



NEED FOR TEACHING MORAL EDUCATION IN PRIMARY SCHOOLS (A CASE STUDY OF ASKIRA/UBA LOCAL GOVERNMENT AREA, BORNO STATE)

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Abstract

This project work examined the need for teaching moral education in primary schools. Research was carried out on some selected primary schools in Askira/Uba Local Government Area of Borno State and interviewed made in h class teachers and L.E.A. staff together with some parents. The findings showed that there is need for teaching oral education in primary schools in Askira/Uba Local Government Area of Borno State, because children, particularly those in the primary schools are still in their moral developmental stage and if not properly guided may lead to cases of violence and crimes which brings about moral decadence in the society. It is recommended that government should include the teaching if moral education in school curriculum and school time table so as to enable the youth to have sound moral character and training.

Keywords: *Need, Teaching, Moral Education, Primary Schools, Teachers*

INTRODUCTION

The need for moral education in every given society is prominent; therefore, the primary school is very important. Schofield, (1972) says that “morals” implies behaviour and the adjective “moral” suggest behaviour which is acceptable respectively for the primary school pupils, moral education was taught in some few selected primary schools in Askira/Uba Local Government in Borno State. The teaching of moral education or training is very important to human life. Any community or society without moral character is a chaos to the community or society. There are three things which is mainly concerned with morality. These are: behaviour toward oneself, towards one’s neighbours and towards society. It is because of these basic concerns of morality that every human society attaches much importance to the moral upbringing of their young ones because the behaviour of every member of the society will contribute to the character of the society. The essence of teaching moral education in primary schools is to

develop the physical, intellectual, moral and spiritual life of the younger generation that will keep them faithful and holy to the law of their Creator and the society at large.

The need for moral education in every given society is prominent, therefore, in primary schools it is very important. Schofield, (1972) says morality implies behaviour and the adjective “moral” and suggests behaviour which is acceptable and unacceptable respectively. There is also a suggestion of social criteria because when we talk about moral behaviour be acceptable and moral behaviour being unacceptable, we think of acceptance or non-acceptance by the society.

It should be noted that “moral” has an impact on behaviour and culture. Davis (1968) says that “in its genetic sense, culture included all behaviours which the human being exhibits in conformity with his family, his play group, his social class, his church and other human group.

In addition, we can see from the above definition that it can be inferred that “morals” implies the behaviour of an individual in relation to himself, and his society and since every norms and modes of life against which it measures the behaviour of every member of the society follows that every society makes definite effort to inculcate the general accepted behaviour in the younger generation.

Morals are concerned with character formation and moral between what is right and what is wrong. Moral life is essentially an endeavour to maximise goodness, rightness, on the other hand, is the capacity to produce good character inside and outside the community. There should be an existing authority or institution to which we can turn for moral guidance, interpretation and education. Moral is the embodied wheel of the spiritual being. Any object of worship, be it a thunder god or the Omnipotent, Omnipresent and all loving supreme being shapes the conduct and behaviour of his worshippers. Moral deals with quests of human conducts, include all voluntary actions. Voluntary action is an act that a person does with adequate knowledge, consciousness, reasoning, thoughtfulness, willingness and a person can accept/reject the moral education, change or prevent. There is no compulsion in voluntary action.

Moral is a body of moral ideas, obligation, moral judgment, moral standards or principles that are often referred to as norms or moral.

HISTORICAL OVERVIEW OF ASKIRA/UBA LOCAL GOVERNMENT AREA OF BORNO STATE

History is a past event, if we talk about past events, we are talking of history. So as it is all known, almost all African societies and tribes must have an event to talk about as their history and so Askira/Uba too has its own history.

Around the year 1921 there was nothing like the name Askira as a town. There were only some settlements namely Yimi Puba, Njoma, Yimir Ali, Cha-cha, Buligume, Ngohi and Tsadzandona. In the year 1922, there was boundary adjustment between Adamawa and Borno provinces by the colonial rulers. By then, Mai Tukur was the village head of Yimir Puba. Later on in the same year one man called Mai Maina was brought by the colonial master to be the district head of the settlement with Yimir Puba as the district. Mai Maina being pleased with the post granted to him there, renamed Yimir Puba with the name Askira Allichii "meaning I am grateful to God. All the settlements were occupied by Chibok people.,

Therefore, the first people to be settled in Askira were the Chibok. But then, where did this man Maina come from? According to history, he was from Lokoja. His father's name was Abdu and his mother was daughter of Abegga the Chief of Lokoja. He was born in 1874.

Mai Maina worked under the Royal Niger Company and therefore he has learnt how to speak English. He came to Borno in 1909 and joined the company of Mr. Y.P. Hewby the first resident assigned to the Province. He was said to have been a good administrator and this led people to migrate from one place like Damboa, Chibok etc to Askira town. Mai Maina extended his chiefdom to as far as Ngulde. After the death of Mai Maina as a third class chief, his position was taken by his grandson. In 1954, Shani, Biu and Askira were joined to form Biu Native Authority. By that time, Askira got all its support e.g. education by Biu Native Authority.

In 1976, there was the establishment of local government areas under the leadership of the late head of state, General Murtala Mohammed. This led to break away of Askira from Biu Native Authority to form Askira/Uba local Government. The major tribes that can be found in Askira are Chibok, Marghi, Bura, Fulani, there are also minority of Hausa, Kare-kare, Higgi, Kilba, Igbo, Yoruba and many other tribes that could not be mentioned. Most of the people of the various tribes mentioned above came as government workers.

In cultural aspects, the people of Askira/Uba are greatly influenced by the two religions namely Christianity and Islam. Therefore, ceremonies like burial and other relevant celebrations are done according to these two religious belief. Thus, Christians mostly marry in churches or at home with their pastor or church leaders to perform duties like prayers and service for the couples and for the Muslims, the Liman (Imam) is responsible to join the couples according to the Islamic belief.

There are two major religions in Askira/Uba and both religions are effective, for they have tried their best in converting people from the traditional religion to these two religions. They are Christianity and Islamic religions. This does not mean that there is no traditional or religion in this area.

People in the area engage themselves in farming activities which is a good occupation like trading and other business activities. There are also many government workers such as teachers.

Askira/Uba has its local government headquarter at Askira which is bounded by some villages. Askira/Uba is located on latitude 10.20° and 11° north and longitude 12.20° to 13.33° each. Uba district comprised of Lassa, Mussa, Uba, and Wamdeo. Askira/Uba local government has area of about 3,786 square kilometre and it was created along with former 18 local government of Borno State while Askira district comprised of Askira, Ngohi, Ngulde. Askira/Uba shares boundaries with Damboa to the north, Biu to the west and South is Adamawa State, the census conducted shows that Askira/Uba has a total population of 378,894 people.

THE PHYSICAL SETTING

The climatic condition is one of the most important elements like rainfall, humidity, temperature, wind etc. Askira/Uba is situated with the Sudan savannah region of Nigeria. The flora and fauna of the area is therefore sustained by the Sudan type of climate. The rainfall, is highly seasonal with marked wet and dry seasons associated with prevalence of south-western monsoon winds from the Sahara desert. However the temperature is high enough to permit a flourishing plant and animal life. The degree of reliability, length and intensity of sun as well as the amount of rainfall distribution is very important here in terms of forest to grow as deforestation take place. Generally, rains are witnessed between the months of May and October each year. It greatly increases gradually from May to August which received the highest closer to the margins of the sahel savanna. It received about 5-6 months of rainfall. The existence of Mandara Mountains in the eastern part of the area general winds has contributed to frequent relief rainfall. As a result of these peculiarities, the area received relatively high amount of rainfall of over 86mm.

During the dry season the humidity wind brings harmattan - the dry wind reduces the visibility in the day time. The area experience mixed extreme of temperature within a wide diurnal and annual ranges. The coolest months of the year are December, January and February when the air becomes hazy. The main monthly temperature of the coolest month ranges between 20°C to 22.50°C.

Sudden rise in temperature is noticed during the months of April and June with April being the hottest month of the year. The main monthly range of temperature is 30.10°C to 32.50°C, this time both day and night have not been specified.

VEGETATION

The vegetation of the area influences the deforestation and even the types of crops to be cultivated. Some plants flourished very well in forested areas while other parts of the tropic is controlled by climatic elements like rainfall, temperature and humidity, soil condition as well as man and animal activities, also within savanna belt annual rainfall ranges between 500mm to 900mm and relative humidity is below 40° during the long dry season and can only support a vegetation of dense grass with scattered trees.

Therefore, natural vegetation has long disappeared in the area as a result of interference by man and animal through cultivation. Bush burning and clearing for cultivation has denuded the vegetational land to be open plane land. Trees such as tamarind, deal palm, acacia and so many economic trees were grown in the area. Due to the increasing number of livestock reared in the area, it has contributed to the keeping of vegetation and modifying the natural ecological system of the area.

SOIL

The type of soil found in Askira/Uba Local Government Area form part of the terraporous type of soil found generally in most of the northern states of Nigeria. There are two different types of soil namely the clay and sandy soil found in northern and southern part of the local government. There is also lateritic soil and alluvial soil which is mainly found along the coast of Yadzaram River and streams. The clay is suitable for cultivation of crops like guinea corn, beans, groundnuts and even cotton. And sandy loam soil on the other hand is more suitable for the cultivation of tree crops such as orange, mango, guava and various types of vegetables.

ECONOMIC ACTIVITIES OF THE PEOPLE

They include using iron as a medium to produce tools like agricultural hoe, arrows, spears, muzzles lading of gun and so on. Decorating of calabashes are being done by women, which is usually done in a variety of different ways and also farming ad hunting.

SCHOOL AND INDUSTRIES

Askira/Uba Local Government has 48 primary schools which is located in the various part of the villages and nine (9) secondary schools. Among them are the Federal Technical College, Lassa etc. The local government has no any higher institution. But it has local craft industries which is located at various centres. These are located at Lassa, Mussa, Uba and Askira where men and women are taught how to design various types of bags with local materials.

STATEMENT OF THE PROBLEM

The problem of the study is to determine whether there is need to teach moral education in primary schools in Askira/Uba Local Government Area. Specifically, it was to ascertain whether moral education is necessary to be taught in primary schools or not in Askira/Uba Local Government Area and to determine whether the primary school teachers in Askira/Uba Local Government Area are experienced and skilful enough in impacting moral education to the students of primary schools.

LITERATURE REVIEW

As this research topic is so personal to each individual and each society they inhabit, this research is personal in both nature and content. I hope to show that as I consider morality (moral) to be an abstract concept and that it is difficult to put it into any one category of behaviour, that this means that moral education is based on individual experience. And morals and morality pervade every aspect of our lives. Even this piece of work is covered by moralistic guidelines as it were punctuated by gratuitous use of obscenities, it would be judged unworthy of an academic reading and assessment.

Bull (1969) in his book "Moral Education" explains this point thus: the child is not born with a built-in moral conscience. But he is born with those natural biologically purposive capacities that make him potentially a moral being (p.15). I know this because I was taught moral concepts and I am now fully aware enough to be able to process my actions in any given situation in respect to those concepts. Although I do not remember being sat down and actually 'taught' to be moral, I was taught what was right and what was wrong and what was acceptable in a community or any where I found myself. More especially, the environment I was been brought up and come across play group, school and place of worshippers.

Moral according to Schofield, H. (1972) and Davis (1968) says that, it is the attempt of every society to ensure that it transmits all worthwhile elements of its

culture to its younger generations the culture of their people. This process of “transmission and initiation” is done by the school through education. Education, according to Ross (1942:112) “is process which initiates each individual into the culture and it is consequently transmitted to the younger generation of every society through education.

We have noted that moral is a worthwhile element of culture that transited to younger generation through the process of socialisation. In traditional society, the questions of whether morals can or should be taught may hardly have arisen. The behaviour of every individual member of the society was the concern of everybody in the society. People did not just behave anyway they liked but had to follow the standards set in the society.

The acceptable forms of behaviour as Fafaunwa (1974:24) pointed out, in tradition, Nigeria Society All Parents (NSAP) wants their children to be upright, honest, kind to others no efforts to instil these qualities. In the contemporary Nigerian society, moral is seen by many people as being relative. This is mainly because the old order is fast changing and so also are the former standard set by people in the traditional societies. Truth, justices and even good and bad, right and wrong are changing and different people seem to interpret them to suit their particular situation.

Deliberate efforts should be made, to teach morals especially in the primary schools, so that children may benefit optimally as other aspect of human endeavours in any given society. It is pertinent to suggest certain possible materials and activities that can be used in a moral education class, particularly in primary schools. These can be grouped under three (3) heading namely, ethics, personal ad social education.

The Association for Moral Education (AME) was founded in 1976 to provide an inter-0disciuplinary forum for professionals interested in the moral dimensions of educational theory and practice. The Association dedicated to fostering, communication, cooperation, training, curriculum development and research that link moral theory with educational practice. It supports self-reflective educational practices that value the worth and dignity of each individual as a moral agent in a pluralistic society. Moral helps families, individuals, businesses, law enforcement agencies, schools, health care givers, civic and governmental agencies, anyone that teaches character.

Because character plays most significant role in the sections of coalition and coalition emphasises the need for character to encourage accountability, to enhance ethical accountability, to enhance ethical decision-making, to create an

atmosphere that encourages good character, and to support character development activities like school as a basic starting point of a children (child). The mission of Big Brothers Big Sisters of America is to make a positive difference in the lives of children and youth, primarily through a professionally-supported one-to-one relationship with a caring adult and to assist them in achieving their highest potential as they grow to become confident, competent and caring individual by providing committed volunteers, national leadership and standard of excellence. Educators for social responsibility (ESR), founded in 1982, is a national non-profit organisation dedicated to helping young people to develop the convictions and skills to build a safe, sustainable and just world. ESR support educators and parents with professional development, networks and instructional materials (<http://www.bbbsa.org>).

CHARACTER EDUCATION INSTITUTE

The Character Education Institute founded in 1942 in San Antonio, Texas, is a non-profit 501 (C) (3) Corporation. The mission of the Character Education Institute is to help children develop into responsible citizens by developing, distributing and implementing character education curriculum in elementary, middle and high schools throughout the world. It is another way or target in which moral education can be reached to the children in order for them to develop the habit or character of good or bad in accordance to differentiate their right or wrong behaviour (<http://charactereducation.org/>)

According to Wilson et al., (1967:129), “a child needs to accept a certain code or lesson (teaching) of behaviour, parental commands, traditional rules, etc but all children have their own interpretation of moral concepts and obeying those different rules in different situation was my first clue that they (children) were flexible and that they depended on different factors which need to be taught in primary schools because it is the right point of which a child starts to diver the right and wrong of his character.

Durkheim (in Wilson 1961) says the child must come to feel himself what there is in a rule which determines that he should abide by it willingly. In other words, he must sense the moral authority in the rule which renders it worthy of respect (p.154).

Teachers and parents should confront the child with their own moral codes in a very clear and definite manner so that whether he accepts or rejects a code, at least he knows what is accepting or rejecting. Children, unfortunately, by their very receptiveness to adult or peer nations of behavioural norms, are also the most susceptible to behavioural abnormalities. They have not yet learnt the

process part of moral education and cannot always fathom out for themselves what is wrong and what is right or indeed, the reason it is wrong or right if it is met immediately obvious, i.e. something painful is wrong. A framework of rules and conditions is essential argues Wilson as the foundation of learning what is 'right' or 'wrong'.

He argues the child needs other things such as love, emotional security, food, warmth, enough sleep and etc. All these things as well as a framework of rules are necessary (Wilson, in Wilson et al., 1967:129). Jean Piaget's writings in the 1920s and 1930s marked the first attempt to determine how children learn moral values. Based on his observations of children at play, Piaget concluded that morality is indeed a developmental process based on how they interact with their environment. According to the essay "moral development and moral education", Piaget concludes that schools should emphasise cooperative methods of decision-making and problem-solving rather than indoctrinating them (children) with norms.

Lawrence Kohlberg's work during the 1960s gave educators another critical reference point to measure the effectiveness of their approach, Kohlberg supported Piaget's call for children to shape their own ways of thinking through an understanding of basic moral concepts.

Religious and moral education deals with the development of the person in relation to self awareness, relationships with others and the realm of beliefs, values and practices which go to make up a religious outlook on life. As such, it makes an important contribution to the personal and social development of pupils (National Guidelines RME 514).

The goal of religious and moral education in (these need for teaching moral education in primary school). Research work is to provide pupils with a context to assist them in their search for meaning, value and purpose in life, an opportunity to explore with sensitivity, their own and others beliefs and values and the ways in which they are expressed. In addition, there are two complementary aspects of moral education which must be explored, appreciation of common values such as honesty, liberty, justice, fairness, and respect for others and a personal process of clarification of values and decision making to enable the individual copes with change when dealing with this aspect of the curriculum. Teachers should be particularly sensitive to the needs of their pupils in relation to their personal and religious background, RME 514 (1993).

RESEARCH METHODOLOGY

This research work is designed to ascertain the need for teaching moral education in primary schools located in Askira/Uba Local Government Area of

Borno State. The study uses descriptive analysing using data and information derived from two (2) main sources: Primary source of data collection: The primary source of data was obtained through the use of interviews administration and questions are supplemented by the researcher on the field (Askira/Uba). The respondents of the interviews are teachers, parents and some school administrators.

POPULATION AND SAMPLE

The population for this study is some selected primary schools in Askira/Uba Local Government Area of Borno State which has about 50 primary schools. Where it is not possible for the researcher to carry out a research work on the whole of the 60 primary schools, the researcher selected some few schools for research sample.

The research sample comprises of ten (10) primary schools selected from the target population. It is on this sample that test will be made because it has some advantages over dealing with the schools selected under study. Those selected schools include Mussa Central Primary School, Lassa Central Primary School, Askira Central Primary School, Kidlindillo Central Primary, Uba Central Primary School Chul Primary School, Dille Central Primary School, Lagunassara Primary School, Rumirgo Central Primary School and Burde Central Primary School.

In theory, it is based in theory and possible to deal with the whole primary school in the study area. But in practice, it will not be possible. It is easier for the researcher to handle the ten (10) selected sample schools than the whole and consume less time and energy. The method adopted in selecting the respondents is random sampling.

The sources of data used for this study was drawn from both primary and secondary source. The primary source was collected through interviews (questions) designed to gather information from respondents regarding the research topic.

RESULTS AND DISCUSSION

Table 1: Discipline distribution

<i>Option</i>	<i>Respondents</i>	<i>Percentage (%)</i>
<i>Teacher</i>	27	63
<i>Parents</i>	13	17
<i>Students</i>	5	10
<i>LEA</i>	5	10
<i>Total</i>	50	100

Source: Field survey, 2018

Twenty-seven respondents have teaching as their discipline representing 63% of the total population and thirteen of them are parents representing 17% while five are students and another five are L.E.A. staff representing 10% respectively.

Table 2: Are you a class teacher?

<i>Option</i>	<i>Respondents</i>	<i>Percentage (%)</i>
<i>Yes</i>	27	63
<i>No</i>	23	37
<i>Total</i>	50	100

Source: field survey, 2018

From the question above, 63% responded positive while 37% responded negatively which indicate that 63% respondents are all teachers while 37% are combination of parents, staff of LEA and primary school pupils.

Table 3: Can you explain the general behaviour of your student?

<i>Option</i>	<i>Respondents</i>	<i>Percentage (%)</i>
<i>Yes</i>	20	40
<i>No</i>	30	60
<i>Total</i>	50	100

Source: field survey, 2018

From the above question, 40% responded positively while 60% responded negatively which show that there is need for moral education to be introduced in primary schools of Askira/Uba Local Government Area so as to adjust the behaviour of the primary school pupils in the area and their community at large.

Table 4: Is there any need for moral education in your school?

<i>Option</i>	<i>Respondents</i>	<i>Percentage (%)</i>
<i>Yes</i>	15	30
<i>No</i>	35	70
<i>Total</i>	50	100

Source: field survey, 2018

From the question above, 30% responded positively while 70% responded negatively which indicate that there is need for teaching moral education in primary schools of Askira/Uba Local Government Area of Borno State. From the result gathered there is need for teaching moral education in Askira/Uba parents

and teachers on how to educate the students about the term ‘moral’ and its benefits to behaviour as leaders of tomorrow.

Table 5: How does moral education affect primary school children?

<i>Option</i>	<i>Respondents</i>	<i>Percentage (%)</i>
<i>Positively</i>	30	60
<i>Negatively</i>	20	40
<i>Total</i>	50	100

Source: field survey, 2018

From the above questions, 60% responded that moral behaviour of a child (pupil) can be determined from his/her conducts through leaning (school) outcomes. The relationship between students and teachers, and also relationship between students (child) in a school environment or community he/she found themselves while 40% respondents show that moral education only have effect on their culture and religion alone.

But from the result, moral education affect all life span, because from the day one is born up till the day he/she understands the sociological aspect of life moral education helps whenever one missed the parental training, the school training serves as back-up to the primary school pupils.

Table 6: What is the role of a teacher in impacting moral education in primary schools?

<i>Option</i>	<i>Respondents</i>	<i>Percentage (%)</i>
<i>Major role</i>	40	80
<i>Fair role</i>	10	20
<i>No role</i>	-	-
<i>Total</i>	50	100

Source: Field survey, 2018

The above table indicates that 80% of the respondents agreed that teachers play a major role in impacting moral education in primary schools, because the school teacher spends more time with the pupils than their parents while 20% of them said they play a fair role in impacting moral education on the pupils.

From the result above, teachers play a key role in teaching moral education because of the availability of time frame the students have with their teachers in school.

Table 6: What is the general moral conduct in your local government area?

<i>Option</i>	<i>Respondents</i>	<i>Percentage (%)</i>
<i>Negatively</i>	20	40
<i>Positively</i>	30	60
<i>No idea</i>	-	-
<i>Total</i>	<i>50</i>	<i>100</i>

Source: Field survey, 2018

From the above questions, 40% responded negatively while 60% responded positively which indicate that the moral behaviour or conduct generally in the said local government area is not encouraging going by the result outcome which means there is need for teaching moral education in primary schools in Askira/Uba Local Government Area so that the moral behaviour would have a different look after few years to come, as a result of implication and training of students on moral at schools.

Table 7: It is only at the primary school stage that 'moral' can be changed?

<i>Option</i>	<i>Respondents</i>	<i>Percentage (%)</i>
<i>Yes</i>	35	70
<i>No</i>	15	30
<i>Total</i>	<i>50</i>	<i>100</i>

Source: Field Survey, 2018

From the above question, 70% responded positively while 30% responded negatively which indicate that it is only in the primary school stage that moral can be changed from bad to good, adjustment and corrected. And 40% responded negatively which shows that moral can be changed, adjusted or corrected only at the primary school stage because psychologically, it is between the age brackets of 4-6-8-10 year that the sense of behaviour in a child character developed that is why it is recommended to be change at primary school stage.

FINDINGS

From the findings of the research, it was found out that there is need for teaching moral education in primary schools in Askira/Uba Local Government Area of Borno State. Because, the findings in this chapter gives the overall view of the study that called for the need of teaching moral education in primary schools. And primary schools stage is the only means in which morals need to be taught.

From the tables it showed that Askira/Uba Local Government Area have accepted the idea of teaching moral education in the primary schools. They emphasised that children, particularly, those in the primary schools, those that are still in their moral developmental stage are also part of the primary education in behaviour and character will be observed by the teachers. Because it is difficult to infer that the children will be able to relate the moral issue they “catch” from other lessons of their daily and future life situation without the guidance of the teacher or the Inspector of Local Education Authority of Askira/Uba Local Government Area.

From the research findings, it is very probable that there will be worse cases of crime and violence among youths if there is no form of direct moral education to guide them in primary schools to form a sound moral judgement and make rational moral decision.

Some members of the curriculum planners in the local education authority accepted the idea of introducing moral education in primary schools since morals deal with the moral judgement and growth of the child. About 90% of the selected primary schools visited by the researcher showed that the headmasters and teaching staff of the schools accepted the opinion of teaching moral education; some moral deals with character formation. According to them if moral education is being taught to the children right from primary school level up to secondary school level, it will reduce the cases of crime and violence in our society.

The education secretary of Askira/Uba Local Government Authority, Mr. Abdullazi Zera concluded that through this research work, he has seen the value and need for teaching moral education in the primary schools. He therefore assured the researcher of this project that he will take up the idea to the Ministry of Education to take appropriate steps in order to include the teaching of moral education in the primary school curriculum and table, it is not only in Askira/Uba Local Government Area of Borno State but in all the Local Government Areas because he has seen the values and importance of moral education instructions to the children right from primary school level to secondary school level.

CONCLUSION

From the above analysis, it is evident that moral education should be taken seriously in schools. The results from the research on moral development suggest more reason why children should be carefully guided towards proper moral development so that the different stages will be properly utilised to the best interest of the children.

Therefore, this strengthens the argument that direct moral education should be given to the children, particularly at the early and middle stages of development when they are yet to form their own individual opinions on moral judgement and other moral question.

It should not be doubted that leaving a child at these critical periods to “catch” issue relevant to his situations will be equivalent to leaving him in the dark where he/she can be lost.

RECOMMENDATIONS

As the research was able to write on the impact of the need for teaching moral education in Askira/Uba Local Government, it was a matter of concern for the researcher of the project to give some suggestion and recommendations so as to meet the need of teaching moral education in primary schools in Askira/Uba Local Government Area.

The researcher recommends and suggested that the government should include the teaching of moral education in school curriculum and school time table so as to enable the youth to have sound moral character and training because education according to Ross (1942:112) is the process which initiates each individual into the culture of the society.

The researcher also recommends that the teaching of moral education should be introduced in the primary school and not only primary school but also secondary school levels. The researcher is also recommending that the said moral education cannot be taught as a specific subject, it should be allocated specific time for it in the school time table. The researcher is suggesting that sufficient trained teachers who should be made to teach moral education be employed.

The researcher also recommends that project work should be continued because it enables one to know what moral education is all about, through research either oral or written. Through this project work, the researcher was able to trace out the impact of teaching moral education in primary schools in Askira/Uba Local Government Area and again, with the experience the researcher gained during the research work, it is recommended that government should help students financially when writing their final year project, because of some difficulties one faces during the research work.

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