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Abstract

The study discussed the importance of curricula and pedagogical strategies for achieving values reorientation in primary schools in Nigeria. In recent years, there has been much decadence in values in Nigeria in all its sectors. The attitude of most Nigerians towards values is very poor; as displayed by the high level of corruption, excessive materialism, election malpractice, cultism, examination malpractice, kidnapping, banditry, lawlessness, tribalism, religious intolerance and gender - based violence among others. These vices are due to miseducation, poor governance, greed, high rate of unemployment, etc. Consequently, problems emanating from decadence in values in the society abound such as poor quality grades from educational institutions, unwanted pregnancies and abortions, inter and intra communal unrests, many killings, severe poverty, poor representation in government, decay in public infrastructure etc. The curricula and pedagogical strategies were presented in three forms namely proper use of communication between teachers and pupils in classrooms, identifying four values that could be included in the primary school curriculum as well as identifying the subjects that could be used in inculcating these values in the pupils. It was thus recommended among others that there should be effective and consistent communication between the teachers and pupils until values are inculcated in them; that teachers should continually remember their role as models to learners which should be displayed in their conduct, attitude and teaching and that pupils should be taught the essence of values such as justice, respect for persons, unity and moral reasoning, in order to build a strong society.

Keywords: Curricula Strategies, Pedagogy, Values Reorientation, Primary Schools.

Introduction

A healthy nation is very much needed in the present time due to high decadence in values in the society. Vices such as corruption, killings, cultism, excessive materialism, banditry, ritualism, examination malpractice, election malpractice e.t.c abound which are threatening the country's existence and development. Many have said that the best place to begin values reorientation is in the institutions of learning such as primary schools being that learners are expected to demonstrate in the society what they have learnt in school.

Values are standards, principles or criteria that are used for judging the worth of anything - for judging things on the one hand to be good, worthwhile or desirable and on the other hand to be bad, worthless, despicable or somewhere in between these extremes (Iheoma, 1995). They are seen as beliefs being that all beliefs have cognitive, affective and behavioural components. Consequently, values promote and facilitate the reasons and motives for human actions.

Likewise, values may be used to construe desires, interests, goals, ideals, approvals / disapprovals, preferences and standards (Nduka, 2004). It is an enduring belief that a given pattern / aspect of conduct or end-state / existence is personally or socially preferable to an opposite or converse mode of conduct or end-state / existence. Such end-states and modes of conduct include knowledge / ignorance, beauty / ugliness, honesty / dishonesty, pleasure / pain, discipline / indiscipline, truth / falsehood, justice / injustice and impartiality / partiality. As presented, it is fairly easy to see which of these pairs of patterns of conduct e.g. impartiality/partiality or end-states of existence e.g. knowledge/ignorance is preferable to the other. Thus, in most modern societies, the value called knowledge, for instance is preferable to its opposite which is ignorance (Aminigo, 2003a).

Values Reorientation

Values reorientation implies the reawakening of value principles in the minds of people. It connotes the principles of right or wrong that are embraced by individuals or social groups and can also be seen as the entrenchment of high moral intelligence and values for the development and prosperity of a nation. It is the transformation on a fundamental shift in the deep orientation of peoples, an organization or a society such that the world is x-rayed in new ways, actions and results which become possible that were impossible prior to the transformation (Asobie, 2012; Ibekwe, 2015). It also construes a change in the moral character of a person for better, through the renewal of his innermost nature.

Values reorientation is further seen as the act of changing, adjusting, aligning or realigning something in a new or different direction. It is the act of deliberately attempting to alter the direction which attitudes and beliefs of people are presently orientated or the act of adjusting or modifying behaviours, attitudes and beliefs of individuals in a new or different direction in a given society. This is conceptualized as a move away from corruption, greed, indolence, dishonesty, embezzlement cultism, kidnapping, religious conflicts and indiscipline to the direction of the virtues of honesty, industry, patriotism respect for persons, moral reasoning autonomy and general abhorrence of social vices in order to build both the individual and the society (Okafor, 2014; Onuchie, 2017).

Education

Education has been defined by many educationists in different ways due to its multi-purpose functions. Some scholars such as Okoh (2003), Osaat (2006) and Elechi (2015) have asserted that education is etymologically derived from two Latin words(a) *educere*; which means to “bring out” and used by philosophers such as Socrates, Plato and Rousseau; as well as (b) *educare*; which means “to mould” and utilized by philosophers such as Aristotle, Locke and Pestalozzi.

In view of the second option as *educare*, Peters in Emenu (2015:240) argued that:

- i) Education implies the transmission of what is worthwhile to those who become committed to it.
- ii) Education must involve knowledge and understanding and some sort of cognitive perspective which is not inert.
- iii) Education at least rules out some procedures of transmission on the ground that they lack willingness and voluntariness on the part of the learner.

From the three criteria above, the first two criteria deal with the end of education while the last talks about methods. Hence, education equips men and women with the minimum skills necessary for them to take their place in society and to extend their knowledge. Likewise, education helps in the process of socialization. In this context, Peters (1979) viewed education as an initiation into the cultural practices of a given society. Through it, the people get to know more about their heritage and beliefs. As such, Durkheim in Okoh (2003:16) said, “education is the systematic socialization of the younger generation by which the latter learn religious and moral beliefs of their nationality on the collective opinion of all kinds”. In this manner, the individual is helped to attain the development of his potentialities and their maximum activation when necessary, according to right reason for self-fulfillment.

Education is a means to life and living; even as it is used in promoting man’s happiness. It helps to eliminate ignorance and liberally criticizes people’s values, attitudes, plans and redirects societal goals and pursuits. In line with these views, John Locke asserted that education helps in the development and maintenance of a good society (Omoregbe, 2012). In this way, education helps in the emancipation and enlightenment of people and societal experiences. It frees individuals from misconceptions, errors and irrational assumptions of daily life and enlarges their experiences in the society; without it, a nation will remain in perpetual darkness. Hence, education is considered the best legacy a nation can give its citizens; especially the youths. The stronger the people are through education, the stronger the society.

Human Capital Theory by Adams Smith (1776), developed by Gary Becker (1964)

Adams Smith in 1776 propounded the human capital theory which was later developed by Gary Becker in 1964. The theory stipulates that man’s ability to perform different tasks is dependent on the skills and knowledge inbuilt in him and external forces such as education, training and incentives which help to improve his qualities. Human capital theory connotes the combined stock of competencies, knowledge, social and personal attributes embedded in

an intrinsic measure of economic value. It considers people as economic units who are important in an economy.

The essential concept of human capital theory is that investments in people can be ascertained dependent on the economic value that they are able to contribute to the society. Owhondah (2018) stated that, in every society, there is the dire need for growth; hence, human capital theory establishes that there is a major link between the growth in the stock of a nation's human resources and the growth of national output. It is thus beneficial that societies, which want to achieve a specific level of socio-economic manpower resources, invest in their human resources. The scholar further noted that the educational system should be able to produce the right type of manpower (graduates) in the right proportion and values for national development.

This theory assumes that skills and competences achieved by people (e.g. students) are factors of production comparable to other factors of production such as machine and land. This proposal of human capital theory acknowledges that human resources are invaluable assets to a society that tend to enhance its productive capacity, which follows that human capital forms the ingredients that enable all other resources to survive. Consequently, this can only be functional when pupils are optimally developed and utilized. The theory also takes into cognizance the efforts of teachers in a system of education in the course of actualising quality education, which involves consistent communication, care and time. At the end, pupils who have passed through effective teaching are qualified as part of capital resources that should be appropriately utilized.

Again, the education goal of every nation is premised on the development of individuals to be morally effective citizens with equal access to qualitative education, who can be totally integrated into their immediate environment and other environments as stipulated in the National Policy on Education (FGN, 2014). This can only be achieved when pupils are properly oriented in a school environment with right teachers in place as well as a comprehensive curriculum containing appropriate values.

This theory is further relevant to present study as it relates to the proper development of pupils by teachers in schools for a better society. Consequently, human resources will be effective when qualified teachers are employed and allowed to morally guide their pupils using the strategies prescribed by these writers in this paper. This further helps in ensuring quality outputs in institutions of learning which benefits the society.

The Need for Values reorientation in Primary Schools

Primary education is very essential to human capital development and plays a crucial role in the productivity and growth of a nation at both the micro and macro levels. It is the education received by learners which prepares them for secondary school education and comes after nursery education. Every serious nation takes the education of its citizens seriously. Hence, education stakeholders of different nations periodically evaluate their education system for improvement so that their citizens will always be prepared and enlightened (Mbagwe, 2018).

The application of values reorientation through primary education can be directed towards building a sense of values in learners; with the aim of raising their level of value judgment and behaviour to the optimum as required by the society (Bawa, 2020). The educational system seeks to place a central emphasis on the teaching of the rights and interests of people and what is considered to be proper. Primary education instils values and social consciousness into the learners so that they can uphold the values of their societies. The knowledge attained through values reorientation helps people to bring desirable changes to their society.

Therefore, in contemplating ways values reorientation can be practically actualized in primary schools, these writers prescribe three strategies. The first strategy is teachers utilizing the tool of effective and consistent communication with the pupils during teaching; the second strategy is stating four values that should be fully inculcated and strengthened in the primary school curriculum while the third strategy is to list the subjects in the primary school curriculum and steps to take in disseminating values reorientation ideas to the learners for their personal and societal development. These strategies are thus discussed below:

(a) Effective and Consistent Communication as a Tool

One of the weapons that teachers can utilize in inculcating values reorientation in pupils in primary schools *is effective and consistent communication*, which can also be regarded as adequate, purposeful and continual communication. Communication could be construed as giving, receiving or exchanging information, opinions or thoughts so that the message is fully understood by everyone involved (Willkomm, 2018). It is the act of informing someone something and is also a means whereby individuals interact verbally or through signs. Normally, humans interact through language which can be in verbal, non verbal, visual or written forms; and require both listening, speaking, reading and writing skills. Also, while verbal communication involves spoken words, the non-verbal is seen as body language from either party which could be in the forms of gestures, facial expressions, eye contact, postures, dress, etc (Gordon, 2003).

In the classroom setting, it is needful for teachers to find the best ways of conveying appropriate and valuable instructions to the pupils during teaching. This act should be done continually until the pupils have mastered effectively what is/are being communicated. In a social studies class for instance, the teacher may want to demonstrate the all children are gifts from God. He may use the story of Mary Slessor with regard to how she stopped the killing of twin babies in Calabar or may cite the example of Professor (Mrs.) Grace Alele Williams who despite being a woman defied all odds and became the first Nigerian female Vice Chancellor at the University of Benin, Edo State (Opata, 2015; Opejobi, 2016). The teacher takes his time to elucidate these examples and concepts to the learners until they become inspired for greater heights.

The communication between the teacher and pupils has to be effective and should be consistent i.e. the teacher should communicate with pupils repeatedly with the hope that they will welcome and embrace the ideas. The learners are thus developed into creative, critical and autonomous moral thinkers in the process, who can read in-between lines, identify values

and vices and present a case for new values through their actions. Consequently school authorities should do well to create a conducive atmosphere for effective communication between teachers and pupils so that the society can prosper.

(b) Four Values that should Fully Inculcated and Strengthened in the Nigerian Primary Education Curriculum

Having identified values that can be inculcated into learners in the earlier part of this paper, these writers have selected four of them that should be strengthened in learners at the primary school level for further discussion, which are justice as fairness, respect for persons, unity and moral reasoning.

Justice describes fairness in the way people relate with one another (The Cambridge Dictionary, 2021). It is the condition or quality of being morally correct, fair or right and is related to equity, egalitarianism, uprightness, neutrality, honour, ethics and morals among others. Those who partake in social cooperation / justice choose the principles which are to accord them basic rights and duties and to determine the division of social benefits (Rawls, 1971).

According to Soken –Huberty (2021), justice depends on four essential principles; namely human right, access, participation and equity. A just society for instance, respects and protects people's human rights; since human rights are recognized worldwide; even as various treaties in this regard have been made to help keep governments accountable. Hence, social justice and human rights cannot exist without the other. Likewise, the ability to access valuables such as food, shelter and education among others is very necessary for a just society. Where access is limited due to factors such as sexuality, age, class or race, it could amount to untold hardships for individuals, communities and even the society as a whole (Bebebiafiai, 2003; Peterson, 2009). This is the reason social justice activists work tirelessly to increase, restore and enhance access thereby providing people with equal opportunities for better living. Moreover, social justice is attainable where every voice is heard just as equity considers the effect of discrimination on other people and presents case for equal outcomes.

Going further, human beings are construed as the same in that they have one life, one vote, one head, among others (Aminigo, 2003b). They are also born into this world and will eventually die at a stage. Again, some people are old, some are middle aged while others are young; some are introverts, others are extroverts, some are gentle while others are rough; the comparisons continue. Despite the differences, they remain humans. Hence, everybody should be respected accordingly as they have one thing or the other to present.

Again, the value of unity is adequately expressed under the first aspect of Nigeria's philosophy and its third goal as well as the fourth aspect of Nigeria's philosophy of education and in its first objective. Unity connotes cooperation, brotherliness and oneness among people in an institution, organization, entity or a society (Amaele, 2015) The incorporation of the virtue of unity in learners, will help them to say no to fighting, cheating, stealing, cultism, violence, etc. Also, unity is needed for peaceful coexistence, cooperation among citizens, utilisation of collective ideas and facilitation of faster progress (Rawls, 1971).

Likewise, moral reasoning as a value should be incorporated and strengthened in the primary school curriculum even as it provides learners with the ability to differentiate between right and wrong, good and bad, just and unjust, correct and incorrect in a society. It assists human beings to differentiate between the above adjectives based on their conscience and understanding and proceed in take certain actions (Imekhai, 2010). Through this value, learners can awake the spirit of critical thinking in them which will guide them in their activities/actions.

(c) Applying Values Reorientation at the Primary School Level

At the primary school level, subjects that can be used to teach/strengthen the values of justice, respect for persons, unity and moral reasoning include Social Studies, Bible knowledge, Civic Education, Music and Moral Instruction. One of the subjects known as Social Studies, is concerned with human behaviour, relationships, resources and institutions (Opo & Edinyang, 2014). Its scope is very wide containing key concepts such as history, geography, anthropology, political science, economics, civics and sociology. According to the National Council for Social Studies in University of the People (2021), the relevance of Social Studies is to help young persons make informed and reasoned decisions for the public good as citizens of the culturally diverse democratic society in an interdependent globe.

Consequently, the values of justice, respect for persons, unity and moral reasoning should form part of the topics to be treated in the Social Studies syllabus as well as those of Bible knowledge, Civic Education, Music and Moral Instruction. They should be treated progressively in terms of contents as the children progress in their classes. Emphasis should be drawn to relevant societal happenings and the need for such children to be firm in good conduct knowing that it is the sure way of becoming better citizens and developing the society.

Case Study 1: Justice as Fairness using Story Telling Method

- a) The teacher begins the class by reviewing previous lesson (knowledge) with the learners e.g. "The Need for Honesty".
- b) He can introduce the new topic e.g. "Justice in our Society" or "The Need for Justice in Nigeria".
 - He may start by asking the learners what justice means.
 - He may also ask them if there is justice in the society.
 - Based on their response, whether "yes" or "no", he proceeds with one or two illustrations, after which the pupils are allowed to state their gains or ask questions.

Illustration 1: Mr. Okoro and his daughter named Cynthia

Cynthia had a father who slept with her when she was younger. She was a beautiful girl who hailed from Iheagwa town in Owerri West Local Government Area of Imo State. Her father asked her not to reveal the secret. That any day she revealed it, she would surely die. After the first evil attempt, the wicked father continued almost every day sleeping with her. She was impregnated at least three times by him; all of which were aborted.

Cynthia was a sad lady throughout her teen years. It was when she gained admission to the university that the whole thing dawned on her that she had been swimming in sin and not only sin but abomination of the highest order. When she became conscious of herself, she cried for mercy but vowed never to have anything common with her father. She was so bitter with him that she informed members of her community about her father's evil deeds in a bid to get back at him.

Nevertheless, friends and relatives advised her to forgive him but she refused. After graduation, she got a good job in the city and vowed not to send money to her father. In one occasion, she sent bad boys to beat him but because they knew him, they avoided touching him.

Cynthia's father later sent his family elders to settle the issue between him and his daughter but she turned them down. The elders out of provocation had told her father to kill ten goats to cleanse the land for abomination; yet, she insisted not to let go; rather, she said her father must pay for everything he had done to her.

After some time, Cynthia had a suitor who was anxious to marry her and wanted to see her father. She told the young man not to bother seeing him. The young man, Dr. Ojo by name, asked why she did not want him to see her father in order to proceed with the wedding plans. All she gave was that it was not necessary and that it was even better for them to start living together without any marriage process. Even when the young man said it was not right to do so and that it went against his profession and integrity, she still declined.

Some months later, Dr. Ojo visited Cynthia's father's house on her behalf but she was very upset with him. She threatened to leave him for another man and Ojo, instead of losing her, decided to comply with her. However, he was not happy that he was living with a woman he was not legally married to. Despite all his efforts to know the problem between father and daughter in order to look for a solution, she always looked for different reasons to turn him down. She would continue to insist that her father was evil.

One day, Cynthia's father paid them a visit which turned out to be a serious mistake as he saw what he was not supposed to see. When he entered the house, Cynthia was in the kitchen preparing the evening meal. As soon as she knew that her father was around, she decided to boil hot water to be used against him. Dr. Ojo was happy to see his father in-law to be and with great excitement, decided to offer him a bottle of drink. In the process of drinking, Cynthia appeared in the sitting room all of a sudden with a bucket of hot water which she poured on her father.

Her father (Mr. Okoro) was rushed to the hospital due to the severe pain on his body. At the hospital, sympathizers came with different mindsets, some visited just to see how the pain was dealing with him, some visited to see the latest skin he possessed whether it was white or black while some of them began to curse Cynthia for her wickedness.

It was apparent that Cynthia had erred which made some people in the community to curse her. She was six months pregnant at the time of the incident and due to the curse on her, the

baby in her womb began to give her problems. Dr. Ojo cried repeatedly and regretted marrying Cynthia due to her arrogance, stubbornness and unforgiving heart. Later on, after Mr. Okoro returned from the hospital, he threatened to kill himself for the humiliation he was facing. He even cried and regretted having Cynthia as a daughter.

Nine months had completed for Cynthia to deliver her baby, yet the child was not forth coming. Her husband with his team of doctors conducted all manner of medical tests to find solution to the problem but they failed. The pregnancy had extended to one year, yet no improvement. It was then an elderly woman from her mother's family came and urged her to beg her dad and the entire family. 'Over my dead body, I will not do that' she vowed. "My daughter, you need to do what I told you now, unless you do not love yourself", the old woman said.

After some time, the baby in her womb died; yet, Cynthia was not ready to let go. Eventually, her husband suggested that they should operate on her but because of the curse she was carrying, she died in the process.

Some Food for Thought

1. Where did it go wrong for Mr. Okoro?
2. Where did it go wrong for Cynthia?
3. Was it right for Cynthia to have continued holding a grudge against her father despite the fact that he was at fault in the first place and after he had begged for forgiveness?
4. The punishment that Cynthia received in the end, was it justified?
5. How best can father – daughter / son relationship be improved in present world?
6. How best can a father, mother and children live in unity without problems?
7. Are there pains children are passing through in their present families?
8. What measure of discipline does government carry out against erring parents?
9. Are these measures working?
10. What are the roles of religious institutions in promoting healthy families in the society?

Lessons:

Possible lessons could be:

- i. We should learn to forgive when we are offended
- ii. Parents should serve as role models to their children.
- iii. The offender should quickly seek for forgiveness before it is too late.
- iv. True love and not hatred should guide people's conducts.
- v. There is a reward for every good deed and punishment for every evil deed.

Illustration 2: Eze and his friend Mike

Eze and his friend named Mike both lived in Benin City. They hailed from Rivers State and as bachelors, came to the city to hustle. Eze was the first between the two of them to get a good job after eight months of searching. When he got the job, he was happy and after few months, decided to rent his apartment. Mike was very happy because he thought Eze would invite him to his house. He was actually staying with his uncle and Eze knew that his uncle's house was not spacious enough to accommodate him and his uncle's family; yet he refused to

invite him. Two years after Mike was still living from hand to mouth in his uncle's house, Eze began to associate with new friends as he abandoned his old friend.

After a while, Eze was able to furnish his house and bought a car for himself. There was a day Mike out of frustration, went to him for help of fifty-five thousand naira, so that he could start a little business. On getting to Eze's apartment, he met him with his group of friends, drinking alcohol and disturbing the neighbourhood. He tried to discuss with Eze but discovered that he was already under the influence of alcohol, so he decided to re- visit the following day.

"You need fifty – five thousand naira for your business?" Eze asked

"Yes, please help me" Mike pleaded

"I don't really have such amount of money now, come back by month's end" Eze said.

"Ok then, no problem" replied Mike.

When he visited Eze at the agreed time, he was dumbfounded as Eze gave him only two thousand naira

"That's all I can afford for now, please bear with me" Eze said,

Mike looked up and down, tears rolled down his cheeks and he left. As he was going home, a reckless driver almost knocked him down since he was confused and miserable. He did not notice the driver coming. Throughout that night, Mike could not sleep and before he knew it, negative thoughts began to fill his mind but he rejected them. It was obvious that two thousand naira was too small to start a business, so Mike decided to take the bull by the horn by following some of the area boys to work in a building site as a helper. Two weeks later, he was able to make twenty - five thousand naira and the money was saved.

The following week, he withdrew the money and started a business without delay. He had already commenced the business before his uncle knew what was happening and that was how he began to help himself. It was not easy for him since starting life with such amount of money could be discouraging; one of the reasons being that he could not rent a shop with it.

Mike was busy hawking day and night until a day came when he met Eze in a beer parlour at HES road in Benin City. When they met, Eze introduced him to his friends and ended by telling them that both of them came to Benin City the same day but God decided to bless him more than Mike. On hearing that, one of his friends was moved to give Mike the sum of six thousand naira.

After Mike left, Eze's friend was forced to talk to him but he teased Mike the more and concluded that Mike was poor due to his laziness. The testimony of Eze's life was good as he went on to build two houses at once and also bought more private cars. He married two wives but drove them away in one year without looking at their faces. As Eze was messing himself up with women, unfortunately for him, he never knew that one of them was evil. Her name

was called Beauty from Ughelli in Delta State and she decided to collaborate with her grandmother who was a witch to teach him the bitter lesson of his life.

Eze had already travelled to spend his weekend with another of his concubines in Bayelsa State when they called him that he had been relieved from his duty by his company.

“What? I’m fired? Oh no! Nooo!” He cried.

As the reality of the sack message dawned on him, he began to shake like a strangled turkey. Before his concubine knew what was happening, a part of his right hand and right leg had paralyzed. After one month of wasted efforts to revive him, the Bayelsan concubine ran away and he had no one to take care of him. The children he had were all staying with their mothers and none of them considered helping him.

It had been a long time Mike and Eze had met. Within that period, God in his infinite mercy had blessed Mike as He broke the yoke of poverty in his life. Mike was now a big boy, having chains of businesses and was happily married with four children. The last time Mike and Eze met, shortly before he died like a fowl, he apologized to Mike for the injustice he had done to him and he was also forgiven. Eze later died at the age of forty. He did not end well.

Some food for thought

1. What made Eze to abandon his friend Mike when he had been blessed by God?
2. The kind of friendship that Eze had with Mike, was it sincere?
3. What are the ingredients that make true and sincere friendship?
4. What are those things that can promote unity in the society?
5. How can schools promote true friendship among students?

Lessons

Possible lessons could be:

1. There is need to respect friendship/relationship with people.
2. We should never be proud of our achievements (in the negative way) since they are given to us by God.
3. We need to be humble at all times since pride goes before a fall.
4. There is retributive justice in wrong actions displayed by people.
5. There is need for social justice in the society e.g. employment for job seekers.
6. Likewise, government should rise to the welfare of every citizen in the society.
7. There is also the need to be industrious just like Mike; otherwise, he would have been frustrated.

Conclusion

Values reorientation is very essential in institutions of learning for personal and societal development; especially at the elementary level such as the primary school, where values suitable to learners should be taught them for their improvement. Present realities in the society show that values such as truth-telling, honesty, industry, respect for persons, unity, justice, love, etc. are going down, hence you find vices such as examination malpractice, cheating, drug abuse, cultism, killings, violence, corruption and excessive materialism among

others. Sadly, these vices have been blamed on miseducation, greed, poor economy and poor governance and their effects very devastating. When learners are developed, the nation invariably is developed. By so doing, the learners inculcate in their mindset values that will help correct societal ills and improve the country. This implies that every level of education is important to plant the seed of values reorientation. It is important therefore that the strategies as suggested by the writers be embraced wholeheartedly by relevant education stakeholders in the nation in order to actualize values reorientation in primary schools.

Recommendations

The following are thus recommended:

1. There should be a periodic review of primary school syllabus/curriculum based on societal happenings so that suitable values for learners can progressively be introduced / strengthened.
2. Teachers should continually remember their duty as role models to the learners which should reflect in their teachings, conduct and attitudes.
3. Government should provide friendly enabling environment in schools such as teachers and learners' welfare, school infrastructure, instructional materials, etc in order to promote positive education in the society

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