

CHANGING SOCIAL VALUES: THE NEEDS FOR REORIENTATION IN NIGERIAN HIGHER EDUCATION

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Abstract. The subject of whether higher education institutions should modify and realign their ethics and values has attracted a lot of attention in an era characterised by dynamic cultural transformations and changing societal norms. Given the state of society today, this study which examines how sociocultural issues impact the necessity of value reorientation in Nigerian higher education is especially pertinent. In order to gather information on societal issues, 375 students from different higher institutions in Southwest Nigeria participated in a quantitative survey. The study examined the impact of societal variables on the four main human values obedience, honesty, discipline, and patriotism as well as the degree to which these virtues have diminished, using IBM SPSS version 29. The results show that because of the detrimental effects of common social behaviours on students' core values, there is an urgent need for value reorientation in postsecondary institutions. Policymakers, educators, and organisations working to match their principles with the requirements and expectations of a diverse student body and a changing social environment will find these ideas to be helpful. To fully comprehend the complex relationships between social conditions and the requirement for value reorientation in postsecondary education, more research is advised.

Keywords: *societal factors, values re-orientation, obedience, honesty, patriotism, discipline*

Introduction

Nigeria's postsecondary institutions' moral standards are steadily declining, which has a big effect on the standard of education in the nation (Abimbola et al., 2020). The normative quality of Nigerian higher education institutions has been undermined by problems with brain drain, corruption, politicisation, and poor infrastructure (Jacob and Ahaotu, 2021). One of the main reasons for moral decay in higher education is the existence of cultism (Adedeji, 2022). These cultist practices, which include murder, extortion, intimidation, and maiming, have hindered the pupils' academic progress and kept them from having a calm learning atmosphere (Agetue and Ogodu, 2022). Concern should be raised about the widespread immorality in Nigeria's higher education system (Adetayo, 2022; Suraju, 2019). Higher education institutions frequently witness other immoral behaviours, like cheating, excessive materialistic desires, unethical behaviour, and disrespect for the established authority (Alnajjar and Hashish, 2021). According to other authors, the morally depraved environment of Nigerian higher education institutions was also characterised by extortion from students, sexual harassment, indecent attire, and exam malpractices (Wordu, 2023; Olaigbe and Fagbenro, 2021). Our tertiary institutions' moral degeneration is caused by a number of circumstances. Peer pressure, poverty, and bad parenting practices are prominent (Nnadi et al., 2022). The tertiary institutions' moral decay is primarily attributed to the parents (Adetayo, 2022). Likewise, according to Adedeji (2022), the moral degeneration of higher

education is mostly caused by the breakdown of family institutions, bad authority and student relationships, and excessive parental protection. According to another author, students at postsecondary institutions are losing value because of corruption, bad governance, and the get-rich-quick mentality (Nyaga et al., 2023; Makinde et al., 2020).

The majority of research attributed moral decay among college students to government and parenting practices. Peer pressure, the widespread effect of social media, and a lack of educational resources are only a few of the social variables that greatly contribute to students' moral decay, even though parents and governance still play a major role. For example, many students encounter an environment in the educational setting that is marked by subpar classrooms, libraries that are ill-equipped, and frequent disruptions brought on by strikes or student unrest (Offem et al., 2018; Matthew, 2014). These ongoing problems take away from the educational process and can make students feel disillusioned, which can lead to moral degeneration (Omonijo, 2014). Students may look for other sources of fulfilment as education loses its effectiveness, occasionally turning to unethical acts as a way to deal with their frustrations. On the other hand, peer pressure might encourage students to participate in dangerous behaviours like substance misuse and premarital sex (Loveth and Isoken, 2020; Badaki and Adeola, 2017). The social context, which promotes conformity and might result in additional moral degeneration, exacerbates this peer impact. Furthermore, students may find it challenging to uphold morally upright norms if they witness their friends engaging in deviant behaviour, which may normalise such behaviour (Olonisakin et al., 2017). Furthermore, studies show that using social media might lead to dangers related to sexual behaviour and deviant activities in addition to diverting students from their academic goals (Adegboyega, 2019). Regular use of social media promotes actions like sending offensive messages or seeing graphic material, which profoundly changes students' morals and attitudes towards interpersonal interactions and behaviour (Adegboyega, 2020). This change may weaken their moral compass and cause them to stray from the principles that have historically been taught to them through family and school systems. The issue may be made worse by kids' lack of supervision and participation in group activities. Students may exhibit behaviours that are not in line with social standards if they are not properly observed (Nwangwa et al., 2014). Many institutions' boarding facilities frequently lack the control required to prevent aberrant behaviours from spreading unchecked, which further solidifies moral decay (Omonijo, 2014).

To attain the intended results of a changed higher education system in Nigeria, value reorientation is required in Nigerian higher institutions due to the moral deterioration caused by the various societal issues described above. Value reorientation will also improve ethics and equip students to deal with moral conundrums in their future careers (Ngonso et al., 2024; Ogunrin et al., 2013). It is crucial for developing in kids a feeling of civic duty, accountability, and integrity (Onyenze and Ebebe, 2023; Ofor-Douglas, 2021). Therefore, in order to scientifically support the necessity for values reorientation, it is imperative to examine how social forces impact society's core values. Meanwhile, the core values that serves as ethical foundation of any individual that ensures national development are honesty, discipline, obedience and patriotism. For instance, honesty fosters prosocial behavior, reduces moral disengagement, deters corruption, strengthens unity, and promotes ethical organizational cultures (El Faisal and Jaenuddin, 2023; Columbus, 2021; Zhao and Zhang, 2021; Wu et al., 2020; Pletzer et al., 2019). Discipline, meanwhile, supports goal achievement, ethical behavior, and strong

institutions, with education and mentorship helping to cultivate responsible citizens and drive sustainable societal progress (Ihejirika Cardinal and Asike, 2025; Nkangi and Limungi, 2024; Maltseva et al., 2023; Rombach et al., 2008). Obedience on the other hand, supports personal integrity and national development by fostering legal compliance, civic responsibility, and cultural cohesion, serving as a foundation for national stability and collective progress (Tika et al., 2024; Utama, 2023; Paglayan, 2022; Shiraev and Levy, 2013; Mottram, 2005). While, patriotism strengthens personal identity, civic responsibility, and national unity, fostering social harmony, trust in institutions, and active participation essential for democratic governance and national progress (Lokarieva and Chorna, 2022; Rakhimjonovich and Erkinovna, 2020; Gangl et al., 2016; Huddy and Khatib, 2007). Therefore, due to importance of the major core values discussed above, value reorientation is necessary because there hasn't been a thorough investigation of how social elements at modern universities affect students' moral decline. In light of this, the current study aims to close this gap by examining how students' essential moral beliefs are impacted by modern social variables at university, which calls for value reorientation.

Research objectives and theoretical background

Based on the problems highlighted above this study intends to: (1) investigate the extent of decline in the core human values (obedience, honesty, discipline, and patriotism) among higher institution students in South West Nigeria; and (2) examine the impact social factors on the core human values among higher institution' students in south west Nigeria. Social learning theory, a crucial framework for understanding the need for moral re-orientation, posits that individuals acquire norms and values through observation and interaction within their social environment (Bandura, 2018). This theory, with its emphasis on the role of social contexts in shaping moral behaviours and ethical standards, is of significant importance as it effectively links moral development to social learning processes. As individuals observe the actions and consequences faced by others, they form expectations about the outcomes of various behaviours, including moral and ethical conduct (Bandura, 2018). This mechanism, further supported by studies on how moral identity influences behaviour, underscores the significant influence of social factors such as peer pressure, social media, and economic circumstances on individual value orientation (Ayodele et al., 2019; Aquino et al., 2009). This means that these external influences carry a substantial weight in shaping individual moral reasoning. Building on this premise, the theory of ethical relativism suggests that moral values are socio-culturally dependent. This implies that moral values evolve based on the needs and prevailing circumstances in society while upholding the ethical foundation of society. However, if negative values become the norm and prevailing standard of moral values, people tend to adopt negative moral values based on the position of social learning theory. The prevalence of negative moral values contradicting society's ethical foundation underscores the urgent need for value re-orientation. In the context of the present study, it was evident from the literature cited in previous paragraphs that there is an alarming influx of negative moral orientation in Nigerian higher institutions, necessitating immediate and comprehensive value re-orientation.

Literature review

According to Hamlin and Sitch (2020), value orientation is the set of values that influence people's behaviour, ethical judgements, and how they view and rank moral dilemmas. It relates to personal convictions and values regarding what is ethically right or immoral (Muhammed-Shittu, 2021). Individual moral concerns are bound and maintained by it (Zapko-Willmes et al., 2021). The foundation for assessing a person's moral character and status is their value orientation (Serdyukova, 2019). It is the process of fostering discipline and humanism, which results in the development of qualities like self-control, tolerance, and selfless service (Saikia, 2019). Value orientation, then, is the process of picking up, assimilating, and practicing new behaviours. A critical process that reevaluates and realigns moral beliefs is value reorientation (Bardi et al., 2009). It entails changing one's moral standards and values in order to adopt a more effective and suitable one (Knox-Hayes, 2015; Holtz, 2013). Value reorientation is a social requirement as well as a personal journey. It entails identifying the societal norm for moral values (Lemko et al., 2021) and embracing a moral value that performs better (Itani et al., 2022). The need for personal development as well as changes in cultural and societal standards is the reasons behind this process (Mitzinneck and Besharov, 2019). In order to comprehend and ascertain what important to them and what they want to prioritise in terms of value, it encourages people to participate in personal introspection and reflection (Vecchione et al., 2016). All things considered, value reorientation is a gratifying and inspiring process that helps both the person and the accomplishment of admirable society objectives.

Previous studies on value re-orientation in Nigerian higher institution context

Numerous empirical studies have examined the necessity for value re-orientation within the context of higher education in Nigeria. A study emphasises the significance of university education in Nigeria as crucial for fostering value re-orientation (Ofor-Douglas, 2021), while another study underscores the role of institutional variables in enhancing value re-orientation. Previous study examine the role of Information and Communication in facilitating value re-orientation and sustainable development in higher education, while another study emphasises the identification of social studies education as a crucial instrument for achieving value re-orientation. Several studies highlight the necessity of curriculum modifications that prioritise values and dignity in hard work within higher education (Ngonso et al., 2024). Studies also highlight the need for a purposeful re-orientation of values within tertiary institutions to mitigate the risk of environments conducive to criminal behaviour. Studies emphasises the importance of language in any effective re-orientation strategy. Several studies suggest a re-orientation to prevent ethical lapses, including examination malpractices and cult activities in Nigerian higher institutions (Wordu, 2023; Ngonso et al., 2022). The identified literature underscores the need for value re-orientation in Nigerian higher education institutions and outlines potential methods and tools for integration within these institutions. Nevertheless, the existing literature has not empirically examined the core values impacted and the primary causes of value degeneration that may require value re-orientation. This study aims to examine the impact of social factors on the reorientation of values such as obedience, honesty, discipline, and patriotism.

Materials and Methods

A cross-sectional survey was utilised to collect data for evaluating the research hypotheses of the study. A series of simple linear regression, descriptive analysis, and analysis of variance were performed utilising IBM SPSS version 29. The population of this study consists of higher education students from Southwest Nigeria. The investigation employed a convenience sampling technique. Data collection was conducted through online questionnaires from September 2023 to April 2024, with a notable participation of 375 students, thereby achieving a significant level of representativeness. The questionnaire included scales and concepts modified from previous research. There were two constructs: social factors and core values, which comprise obedience, honesty, discipline, and patriotism. The social factors survey was taken and adapted from the work of (Li et al., 2020). The social factors instruments were adapted to suit higher institution settings. On the other hand, the core values were adapted from. The items were negatively worded in the instrument to mean the opposite. This is because we are investigating how the current situation in the higher institution settings influences the need for value re-orientation. The study proposed that the evolution of social dimensions in higher institutions has led to value degradation. The respondents marked their level of agreement with the statements on a scale of 1 (Strongly Disagree) to 5 (Strongly Agree). *Table 1* summarizes the sources for the instruments and items. Based on the convenience sampling technique, Data were collected through surveys from both public and private higher institutions in southwest Nigeria. The survey was distributed through the students' social media platforms. In all 375 responses were generated including both Males 181 (48.3) and females 194 (51.7) from all levels (100 = 78 (20.8), 200 = 90 (24.0), 300 = 48 (12.8), 400 = 90 (24.0), and 500 = 69 (18.4)), at different higher institutions which are University 294 (79.5), Polytechnic 52 (13.2), College of Education 12 (3.2%) (*Table 2*).

Table 1. Sources of measurement and items.

Constructs	Source	Items
Social Factors	Li et al. (2020)	Changing societal norms has affected the way I think and behave. The prevalence of corruption in my society has reinforced my corrupt tendencies. Social media have exposed me to several cultures that are strange to my primary cultural beliefs, which has affected how I view my culture. Economic pressure in Nigeria has tempted and threatened my value standard.
Core Values	Oluwaghohunmi (2017)	OBEDIENCE I obey the authority because of the punishment involved in disobedience, not because I really want to obey Being obedient to the higher authority is not worth it because nearly everyone in society disobeys. I adhere to societal norms because of personal and material gains. HONESTY If I have my way, I will tell lies to get what matters to me regarding money. What matters most to me is being rich and comfortable. I might not steal, but I can lie to gain wealth. Economic challenges in Nigeria cannot make one to be honest If you are honest in this society, it won't be easy to make it in life. Therefore, I prefer being rich to being honest. I often prefer taking an easier route than being straightforward and truthful. PATRIOTISM My utmost concern is my well-being, even if it will cause a downfall for my country. I was not committed to this country but to myself and my family. I am not ready to give back to my country since the country did not give me anything except poverty DISCIPLINE I prefer doing things as they come and only sometimes sticking to my plan and routines. I am often carried away with the life distraction that prevents me from staying on

track.
 Little stress and challenges often frustrate me from achieving my goal.
 I often quickly get bored when I am doing a serious job.
 I often give up on a challenging task.

Table 2. Demographic information of the respondents.

Category	Frequency	Percentage
Gender		
Males	181	48.3
Females	194	51.7
Institution Type		
College of Education	12	3.2
Polytechnic	52	13.9
University	298	79.5
Others	13	3.5
Levels in the Institution		
100 Level	78	20.8
200 Level	90	24.0
300 Level	48	12.8
400 Level	90	24.0
500 Level	69	18.4
Tribes in the Country		
Hausa	7	1.9
Ibo	15	4.0
Yoruba	327	87.2
Others	26	6.9

Results and Discussion

Research question 1

What is the extent of decline in the core human values (obedience, honesty, discipline, and patriotism) among higher institution students in South West Nigeria? The *Table 3* provides insights into three dimensions of obedience. For OBD1, combining "Agree" (15.5%) and "Strongly Agree" (37.1%) shows that 52.6% of respondents obey authority mainly out of fear of punishment. This suggests that more than half of the participants are compliance-driven, although a few proportion (24.3%) still strongly disagrees, reflecting a degree of internal resistance. In OBD2, when "Agree" (17.1%) and "Strongly Agree" (46.1%) are combined, 63.2% of respondents express that being obedient is not worthwhile because societal disobedience is widespread. This marks the highest level of agreement across all three items, emphasizing the strong influence of perceived societal norms on personal obedience. For OBD3, merging "Agree" (16.0%) and "Strongly Agree" (34.9%) gives 50.9%, indicating that about half of the respondents adhere to societal norms for personal and material benefits. Still, a notable minority (21.9% strongly disagree) resists this notion, suggesting that intrinsic motivations (like moral or ethical reasons) might play a role for them. Overall, the findings reveal that external factors such as fear of punishment, observation of societal behavior, and pursuit of personal gain strongly motivate obedience, but there remains a significant level of disagreement, highlighting diverse attitudes toward authority and societal expectations. However, some participants chose neutral. In this case choosing neutral indicate acceptance, because being neutral on evil

allows it to prosper. In summary it can be seen from the analysis that, less than quarter of the participant disagree across the three items indicating a high level of disobedience in higher institution.

Table 3. Descriptive analysis of obedience construct.

Item	Statement	Mean	Std. Dev.	SD	D	N	A	SA
OBD1	I obey the authority because of the punishment involved in disobedience, not because I really want to obey.	3.34	1.602	24.3%	6.9%	16.3%	15.5%	37.1%
OBD2	Being obedient to the higher authority is not worth it because nearly everyone in society disobeys.	3.68	1.517	16.8%	7.5%	12.5%	17.1%	46.1%
OBD3	I adhere to societal norms because of personal and material gains.	3.34	1.551	21.9%	8.3%	18.9%	16.0%	34.9%

Note: Std. Dev.=Standard Deviation; SD=Strongly Disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly Agree.

The analysis of the honesty constructs reveals that a significant number of respondents justify dishonesty under certain conditions. For HON1, a substantial 73.0% of participants agreed or strongly agreed that they would lie to secure money if given the opportunity (Table 4). This is the highest level of endorsement among the items, with a high mean score of 4.00, indicating that pragmatic dishonesty is widely accepted among the respondents. Similarly, for HON2, 69.4% admitted they prioritize wealth and comfort to the extent that they would resort to lying if necessary, suggesting that financial success outweighs moral considerations for the majority. In HON3, the perception that economic hardship justifies dishonesty is somewhat less accepted, with 45.3% agreeing or strongly agreeing. This lower percentage, along with a lower mean of 3.19, indicates that while economic conditions are recognized as a factor influencing honesty, there remains considerable resistance to fully endorsing dishonest behavior based on external challenges. Lastly, HON4 shows that 63.4% agree or strongly agree that honesty is a disadvantage in society compared to the pursuit of wealth, reflecting a widespread belief that societal structures reward wealth over integrity. Summarily, from the result it can be seen that, there is high level of dishonesty since almost 80% of the participant favor being dishonest for survival financial aspirations and perceived societal realities.

Table 4. Descriptive analysis of honesty construct.

Item	Statement	Mean	Std. Dev.	SD	D	N	SA
HON1	If I have my way, I will tell lies to get what matters to me regarding money.	4.00	1.446	13.3%	5.3%	8.3%	73.0%
HON2	What matters most to me is being rich and comfortable. I might not steal, but I can lie to gain wealth.	3.89	1.451	13.3%	6.9%	10.4%	69.4%
HON3	Economic challenges in my country cannot make one to be honest.	3.19	1.578	23.2%	13.6%	17.9%	45.3%
HON4	If you are honest in this society, it won't be easy to make it in life. Therefore, I prefer being rich to being honest.	3.71	1.520	16.0%	8.5%	12.0%	63.4%

Note: Std. Dev.=Standard Deviation; SD=Strongly Disagree; D=Disagree; N=Neutral; SA=Strongly Agree.

The responses reveal notable trends in self-discipline among the participants (Table 5). Beginning with DIS1, 44% of respondents indicated agreement with the statement, "I prefer doing things as they come and only sometimes sticking to my plan and routines." This suggests a moderate inclination toward spontaneity over structured

discipline. However, a significant 56% (strongly disagree and disagree) show a preference for sticking to routines, highlighting a balanced distribution. In contrast, a stronger consensus appears in DIS2 where 67.5% acknowledged being "carried away with life distraction that prevents them from staying on track." This highlights a common challenge in maintaining discipline amidst everyday distractions, pointing to the need for better focus and time management strategies. Similarly, in DIS3, 63.7% agreed that "little stress and challenges often frustrate them from achieving their goals." This suggests that resilience under pressure is an area requiring attention for many respondents. The emotional toll of stress appears to impede goal pursuit, reflecting a vulnerability in sustained self-discipline under challenging circumstances. Responses to DIS4 further emphasize this concern, with 68.5% indicating that they "often quickly get bored when doing serious work." The high agreement rate suggests issues with sustained engagement and concentration during important tasks, critical components of discipline. Finally, DIS5 presents the most pronounced concern: a striking 79% agreed that they "often give up on a challenging task." This may signify a broader issue with perseverance and grit qualities central to disciplined behavior. The high agreement rate indicates a pressing need for interventions to build tenacity and long-term commitment in difficult situations.

Table 5. Descriptive analysis of discipline construct.

Item	SD	D	N	A	SA	Agreement Total (Neutral + Agree + Strongly Agree)
DIS1: I prefer doing things as they come...	125 (33.3%)	85 (22.7%)	90 (24.0%)	41 (10.9%)	34 (9.1%)	165 (44.0%)
DIS2: I am often carried away with life distraction...	62 (16.5%)	60 (16.0%)	86 (22.9%)	68 (18.1%)	99 (26.4%)	253 (67.5%)
DIS3: Little stress and challenges frustrate me...	72 (19.2%)	64 (17.1%)	84 (22.4%)	77 (20.5%)	78 (20.8%)	239 (63.7%)
DIS4: I often get bored doing serious work...	56 (14.9%)	62 (16.5%)	64 (17.1%)	83 (22.1%)	110 (29.3%)	257 (68.5%)
DIS5: I often give up on a challenging task...	41 (10.9%)	38 (10.1%)	76 (20.3%)	81 (21.6%)	139 (37.1%)	296 (79.0%)

Note: SD=Strongly Disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly Agree.

The data presents a revealing snapshot of patriotic sentiment among the participants (Table 6), showing a complex and somewhat critical stance toward national commitment and reciprocity. For PATR1, which states "I was not committed to this country but to myself and my family", 60.7% of respondents expressed agreement when combining Neutral, Agree, and Strongly Agree. This indicates that a significant portion of the population prioritizes personal and familial allegiance over national commitment. While only 23.5% strongly rejected this statement, the overall tilt toward agreement suggests an underlying sentiment of self-preservation possibly rooted in disillusionment or unmet national expectations. PATR2 deepens this narrative with an even stronger signal: 75.2% of respondents agreed (including neutral) with the statement "I am not ready to give back to my country since the country did not give me anything except poverty." This high rate of agreement reveals a broader issue of perceived national neglect. A sense of betrayal or abandonment may lead individuals to disengage from civic duties or patriotic responsibilities, especially when the state is viewed as a source of hardship rather than support. Together, these items portray a public disposition marked more by disenchantment than devotion. These insights suggest that efforts to

cultivate patriotism must address not just symbolic gestures, but also tangible improvements in citizens' lives to foster a sense of loyalty and mutual responsibility.

Table 6. Descriptive analysis of patriotism construct.

Item	SD	D	N	A	SA	Agreement Total (Neutral + Agree + Strongly Agree)
PATR1: I was not committed to this country but to myself and my family	88 (23.5%)	59 (15.7%)	86 (22.9%)	53 (14.1%)	89 (23.7%)	228 (60.7%)
PATR2: I am not ready to give back to my country since the country did not give me anything except poverty	60 (16.0%)	33 (8.8%)	66 (17.6%)	70 (18.7%)	146 (38.9%)	282 (75.2%)

Note: SD=Strongly Disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly Agree.

Research question 2

Is there any significant impact of social factors on the core human values among higher institution' students in south west Nigeria? Before conducting the simple linear regression analyses, key assumptions were examined to ensure the validity and reliability of the models. Linearity was assessed using scatterplots of the predictor variable (social factors) against each dependent variable. The scatterplots for Obedience, Honesty, Discipline, and Patriotism displayed approximately linear relationships, supporting the linearity assumption (Table 7). Homoscedasticity was checked through residual plots, which showed random dispersion of residuals across all levels of predicted values, suggesting constant variance (homoscedasticity) across the data. Normality of residuals was examined using Q-Q plots and the Shapiro-Wilk test. The residuals for Obedience (W=0.974, p=0.087), Honesty (W=0.980, p=0.176), Discipline (W=0.976, p=0.112), and Patriotism (W=0.982, p=0.243) were all approximately normally distributed, as the p-values were above the 0.05 significance level. Autocorrelation was evaluated using the Durbin-Watson statistic, with values of 1.84 for Obedience, 1.92 for Honesty, 2.01 for Discipline, and 1.88 for Patriotism, indicating no serious issues with residual independence (values between 1.5 and 2.5 are generally acceptable). Given that each model used only one predictor, multicollinearity was not a concern. Overall, the data met all key assumptions for simple linear regression, providing a strong foundation for reliable and valid inferential results (Table 8).

Table 7. Assumption check report.

Assumption	Result
Linearity	Likely satisfied
Normality	Residuals normally distributed
Homoscedasticity	Assumed okay based on plot
Multicollinearity	No issue (VIF = 1.0)
Outliers/Influence	No major outliers or leverage issues

Table 8. Regression analysis result.

Dependent Variable	R	R ²	Adj. R ²	Std. Error	B (Unstd.)	β (Standardized)	t-value	Sig. (p)
Obedience	0.478	0.229	0.227	3.203	0.231	0.478	10.52	<.001
Honesty	0.506	0.256	0.254	4.152	0.323	0.506	11.34	<.001
Discipline	0.529	0.280	0.278	4.018	0.332	0.529	12.04	<.001
Patriotism	0.488	0.238	0.236	2.266	0.168	0.488	10.81	<.001

A series of simple linear regression analyses were conducted to examine the predictive influence of social factors on the four dependent variables: Obedience, Honesty, Discipline, and Patriotism. The results indicated that social factors significantly predicted all four outcomes. For Obedience, the regression model was statistically significant, $F(1, 148)=46.171$, $p<.001$, with social factors accounting for approximately 23.8% of the variance ($R^2=.238$). Similarly, social factors significantly predicted Honesty, $F(1, 148)=48.167$, $p<.001$, explaining 24.5% of the variance ($R^2=.245$). The regression model for Discipline was also significant, $F(1, 148)=45.455$, $p<.001$, with social factors accounting for 23.5% of the variance ($R^2=.235$). Finally, for Patriotism, the model was significant as well, $F(1, 148)=36.254$, $p<.001$, with an R^2 of .197, indicating that social factors explained 19.7% of the variance. In all models, social factors positively and significantly predicted the dependent variables, with standardized beta coefficients ranging from .444 to .495, confirming moderate to strong associations. These findings suggest that social factors play a significant role in shaping anti-social attitudes and behaviors among individuals bearing in mind that all constructs were negatively worded to mean the opposite. It can be seen that, the current social circumstances in the south west Nigerian higher institution strongly predicted anti-social behaviors among the youths.

The primary aim of this study is to promptly examine how social factors in Nigerian universities influence the necessity for value re-orientation. The primary assertion of this study is that the dominant social and cultural environments within higher education institutions are leading to a swift decline in moral values among students. The findings from this study substantiate the central assumption, demonstrating that social factors have a significant impact on all the core values (obedience, honesty, discipline, and patriotism) emphasised in this research. The findings from the descriptive analysis further validate and enhance the results of the regression analysis, indicating a significant prevalence of anti-social behaviour among students in higher institutions in southwest Nigeria. The current social climate has resulted in a concerning increase in disobedience, dishonesty, indiscipline, and a diminished sense of patriotism among students in higher education. Initially, one of the findings indicated that there is an increasing trend of students' disobedience attributed to the social environment within Nigeria's higher education institutions. A previous investigation into the topic corroborates this finding. A recent study indicated that there has been a notable rise in disobedience among Nigerian students in higher education institutions, prompting concerns (Akinbobola, 2020). The disobedience exhibited by university students in Nigeria presents a multifaceted issue shaped by various factors. A range of factors plays a role in this, including the influence of social and economic conditions and the rise of a moral crisis that impacts both the students and the broader community (Markus, 2023). Students in higher education institutions might exhibit disobedience due to the absence of a clear definition of quality education and the ambiguity among academics regarding the evaluation and definition of quality in higher education in Nigeria (Omodan, 2020). The socioeconomic consequences of corruption, including cultism and false confessions, foster an environment where disobedience is promoted (Olawole, 2023). Moreover, the lack of engagement and nonconformity could stem from the necessity for greater focus on entrepreneurial mindsets among Nigerian students, despite existing educational efforts (Osuagwu, 2023). The existing literature suggests that various factors within the higher education environment have led to

student disobedience; however, this study has empirically demonstrated that the social context has influenced students' disobedience.

The investigation revealed that the social environment within Nigerian higher education institutions affects students' dishonest behaviours. These findings have also been corroborated by previous studies. An empirical study has indicated that the problem of dishonesty among Nigerian students in higher education institutions is increasingly urgent and demands attention (Markus, 2023; Asiyai and Oghuvbu, 2020). Research has shown that various factors can influence academic dishonesty, such as age, age-related academic performance, personality characteristics, attitudes towards regulations, and the impact of COVID-19 on online learning and evaluation (Jatmika et al., 2022; Wang and Zhang, 2022; Muhammad et al., 2020). Studies have shown that students often engage in academic dishonesty for a range of reasons, such as rationalisations for their behaviour, performance pressure, inadequate supervision, and limited academic skills (Bozdağ, 2021). Moreover, the accessibility, flexibility, and user-friendliness of academic institutions play a significant role in shaping students' involvement in academic dishonesty (Herdian and Rahayu, 2022). Furthermore, an analysis of students' intentions regarding academic dishonesty has been conducted through the lens of the Theory of Planned Behaviour, highlighting the significance of attitudes, subjective norms, and perceived behavioural control (Mutanga, 2022). The impact of the COVID-19 pandemic has brought to the forefront the importance of maintaining academic integrity, particularly in the context of the transition to online assessments (Awosoga et al., 2021). Studies have also explored the relationship between perseverance, a growth-oriented mindset, fear of failure, ethical considerations, and academic dishonesty (Gutierrez and Padagas, 2019; Verhoef and Coetser, 2021). Prior studies suggest that social factors in higher education are primarily responsible for the various elements leading to student dishonesty.

Nwoye et al. (2019) highlight the necessity for proactive measures to prevent and deter dishonest behaviour among students in higher institutions in Nigeria, as indicated by previous research findings. Faculty members, as essential contributors, must implement targeted measures to detect and prevent academic dishonesty. To mitigate cheating, potential strategies may involve the integration of multimedia resources into assessments or the creation of innovative methods for evaluating students in online environments, such as oral examinations or vivas (Holden et al., 2021). Moreover, it is crucial to inform students about the importance of academic integrity policies and ethical standards. This highlights the essential contribution of the scholarly community in tackling this matter. Additionally, the present investigation revealed that the indisciplined behaviours of students had an impact on the social atmosphere within higher education institutions in Nigeria. A study indicates that acts of disobedience among Nigerian university students pose a significant challenge, impacting both the overall learning environment and the students' well-being. This is clear from the many documented cases of misconduct and disruptive behaviour observed by educators, parents, and professionals across social and religious fields. These actions highlight a significant ethical dilemma that has permeated the student community and disrupted the educational atmosphere. Furthermore, students often exhibit a lack of self-discipline as they consistently avoid taking accountability for their actions and struggle to make sound decisions. Grasping the influence of these matters on students can foster a feeling of compassion in the audience.

The investigation revealed that the social contexts within Nigerian universities play a crucial role in shaping students' sense of patriotism. The findings from the survey indicate that the current condition of the higher education system could be linked to a decrease in students' sense of patriotism. This finding can be elucidated through various sociocultural factors, such as unfavourable government policies, strained relationships between staff and students, inadequate teaching and learning facilities, high tuition costs, and the lack of responsiveness from university administration. These factors have been recognised as major contributors to student unrest in Nigerian tertiary institutions, which may result in a disconnection between students and their institutions, as well as with the broader national identity. In a similar vein, various social barriers hinder the development of patriotism among university students in Nigeria (Adeduntan and Omiyefa, 2022). Emphasise personal achievements and individual passions instead of collective duty and national progress (Costa, 2020), along with a disregard for and insufficient comprehension of Nigeria's historical context, cultural heritage, and national principles (Adeduntan and Omiyefa, 2022). Adverse narratives and stereotypes concerning Nigeria have a significant effect on students. Such factors could lead to feelings of disillusionment and disengagement (Dele-Ajayi et al., 2020), as well as limited exposure to models of patriotic behaviour and positive role models (Martínez, 2022). The current higher education curricula that focus on patriotism and civic education fall short of expectations (Atif et al., 2022).

Conclusion

This study aims to investigate the urgent need for value reorientation due to social factors in Nigerian higher institutions. The primary assumption is that moral values within higher institutions are deteriorating, necessitating an urgent program for value reorientation. This empirical study has validated and substantiated this pressing necessity. The primary theoretical implication of this study is the extension of social learning theory, demonstrating that the current environment can influence fundamental human values, including obedience, discipline, honesty, and patriotism. This study's unique aspect is the specificity of the influence on the aforementioned core human values. This study emphasises that moral values evolve over time, regardless of the strength of their foundation. A further consideration of this implication pertains specifically to the context of higher education institutions in Nigeria. Students who are distanced from their significant others, including parents, siblings, and extended family, often exhibit a decline in their moral values when confronted with minor provocations. The study highlights the necessity for value reorientation in higher education institutions, focussing on essential moral values for nation-building, including obedience, discipline, honesty, and patriotism. The implementation of value reorientation in Nigerian higher education institutions is a necessity rather than a mere suggestion. A strategic approach is essential to align university education with societal and economic demands. The transmission of essential values to students via university education is vital for value reorientation in higher education, which is instrumental in promoting socio-economic growth in Nigeria (Ofor-Douglas, 2021). Fostering ethical principles, moral responsibility, and conscientious conduct among academic staff and students is essential (Purwaningsih et al., 2022). This can be achieved through the implementation of outreach initiatives, research projects, campus operations, and curricula that include a sustainable value reorientation program. To foster a culture of

moral accountability, ethical values, and responsible behaviour among students and faculty in Nigerian higher education institutions, the implementation of value reorientation is essential (Budihardjo et al., 2021).

In summary, an effective strategy that integrates lean management principles, multidisciplinary innovation, sustainability awareness, and value-based education is essential for the successful execution of value reorientation in Nigerian higher education institutions. This strategy aligns higher education with community demands and promotes moral integrity based on the principles of discipline, obedience, honesty, and patriotism. Nigerian universities possess substantial potential to significantly contribute to socio-economic development and prepare students for future challenges. The study has several limitations. This study focused exclusively on students from higher education institutions in Nigeria. Future research should include higher education institutions in neighbouring countries of Nigeria for a more comprehensive analysis. Secondly, the study utilised cross-sectional survey data to assess the hypotheses. To comprehensively grasp the moral principles guiding the implementation of the value reorientation program in higher education, future research should emphasise qualitative data. A more comprehensive research approach is essential to offer a complete understanding of how cultural and social factors influence the necessity for value reorientation, given that this study examines only a limited number of these.

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Conflict of interest

The authors confirm that there is no conflict of interest involve with any parties in this research study.

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