A STUDY OF SOCIO-CENTRIC AND EGO-CENTRIC VALUES AMONG SENIOR SECONDARY SCHOOL STUDENTS IN ZARIA METROPOLIS: IMPLICATION FOR COUNSELLING

Dr. (Mrs.) RALIYA MUHAMMAD BELLO

ABSTRACT

The purpose of this study was to investigate secondary school students' acceptance of some socio-centric values (honesty, cooperation and justice) and egocentric values (dishonesty, uncooperativeness and injustice) and conflicts between the two (2) groups of values. 171 (88 males and 83 females) Students were randomly selected from four (4) senior secondary schools in Zaria metropolis as the sample for the study Socio-centric and egocentric values scale (SEVS) designed by the researcher was used for the data collection. Three research questions were raised, and answered using descriptive statistics (percentages). Results revealed that the respondents had a higher percentage of acceptance of the socio-centric values than the egocentric values. However, a comparison of the male's and female's responses showed that the male respondents had higher percentages of acceptance of both the Socio-centric and egocentric values and also had higher conflicts in the measured values than the female respondents. Based on these findings, more studies on values conflicts among adolescents and youth especially experimental studies with techniques of healthy values development was recommended.

Introduction

The significance of values in determining the direction of people's behaviour as individuals and groups has made the issue of values transmission a central issue in all human societies. Every nation entrusts certain institutions with the responsibility of inculcating into its citizens what it considers appreciate values for the survival of individual citizens and the society as a whole. Education had been and is still the main vehicle for societal values transmission the world over.

This global recognition of values inculcation role of education makes value education a matter of concern to every nation. Seshadni (2007:45) highlighted that;

By value education, we refer to planned educational action aimed at the development of proper attitudes, values, emotional and

behaviour patterns of the learners. The phrase has a very wide connotation and covers all aspects of personality development-intellectual, social, moral, aesthetic and spiritual... Education conducted in its true spirit, should lead to the development of human personality in all its richness-intellectual, physical, social, moral and spiritual. Tragically, such is not the case in reality. For a variety of socio cultural reasons the affective objectives of Education concerned with the development of feelings, values and attitudes in recent times, suffered serious neglect in our educational institutions, (p.45).

Charles (2007:121) emphasized that a value-based education has always been "a vital need of any society and the dream and vision of every true educationist". This claim finds proof in the Nigerian National Policy on Education (NPE) (revised 2004) which indicated "the inculcation of the right type of values and attitude for the survival of the individual and the Nigerian society (p.8)" as one of the nation's educational goals. Likewise, the concern and emphasis of the Nigerian educationists particularly counselors on constructive values transmission further substantiate Charles's assertion. Such efforts and concerns by Nigerian counselors include empirical

studies on values by Igborgbor (1984), Adamolekun (1986) Okobiah (1988), Aramulah (2005) to mention a few.

The present study on the socio-centric and egocentric values of Nigerian Senior Secondary School students is another contribution in a similar vein.

The Concept of Value/s

Values as a concept have been defined in various ways. One definition by Seshadri (2007:44) stated that "values refer to objects that human beings consider desirable and worthy of pursuit in their thoughts, feelings and actions". He explained that these objects may be materials such as food and wealth or abstract qualities and states of mind and heart like truthfulness, happiness, peace and justice. Kolo (1997) also proposed a similar definition which identified values as anything a person cherished so much so that to depart from it becomes a matter of life; and that such a thing could be an idea of object or a person.

Some writers defined values along their practical importance. Denga (1983) for instance, defined values as those reasons, beliefs, convictions or virtues that guide human actions. Similarly, Chika, (1997) considered values as conception of what is desirable which influences people's actions.

The definition of values by Venkataiah (2007) in a similar vein indicated that values are a set of principles or standard and their role in determining people's behaviour and choices.

Considering the definitions of values by Seshadri (2007) and that of Kolo (1997), it could be safely concluded that values are in endless varieties since "objects" that human beings cherish are uncountable. The existence of varieties of values makes values classification inevitable. Hence, one finds values being classified, in literature as intrinsic o extrinsic, permanent or transient, general or exclusive, emotional, cultural, political, social, personal, socio-centric, egocentric, national, etc. depending on the context and focus of the writer. These classifications are however neither mutually exclusive nor have generally accepted meaning. Each writer thus, needs to provide an operational understanding of class of values under his/her discussion.

Understanding Socio-centric and Egocentric Values

Socio-centric values are positive values in relation to others. Often referred to as social values, they have direct bearing on interpersonal relationships. According to Venkataiah (2007), social values are those values that are other oriented and are therefore

concerning to the society. Such values necessitate the interaction of two or more persons and are always practical in relation to our neighbours, community, society, nation and the world. Love, brotherhood, forgiveness, dialogue, honesty, accountability, transparency, co--operation, truthfulness, justice and fair-play are examples -of socio-centric values. They constitute the universal standards that "ought" to govern people's behaviour towards their fellow human being. Tangiah (2007) described social values as values that bind people together.

Ego-centric values in contrast, are the corresponding opposites of the socio-centric values and are the negative values in social interaction. They are the anti-social values which include hatred, dishonesty, greed, tribalism disunity and lack of co-operation. Unlike The socio-centric values, egocentric values, form the undesirable class of values that "ought not" guide social relationship for the tendency of such values to disunite people. In short, egocentric values are global vices which are inimical to both personal and societal development.

Socio-centric values constitute the core of the Nigerian values system. This fact is evident in the Nigerian government policies and programmes. The NPE which indicated "the inculcation of

national consciousness and national unity" as one of the national educational goals reiterated that the quality of instruction at all levels of education should be oriented towards the inculcation of certain values which are glaringly socio-centric in nature. These values include;

i) respect for the worth and dignity of the individual;
ii) moral and spiritual principles in human relations; and
iii) shared responsibility for the common good of the society (NPE, p.8).

Societal re-orientation programmes at national and state levels like the War Against indiscipline (W \I) the Rebranding Nigeria Project. Self-reassessment and orientation, (Adaidaita Sahu) of Kano state and Self-reorganization (Gyara Kayanka) of Bauchi state are largely directed towards the promotion of socio-centric values and the inhibition of egocentric ones. Nigerian parents, teachers, counselors, elders, community and religious leaders, have not relented in their efforts in same direction.

Much has been observed by the Nigerian educationists/counselors with regards to the values of the Nigerian Youth particularly the adolescents in secondary schools. Okobia (1988) in Olowonirejuaro (2005) who considered secondary

school level of education as the foundation for further academic pursuit or professional development emphasized the need for students at that level to be socialized into the societal values that re oriented towards others, groups, family and the society at large.

Sadly enough, these values which are basics to the cohesiveness and integration of this nation have been eroding in the last few decades among both old and young Nigerians. Oloronirejuaro (2005) noted that Nigeria has been witnessing a deterioration trend in her social and moral values reflected in the behaviours of both adults and young citizens. Similarly, Longe and Fashina (2008) lamented that many Nigerian youths are growing up without adequate values system and moral code as a result of defective socialization and non-functional societal values. They observed fallen societal values among Nigerian youth and adolescents such that they do not even regard basic living virtues. Nduka (1975), Adomolekun (1986) Nzewi (1986) and Bello (1999) also asserted the prevalence of values that serve selfish interests and produce behaviours destructive to the existence of Nigeria as nation. Such values include dishonesty, selfishness, nepotism, bribery and corruption, tribalism, intolerance, . injustice,

uncooperativeness and disregard for human dignity.

A study of the Nigerian secondary adolescents' values by Adamolekun (1986) revealed that the respondents manifested some elements of confusion in their values. Another study by Olowonirejuaro (2005) on similar population indicated that secondary adolescents studied generally perceived value for others and groups in the society as less important. He therefore recommended that counselors should make efforts to clarify values with the youth and encourage them to cultivate values for others and groups such as tolerance, justice cooperation and kindness. Likewise the secondary school respondents' results of a study by Longe and Fashina (2008) showed, that a large proportion of the secondary school respondents considered the national core values as declared values as against operative values. A significant difference between the degree of youth adherence to anti-social values and youth attitude was also found in the study. The researchers recommended among other things, effort by counselors to engrain the Nigerian core values into hearts of the youth.

Statement of the Problem

The ugly scene of declining socio-centric values and their replacement by egocentric values among Nigerians in the last few decades has posed a nagging challenge to the Nigerian counselors. To efficiently face the challenge, they need to study the situation. Like Olowonirejuaro (2005) opined, there is need to understand, the youth and their values in order to be able to assist them. Although there are various attempts in this vein, such efforts can not he said to be adequate, hence, the main thrust of this study is to examine the socio-centric and egocentric values of Senior Secondary School Students with an implication for counselling for national values

Objectives of the Study

The researcher intends to:

i. Assess acceptance and rejection of socio-centric values (honesty, co-operation and justice) and egocentric values (dishonesty, uncooperativeness and injustice among the respondents.

ii. Identify gender impact on the acceptance and rejection of the socio-centric values (honesty, co-operation and justice) and the egocentric values (dishonesty, uncooperativeness and injustice) of the respondents.

iii. Examine conflicts in the socio-centric values (honesty, cooperation and justice) and egocentric values (dishonesty, uncooperativeness and injustice) of the respondents.

Methodology

Population and Sample

All senior secondary schools in Zaria metropolis constituted the population of this study. 171 respondents were randomly selected from four sampled schools. This sample size consists of 88 male respondents and 83 female respondents.

Research Instrument

The instrument used for data collection in this study was Socio-centric and Egocentric Values Scale (SEVS), designed by the researcher. SEVS consists of two sections (A and B). Section A seeks the respondent's personal information. The second section, section B, contains eighteen (18) statements related to the six (6) values under study; three (3) statements to elicit response in relation to each of the six (6) values. Each of the statements in the socio-centric values has its corresponding opposite in one of the egocentric values statements.

All of the statements were to be responded to by 'yes" or "no" respectively signifying acceptance and rejection of a value.

The expected total score for every respondents is eighteen (18); three (3) for each of the six (6) values. Thus, the expected total (100%) score for the various cases considered are as follows:

a. All the responses on a single value (171 x 3 = 513).

b. All the responses on the three (3) egocentric or socio-centric values0 (513 x 3 = 1539)

c. Male responses on the three (3) egocentric or socio-centric values (88x3x3 = 792).

d. Female responses on the three (3) socio-centric or egocentric value (83x3x3 = 792.

e. Conflicts in the male responses on each pair of values e.g. justice vs injustice (88 x 3 = 264).

f. Conflicts in the female response on each pair of value e.g. Justice vs injustice (83x3 = 264).

It should be noted that conflict in values is noted where yes responses are recorded for two (2) corresponding opposite values statements (items) i.e. in relation to honesty vs. dishonesty, cooperation

vs uncooperativeness and justice vs injustice. On each, pair of values there are three paired items and thus three (3) expected conflicts.

Validity and Reliability of the Instrument

The content validity of the instrument was ascertained by two (2) Professors and two (2) senior lecturers in counseling psychology. With respect of the reliability of **Research Questions**

SEVS, a test re-test reliability co-efficient of 0.68 was obtained using Pearson Product Moment Correlation. An interval of three (3) weeks was used between the two administrations.

Descriptive statistics (percentage) was considered most appropriate for analyzing data collected from this study and presenting the results.

1. What is the acceptance level (Yes percentage) and the rejection level (No percentage) of the socio-centric and egocentric values by all the respondents?

Results

Table I: Acceptance and rejection of the Socio-centric and Egocentric values by all the respondents.

VALUES	Acceptance (YES) Frequency %	REJECTION (NO) Frequency %	Total
SOCIO-CENTRIC			
Honesty	411(80.12%)	102 (19.88%)	513 (100%)
Cooperation	423 (82.46%)	90 (1754%)	513 (100%)
Justice	361 (70.37%)	152 (29.63%)	513 (100%)
TOTAL SOCIO	1195 (77.60%)	1154 (33.40%)	
EGOCENTRIC			
Dishonesty	326 (63.55%)	187 (36.45%)	513 (100/o)
Uncooperativeness	275 (53.61%)	238 (46.39%)	513 (100%)
Injustice	241 (46.98%)	272 (53.02%)	513 (100%)
TOTAL EGO	842 (54.71%)	697 (45.29%)	1539 (100%)

Result presented in table I shows that the socio-centric values have higher level of acceptance with 1,195 total Yes response representing 77.6 percent of the total expected responses; than the egocentric values which recorded 842 yes scores equivalent to 45.29

percent of the total expected responses. Looking at the individual values, the table indicates that, all the socio-centric values of honesty. cooperation and justice with respective yes responses of 411 (80.12%), 423 (82.46%) and 361 (70.37%) attracted greater acceptance than their corresponding egocentric values of dishonesty, uncooperativeness, and injustice with their respective scores of 326 (63.55%). 275 (53.55%) 275 (53.61%) and 241 (46.98%) cooperation attained highest acceptance followed by honesty, then justice as socio-centric values. While in the case of egocentric values, dishonesty records highest percentage of "yes" scores with uncooperativeness and injustice as second and third in that order.

2.   What is the acceptance level (Yes %) and rejection level (No %) of the socio-centric values and the egocentric values by all the respondents based on gender.

Table II: According to the Socio-centric and Egocentric values by the male and female respondents

VALUES	Acceptance (YES) Frequency %	REJECTION (NO) Frequency %	Total
SOCIO-CENTRIC			
Male	641. (80.930%)	151 (19.07%)	792 (100%)
Female	555 (74.16%)	193 (25, 84%)	747 (100%)
EGOCENTRIC			
Male	792 (100%)	434 (54.80%)	358 (45.20)
Female	408 (54.62%)	339 (45.38%)	747 (100%)

From the results presented in table II above, t could be observed that, the male respondents recorded higher acceptance of both the socio-centric and the egocentric values than the female respondents. While the former scored 641 (8.93%) and 434 (54.80%) acceptance of the socio-centric and the egocentric values respectively. The latter recorded 555 (74.16%) on acceptance to the socio-centric values and 408 (54.62%) acceptance of the egocentric values. Observably thus, while both the male and the female earned more Yes scores in the socio-centric values and lower Yes percentages in egocentric values, the egocentric values Yes responses of both sexes are almost equal.

3.   What are the levels of conflicts between the socio-centric and egocentric values of the respondents by gender?

Table III: Values Conflicts levels (%) by gender of the respondents

Values	Gender	Conflicts		Non-Conflicts		Total	
		Frequency	**(%)**	**Frequency**	**(%)**	**Frequency**	**(%)**
Honesty vs	M	119	(56.44%)	115	(43.56%)	264	(100%)
Dishonesty	F	116	(46.50%)	133	(53.41)	249	(100%)
	M&F	265	(51.61%)	248	(48.34)	513	(100%)
Cooperation vs	M	122	(46.21%)	142	(53.79)	264	(100%)
uncooperativeness	F	88	(35. 34%)	161	(64.66)	249	(100%)
Justice vs.	M	210	(49.94%)	303	(51.06)	513	(100%)
Injustice	M	76	(28.79%)	188	(71.21)	264	(100%)
	F	64	(25.70%)	185	(74.30)	249	(100%)
	M&F	140	(27.29%)	373	(72.71)	513	(100%)
Grand Total	M	347	(43.81)	445	(56.19)	792	(100%)
	F	268	(35.88)	479	(64.12)	747	(100%)
	M&F	**615**	**(39.96)**	**924**	**(60.01)**	**1539**	(100%)

Table III above shows that all the respondents experience highest conflict in the values of honesty versus, dishonesty, followed by cooperation verses uncooperativeness and lastly justice verses injustice. This could be observed from the respondents total conflicts frequencies and percentage on each of the values i.e. honesty verses dishonest; 25 (51.66%); cooperation verses uncooperativeness 210 (49.94%); justice verses injustice: 140 (27.29%). Male respondents obtained higher conflicts frequencies and percentages than their female counterparts in the paired values above and in the same order; thus, honesty verses dishonesty- male 149 (54.44%); female 116 (46.59%); cooperation verses uncooperativeness — male 12 (46.21%), female 88 (34.34%); and injustice verses justice male 76 (28.79%), female 64 (25.70%' conflict frequency and percentage. Grand total of 615 (39.96%), 347 (43.81) for the female respondents, and 268 (35.88) for the female respondents, as seen in the table is notable especially in the case of the males which is higher than those of female.

DISCUSSIONS

Results based on the research questions indicated that the respondents have higher level of acceptance of the socio-centric values than their corresponding ego-centric values. This finding collides with that of Olowonirejuaro (2005) which showed that Nigerian adolescents perceived values for others as less important. These findings may not however be seen as contradictory bringing into consideration a

research finding by Fashina (2008) which stated that a large proportion of secondary school students studied considered Nigerian core values as declared values as against operative values. It can, therefore, be assumed that the socio-centric values studied here are highly accepted by the respondents because they perceived them as mere declared values. A good acceptance of level of the egocentric values by the respondents as shown in the result in the same table 1 is not surprising considering the fact that they are growing up in a society bedevilled by increasing adherence to values that serve selfish interest by its overwhelming population.

An examination of the findings on research question 2 revealed that in considering each socio-centric and egocentric value as an entity, cooperation and dishonesty respectively gained the highest acceptance. The highest acceptance of cooperation as a value can be explained by reference to diverse nature of Nigeria as a nation. The continued existence and integration basically required cooperation among its citizens of diverse backgrounds i.e. ethnic, religious, tribal, geographical, historical, etc. These respondents might also have experienced the benefit of cooperation as a whole in school, home and in the larger society as emphasized by various Nigerian national policies and programme.

On the other hand, the high approval accorded the egocentric value of dishonesty is not unexpected as it reflects the existing Nigerian situation where dishonesty in the form of bribery, corruption, untruthfulness, deception and cheating of various brands is glaringly operative.

The finding of the study in relation to gender indicated that the male respondents recorded higher acceptance of the socio-centric values than the female respondents. This result is astonishing to this researcher and probably to others considering the basic role of the females in social values transmission and their assumed feminine and humane nature that places expect on them to be more socio-centric value-oriented than their male counterparts. Nevertheless, the finding partially agreed with that of Okobiah (1988) in Aramula (2005) which recorded a significant difference between the male and female in value conception. It also, to some extent contradicts the Aramula's (2005) finding which showed no significant difference between the male and female in their perceptions of values. A related finding which showed that both the male and female recorded almost equal acceptance of egocentric values is tenable on the ground that the effect of the operative egocentric values experience on the values development of the male

and female respondents is certainly not gender-based. This finding gives credence to that by Aramula (2005), which found no significant difference between the perception of values by male and female students.

On conflicts between sociocentric and egocentric values of the respondents, it was found that they experience a remarkable degree of conflicts between the socio-centric and egocentric values studied. This finding supports that of Adamolekun (1986) that Nigerian adolescents do experience conflicts in their values. Further finding on values conflicts indicated that the male respondents experience more conflicts in the three paired values studied. This observation only goes further to explain a previous finding which showed that the male respondents scored higher on all the values studies (both egocentric and socio-centric).

Implications for Counselling

The findings of this study has enormous implication for counselling for the Nigerian national values as enshrined in the NPE. Nigerian secondary school students obviously represent a significant portion of this country's youths on whom the present and future developments of the nation depend. As a result, any threat to the development of healthy social values among them should constitute a formidable challenge to counselling professionals.

Since this study like some previous ones has established an unhealthy trend (values - conflicts) in the respondents' sociocentric values development, Nigerian educationists and counselors should heighten, redirect and vary their efforts towards values — conflicts resolution and healthy (conflicts —free) social values development among Nigerian youths in general and adolescents in particular. This demands a collaborative endeavour by all parents, teachers, educational planners, religious leaders, and community elders and leaders who can play a significant role in the values development of the young ones. This study thus suggests that counsellors take the lead by specifically taking the following concrete steps toward helping the development of healthy values among Nigerian youth an adolescents in arid out of —school.

i.   Intensify research studies in various aspect of children, adolescents and youth values development with a view to highlighting problem areas for appropriate counseling intervention.

ii.   Explore the effectiveness of various values counseling techniques and strategies of helping healthy values

development in the young ones.

iii. Adopt a developmental approach to nurturing constructive values development in children, adolescents and youths.

iv. Adopt an out-reach approach to values counseling.

v. Collaborate with parents, teachers and all significant community others in assisting healthy values development among the young.

REFERENCES

Adamolekun O. (1986): Clues to Teaching Value to Nigerian Adolescents Implication for Ccunselling. *The Counsellor*, **6** (2): 145 - 153.

Arumala, A.O. (2005): Value Re-orientation: A Need among Adolescent Secondary School Students in Ugheli North Local Government Area of Delta State. *The Counsellor*, **21**: 1 -11.

Bello, R.M. (1999): Family values and counseling for National Reconstruction. *The Counsellor*, **17** (2): 43 - 47.

Bello, R.M. (2007): Training Teachers to Teach Values: A Neglected Aspect of Teacher - Preparation in Nigeria. *ABU Journal of Educational Research and Development*, **2** (2): 32 - 37.

Charles, E. (2007): The Ignition Pedagogical Model (1PM). In Nvenkataiah, (Ed) *Value Education*, New Delhi: Apit Publishing Corporation.

Federal Republic of Nigerian National Policy on Education (2004): 4th Edition, Abuja.

Igborghor G. C. (1994): Values Clarification Counselling for Fostering Effective Citizenship among Nigerians. *The Counsellor*; **13** (1): 46 - 52.

Jangaiah, C. (2007): Value Classification in N. Venkataiah, (Ed.) *Value Education*, New Delhi. APEH Publishing Company.

Kolo, F.D. (1997), *Condition Techniques and Skills for an Effective Counselling Process*, Jos; Jofegn Associates.

Longe, O.O. & Fashina, A. Y. (2008): The Need for Value Clarification in Adolescents' Behavioural Adjustment and Social Re-orientation: The case of Nigeria Core Virtues, *Conference proceedings for the 33rd Annual Conference of the Counselling*

Association of Nigeria, Held at the University of Ilorin, Ilorin- Nigeria.

Nvenkataiah, N. (2007): Value Education an Overview in N. Vankataiah, N. (Ed) *Value Education.* New Delhi, APR Publishing Company.

Olowomirejuaro, O. A. (2005): Nigerian Youth Perception of Values Implications for Guidance and Counselling in Secondary Schools. *The Counselor,* **21**: 12 - 19.

Seshadri, C. (2007): Education4 in Values. Why and How? In Nvenkataiah N. (Ed.) *Value Education.* New Delhi: APR Publishing Company.