepts, hand bills, cardboard, posters, jackets, banner and drum band to sensitise the community,
2. The club constitution was developed through the collaborative effort of the students, the participating teacher and the researcher during the validation stage.

- **Select Delivery Strategies and Develop Materials**

After the moral education programme had been developed, it was validated in the experimental school with the establishment of a moral club. The validation involves the following steps:

1. **Drafting of the Moral Club Constitution.**

The students and their teachers re-convened. They were briefed about the importance of drafting a constitution to guide the operation of the moral club. In each school, copies of a draft constitution which had been prepared by the researcher, were given to every participant. It was explained to them that the constitution was a draft that there were the need for them to consider every item in the constitution and modify it to meet the need of the club. With the assistance of the participating teacher, the students considered the draft constitution and they made inputs before the final copy of the moral club constitution was produced in each school. There were some slight differences in the final copy of the moral club constitution from one school to another. This is due partly to the independence given to each school in making inputs into the constitution and partly due to the peculiarities of each school in terms of location and exposure to social group life.

2. **Election of Club Executives and Inauguration of the Moral Club**

The students elected members of the club executives with the assistance of the participating teacher who became the club adviser. Two students were selected as the electoral officers. The election of the executive members was through open ballot system. The students nominated candidates and the election took place immediately. The electoral officers did the counting of votes and announcement of the election results. The elected members of the club executives in each school were presented to participants.

After the presentation of the executive members, the moral club was formally inaugurated in each school. During the inauguration the researcher highlighted the benefits that members would derive from their active participation in the activities of the club, such as, developing better understanding and attitudes to moral issues, acquiring the values and skills of good citizenship. Some of the activities that the club could carry out were mentioned. For instance, visits to hospitals, motherless babies' homes and people living with HIV/AIDS, organising a talk or lecture, making weekly or monthly magazines available for members. The club members were told to encourage other students in the school to join the moral club. The researcher

presented a notice board, some stationeries, cash, and jacket clothes for all executive members and a banner for identification to the moral club in each school. This was to enable the moral club to take off effectively. In some schools, this was followed by appreciation and vote of thanks by the president of the moral club. In each school, the activities were rounded off with a group photograph of the executive members, the club adviser, the researcher and researcher assistants.

3. Executive Meetings

In each school, the executive members met and deliberated on issues relating to the success of the club as well as the inaugural general meeting of the club.

4. Inaugural Meeting of the Moral Club

After the formation of the moral club, each club had an inaugural meeting. The president, under the supervision of the club adviser, led the meeting. The matters discussed in some of the clubs meeting include:

- i). How members of the club can live exemplary life in the college.
- ii). How to encourage other students to join the club.
- iii). Some of the moral problems in the college community and how the club could help to solve such problems.
- iv). Educative programme and activities that the club could carry out.
- V). Organising tutorials during examination period to show good example.

In some colleges, the moral club identified disobedience, cultism, indiscipline and examination malpractices among students as some of the problems in the school. The club members decided to make and paste on the clubs' notice board some drawings and write-ups that could check students and prompt them to behave well in the school.

5. Video Show

Video show on the four selected moral concepts was organised for members of the moral club in their respective schools. Drama sketches from educare trust on character building and how to make positive impact in the society, corporate social responsibility, examination malpractice act, causes and consequences from (JAMB) were edited and programmed in the video show to enhance understanding of the selected concepts. The students were told earlier on that the video show was not for entertainment but for learning activities. Hence, they were instructed to jot down important points. Commentaries were on each of the video clips and the students were

given opportunity to ask questions, some questions were also asked from the students by the researcher.

6 Lecture

A lecture was organised for the moral club in each college. The topic of the lecture was how to make a difference in our environment. A lecturer from Osun State College of Education, Ilesa, delivered the lecture.

7 Presentation of Diagrams, Sketches and Quotations

Each of the focus groups was given each of the selected concepts, they came together, draw sketches, diagrams and stated quotations relevant to the concepts for presentation, each group presented their work to the whole class.

8 Rallies on Campus by the Moral Club

Moral club members organised a rally in each of their colleges to sensitise the college community and students were encouraged to join the club. The purpose and the goals of the club were communicated to the college community. A band was invited during the rally, presented diagrams, sketches and posters were displayed hand bills distributed. Some students began to ask questions and some even showed interest of joining the club immediately.

- **Assess the Participatory Moral Education Programme Through Evaluation**

Administration of Post-test

The treatment period lasted for eight weeks after which the post-test were administered by the researcher to the experimental and the control groups using the same instruments. The moral education knowledge test and the moral attitude scale were used. The results of the pre-test and Post-test were compared (Chapter iv)

Table 3.4: Moral Education Programme

| Selected Concept | Activities that teach the concepts |
|-------------------------|--|
| Fairness/Justice | Election of club executives Video show on fairness and justice lectures Presentations, posters and diagrams |
| Right conduct/Respect | Establishment of moral club Video show Lecture Presentations, posters and diagrams Rally |
| Love/Care | Video Show Lectures Presentations, posters and diagrams Rally |
| Honesty/Trustworthiness | Election of club executives Video show Presentations, posters and diagrams Rally |

3.6 Method of Data Analysis

Data collected were analysed in two parts; first the qualitative data was analysed by examining the pattern of participants' responses to the questions posed during the FGD. General trends from responses to each question were identified and examined across gender and religious background. The quantitative data was analysed using descriptive and inferential statistics. Inferential statistics of Analysis of Covariance (ANCOVA) was used in testing hypotheses, using pre-test as covariates. The Multiple Classification Analysis (MCA) aspect of ANCOVA was used to determine the magnitude of the performance of the various groups. All hypotheses were tested at .05 level of significance.

CHAPTER FOUR

RESULTS

This chapter presents the analysis of the data obtained in the study according to the order in which the research questions and hypothesis were tested. Qualitative analysis were employed to examine the research questions while descriptive statistics were used to explain and compare the pre-test and Post-test scores of the groups. Also, inferential statistics were used to test the hypothesis for the study.

4.1 Qualitative Report

Qualitative data on students' activities during the focus group discussion sessions were collected. Also, opinion of students about the programme that was developed was obtained. The researcher's observations about the whole participatory exercise at the end of the study were qualitatively analysed. The following steps were followed in analysing the focus group discussions:

- i. The taped discussions were relayed and transcribed into a written form.
- ii. The transcriptions were compared with the summary notes made by the secretary (one of the participants) in each group during the programme.
- iii. The analysis was done based on the religion and gender of the participants.
- iv. The unstructured observations of the researcher about the whole exercise was transcribed.
- v. The video recorded was also used.

The responses and observations gotten from the focus group discussions, shows that the discussion moderators stimulated students' participation during the discussion sessions. Some of the differences observed in students' responses during the discussion sessions are highlighted below. The qualitative analysis was done based on the research questions regenerated.

4.1.1 Research Question I:

Will there be any difference between Christian and Muslim pre-service teachers' participation with respect to their attitude on in the development the moral education programme?

From the outset, students from both religious background demonstrated interest. There was collaborative interpersonal attitude and skills during the focus group discussion.

It is thought provoking to note that students from Christian religious background seemed to display more eagerness and had more commitment to the group and club activities than students from Muslim religious background. Students from Christian religious background showed more interest in participatory approach used in the development and validation of the moral club. This may be due to the fact that the number of Christian students outnumbered their Muslims counterparts. There were slight differences from one school to another in the content of the informal moral education programme that were developed. However, those contents that were common to all the experimental colleges were included in the programme used during the implementation stage.

4.1.2 Research Question II:

Will there be any difference between, male and female pre-service teachers' participation with respect to their attitude on the development of the moral education programme?

The informal moral education programme was developed as a means of learning the moral concepts that have been selected. Female students were more enthusiastic and preferred the informal moral education programme to the conventional teaching method. Both male and female students from the two colleges were suggestive during the development of the moral education programme. It was observed from the responses of the participants that male and female students improved in their understanding of the concepts selected for this study. They also displayed better acquisition of the skills and values of group life and moral participation. Generally students responded that the focus group discussion was educative and interesting as it gave them the opportunity to express their mind and participate in the development of a programme for use in schools. It may be useful to note that in spite of the general embrace of the participatory mode, it was observed that female students were more forthcoming and active than the male.

4.1.3 Summary of the Qualitative Findings

From the opening workshop, focus group discussion and the information, education and communication activities, it was observed that both male and female students from both religious groups acquired the value and skills for collaborative and group life. They became active and initiative. This enabled them to develop the moral education programme used for learning the moral concepts selected for the study. The student gained better knowledge of the concepts selected for the study. However, the Christian students seemed to benefit more from the moral education programme. This may be due to their interest and commitment to the exercise. . More learning occurs in an environment of peer support and encouragement because students eagerly work harder and longer. It was also noted that students were fascinated by the varieties of activities involved as they confessed that they benefited from the activities of the moral club like club formation and election of the executive members, general meeting of the moral clubs, video show, lecture on making a difference in the society. Presentations by each group on moral problems and issues. This could have enhanced their ability to have in-depth knowledge of the concepts of moral participation with their importance to group life.

During the formation of the moral club and the election of the executive members, for instance, the researcher was challenged and delighted at the interest, involvement and participation of students in group mechanism such as formation, administration, right conduct and honesty role-playing. The researcher observed that, if encouraged and given the opportunity, both male and female students regardless of their religion had interest in moral activities. The students in their evaluation of the club activities pointed out that:

- i. They gained and learnt certain things on moral issues (i.e. fairness/ justice, honesty/trustworthiness, right conduct of election) and during the election exercise.
- ii. They were happy to be members of the club and that they understood what club meeting means through the meeting of the morals club.
- iii. The video show helped them to understand better some concepts like fairness, justice, love, caring, etc.
- iv. During the lecture, they understood the importance of making a difference in their environment.

4.2 Descriptive Statistics

The descriptive statistic of Post-test scores for each group in the knowledge of moral concepts and attitude test (MEKTS and SMAS) are presented in Table 4-6.

Table 4: Descriptive Statistics of Pre-test and Post-test for Knowledge and Attitude to Moral Issues according to Treatment

| Treatment Groups | N | Knowledge | | | | | Attitude | | | | |
|---------------------|-----|-----------|------|-----------|------|-----------|----------|------|-----------|------|-----------|
| | | Pre-test | | Post-test | | | Pre-test | | Post-test | | |
| | | Mean | SD | Mean | SD | Mean Gain | Mean | SD | Mean | SD | Mean Gain |
| Experimental | 234 | 7.86 | 2.14 | 10.63 | 2.34 | 2.77 | 11.48 | 2.44 | 12.90 | 2.84 | 1.42 |
| Control | 234 | 7.95 | 2.39 | 8.76 | 3.01 | 0.80 | 11.01 | 2.56 | 11.83 | 2.36 | 0.82 |

Table 4 presents the descriptive statistics on knowledge and attitude scores according to treatment. The table reveals that students in the experimental group had a pretest knowledge mean score of 7.86 and a post-test knowledge means score of 10.63. This shows an increase in post-test knowledge score over their pre-test knowledge mean scores. On the other hand, the pretest knowledge mean score for the control group was 7.95 and the post-test knowledge mean score was 8.76. This shows little gain in the students knowledge score in the Post-test of students in the control group.

On attitude, the table shows that the students in the experimental group had a pre-test attitude score of 11.48 and post test attitudes mean score of 12.90. This reveals an increase in the post-test attitude mean scores of the experimental group. In the control group, the student had a pre-test attitude mean score of 11.01 and a post test attitude mean scores of 11.83. This shows a slight increase in the post-test attitude scores of the control group. It could be observed that while the experimental group performed better in both the knowledge and attitude tests, the performance of the control group was marginal improvement.

Table 5: Descriptive Statistics of Pre-test and Post-test scores for the Knowledge and attitude to Moral Issues according to Gender

| Sex | N | Knowledge | | | | | Attitude | | | | |
|---------------|-----|-----------|------|-----------|------|-----------|----------|------|-----------|------|-----------|
| | | Pre-test | | Post-test | | | Pre-test | | Post-test | | |
| | | Mean | SD | Mean | SD | Mean Gain | Mean | SD | Mean | SD | Mean Gain |
| Male | 160 | 8.08 | 2.31 | 9.67 | 3.03 | 1.59 | 11.71 | 2.58 | 12.16 | 2.69 | 0.44 |
| Female | 308 | 7.82 | 2.24 | 9.71 | 2.76 | 1.89 | 11.45 | 2.46 | 12.47 | 2.64 | 1.03 |

Table 5 shows the pre-test and Post-test mean and standard deviation of students' scores in knowledge and attitude tests according to gender. It could be observed that female students obtained higher mean scores in both knowledge and attitude Post-test with the mean of 9.71 and 12.48 respectively. Male students obtained mean of 9.67 and 12.16 in knowledge and attitude scores respectively. The table also reveals that female students had pre-test knowledge mean score of 7.81 and a Post-test knowledge mean score of 9.71, showing a marginal increase in the post-test knowledge scores over the pretest scores. For the male students, the Table reveals that the pretest knowledge mean score was 8.08 and the post-test scores was 9.67. This shows there was a slight increase in the post –test knowledge scores of the male students over their pretest scores.

Table 5 shows that female students had a pretest attitude mean score of 11.45 and a post-test attitude mean score of 12.48 showing a slight increase in the post-test attitude score over the pretest attitude scores. On the other hand the male students had the pretest attitude mean score of 11.71 and post-test attitude mean score of 12.16. This also indicates that there was a slight increase in the male attitude score in their post-test over their pre-test.

Table 6: Descriptive Statistics of Pre-test and Post-test Scores for Knowledge and Attitude to Moral Issues according to Religion

| Religion | N | Knowledge | | | | | Attitude | | | | |
|---------------------|-----|-----------|------|-----------|------|-----------|----------|------|-----------|------|-----------|
| | | Pre-test | | Post-test | | | Pre-test | | Post-test | | |
| | | Mean | SD | Mean | SD | Mean Gain | Mean | SD | Mean | SD | Mean Gain |
| Christianity | 374 | 7.92 | 2.29 | 9.95 | 2.83 | 2.09 | 11.48 | 2.51 | 12.49 | 2.68 | 1.00 |
| Islamic | 94 | 7.85 | 2.18 | 8.68 | 2.71 | 0.83 | 11.76 | 2.47 | 11.89 | 2.55 | 0.14 |

Table 6 presents the descriptive statistics on knowledge and attitude scores according to religion. It could be observed that students from christian religious background scored higher post-test mean score in both knowledge and attitude test with the mean of 9.95 and 12.49 respectively. While students from islamic religion obtained post-test mean score of knowledge and attitude of 8.68 and 11.89 respectively.

The table also shows that students from Christian religious background had a pre-test mean knowledge score of 7.92 and a post-test mean knowledge score of 9.95. Following the same trend, students from Islamic religion had a pre-test knowledge score of 7.85 and a Post-test knowledge mean score of 8.68. There was a common trend of increase in the post test mean score of both christian and muslim students.

On attitude, the Table shows that students from christian background had a pretest of 11.48 and a post-test mean score of 12.49. This indicates a slight increase in the Post-test attitude score over the pretest. Student from islamic background had a pre-test attitude mean score of 11.76 and a post-test attitude score of 11.89. This shows a common trend in increase.

4.3 Hypotheses Testing

The quantitative results of this study are presented based on the hypotheses stated in chapter 1

4.3.1 Effect of Treatment on Pre-Service Teachers' Knowledge and Attitude to Moral Concepts and Issues

Hypothesis Ho1a (a) There is no significant main effect of treatment on pre-service teachers' knowledge of moral education concepts.

Table 7: Summary of ANCOVA of post-test Knowledge scores of students by Treatment, Gender and Religion

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|-------------------------------------|----------------|-----|-------------|--------|-------|
| Covariates | 5.188 | 1 | 5.188 | .737 | .391 |
| Pre-test Knowledge | 5.188 | 1 | 5.188 | .737 | .391 |
| Main Effects | 531.890 | 3 | 177.297 | 25.179 | .000 |
| Treatment Groups | 410.055 | 1 | 410.055 | 58.236 | .000* |
| Gender | .088 | 1 | .088 | .013 | .911 |
| Religion | 121.746 | 1 | 121.746 | 17.290 | .000* |
| 2-ways Interactions | 20.066 | 3 | 6.689 | .950 | .416 |
| Treatment group x Gender | 9.364 | 1 | 9.364 | 1.330 | .249 |
| Treatment group x Religion | .676 | 1 | .676 | .096 | .757 |
| Religion x Gender | 9.875 | 1 | 9.875 | 1.402 | .237 |
| 3-ways Interactions | 6.196 | 1 | 6.196 | .880 | .349 |
| Treatment group x Gender x Religion | 6.196 | 1 | 6.196 | .880 | .349 |
| Explained | 563.340 | 8 | 70.417 | 10.001 | .000 |
| Residual | 3231.966 | 459 | 7.041 | | |
| Total | 3795.306 | 467 | 8.127 | | |

*significant at $P < 0.05$

Table 7 reveals that the treatment had significant main effect on the variation in students' knowledge of moral concepts ($F_{(2,465)} = 58.236; P < .05$). This implies that the Post-test knowledge score of pre-service teachers in experimental and control groups differ significantly. Therefore the null hypothesis is rejected. Multiple classification analysis was used to determine the influence of the independent variable (mode of instruction) as shown in Table 8.

The multiple classification analysis (MCA) in Table 8 showed the magnitude of the Post-test mean knowledge scores of subjects exposed to different treatment conditions.

Table 8: Multiple Classification Analysis (MCA) of Post-test Knowledge Scores of Pre-service Teachers by Treatment, Gender and Religion on Knowledge

Grand Mean = 9.69

| Variable + Category | N | Unadjusted variation | Adjusted for independent covariate Variation | Eta | Adjusted for independent + covariates deviation | Beta |
|---------------------|-----|----------------------|--|-----|---|------|
| Treatment Groups | | | | | | |
| 1. Experimental | 234 | .94 | 10.63 | | .94 | |
| 2. Control | 234 | -.94 | 8.75 | .33 | -.94 | .33 |
| Gender | | | | | | |
| 1. Male | 160 | -.03 | 9.73 | | .04 | |
| 2. Female | 308 | .01 | 9.67 | .01 | -.02 | .01 |
| Religion | | | | | | |
| 1. Christianity | 374 | .25 | 9.95 | | .26 | |
| 2. Islam | 94 | -1.01 | 8.67 | .18 | -1.02 | .18 |
| Multiple R-squared | | | | | | .142 |
| Multiple R | | | | | | .376 |

Table 8 shows that the experimental group had the higher adjusted post-test mean score of 10.63 while the control group had adjusted post-test mean of 8.75. This indicates that the treatment had significant effect on the moral knowledge of the experimental group unlike the control group.

Ho 1b: There is no significant main effect of treatment on pre-service teachers' attitude of moral education issues.

Table 9: Summary of ANCOVA of Post-test attitude scores of pre-service teachers by treatment, Gender and Religion.

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|-------------------------------------|----------------|-----|-------------|--------|-------|
| Covariates | 8.590 | 1 | 8.590 | 1.268 | .261 |
| Pretest Attitude | 8.590 | 1 | 8.590 | 1.268 | .261 |
| Main effects | 174.714 | 3 | 58.238 | 8.596 | .000 |
| Treatment Groups | 137.671 | 1 | 137.671 | 20.321 | .000* |
| Gender | 11.985 | 1 | 11.985 | 1.769 | .184 |
| Religion | 25.059 | 1 | 25.059 | 3.699 | .055 |
| 2-ways Interactions | 12.709 | 3 | 4.236 | .625 | .599 |
| Treatment group x Gender | 9.349 | 1 | 9.349 | 1.380 | .241 |
| Treatment group x Religion | .020 | 1 | .020 | .003 | .957 |
| Religion x Gender | 3.768 | 1 | 3.768 | .556 | .456 |
| 3-ways Interactions | 1.097 | 1 | 1.097 | .162 | .688 |
| Treatment group x Gender x Religion | 1.097 | 1 | 1.097 | .162 | .688 |
| Explained | 197.110 | 8 | 24.639 | 3.637 | .000 |
| Residual | 3109.676 | 459 | 6.775 | | |
| Total | 3306.786 | 467 | 7.081 | | |

*significant at $P < 0.05$

H_{01b} The above Table shows that there is significant main effect of treatment on the post-test attitude scores of pre-service teachers ($F_{(2,465)} = 20.321$; $P < .05$). The null hypothesis is rejected. The result implies that the post-test attitude score of pre-service teachers in experimental and control group differ significantly. To find the magnitude of the post-test mean attitude scores of pre-service teachers exposed to different treatment conditions, the (MCA) presented in Table 10 was computed,

Table 10: Multiple Classification Analysis (MCA) of Post-test Attitude Scores of Pre-service Teachers by Treatment, Gender and Religion

Grand Mean = 12.37

| Variable + Category | N | Unadjusted variation | Adjusted for independent covariate Variation | Eta | Adjusted for independent + covariates deviation | Beta |
|---------------------|-----|----------------------|--|-----|---|------|
| Treatment Groups | | | | | | |
| 3. Experimental | 234 | .54 | 12.91 | | .54 | |
| 4. Control | 234 | -.54 | 11.83 | .20 | -.54 | .20 |
| Sex | | | | | | |
| 3. Male | 160 | -.21 | 12.18 | | -.19 | |
| 4. Female | 308 | .11 | 12.47 | .06 | .10 | .05 |
| Religion | | | | | | |
| 3. Christianity | 374 | .12 | 12.49 | | .12 | |
| 4. Islam | 94 | -.47 | 11.91 | .09 | -.46 | .09 |
| Multiple R-squared | | | | | | .055 |
| Multiple R | | | | | | .235 |

Table 10 shows that the experimental group had higher adjusted mean score (12.91) and control group (11.83). This indicates that the treatment had significant effect on the moral attitude of the experimental group unlike the control group.

4.3.2 Effect of Gender on Pre-Service Teachers' Knowledge and Attitude to Moral Concepts and Issues

Ho2 (a) There is no significant main effect of gender on subjects' knowledge of moral concepts.

Table 7 shows there is no significant effect of gender on the post-test knowledge score of subjects ($F_{(2,465)} = .013$; $P > .05$). The null hypothesis is not rejected. Reference was made to MCA in Table 8 in order to explain whether male or female students had higher knowledge mean score. To this end table 8 shows that female students had higher adjusted post-test mean score of 9.73 than male students that had 9.67.

Ho2 (b) There is no significant main effect of gender on subject's attitude of moral issues.

Table 9 shows there is no significant effect of gender on the post-test attitude score of subject from the experimental and control group; ($F_{(2,465)} = 1.680$; $P > .05$). The null hypothesis is accepted. Reference was made to MCA in Table 10 in order to explain whether male or female students had higher attitude mean score. To this end Table 10 shows that female students had higher adjusted Post-test mean score of 12.47 than male students that had 12.18.

4.3.3 Effect of Religion on Pre-service Teachers Knowledge and Attitude to Moral Concepts and Issues

Ho3 (a) There is no significant main effect of religion on subjects knowledge of moral concepts.

Table 7 shows that there is a significant effect of religion on the post test knowledge scores of subject; ($F_{(2,465)} = 17,290$; $P < .05$). The null hypothesis is rejected. However Reference was made to MCA in table 8 in order to explain whether Christian or Muslim students had higher knowledge mean score. To this end table 8 shows that students from Christian background had higher adjusted post-test mean score of 9.95 than students from Islamic background that had 8.67.

Ho3 (b) There is no significant main effect of religion on subject's attitude of moral education issues.

Table 7 shows there is a significant effect of religion on the post test Attitude scores of subject; ($F_{(2,465)} = 3.699$; $P < .05$). The null hypothesis is rejected. However reference was made to MCA in Table 8 in order to explain whether Christian or muslim students had higher attitude mean score. To this end, table 10 shows that student from Christian background had higher adjusted post-test mean score of 12.49 than students from Islamic background that had 11.91.

4.3.4 Interaction Effect of Treatment and Gender on Pre-service Teachers' Knowledge and Attitude to Moral Concepts and Issues

Ho4 (a) There is no significant interaction effect of treatment and gender on subjects' knowledge to moral concepts. Table 7 shows that there was significant difference in the treatment groups while gender had none. However, the 2-way interactions between treatment and gender was not significant ($F_{(4,463)} = 1,330$; $P > .05$).

The null hypothesis is not rejected.

Ho4 (b) There is no significant interaction effect of treatment and gender on subject's Attitude to moral issues. Table 9 shows that there was significant difference in the Treatment groups while gender had none. However, the 2-way interactions between treatment and gender was not significant ($F_{(4,463)} = 1.380$; $P > .05$). The null hypothesis is not rejected.

4.3.5 Interaction Effect of Treatment and Religion on Pre-Service Teachers Knowledge and Attitude to Moral Concepts and Issues

Ho5 (a) There is no significant interaction effect of treatment and religion on subjects' knowledge of moral concepts. Table 7 shows there was significant difference in the treatment groups and religion. However, the 2-way interaction effect between treatment and religion is not significant. ($F_{(4,463)} = 0.96$ $P > .05$). The null hypothesis is not rejected.

Ho5 (b) There is no significant interaction effect of treatment and religion on subjects' attitude to moral issues. Table 9 shows there is significant difference in the treatment groups and religion. However, the 2-way interactions between treatment and religion is not significant ($F_{(4,463)} = 0.03$; $P > .05$). The null hypothesis is not rejected.

4.3.6 Interaction Effect of Gender and Religion on Pre-service Teachers Knowledge and Attitude to Moral Concepts and Issues

Ho6 (a) There is no significant interaction effect of gender and religion on subjects' knowledge of moral concepts. Table 7 shows there is significant difference in the religion groups while gender groups had none. However, the 2-way interaction between gender and religion is not significant ($F_{(4,463)} = 1.402$; $P > .05$). The null hypothesis is not rejected.

4.3.7 Interaction Effect of Treatment, Gender and Religion on Pre-service Teachers' Knowledge and Attitude to Moral Concepts and Issues

Ho7 (a) There is no significant interaction effect of treatment gender and religion on subjects' knowledge of moral concepts. Table 7 shows in the main effects, there is significant difference between the treatment groups and Religion but none on gender. There is no significance difference in the 2-way interaction between treatment and gender, treatment and religion, religion and gender. Also the 3-way interaction treatment, gender, religion is not significant ($F_{(8,459)} = .880$, $P > .05$). The null hypothesis is not rejected.

Ho7 (b) There is no significant interaction effect of treatment, gender and religion on subjects' attitude of moral issues. Table 9 shows that in the main effects, there is significant difference in the treatment groups but none on Sex and Religion. There is no significance difference in the 2-way interactions between treatment and gender, treatment and religion, religion and gender. Also the 3-way interaction of treatment, gender, religion is not significant ($F_{(8,459)} = .688$; $P > .05$). The null hypothesis is not rejected.

4.4 Summary of Findings

The results of this study are summarised thus:

1. There is a significant main effect of treatment on pre-service teachers' knowledge in and attitude to moral concepts and issues. The participatory learning group had a significant higher post-test knowledge and attitude of moral concepts and issues compared with those in the conventional teaching method groups.
2. There is no significant main effect of gender on pre-service teachers' knowledge in and attitude to moral concepts and issues. Regardless of this, MCA shows that the female students performed better than the male both in attitude scores.
3. There is a significant main effect of religion on pre-service teachers' knowledge in and attitude to moral issues and concepts
4. The 2-way interaction effect of treatment and gender on pre-service teachers' knowledge in and attitude to moral concepts and issues are not significant.
5. The 2-way interaction effect of treatment and religion on pre-service teachers' knowledge in and attitude to moral concepts and issues are not significant.
6. The interaction effect of gender and religion on pre-service teachers' knowledge in and attitude to moral concepts and issues are not significant.
7. The 3-way interaction effect of treatment, gender and religion on pre-service teachers' knowledge in and attitude to moral concepts and issues are not significant.

CHAPTER FIVE

DISCUSSION OF RESULTS, CONCLUSION AND RECOMMENDATIONS

This study developed and validated a participatory moral education programme for pre-service teachers in colleges of education in Southwest Nigeria. It also determined the effect of the participatory moral education programme on students' knowledge and attitude to moral issues. Chapter five presents the discussion of results and implications of findings. Conclusion and recommendations were made based on the findings of the study.

Two research questions were posed and seven hypotheses generated and tested at 0.05 level of significance. The study results are presented in the Tables 4 – 10 in chapter four.

5.1 Students' Involvement during the Development of Moral Education Programme

One of the major concerns of this study is to develop and validate a participatory moral education programme for pre-service teachers. The rationale for the adoption of the participatory approach in this study is to stimulate learners to develop their own informal moral education programme that could be used to learn moral concepts. Oyetade (2003) emphasized that students are the analysts of their own problems and if properly sensitised and given appropriate facilities, they could provide solutions.

The findings from this study show that, pre-service teachers, if stimulated could develop and validate curriculum programme on their own. The qualitative report of this study reveals that students were enthusiastic during the development and validation of the programme. Students from both religious backgrounds were committed to the participatory activities. This was evident in their attendance, punctuality, responses and involvements in the activities.

Generally, students exposed to participatory approach were more interested and committed to the participatory activities when compared to those students that adopted the conventional teaching method. The participatory approach gave the opportunities for pre-service teachers to connect learning to local problems and issues. This connection assisted learners to understand the core moral issues involved in the study. This supports the previous finding of Omosehin (2004), Oyetade (2003), and Falade (2007). Omosehin (2004) discovers that the various activities involved offer

students greater opportunities as active participants hence, they are more engaged in academic activities.

5.2 Students' Acquisition of the Values and Skills of Group Roles through the Participatory Approach

This study aims at assisting students to acquire the values and skills of group roles that could help them participate and contribute to the morals of the society when they become adults. The interpersonal values and skills they were expected to acquire through this study are respect, trust, honesty, humility, fairness, justice, empathy, liking of people, listening, openness, non – abrasiveness, non – judgmental, tolerance, objective, initiating, consulting, supporting, suggesting, planning, delegating, discussion, problem solving, decision making and self – team development. The acquisition of these values and traits assisted the learners not only to learn the concepts selected for this study but also to imbibe the values inherent in these concepts.

The qualitative finding reveals that some of the values and skills of the group roles acquired by the students through participatory activities include: tolerance, patience, cooperation, leadership and followership, discussion and initiative, decision making and self – team development. The participatory approach enabled students to become tolerant and patient with one another. During the focus group discussion and other participatory activities, the students were able to admit the opinions of others even when they differ from their personal points of view. Also, the students became cooperative with one another, particularly during the formation of the moral club, election of club executives and other club activities. According to Fageyinbo (2005), informal engagements and membership of voluntary associations and clubs assist the young ones to receive social tasks and responsibilities and thereby learn or discover social skills such as cooperation, tolerance, humility, love, obedience and honesty.

The implications of these findings are: these students are likely going to live in peace and relate better with others regardless of tribe, gender and religion. Also, when they become adults, it would be easy for them to tolerate opposing views and ideas thereby solving the problem of intolerance and associated menace of victimisation, assassination, thugery and other socio – moral problems in Nigeria (CESAC, 1985).

Moreover, the participatory approach enables the students to organise their own affairs. Students from each college successfully organised executive and general meetings of the moral club. The club executives demonstrated selflessness, sacrifice

and discipline to continue with the moral club without much problem. Also, club members were loyal and obedient to group rules and leadership. For instance, in one of the schools a club member, who came late for meeting, complied with the clubs' constitution, without being forced, by paying the ₦10 that was meant for the penalty. The participatory approach also enables students to discuss, make decisions, delegate responsibilities and work as a team. The acquisition of these values and traits would help learners to participate in moral process when they become adults. This finding is in agreement with the finding of Riding, et al, (1995) that the participatory approach would facilitate the development of transferable skills and help to prepare students for life outside the school.

5.3 Treatment and Students' Knowledge of Moral Concepts

One of the main concerns of this study was to investigate the effect of the participatory moral education programme on students' knowledge of moral concepts. The findings of this study revealed that the non formal moral education programme had effects on students' knowledge of moral concepts. This indicates that students exposed to participatory moral education programme performed significantly better than others in the conventional method group. Students' performance in moral concepts improved under the participatory approach than others in the conventional method group (i.e. the control group). This was because students exposed to the participatory education programme were involved in designing as well as validating the moral education programme. This enabled them to learn moral concepts through the participatory approach. The students learnt the moral concepts selected for this study through informal activities like participation in focus group discussion, the development of the moral education programme, formation of moral club, club meetings, election of officers, debate, talk, rally and video show. The higher moral knowledge scores of pre-service teachers obtained in experimental group over the control might be attributed to active students' engagement in teaching-learning process. The teachers serve as facilitators, teachers and students became co-investigators of moral problems and issues. Students take increasing responsibility to solve identified problem These findings provide more evidence to earlier studies of Mansaray and Ajiboye (2000) ; Oyetade (2003); and Falade (2007), they also noted the impact of participatory education programme on youth exposed to the participatory intervention programme compared with the control group.

In the control group, the students were passive listeners to the teacher's reservoir of knowledge, as teachers dominated the lesson. This strategy encouraged learners to learn by rote and they were unable to master what they learnt. It also resulted in poor feedback.

5.4 Treatment and Students' Attitude to Moral Issues

This study investigated the effects of participatory moral education programme on students' attitude to moral issues. The result of the study shows there is significant effect of treatment on students' attitude to moral issues. Learners exposed to the treatment engaged in various fun creating activities. They learnt academic content in real-life, real-world context which must have instilled in them a great deal of concern for the environment. The results might probably be due to the fact that activities involved in treatment group gave students opportunity to learn academic content, a range of valuable practical skills including problem solving, organising, dealing with obstacles, and setbacks etc. Also, students actively participated and made meaningful contributions regardless of their academic ability, family background and gender etc. Also, they were able to recognise moral problems in their locality and the causes and more importantly have the opportunity to acquire technical 'know-how' to solve these problems better than pupils exposed to conventional strategy.

According to Omosehin (2004) attitude formation takes a relatively longer period than achievement. Since the participatory activities lasted for eight weeks, this might be long enough to have significant effect on the students' attitude to moral issues. Nevertheless, Tables 4 and 10 shows there is an increase in the Post-test mean attitude scores of the experimental group over their pre- test mean attitude score. On the other hand, the control group had slight increase in the post-test mean score when compared with their pre-test mean attitude score. This indicates that the participatory moral education programme enhanced students' attitude to moral issues.

Moreover, the qualitative and findings of this study reveal there is positive relationship between students' knowledge of moral concepts and their attitude to moral issues. The experimental group performed better than the control group in both knowledge and attitude scores indicating that higher knowledge in moral concepts contributed to improved attitude to moral issues. This is in line with the findings of Ajiboye (1996) and Omosehin (2004) that individual attitudes to a particular subject and concepts of issues depend to a large extent on his knowledge. Hence, the

effectiveness of the participatory moral education programme in developing the knowledge component will enable learners to also develop positive attitude towards the issues.

5.5. Gender and Students' Knowledge of Moral Concepts

This study also investigated the effect of gender on students' knowledge of moral Concepts. The descriptive statistics in Table 5 and the statistical analysis in Table 7 reveals there is no significant effect of gender on students' knowledge of moral concepts. It was observed that female students performed better than their male counterparts in moral concepts (though not significant). This could be attributed to the fact that the treatment provided equal learning opportunities for both sexes.

However, the result of this study negates previous finding of Ogundari, (1990), Ajiboye (1996) and Ajiboye (2002) which reported the effect of gender on learning outcome. Ajiboye (2002) asserts that male students had better understanding of political education concepts than the female students because boys seemed to be generally more knowledgeable and shows more interest in political issues. They are more involved in political related activities. This may be due to the sex stereotypes of female subordination and male superiority in socio-economic and political matters (Bamidele, 2005). The descriptive statistics of this study, in the table 5, shows that female students' had significant increase in the post-test mean knowledge score and the pre-test score. This indicates that female students benefited more from the participatory moral education programme than the male students. In other words, female students had better knowledge of moral concepts than the male students. .

Nonetheless, Table 5 reveals female students had slight increase in the Post-test mean knowledge score over the pre-test mean knowledge score. This suggests that the female students had some measure of benefits from the participatory moral education programme. The qualitative report showed that the female students participated better than their male counterparts in the participatory activities. For instance, in one of the moral club, a female student was nominated and elected as the president of the club. This may be responsible for the improvement in the post-test mean knowledge score of the female students. The implication of this is that participatory moral education programme has the potential of improving the knowledge and attitude of male and female students on moral matters.

5.6. Gender and Students' Attitude to Moral Issues

This study determined the effect of gender on the attitude of students to moral issues. The ANCOVA in Table 9 reveals there is no significant effect of gender on the attitude of students to moral issues. The MCA in Table 10 further indicates that female students had higher adjusted post-test mean attitude score than the male students. This corroborates the finding of Salami (1997) that students' knowledge on environmental concepts determined their attitude to environmental conservation and management. Ajiboye (1996) emphasises that the attitude of an individual depends, to a large extent, on the knowledge he/she has about the object of affection. It could therefore be deduced that female students had better attitude to moral issues because they scored higher than the male students in the moral knowledge test.

Although male students had slight increase in their post-test mean score over the pre-test score, Table 5 reveals there is gain in their post-test mean attitude score. This indicates that the improvement in the moral knowledge of the male students marginal to have caused any change in their attitude to moral issues. However, there is possibility that if more time had been used for this study, male students might have gained better in both knowledge and attitude to moral issues.

5.7 Religion and Students' Knowledge of Moral Concepts

This study investigated the effect of religion on students' knowledge of moral concepts. The findings from this study reveals that there is statistical main effect of religion on students' knowledge of moral concepts. Student from Christian religious background performed better than those from Islamic background. This may be due to the fact that students from Christian religious background participated actively in group activities more than students from Islamic background. Wang et al (2005) reports that the greater the level of learners participation in the intervention activities, the higher the effect on their knowledge, attitude and practices. Group participation is linked with enhanced learning. Students learn better when they are doing what they enjoy. More learning occurs when students work together in an environment of peer support and encouragement. Informal education programme enhance the active participation of all members. This fosters the desired understanding and attitude in their behaviour.

5.8. Religion and Students' Attitude of Moral Concepts

The concern of this study is also to determine the effect of religion on students' attitude to moral issues. Table 9 reveals there is significant effect of religion on students' attitude to moral issues. Table 10 further shows that students from Christian background had higher post-test mean score of 12.49 than students from Islamic background that had 11.89.. This indicates that Christian students had marginal better attitude to moral issues than the Muslim students. The explanation that could be given for the disparity in the interaction effect with regards to students' knowledge and attitude to moral issues is that students from both religions had already developed certain moral notions.

Two-Way Interaction Effect of Treatment and Gender on Pre-Service Teachers' Knowledge In and Attitude to Moral Concepts and Issues

The findings of this work reveals that the two-way interaction effects of treatment and gender of pre-service service teachers' knowledge and attitude are not significant. This means that gender of the pupils have little or no effect on learning outcomes, what really determines performance of pupils is the method of teaching adopted by teachers.

Two-way Interaction Effect of Treatment and Religion on Pre-service Teachers' Knowledge in and Attitude to Moral Concepts and Issues

The findings show that the interaction effect of treatment and religion are not significant on pre-service teachers' knowledge and attitude. Students from both religions had already developed certain moral issues, it would take time for attitudes and traits to be formed. Once formed, it would take time to change them.

The Interaction Effect of Gender and Religion on Pre-service Teachers' Knowledge in and Attitude to Moral Concepts and Issues

The study reveals there is no significant interaction effect of gender and religion on pre service teachers' knowledge and attitude. This implies that gender and religion have little or nothing to do with pre-service knowledge of and attitude to moral concepts in social studies.

Three-way Interaction Effect of Treatment, Gender and Religion on Pre-service Teachers' Knowledge in and Attitude to Moral Concepts and Issues

The result obtained shows that three-way interaction effect of treatment, gender and religion are not significant on pre-service teachers' knowledge and attitude. This means that if the same treatment is given to the males and the females

from both religious background similar results would be achieved in pre service teachers' knowledge and attitude as observed in the study.

5.9 Implications of findings

This study developed and validated a participatory moral education programme for pre-service teachers' in colleges of education in southwest Nigeria. The findings have implications for moral education in Nigeria.

The result of the study shows that pre-service teachers' were stimulated to develop moral education programme that could be used to learn moral concepts. The students were able and enthusiastic to develop and validate the moral education programme on their own. This indicates that the participatory approach adopted in this study could be used for students to develop and validate programmes in other fields like population education, environmental education, and sex education.

One of the major implications of this study is the effect participatory approach had on the acquisition of values and traits of group role. Some of the values and traits of group roles demonstrated by the students were: tolerance, obedience, patience and initiative. This indicates that if the students continued with the participatory moral education programme, it would help to make the values and traits of group roles permanent in them. The findings of this study therefore had shown the importance of participatory approach in moral education as it equipped the learners with values and traits that are paramount for participation in the moral system.

Moreover, the result of the study reveals that students that were exposed to the participatory moral education programme (Experimental) gained higher knowledge of moral concepts when compared with those not exposed (control). In addition, the experimental group had higher post-test attitude mean score than the control group. These findings suggest the need to adopt participatory moral education programme to complement the conventional teaching method in our colleges of education. This implies that social studies teachers should know how to lead focus group discussions and stimulate students to design informal moral education programme. Hence, pre service training on the technique of participatory approach should be given to all social studies teachers in our colleges. This is to acquaint them with the knowledge and skills required for adopting participatory approach. Also, students in secondary schools need training in the techniques of participatory approach.

Curriculum planners should realise the need to adopt the participatory model for curriculum development. The design of moral education programme should not only

be limited to the 'Top-down' approach. The 'Bottom -up' approach should be incorporated into social studies programme particularly for teaching some aspects of moral concepts in the curriculum.

One of the findings of this study is the influence of gender on students' knowledge and attitudes to moral issues. The result shows that female students performed better than male counterparts in both knowledge and attitudes to moral issues. This indicates that female students are more interested in moral matters. This may be due to gender stereotype and differences in expectation towards male and female in the society. The study also shows that both male and female students, in the experimental group improved in knowledge of moral concepts. The implication of these findings is that male students can have better knowledge on moral concept. They can also have better attitude to moral issues if they are engaged in participatory activities. This may help to achieve the target of the Nigeria millennium goal of bridging the wide gap between men and women participation in the moral process.

The result of this study shows that Christian students performed better than the Muslim students in both knowledge and attitude to moral concepts. This shows that christain students are more interested in moral issues than the muslim students. However, the findings further reveals that the experimental group performed better than students in the control group. It was also discovered that during the participatory activities, students from both religious group showed interest and commitment to the development and validation of the programme. This indicates that religion not withstanding, students would benefit from the participatory moral education programme if they are committed to it.

5.10 Conclusion

The focus of this study is to develop moral education programme for colleges of education students in Southwest Nigeria. The study also determines the effect of the informal moral education programme on students' knowledge and attitude to moral issues. It could be deduced from the findings of this study that students were able to develop a moral education programme that could be used to learn moral concepts. The study also reveals that moral education programme is more effective than the conventional teaching methods in teaching moral concept and should be adopted by their teachers in the training of social studies;. This implies that students' knowledge on moral concepts as well as their attitude to morally related issues could be improved through the informal moral education programme.

Also, this research has shown that gender has no effect on students' knowledge and attitude to moral issues. Both male and female students in the experimental group benefited from the moral education programme. This may mean that participatory moral education programme can help the students to gain better knowledge of moral concepts as well as have better attitude to moral issues.

The participatory approach adopted for the development and validation of the moral education programme made learning interesting. It helps to inculcate the attitude and skills of cooperation, tolerance, respect and team work in the participants. The qualitative finding reveals that students in participatory group enjoyed the IEC activities. Participatory action is helpful in developing meaningful and useful moral education programme for colleges of education social studies curriculum. Moral education programme promote interpersonal skills such as, initiating, listening, presenting etc in the learner. Regardless of religion and gender, moral education programme is beneficial to all students. moral education programme enhances learning and retention of moral concepts in social studies.

5.11 Recommendations

On the basis of the findings of this study, the following recommendations are made:

1. The colleges of education social studies curriculum should be revisited with the view of integrating an informal moral education programme for teaching and learning of moral education concepts.
2. Colleges of education students in Nigeria should be stimulated to develop and validate informal moral education programme that could be used to learn moral concepts in the social studies curriculum.
3. The college authority should introduce moral clubs as a permanent structure of the college system. Such clubs should be college based and owned by the students.
4. School heads and lecturers should support, motivate, encourage and monitor college based clubs. They should at the same time, let the students have sense of ownership.
5. Colleges of education and other teacher training institutes in Nigeria should broaden their curricula to incorporate participatory approach. This will help to train our teachers on how to adopt participatory approach particularly in the secondary schools.

5.12 Limitation of the Study

It should be stated that some of the constraints experienced in the course of this study might have some influence on the result of the findings of the study. This study was limited to students in Southwest Nigeria. There is the need to replicate this study at other colleges of education. Another limitation to this study was that informal moral engagement was not an integral part of the school curriculum in our colleges. The college time table was filled with the different subjects without any space for the students to be involved in informal activities. The novelty and nature of the participatory approach that was adopted required the training and use of various participants. This had serious financial implications. Also, the study investigated the effect of only two moderating variables on students knowledge and attitude to moral issues. It is possible that the influence of other variables like academic ability, school location and family background could limit the extent to which this study could be generalised.

5.13 Suggestion for further studies

Based on the findings of the study, the following recommendations were made for further studies.

This study could be for wider generalisation to assist learners to develop informal moral education programme that could be used to learn moral concepts. Studies should also be carried out on the training and preparedness of teachers on participatory action research. This is to find out the extent to which teachers are able and ready to adopt this approach. Studies on participatory moral education programme could also be carried out. That is, students should be stimulated to develop the content of moral education programme as well as the programme for learning the contents. Studies on participatory moral education programme could be carried out in the non-formal sector. This is to stimulate specific groups in the community to develop participatory moral education programme that could help them acquire moral values and skills. This study could be carried out with emphasis on the effect of other moderator variables like academic ability, school location and family background. Also, participatory action research could be carried out in other fields of study.

5.14 Contribution to Knowledge

Participatory action is helpful in developing meaningful and useful moral education programme for colleges of education social studies curriculum. Moral education programme promotes interpersonal skills such as, initiating, listening, objective rationality, presenting and others in the learner. Regardless of religion and gender, moral education programme is beneficial to all students. Moral education programme enhances learning and retention of moral concepts in social studies. Participatory approach is more effective in learning moral concepts and issues in social studies than the conventional teaching methods. The participatory approach is also capable of inculcating in students attitude and skills of cooperation, tolerance, respect and team work. Major contribution of this study is that moral values and traits among colleges of education students in social studies can be improved through participatory approach. Moral clubs established by the students helped them identify moral problems and solve moral issues. The study could be used to generalize studies in other disciplines where moral concepts and issues have been integrated.

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APPENDIX I

FOCUS GROUP DISCUSSION (FGD) GUIDES

INTRODUCTION

The focus group discussion sessions will start with self- introduction of the moderator and the participant. This will be followed by the selection of a secretary for each group among the members.

Introduction of the objective of the research

The purpose of this research is to increase student understanding of moral concepts and right attitude towards moral issues, their perception about the benefit to student and the society at large.

Setting the ground rules:

- The most basic ground rule is that the purpose of the forum is to work toward a shared judgment about the direction in which the group feel the community should move in dealing with the issue
- Everyone is encouraged to participate, and therefore no one should dominate.
- Listening is as important as speaking.
- Participant should speak to one another, not to the moderator.
- Participant must consider every option fairly and examine fully all the trade-offs involved in a choice.

Meaning and Objectives of Moral Education

1. What is moral education?
2. Stating the objective of moral education.
 - To inculcate in the learner factors that promote living together.
 - To develop in the learner moral values like cooperation, fair play, obedience.
 - To improve the quality of life of our society.
 - To be able to govern our behaviour as not to injure ourselves and those around us.
3. To what extent are the objectives of moral education achieved.
4. Identify moral problems in your society

Overview of the topic:

The focus group discussions were described: the moderators read out the issues to be discussed and the question to be asked. The moderators stressed that the participants

should feel to express their views and that there were no right or wrong answers but rather differing point of view.

Moral concepts in social studies/Identify Moral concepts in Social Studies

- Fairness / justice
- Right conduct / respect
- Love /caring
- Honesty / trustworthiness

OPENING QUESTIONS

- How has fairness and justice affected you personally?
- When you think about right conduct what comes to your mind?
- How do you know when someone is caring?
- What does being honest have to do with the quality of your character?

Understanding barriers and benefits/method of teaching moral concepts

What methods does your teacher adopt in teaching moral concepts in your class?

- What are the barriers or challenges does your teacher face in teaching moral concepts in the classroom
- Suggest one or more methods that can assist the learner to acquire better knowledge of and right attitude to moral issues in society.
- What type of outcomes or changes in student's knowledge and attitude do you expect when using participatory approach in teaching fairness and justice.

DISCUSSION

Informal moral education programme:

- What is informal moral education?
- Explain the objectives of informal moral education programme?
- Identify the contents of an informal moral education programme?
- What benefits do you think learners can derive from such informal moral education programme?

SUMMARY AND CONCLUSION

- Identify the range of realistic alternatives and move toward a choice, with an awareness of its own problems.

- Make a good case for those position one dislike as well as the position one like, and consider choice one has not considered before.
- Understand others have reasons for their choices and that their reasons are very interesting not dumb, unreasonable, or immoral.
- Realize one's own knowledge is not complete until one understand why others feel the way they do about the choices;
- Consider the underlying values that are stake for people who incline towards each choice.
- **Moving from deliberation to action** What can we do now?
- How best can we implement the content of informal moral education?
- What are the materials needed for implementing informal moral education programme?
- Who can take what step?
- How can they be persuaded to?

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APPENDIX II

Moral Education Knowledge Test Scale for Colleges of Education

Dear Student,

The test is designed to find out how much you know about certain moral issues and concepts and how you feel about morality generally. It is not a test meant for your school assessment. Whatever you score on this scale will not be used as part of your continuous or any other of your school assessments. You are also free to refuse to take the test. If you decide to take the tests, please answer all questions and respond to all the statements as truthfully as possible

Thank you for your cooperation.

SECTION A -- BIODATA

1. Name:
2. Sex: (Please tick () one Male () Female ()
3. Age: 15-20 21-25 26-30 31 and Above
4. Name of your institution
5. Your Religion Christianity () Islamic ()
6. Is there any moral club in your institution Yes () No ()
7. If yes are you a member. Yes () No ()

SECTION B -- Moral Knowledge Test

Below are some questions about certain moral issues. Below each question are optimal answer, lettered (a) to (d) make a tick in the box by the side of the answer that you think is the most correct for each question. Please tick only one answer.

- (1) What does treating people fairly mean?
 - a) Keeping Promises
 - b) Enforcing the rules for everyone without exception
 - c) Accept personal differences
 - d) Treating people equally
- (2) What do you think about different kinds of punishment?
 - a) Too harsh
 - b) Needs to be modified
 - c) Quite appropriate
 - d) Needs to be based on logic

- (3) How would you allocate resources in an hypothetical situation? According to:
- a) Needs
 - b) Relationship
 - c) Merit
 - d) Rules and regulation
- (4) Considering those who will be affected by your actions or inaction. What factor will you be considering in making a decision?
- a) Diligence
 - b) Respect
 - c) Fairness
 - d) Compassion
- (5) Moral principles are
- a) Cultural
 - b) Social
 - c) Relative
 - d) Universal
- (6) Solving problems without violence is
- a) Caring
 - b) Honest
 - c) Right conduct.
 - d) Perseverance
- (7) A positive social environment can be created through.
- a) Treating people with respect
 - b) Being responsible
 - c) By not giving in to temptation
 - d) Being careful with your behaviour
- (8) If some students tease you and make fun of you in a hurting manner, how will you react?
- a) Insult them and threaten to hurt them
 - b) Look for a scapegoat amongst them
 - c) Keep cool and correct them.
 - d) Keep cool and let them be
- (9) You contested in a school election and you lose out what will you do to the winner.

- a) Congratulate your opponent
 - b) Avoid your opponent
 - c) Protest the election
 - d) Harass and intimidate your opponent
- (10) What is the right thing to do in a difficult situation?
- a) Try to escape
 - b) Lie to escape
 - c) Be truthful no matter what.
 - d) Try to defend yourself
- (11) What is your approach to life?
- a) Strive to make it no matter the cost
 - b) Strive fairly
 - c) Be calm and wait for your time
 - d) Strive and be careful of others
- (12) Respecting the concern and needs of others is:
- a) Caring
 - b) Responsible
 - c) Respectful
 - d) Loyal
- (13) I love my neighbour because:
- a) Love is an energy which is the substance of life.
 - b) Love is reciprocal.
 - c) Love is respect.
 - d) Love is fundamental.
- (14) What do you associate with morality?
- a) Courage
 - b) Right conduct
 - c) Boldness
 - d) Service
- (15) A mean person is
- a) Insensitive
 - b) Charitable
 - c) Diligent
 - d) Courageous

- (16) If I give myself to the benefit of others it means I am
- a) Weak
 - b) Confident
 - c) Charitable
 - d) Loyal
- (17) The basis of all good relationship is
- a) Trust
 - b) Respect
 - c) Courage
 - d) Boldness
- (18) How do you know if you can trust someone?
- a) If he/she is honest
 - b) If he/she is respectful
 - c) If he is caring
 - d) If he/she is just
- (19) If you want someone to trust you, you have to be
- a) Reliable
 - b) Courageous
 - c) Diligent
 - d) Responsible
- (20) What would you do for a million naira?
- a) Do all I can at all cost
 - b) Play by the rules
 - c) Be tactical in my dealings
 - d) Be calm and wait for your time
- (21) In choosing a good leader, which of these characteristics would you consider
- (a) Ability to guide fellow citizens in a proper way
 - (b) Ability to set good examples
 - (c) Ability to respect and honour fellow citizens
 - (d) Ability to use force to control
- (22) How would you treat an AIDS PATIENTS?
- (a) Show love
 - (b) Keep away from them
 - (c) Be careful and tell others

- (d) Do not use anything that belongs to them
- (23) Why do we need to help people when they in problem
- (a) They may pay us back
 - (b) We may need their help
 - (c) It is a way of behaving
- (24) Who do you honor and respect?
- (a) Very rich people
 - (b) Very powerful people
 - (c) Very articulate person
 - (d) Very humble person
- (25) One of the benefits of humility is
- (a) Generosity
 - (b) Good reputation
 - (c) Civility
 - (d) Violence

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APPENDIX III
Moral Attitude Scale

SECTION A

1. Name:
2. Sex (Please tick)[] Male () Female ()
3. How old are you on your last birth day
4. Name of Institution
5. Your Religion: Christianity () Islam ()
6. Is there any moral club in your institution
7. If yes are you a member

SECTION B

MORAL ATTITUDE SCALE

Below are some of statements about certain moral issues. Please, mark (X) against each statement according to how you agree or disagree with it

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| STATEMENT | AGREE | DISAGREE |
|--|-------|----------|
| 1. It is an unfair world, and nothing I do is going to change that | | |
| 2. Sometimes being successful is more important than adhering to rules | | |
| 3. Rules should be flexible enough to be adapted to difficult situation | | |
| 4. Cheating is an appropriate behaviour if no one gets hurt | | |
| 5. If others but not you engage in cheating then the behaviour is morally permissible | | |
| 6. It is appropriate to seek short cut as long as it is not at someone else expenses | | |
| 7. End results are more important than the means by which the results are pursued | | |
| 8. Staying out of Bullies way is an act of cowardice | | |
| 9. Courtesy and politeness is making this world a more respectful place | | |
| 10. Morality plays a role in self concept | | |
| 11. Inconveniencing yourself for another person is nonsense | | |
| 12. Caring means putting oneself second | | |
| 13. The world can be a better place to live, with more caring and compassion to others | | |
| 14. Knowing what is right: and doing what is right are the same thing | | |
| 15. I can only be born a caring person | | |
| 16. I can choose to be a caring person | | |
| 17. An average youth could make impact on the community | | |
| 18. All political headers cannot be trusted | | |
| 19. Do you believe the phrase” Let your life speak” | | |
| 20. I always try to do what is right even when it is costly/difficult | | |

APPENDIX IV
CONVENTIONAL TEACHING METHOD GUIDE [CTMG]

The conventional method is the oldest and perhaps the most widely used approach of teaching in the Nigerian schools. The teacher used in this study will be given prepared lesson notes programmed by the researcher on the four salient moral concepts.

These four concepts are:

- I. Fairness and Justice;
- II. Right conduct and Respect;
- III. Love and Caring; and
- IV. Honesty and Trustworthiness.

The teaching outline on the selected concepts and the duration are presented in the table below. This is aimed at ensuring that the teachers that will be involved teach exactly what the researcher wants them to teach.

| S/N | Topics | Course outline | Duration |
|-----|----------------------------|---|----------|
| 1 | Fairness / JUSTICE | I. Meaning of fairness ii. Characteristics of fairness iii. Discuss issues which follow an unfair attitude towards others | |
| 2 | Right conduct/ respect. | I. Meaning of right conduct. ii. What are the benefit of being a respectful person. | |
| 3 | Love /caring | I. Meaning of love ii. Types of love. iii. Discuss issues which follow an uncaring attitude towards others. | |
| 4 | Love /caring | i. characteristics of love. iii. Factors that promote living together. | |
| 5 | Honesty / Trustworthiness. | I. Meaning of honesty. ii. Corruption in Nigerian society. | |
| 6 | Honesty / Trustworthiness | I Different aspect of Trustworthiness. ii What are the benefit of Trustworthiness. | |

APPENDIX V

LESSON PLAN ON CONVENTIONAL TEACHING METHOD ON LOVE /CARING

| | |
|-------------------|--|
| WEEK | 3rd and 4th week |
| DURATION | 1 hour |
| OBJECTIVES | By the end of the lesson students should be able to; |
| A | Define love |
| B | List the characteristic of love |
| C | Discuss issues which follow an uncaring attitude towards others. |

PROCEDURE:-

STEP I:- The teacher introduces the lesson; by presenting the topic of the lesson to students and ask them some questions to test their entry behaviour

STEP II:- The teacher presents the content of the lesson as follows:

Love is an energy which is the substance of life. It connotes the basis of character. Love in action is right conduct.

Characteristic of love are;

- Love is kind.
- Love does not envy.
- Love does not behave himself unseemingly.
- Love is not easily provoked.

There are some uncaring attitudes people display towards one another; these includes: mean behaviour, cruel behaviour and insensitivity to other peoples plight.

STEP.III:- The teacher allows students to ask questions in order to ascertain their level of understanding of the lesson.

STEP IV:- The teacher asks the students some questions based on the topic to summarize the lesson;

- I what is love?
- II List the characteristics of love.
- III Discuss issues which follow an uncaring attitude towards other.

LESSON PLAN ON CONVENTIONAL TEACHING METHODS ON FAIRNESS/JUSTICE

WEEK: - 3rd and 4th week

DURATION: - 1 hour

OBJECTIVES: - By the end of the lesson students, should be able to;

- A** Define Fairness
- B** List the characteristics of fairness
- C** Discuss issues which follow an unfair attitude towards others.

PROCEDURE:-

STEP I: - The teacher introduces the lesson by presenting the topic of the lesson to students and asks them some questions to test their entry behaviour.

STEP II: - The teacher presents the contents of the lesson as follows:
Fairness is treating people equally and enforcing the rules for every one, even if it means losing the game.

Characteristics of fairness are:

- Treating other the way you want to be treated.
- Treat people with impartiality.
- Play by the rules.
- Don't take advantage of people.
- Consider the feelings of all people who will be affected by your actions and decisions.

There are some unfair attitudes people display towards one another, these

Includes: intolerance, impartiality, double – standard.

Step III: - The teacher allows students to ask questions in order to ascertain their level of understanding of the lesson.

STEP IV: - The teacher asks the students some questions based on the topic to summarize the lesson;

- I what is fairness
- II List the characteristic of fairness.
- III discuss issues which follow an unfair attitude towards others

**LESSON PLAN ON CONVENTIONAL TEACHING METHODS ON RIGHT
CONDUCT / RESPECT**

WEEK: - 3rd and 4th week

DURATION: - 1 hour

OBJECTIVES: - By the end of the lesson students, should be able to;

- A Define Respect / Right conduct**
- B Identify characteristics of right conduct**
- C Discuss how to solve problem without violence.**

PROCEDURE:-

STEP I: - The teacher introduces the lesson by presenting the topic of the lesson to students and asks them some questions to test their entry behaviour.

STEP II: - The teacher presents the contents of the lesson as follows:
Treating people with respect help us to get always with each other, avoid and resolved conflict and create a positive social environment

Respect involves:

- work to solve problem without violence
- Treat people with courtesy and politeness
- Accept personal differences
- Never ridicule, embarrass or hurt others.

Students should discuss lesson like:

If you treat someone with respect and that person's respect with rudeness. If someone insults you, should you insult that person in return

Step III:- The teacher allows students to ask questions in order to ascertain their level of understanding of the lesson.

STEP IV:- The teacher ask the students some questions based on the topic to summarize the lesson;

- I what do you understand by right conduct?
- II what are the characteristics of right conduct
- III How do you solve problems without violence?

**LESSON PLAN ON CONVENTIONAL TEACHING METHODS ON
HONESTY / TRUSTWORTHINESS**

WEEK: - 3rd and 4th week

DURATION: - 1 hour

OBJECTIVES: - By the end of the lesson students, should be able to;

- A Define trustworthiness**
- B Identify several aspects of trustworthiness**
- C Explain benefit of being a trustworthy person.**

PROCEDURE:-

STEP I:- The teacher introduces the lesson by presenting the topic of the lesson to students and asks them some questions to test their entry behaviour.

STEP II:- The teacher presents the contents of the lesson as follows:
Trust is the basis of all good relationship and a circumstance of a good character.

Aspect of trustworthiness includes:

- Keep promises person of his word
- Reliable: follow through on commitment
- Keep secret: never betray a confidence or a trust
- Loyal when loyalty is appropriate
- Integrity: don't care unto temptation

Benefit of being a trustworthy person

- People have a lot of respect for you.
- You have a healthy relationship with people.
- Improve the quality of your character.
- People rely so much on you.
- Your life influences others positively.

Step III: - The teacher allows students to ask questions in order to ascertain their level of understanding of the lesson.

STEP IV: - The teacher asks the students some questions based on the topic to summarize the lesson;

- I what is trustworthiness?
- II what are the aspect of trustworthiness
- III mention the benefit of being a trustworthy person.

APPENDIX VI

TRAINING FORMAT FOR FOCUS GROUP DISCUSSION MODERATORS

Introduction

The two primary qualitative research techniques are: individual depth interviews and focus group discussions (Debus, 1997). The use of focus group discussion is vital in a qualitative research because the interaction of respondents, in the group, will stimulate richer responses and allow new and valuable thought to emerge. Focus group discussions provide insight into issues which cannot be covered on a survey. Focus groups are good for means to get people involve in decision making process and have them provide their input regarding the topic.

The discussion guide contains list of topics and questions which will be asking during the discussion session. When developing the questions, it should be noted that all discussion groups will make use of the same discussion guide. This will enable the researcher to make comparison among the responses of the various groups.

Moderating a focus Group Discussion session

Effective moderation of a focus group discussion is vital for the success of the study. It therefore required an experienced moderator that has ability to draw information out of the participants. Also, the moderator should be well ground in the subject matter to be discussed. Debus pointed out that ones a moderator is selected, he must be thoroughly briefed on the project and the discussion guide. Focus group discussion moderation should take note of the following:

A moderator is not a teacher

A moderator is not a judge, he must be neutral.

A moderator does not look down on respondents.

A moderator does not agree or disagree with what he said.

A moderator does not put words in the respondents' mouths.

The focus group discussion session is not a time to inform the participants.

The focus group discussion session is not a time to convince or persuade the participants.

Stages in moderating a Discussion Session

STAGE I: Opening

The moderator will provide a brief opening before the discussion begins. Such introduction will make the respondents to be relaxed; it will also help to develop

good rapport between the moderator and the participants. In this stage, the following activities are involved:

The moderator introduces himself

The general purpose of the group is explained

The moderator neutrality is established.

Participants are allowed to introduce themselves

Group rules are given.

STAGE II: The Body of the In-depth, Focused Discussion

The contents of this stage will involve a subtle transition from general topics to an increasingly specific discussion of issues to be covered. The purpose of this stage is to obtain an understanding of the issues related to the topic and to explore the respondents' knowledge, language and attitudes towards the topic.

The moderator, at this stage, needs high level of skill. Some of the action of moderator includes:

A. In- dept probing: - This is to clarify responses given by a group member. Some examples of probes are:

- Remaining silent –allow respondents to amplify what he said.
- Using the mirror technique – restating what the respondent has just said.
- Using the third-person technique ‘can you tell me more about that’, ‘what do you mean by that’, ‘can you think of an example of that?’ etc.

B. Sensitivity:- A good group moderator will be sensitive to receptive level of the participants. Hence, he will know when to move the group from a general to specific discussion.

Keep the conversation flowing:- The moderator needs to keep control of the discussion. If participants get off track or get ahead of the issue being discussed, the moderator must pull the group back together.

Handling special problems:- The moderator should be able to handle any problem that occur in the group i.e. conflicts among respondents or a general lack of enthusiasm.

Using variety of moderating tactics and approaches. This is to facilitate the discussion and make it productive i.e. An effective moderator will:

Stimulate the group members to talk to each other, not necessary to him.

Know when to probe and when to keep quiet.

Use in dept probing without leading the respondents.

Encourage in responsive group members to speak.

Be permissive but keep the group on track.

Be prepared to improvise if things don't work or if useful information is being gathered.

STAGE III: Close of the Group

This stage is meant to summarise the group discussion. This will assist the moderator, the observer and the respondents in understanding what has occurred during the group discussion. The appropriate moderator behaviour for the closure stage is basically to summarise or no judgementally identify differences of opinions among respondents and to synthesize the findings from the group.

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APPENDIX VII

WORKSHOP ON COLLABORATIVE INTERPERSONAL ATTITUDE AND BROAD TEAM SKILLS FOR GROUP ACTIVITIES

BY FALADE, D. A. Ph.D

To collaborate is to work together with someone in order to achieve something. To work together to achieve something is to collaborate. Mathematically we can say Collaborate = work together + achieve something. Collaborating therefore is more than working together. That means people can be working together without collaborating.

First activity: Cardboard work (individually and in group)

It is the purpose of collaboration that makes it (collaboration) meaningful. We collaborate to obtain, get, or achieve a goal. Therefore, if two or more people want to collaborate, there must be two related forms of agreement between or among them. They must agree on the goal to be achieved and depending on one another to achieve the goal. In essence, working together in collaborative activity means depending on one another to solve a common (general shared) goal.

Second activity: Cardboard work, but first take decision on what to make.

When two or more people make agreement, the agreement may work as long as they all respect and trust one another and the agreement. And they can do this if they all have collaborative interpersonal attitude such as honesty, humility, fairness, justice, empathy, liking of the people etc. (Smith, 1996). This is foundation for any collaborative effort. If this foundation is not solid the goal of the collaboration may either be partially achieved or totally achieved.

Third activity: Shake someone and hug him or her. Say to him or her 'We can work together to achieve something'.

Interpersonal skills such as listening, openness, non-abrasiveness, non-judgemental, tolerance, genuine, consistency, objective, rationality, self-reflection, and appraisal are needed.

Fourth activity: Proposing and discussing a problem in group. (list some moral problem in the school – cheating in examination; indecent dressing; drug abuse; prostitution; Abortion; Rapping; Truancy; Bribery and corruption; Child abuse; Cultism) Discuss such problems such as 'why do you think students cheat during examination?'

Then, you need functional skills to be able to propose and critically determine solutions to the problems. And what you are to do are in form of initiating, consulting, informing, presenting, supporting, requesting, seeking (information, advice) eliciting critical questioning and feed back, receiving critical questionnaire and feed back, evaluating, revising, linking, suggesting, expressing, describing, classifying, planning, inferring, delegating, producing, promoting etc. it may lead you forming questions that will not only help generate possible solutions but also analyse and critically examine the application of each solution based on some factors that may be acceptable values and financial ability. Some of the questions may require taking responses from people and analysing and interpreting such responses so that inferences can be made and informed solutions can be proffered.

Fifth activity: - Remember the problem you just identified and discussed. Now you will find solution to them

Discuss the possible solution.

Identify what will take your group to implement each solution.

Identify the easiest solutions and reasons.

Taking into consideration the little money available to you, discuss, if it is necessary to raise fund, and if necessary how would you implement your plan. What solution did you arrive at?

Now it is necessary to discuss 'how' 'where' and 'when' to implement or actually carry out the preferred solutions. By 'how' we mean what human and material needs and plans do we have? In what specific ways do we make human and material to interact. 'Where' simply refers to the identified area (location) in which the plan would be carried out. We mean duration or time to spend on reflecting the plan by 'when'.

Sixth activity: - Discuss the solutions you have arrived at with the main aim of deciding on how, where and when to carry out the solutions.

You have just applied broad team skills except that you have not gone ahead to implement your decisions and this is a necessary part of applying broad team skills.

These are abilities to discuss/ communicate in solving problem together, making decision and carrying out the plan. It is the peak of self-team development. All that you have done is referred to as collaboration. As you continue in these activities you develop the skills of collaborating. You need them in developing your clubs.

APPENDIX VIII

LECTURE ON MAKING A DIFFERENCE IN THE SOCIETY

ARE U MAKING A DIFFERENCE (MAD)? Being MAD should be fun, futuristic and fulfilling. You may have been MAD within these hallowed walls but there are there questions. Will your memory be MAD here when your have left the shelter out there? What is your MAD legacy? Are you MAD beyond these walls? You have the right to influence society even if you think do not have the responsibility. Teaching and research are undervalued but hugely important contributions to society but beyond them, are you MAD or are just a 'manager', rolling with punches of life, with the growing rubbish dump and the piles of empty discarded dirty pure water sachets and the burning tyres polluting the atmosphere? Surely we can think our way out of pure water sachet strangulation and even local market strangulation? Pure water bags make ideal horticultural bags for nurseries. We can be MAD without money. Even a small prize among youe students for a MAD idea will stimulate thought and be MAD. We now 'arrive Ibadan' having lost the prepositions 'at' and 'in'. the 's' letter appears everywhere but where it is supposed to be. Who is MAD? Are you MAD? Who is making a difference?

A picture they say is worth a thousand words except in Nigeria where our school walls are bereft of teaching aids and the university of Ibadan does not even produce a **University of Ibadan Wall Chart series** in sundry topics for primary , secondary and tertiary students and institution as a money maker for research. Yet we have the University of Ibadan Press and professionals in every field and artists and technologies to translate our ideas and thoughts into educational masterpieces worth of Aristotle and Isaac Newton. Who will Make A Difference to the empty ttered minds of our youth. American text books are often easier to read than British text books because of the pictures and simple explanation. A long sermon is not usually the best remembered sermon. A simple converts simple Simon and Cynthia and may make them super Simon and super Cynthia.

Perhaps we should ask ourselves if a **UI Radio** would have Made A Difference and if such a radio needs a lot of money or just a few enquiring minds and a space in a laboratory? Who will Make A Difference? We need community radio in Nigeria. Lagos University has led the way.

In a University of maybe 25,000+ citizens would it Make A Difference to the environment if instead of posters and flyers littering the corners and street we had a weekly **UI Newsheet** with all the appointments, activities, shops, churches, mosques and clubs advertising their wars and opportunities and banned banners? Would this combat the **bannermania** which threatens to smother us with tattered rags?

Are you making a Difference in the measurement of character to school character was measured using the column of 'Club activities and Behaviour' in school and attested to by every teacher and summarized in the testimonial, that essential document of progress or so we thought, it was immediately made useless as only the academic results are looked at for admission and follows it up with a **Department Character Assessment** introduced for students?

E=MC² Education= Morals, Course x Character

We must move from the philosophical to the physical, from the theoretical to the practical, from the fiction dream to the factual data.

Can we Make A Difference to Sexual Harassment (SH), which can most easily be defined as 'interference in the academic life or the examination of a candidate in a way one would not like anyone to find out about-anyone being a marriage partner, a Commission of Enquiry into Examination Malpractices or the press. It includes mark up, mark down, active soliciting among other examiners, passive soliciting or talking to other parties involve in examination in a manner to demonstrate an expression of positive or negative interest. It also involves lying, hinting at sexual or personal relations of an improper nature whether true or false and suggesting potential ignorance or excellence to pervert the course of honest examination. Can you Make A Difference? Of course SH is a two way street as some students are more than willing to use any means at their disposal to get what they want.

Nigerians abroad should not have to await a Nobel nomination to be recognized any politician in power can pick up a GCON even while holding office. Our billionaires need persuasion to divert cash from wasteful political adventurism to reward good Africans as they try to make progress with little support. Can you make a difference? We have important Clubs, like the Yoruba Tennis Club, The Island Club Nation wide which control minds and billions through their powerful membership. We have many immensely wealthy people who make contribution to society. Its time that the 334 ethnic groups do more than just the traditional dishing out of expensive chieftaincy titles. They should reorder their social structures and urgently insert in their

organization structures that also award and reward the creative, not wealthy, sons and daughters as a matter of annual necessity. The greater good of NUT, ASUU, NMA et cetera would also be served if they also produced Annual State of the profession. Let THE Annual Report shake the foundation of politics.

To make a difference. We must form pressure groups, professional groups, peer groups, gender groups and power multidisciplinary groups. Post retirement, pressure groups are powerful abroad but without pensions we have a different take on things.

The university can be MAD, Making a Difference by offering and using its film unit for documentaries in and around departments and the clinic. These promotional 'choosing UI' and educational CDs and videos, posters and pamphlets on academic and health issues can be given or sold to potential UI students trying to decide what to do. **How many fire drills have you had in your department?** A child cannot want to be a pilot without having seen a plane or a picture.

Theatre plays could be advertised in the town where we have many boarding schools. Can we be MAD, Making a Difference at Obah Dam which could be put to a better research, artistic and recreational use. The faculty of Technology could have hall teams designing **boats for an annual regatta** race if not an oxford and Cambridge like interuniversity race. Some groups in UI could compete to invent a suitable **life jacket** for use nationally by our canoe users to save the lives of our children murdered when forced to travel unprotected in canoes which capsize with regular homicidal monotony.

What is produced in large quantities in campus that we can use to Make A Difference? Academic produce several things: empty biros, paper, use banners. The artistic among us should be able to collect thousands of used biro a week in a basket per hall and department and the paper and cloth in similarly and create huge sculptures with the material. That would make A Difference to recycling.

I suspect you will be disappointed if I do not mention corruption. To make A Difference we have to change the psyche of the people and reduce the stolen billions of dollars to practical images like thousands of lost lives, thousands of lost kilometers of road, lost drugs, lost education, lost schools, empty classrooms death, injury, lost scholarships, lost job and lost pensions. We are calling on president to sack his IG if he cannot control check point crime which is costing a billion a month – an economic crime. That will Make A Difference.

We create our own role model. For too long we have awaited the press to do so and they usually give us politicians. Noble laureate Soyinka, no matter what you think of his politics and personality is certainly an inspiration for the youth as is Equiano. Do our students and your read Soyinka? Activities to transform Soyinka into a role model will require many hands and many ideas from the Che Guevara – like silhouette on T shirt to ensuring that Soyinka is on your booklist and in your library. Even the Faculty of Technology could make A Difference and produce Soyinka ‘something’. The Faculty of Law could look at Soyinka judgement and Agriculture could plant a Soyinka at 70 + tree perhaps? The British are expert in preserving history and elevating role models. Every students must join a club and every lecturer should exercise their right to be seen to take an interest in a club activity and / or student counseling. Can you Make A Difference in quality control? What impact has UI made on the **ignorance Quotient** in the community around it? Is it an Oasis in the desert, an octopus feeding off the own with its tentacles or in symbiosis?

In conclusion you are perhaps MAD already and you are to be congratulated. However this country need many MAD activities and many more people MAD, making A Difference. Shining lights should not be hidden or they will be overshadowed by transient light leading sometimes to perdition. MAD activities must reach your villages and town to Be MAD and Thank you.

‘YOUTH AND THE FUTURE’ SEMINAR MAKING DIFFERENCE – MAD

1. The future is a building. Buildings do not build themselves.
2. There was a huge in investment in morals, time, money and personnel in building the today of the countries we send our children to abroad.
3. The building needs a client, finance, architects and contractors and money bricks or blocks. The clients is the parents. The architects and contractors are our schools and all the people associated with them.
4. The there are the bricks. The youth are the building blocks of the future.
5. The ingredients of a block or a brick make it strong or weak. A mud brick made with love and care may be stronger than a weak cement block made badly.
6. This tells you that some children from bad schools will do better than some children from better schools. Making different use of opportunity.
7. How we guide them, how we test them and how we care for them is how good or bad the building called the future will be.

8. Among your teachers it is the MAD ones that you remember, the one making A difference in your lives.
9. Beyond school there are other components of education and the future that are absolutely absent from the present to give you a future.
10. Search for these components. Those who find them are the most successful not in terms of money, but in terms of self – fulfillment.

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APPENDIX IX

CONSTITUTION OF THE MORAL CLUB, ALL STATE COLLEGE OF EDUCATION, ERO/AKURE

ARTICLE 1: PREAMBLE

This Document (hereafter referred to as the **CLUB CONSTITUTION**) Specifies the structure and organization of the school moral club, and their Functions and other relevant issues that concern the running of the club, such as Meetings, elections, discipline, etc. The document also contains the procedure for amending it.

ARTICLE 2: NAME OF THE ORGANIZATION

The club shall be known and called **THE MORAL CLUB**. It shall, hereafter, be referred to as **THE CLUB** throughout this document. There is no difficulty whatsoever when the name of the specific school where the club is located is added – e.g. **THE MORAL CLUB, All State College of Education, Ero /Akure**.

ARTICLE 3: PURPOSE OF THE MORAL CLUB

The moral club is meant to assist members to increase their understanding Of moral concepts and right attitude towards moral issue, their perception about the benefit to the student and the society at large.

THE CLUB IS SET UP TO ACHIEVE THE FOLLOWING PURPOSES:

- (i) To inculcate in the learner factors that promote living together.
- (ii) To develop in the learner moral values like fairness, justices, respect, Love caring, honesty, trustworthiness etc.
- (iii) To improve the quality of life of our society.
- (iv) To be able to govern our behaviour as not to injure ourselves and those around us.
- (v) To supplement our moral education by means of seminars, workshops, publication, debates and excursion.

ARTICLE 4: MEMBERSHIP

A. Eligibility

- (i) Every registered student of the school in which the club is situated shall be eligible, irrespective of the age, sex, religion and academic ability.
- (ii) However, the club reserves the right to review its eligibility criteria from time to time to screen out applicants who may not be considered suitable to be members.
- (iii) Membership of the club shall be purely voluntary. No student shall be recruited into the club by act of coercion, compulsion, intimidation, or any other action that may be deemed to compromise the individual's free will.
- (iv) The principle of equality before the law is adopted for the club. Hence all members have equal rights in the club. However, club officials shall be accorded full respect, and shall be obeyed in all matters concerning club administration.
- (v) Membership for identification

B. Disqualification

- (i) Applicants whose character and composure are considered inimical to the objectives and spirit of the club could be denied membership.
- (ii) A member may also forfeit his / her membership, whether temporarily (i.e. when suspended for a period of time) or permanently (i.e. completely expelled from the club) when his / her conduct is found to be at variance with the objectives, expectations, and the spirit of the club. However, this shall be determined by the disciplinary committee of the club, and ratified by the executive organ of the club.

C. Membership fees: 50.00

ARTICLE 5: ORGANIZATION STRUCTURE OF THE CLUB

The following shall constitute the main organs of the club:

- (a) The Executive organ
- (b) The press
- (c) The disciplinary committee
- (d) The club Adviser
- (e) The Patron - Provost

ARTICLE 6: OFFICERS OF THE CLUB

- (i) The executive members of the club shall include:
- (a) The president
 - (b) The vice president
 - (c) The secretary
 - (d) The public relation
 - (e) The treasurer
 - (f) The financial secretary
 - (g) The editor in chief
 - (h) The chairman of the disciplinary committee.
- (ii) **THE EXECUTIVE MEMBER AND THEIR FUNCTIONS:**
- (a) **The president:**
 - Shall preside over all executive and general meetings of the club.
 - Shall be the chief accounting officer of the club.
 - Shall approve all expenditure of the club.
 - (b) **The vice president:**
 - Shall preside over all executive / general meetings of the club in the absence of the president.
 - Shall perform all other duties assigned to him by the president.
 - (c) **The secretary**
 - Shall be in charge of the secretariat of the club, including all correspondences.
 - Shall convene both Executive and general meetings.
 - Shall perform all other duties. Incidental to his office.
 - (d) **The public relation Officer (PRO)**
 - Shall be the linkage between the club and the school community.
 - Shall publicize all the activities and programmes of the club.
 - (e) **The treasurer:**
 - Shall ensure that the money of the club is properly kept.
 - (f) **Financial secretary:**
 - Shall keep proper record of finances of the club
 - Shall liaise with the treasurer on financial matters.
 - Shall deliver all monies collected to the treasurer for safe – keeping within 24 hours of collection.

(g) Editor in Chief:

- Shall oversee all the activities of the press.
- Shall ensure that all club publications are edited.
- Shall make periodic release of the club activities.
- Shall publish civic and political related issues in the club's editorial board.

(h) Chairman of the Disciplinary committee

- Shall preside over all meetings of the disciplinary committee.
- Shall report to the executive organ all matters relating to discipline.

(iii) MEMBERSHIP OF THE PRESS AND THEIR FUNCTIONS:

(a) Editor in Chief:

The functions of the editor in chiefs shall be as stated in (ii) g above

(b) Secretary:

- Shall be in charge of the secretariat of the press.
- Shall take minutes of the press meeting.
- Shall convene press meeting on the advice of the Editor in Chief.

(c) Editors

- Shall attend all meetings of the press.
- Shall participate in editing the publication of the club.

(iv) MEMBERSHIP OF DISCIPLINARY COMMITTEE AND THEIR FUNCTIONS:

(a) Chairman:

- The functions of the chairman shall be as stated in (ii) h above

(b) Secretary:

- Shall convene disciplinary meeting on the advice of the chairman
- Shall be in charge of the secretariat of the committee.

(c) Members:

- Shall attend all the disciplinary meetings.
- Shall participate in making disciplinary discussion.

The club adviser

This shall be a teacher in the school, preferably the one who has gone through a training programmed provided by the researcher.

(i) **Functions of the club adviser:**

- Shall advise the club members on the matters relating to their activities.
- Shall settle crises (if any) among members.

The patron

The shall be principal of the school

(i) Functions of the patron.

Among other things, his functions shall include that of the final arbiter in any case referred to him. His decision in this case shall be considered final.

ARTICLE 7: MEETINGS

- (I) WHEN? – Twice in a month
- (II) Attendance: Attendance at meeting is compulsory for every registered member of the club.
- (III) Lateness to meetings: 10.00
- (IV) Absence from meetings: 20.00
- (V) Contribution at meetings : voluntary
- (VI) Quorum: 60% of the club members – 2/3 majorities.
- (VII) Orderliness at meetings: No noise and no fighting
- (VIII) Fine for offences at meetings : 10.00
- (IX) Decision – making: Decision shall be by either consensus or by voting. If by voting the majority votes carry the day. However, in case of a tie ‘yes’ or ‘no’ argument, the president shall be in support either position.
- (X) Voting: voting is by secret ballot

ARTICLE 8: CLUB ACTIVITIES

- (i) Arrangement: The organization of the club activities shall rest squarely on its Executive Organs.
- (ii) The Executive organ may, however, delegate this power to any other relevant organ or functionaries of the club.
- (iii) The press shall be charged with the additional responsibility of be publicizing each club activity.
- (iv) Attendance at club activities is compulsory for all members. However, official permission could be obtained by any member who will be absent at any activity.

(v) In case no official permission was obtained, light penalty could be imposed: and if this is continued by the same member, other disciplinary measures could be taken.

(vi) All club activities shall be geared towards increasing knowledge about civic and political concepts and issues in the school and the larger community.

ARTICLE 9: DISCIPLINE

(i) Disciplinary committee: This organ of the club is responsible for discipline. Any case of indiscipline should be referred by the Executive to the Disciplinary committee for decision on the matter.

(ii) An appeal could, however, be made by a member who was not satisfied by the decision of the disciplinary committee to the club Adviser or the patron for final arbitration.

(iii) The decision of the provost in some cases is final.

(iv) Disciplinary offences will include: immoral behaviour, examination malpractice, excessive drinking EST.

ARTICLE 10: CRITERIA FOR CONTESTING

- i. commitment 80% attendance
- ii. Contribution to the development of the club.
- iii. 2nd term in office is not allowed but must resign a month before another election while the member caretaker takes charge.
- iv. Tenure in office: one academic session

ARTICLE 11: INTERPRETATION

In case of doubt or litigation, disciplinary committee will be Responsible for the interpretation of any clause or clauses of this constitution

ARTICLE 12: RATIFICATION

This document is ratified on and is declared binding on all members of the club.

ARTICLE 13: MOTTO: Together we build the Nation

LOGO: Cooperation

IDENTIFICATION: Membership card and Green white green Cloth

CONSTITUTION DRAFTING COMMITTEE

| Name | Signature |
|---|-----------|
| 1. Babaduni Ayomide (President) | |
| 2. Owolabi Folarin (Vice President) | |
| 3. Obaude Falilat (Secretary) | |
| 4. Adebayo Christiana (Editor in Chief) | |
| 5. Ogundeji peter (P.R.O) | |
| 6. James Felicia (Treasurer) | |

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APPENDIX X

CONSTITUTION OF THE MORAL CLUB, OSUN STATE COLLEGE OF EDUCATION, ILESA

ARTICLE 1: PREAMBLE

This Document (hereafter referred to as the **CLUB CONSTITUTION**)

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The document also contains the procedure for amending it.

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ARTICLE 3: PURPOSE OF THE MORAL CLUB

The moral club is meant to assist members to increase their understanding of moral concepts and right attitude towards moral issue, their perception about the benefit to the student and the society at large.

THE CLUB IS SET UP TO ACHIEVE THE FOLLOWING PURPOSES:

- (i) To inculcate in the learner factors that promote living together.
- (ii) To develop in the learner moral values like fairness, justices, respect, Love caring, honesty, trustworthiness etc.
- (iii) To improve the quality of life of our society.
- (iv) To be able to govern our behaviour as not to injure ourselves and those around us.
- (v) To supplement our moral education by means of seminars, workshops, publication, debates and excursion.

ARTICLE 4: MEMBERSHIP

A. Eligibility

(i) Every registered student of the school in which the club is situated shall be eligible, irrespective of the age, sex, religion and academic ability.

(ii) However, the club reserves the right to review its eligibility criteria from time to time to screen out applicants who may not be considered suitable to be members.

(iii) Membership of the club shall be purely voluntary. No student shall be recruited into the club by act of coercion, compulsion, intimidation, or Any other action that may be deemed to compromise the individual's free will.

(iv) The principle of equality before the law is adopted for the club. Hence all members have equal rights in the club. However, club official shall be accorded full respect, and shall be obeyed in all matters concerning Club administration.

(v) Membership for identification

B. Disqualification

(i) Applicants whose character and composure are considered inimical to the Objectives and spirit of the club could be denied membership.

(ii) A member may also forfeit his / her membership, whether temporarily (i.e. When suspended for a period of time) or permanently (i.e. completely Expelled from the club) when his / her conduct is found to be at variance with the objectives, expectations, and the spirit of the club. However, this shall be determined by the disciplinary committee of the club, and ratified by the executive organ of the club.

C. Membership fees: 50.00 (Fifty Naira)

ARTICLE 5: ORGANIZATION STRUCTURE OF THE CLUB

The following shall constitute the main organs of the club:

- (f) The Executive organ
- (g) The press
- (h) The disciplinary committee
- (i) The club Adviser
- (j) The Patron - Provost

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 - Shall be in charge of the secretariat of the club, including all correspondences.
 - Shall convene both Executive and general meetings.
 - Shall perform all other duties. Incidental to his office.
 - (d) **The public relation Officer (PRO)**
 - Shall be the linkage between the club and the school community.
 - Shall publicize all the activities and programmes of the club.
 - (e) **The treasurer:**
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- Shall publish civic and political related issues in the club's editorial board.

(h) Chairman of the Disciplinary committee

- Shall preside over all meetings of the disciplinary committee.
- Shall report to the executive organ all matters relating to discipline.

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(c) Editors

- Shall attend all meetings of the press.
- Shall participate in editing the publication of the club.

(iv) MEMBERSHIP OF DISCIPLINARY COMMITTEE AND THEIR FUNCTIONS:

(a) Chairman:

- The functions of the chairman shall be as stated in (ii) h above

(b) Secretary:

- Shall convene disciplinary meeting on the advice of the chairman
- Shall be in charge of the secretariat of the committee.

(c) Members:

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This shall be a teacher in the school, preferably the one who has gone

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Among other things, his functions shall include that of the final arbiter in any case referred to him. His decision in this case shall be considered final.

ARTICLE 7: MEETINGS

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- (XV) Contribution at meetings : voluntary
- (XVI) Quorum: 60% of the club members – 2/3 majorities.
- (XVII) Orderliness at meetings: No noise and no fighting
- (XVIII) Fine for offences at meetings : 10.00
- (XIX) Decision – making: Decision shall be by either consensus or by voting. If by voting the majority votes carry the day. However, in case of a tie ‘yes’ or ‘no’ argument, the president shall be in support either position.
- (XX) Voting: voting is by secret ballot

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- i. commitment 80% attendance
- ii. Contribution to the development of the club.
- iii. 2nd term in office is not allowed but must resign a month before another election while the member caretaker takes charge.
- iv. Tenure in office: one academic session

ARTICLE 11: INTERPRETATION

In case of doubt or litigation, disciplinary committee will be Responsible for the interpretation of any clause or clauses of this constitution

ARTICLE 12: RATIFICATION

This document is ratified on and is declared binding on all members of the club.

CONSTITUTION DRAFTING COMMITTEE

Name

Signature

1. (president)
2. (secretary)
3. (member)
4. (member)
5. (member)

APPENDIX XIII

A. Experimental Group

1. Osun State College of Education Ilesa, Osun State
2. All State College of Education Ero-Akure, Ondo State

B. Control Group

1. Federal College of Education, Special Oyo, Oyo-State
2. Michael Otedola College of Primary Education Epe, Lagos State



Plate 1: A Pre-test Session



Plate 2: The researcher attending to a pre-test session



Plate 3: Researcher and Resource person before commencement of workshop



Plate 4: Workshop's opening session



Plate 5: The Workshop



Plate 6: The workshop



Plate 7: The resource person addressing Participants during the workshop



Plate 8: The resource person (Dr Falade) with the researcher during the workshop



Plate 9: The researcher addressing one of the groups during the workshop



Plate 10: Focus Group Discussion Session



Plate 11: A research assistant during a focus group discussion guide



Plate 12: The resource person and all the crew members after the workshop



Plate 13: Focus Group Discussion Session 4



Plate 14: Focus Group Discussion Session 2



Plate 15: Presentation of posters and diagrams during the validation of the moral education programme



Plate 16: Presentation of posters during validation



Plate 17: A poster presented by a group on sexual harassment



Plate 18: Poster presentation by a group on HIV/AIDS



Plate 19: Group 10 presenting a poster on cultism after the workshop



Plate 20: Focus Group Discussion Session 3



Plate 21: Lecture on "making a difference"



Plate 22: The executives of Moral Club holding a meeting



Plate 23: The researcher presenting the moral club's Constitution and Logo to the President with other members of the moral club executives



Plate 24: Moral Club Members



Plate 25: The Moral Club members during the rally



Plate 26: The Moral Club rally during community sensitization and mobilization



Plate 27: Modified lecture method by control group