

Moral Education and Families in Shaping Values for Community Sustainability in Nigeria

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Abstract

The need for achieving sustainable community have been a major concern for governments around the world, although, the concept of sustainability first came to the centre stage within the 1980's. While sustainability becomes a major concern, however, its achievement, within the local community, national and international levels, requires the need for change in human values, attitudes, and behaviours, as values in particular, direct humans to their goals, frame their attitudes, and provide standards against which the behavior of individuals and societies are judged. While values (particularly social equity and environmental values) are absolutely necessary for social functioning, however, Nigeria as a nation has gone through and still going through value and value system laxity, hence, the need for moral education and the family in strengthening eroding values for social equity and environment in communities. This paper examined moral education and families in shaping values for community sustainability in Nigeria. Review of extant literatures revealed that moral education is required particularly by adolescents and youths in communities in differentiating between right or wrong, as moral consciousness acts as guide in decision-making. Similarly, the family was seen as the nucleus from which the formation of an environmentally literate generation starts, and with parents as the prominent educators. Although, morality is required for communal survival, however, the family which is seen as the primary agent of socialization, wield enormous influence in children's ethical behavior, as it serves as vanguard for sustainable community development.

Keywords: Moral education, family, sustainability, values, community sustainability.

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INTRODUCTION

For centuries, humans around the world, have been concerned on the need to balance economic and social factors, conserve limited resources as well as redistribute wealth within their societies. Although, the concern for profit, people and the planet, termed "sustainability" was formally reported by the Brundtland's commission on the theme "Our Common Future" in 1987, however, emphasis on the importance of natural landscapes and finite natural resources was traceable to the conservation movement in Britain and America during the 18th and 19th centuries, and the development of the discipline of Ecology (Callicott & Mumford 1997 in Howard, 2013). Specifically, scientific study of ecology and how components of the environment interact to maintain equilibrium were all traceable to the Charles Darwin and Alfred Wallace (Howard, 2013). As explained, sustainability is simply 'meeting the needs of the present without compromising the ability of future generations to meet their own needs'

(United Nations Brundtland Commission, 1987). While, sustainability is a call to action, however, its achievement both within the local community, national and international levels, requires the need for change in human values, attitudes, and behaviours. This is because, values in particular, define or direct humans to goals, frame their attitudes, and provide standards against which the behaviour of individuals and societies can be judged. Notably, values have been recognized as deeply held antecedents to environmental behaviours (Steg & Vlek, 2009 cited in Ives & Kidwell, 2019). For instance, transition from green infrastructure and ecosystem-based assessments to nature-based solutions and co-benefit assessments by the European commission (European commission, 2015), aimed at mitigating the impacts from climate change, conserve biodiversity and improve human health and well-being (Cohen-Shacham, Walters, Janzen & Maginnis, 2016), exhibits deeply held individuals and groups' values for nature. While environmental protection and development are often seen as key values of sustainability, in the words of

Leiserowitz, Kates and Parris (2006) some scholars emphasize sustaining livelihood, groups, and places that constitute distinctive and threatened communities, and others, focus on human development including the values for health, longer life, education, equity, and opportunity.

Values on social equity in communities, provides fair and just treatment, access, opportunity, and advancement for all people, while at the same time strives to identify and eliminate barriers that prevent full participation of some community members, and eventually result in good governance and healthy thriving communities. Svava, Watt and Takai (2015) viewed social equity as efforts on expanding opportunity and promoting equal access to public services, providing equal service quality, ensuring procedural fairness, and strive for equal opportunity in areas such as education, health, and employment. While equality have rhetorically been the foundational believe of most democratic systems, in reality it is barely promoted and practiced, as there exist wide incidences of discrimination, marginalization and disparity in relation to race, religion, gender, ethnicity, tribe and so on. Although, issues of inequality cut across continents and countries, however, there is high rates of marginalization and discriminatory practices in terms of education, health, and employment within/among societies and communities in most underdeveloped and developing countries including Nigeria. Obanubi (2015) notes that social injustice, has become a front burner challenge in Nigeria contemporary society.

Enu and Esu (2011) in Eze (2024) revealed that Nigeria as a nation was conceived based on the values of freedom, justice, fairness, patriotism, honesty, integrity, accountability and transparency, however, Eze (2024) notes that, events in Nigerian society or the ways of life of the citizens seem very much at variance with these values. At present, there is decline in values for social equity in Nigeria. Social injustice, unfair treatment and other aspects of discriminatory practices in various sphere of life in Nigeria, have resulted in high level of corruption, terrorism, kidnapping, child and human trafficking, cybercrime, electoral fraud, and so on, capable of destroying the country. These social vices are mostly perpetrated by adolescents and youths' population in Nigeria, and are considered threats to societal existence.

Akpan and Okoro (2018) averred that Nigeria as a nation has gone through and still going through its share of value and value system laxity mostly as represented in injustice, unemployment, religious and ethnic violence just to mention but a few. Accordingly, social injustice becomes the lot of a society when the welfare individuals or groups making it up are discriminated against on the basis of "gender, sexuality, religion, political affiliation, age, race, belief, disability, location, social class, socio-economic, circumstance, or

other consideration" (Obanubi, 2015). Societies experience anarchy, mediocrity, high level of corruption as well as retard economic growth, where value for equity is eroded. However, if any society, community, nation or state must succeed, she must have certain core values to which she attaches considerable significance. Hence, deliberate efforts aimed at preserving the positive societal values (values for equity and environmental protection) keeping societies.

While several attempts have been made by various administrations in Nigeria in upholding national values; for instance, the introduction of Mass Movement for Self-reliance, Social Justice and Economic Recovery by the Ibrahim Babangida regime; National Orientation Agency; War Against Indiscipline; and various legislations on the environment (such as National Environmental Standard and Regulations Enforcement Agency Act, The Endanger Species Act, Harmful Waste Act and so on) by the 1999 Constitution of the Federal Republic of Nigeria, still, no significant achievements have been made. Rapid decline in the societal values is a major challenge in Nigeria and is worrisome, as it cuts across all segments of the society. Deforestation, industrial pollution, street and road littering, inadequate waste management and so on, depicts declining values on the environment in Nigeria. In a study involving 191 young adults between the age of 21 to 30 years in various household in Nigeria, 53 percent of the respondents, admitted that they sometimes litter the street (Awunor et al., 2021). Littering affects the environment, as it can result in flooding, injuries, potential health risk, defacing of streets and road aesthetics and so on. Addressing the issues of declining values on the environment and on social equity, requires coordinated efforts from the family, community and government. This is achievable through improved policies, education and sustainable practices.

The family is recognized as the fundamental unit of society, playing a vital role in the socialization and development of children. Accordingly, childhood is a critical period that significantly shapes an individual's personality, values, and moral principles, with lasting effects on their future stages of life (Elsayed, 2021). In addition, prior studies have shown that the proper social upbringing of a child in the family contributes in consolidating and educating children's social values and how they effectively apply them through realistic educational and training situations that practice good social and behavioural values (Vogl, 2020; Barbera, 2020; Elsayed, 2021; cited in Elsayed, 2024). Furthermore, Schwab et al. (2002) in Susilo (2020) explain that family function is closely related to the family's role in developing and maintaining family members both socially (in essence, the social relationships between family members), psychologically (in essence, the value-planting process), and biologically (in essence, ensuring physical wellbeing). However, Susilo (2020) notes that the value-education process

within the family has been neglected due to the level of activity between the parents.

Observably, parents (both father and mother) actively work to sustain the family, thus, neglect their core function of parenting and value implanting. This once core practice in African societies and communities have been eroded. Islam (2014) explains that a traditional family where the father acts as the breadwinner and the mother has limited employment or focuses on maintaining the home is able to cultivate better values than a family that leaves their children in other people's care. At present, most children learn either good or bad behavior as well as attitude within the environment from peers, teachers, house helps, social media just to mention but few, without much input from their parents. While the function of the parents cannot just be relegated to just provision of family's needs, however, Grundy (2005) in Susilo (2020) argued that children can learn moral values and social conventions through the socialization process that comes through the parenting process within the family.

Thomas, Liu, and Umberson (2017) explain that good and bad values from family relationships play a central role in shaping individual wellbeing throughout life. Parents have the responsibility of evoking some level conscience sense guilt and right and wrong in children within the early age of five and six years. Although, Danielson (1998) is of the views that none of these elements of a child's moral development will become fully functional for years, however, Oladipo (2009) claimed that in-between period, is the ideal time for laying a solid moral foundation in the child and the group of adults that are best suited for this jobs are the parents (who are being referred to as the first moral teachers and role models that young children have). Morality implies a person's or society's view of what is perceived to be the highest good and these views anchor on a set of principles, ideas and norms that are used to distinguish between 'right' and 'wrong'.

Accordingly, the 'highest good' is often defined as those actions, behaviours, and mindset that contribute to human flourishing or happiness (Abdullahi, Nasadau & Soja, 2024). Uche and Nwodo (2015) view moral education as character education based on African cultural values such as respect for elders, honesty, justice, hard work, loyalty, patience and so on. Interestingly, the core of character education lies within forming the habit of doing things right and well, in one's daily activities. Abdullahi et al. (2024) opined that principle of independence, the principle of nationalism, the principle of humanity, the principle of culture and the principle of nature are all considered as the basic principles of character education. While, acting morally to protect the natural environment and ensuring a just as well as equitable distribution and opportunities for all, is of utmost importance to community sustainability, however, communities' sustainability gradually wane,

wherein less attention or emphasis is given to moral education in the family, educational institutions, religious organizations and such other components of social organization. This is because the negative factors surrounding communities in the twenty-first century, becomes overbearing particularly for children and young adults, thus, required continuous attitude and character modification through moral education in instilling positive values for the natural environment and social equity. There is dearth of literatures and scholarly discourse on exploring the role of moral education and family in shaping values for community sustainability in Nigeria.

Concept of family

The family is conceptualized as a set of related individuals, connected together by alliance, marriage, parentage, or, exceptionally, by adoption living under the same roof (Bourdieu, 2011). It is seen as the basic unit of life which represents in smaller version, the life of the entire people. Davis in More (2022) view family as a group of persons whose relations to one another are based on descendant from same ancestry and who are, therefore kin to one another. Similarly, family is conceived as a group of persons united by the ties of marriage, blood or adoption; consisting a single household, interacting and intercommunicating with each other in their social roles of husband and wife, mother and father, son and daughter, brother and sister, developing a common culture (Burgess and Locke cited in More, 2022). United States' Bureau of Census view family as a social unit of two or more persons related by blood, marriage, or adoption and having a shared commitment to mutual relationship (More, 2022). Although, different perspectives have been put forward in explaining the concept of family, however, in Kanu (2017) revealed that in Africa, family consist of husband, wife and children, as well as in-laws, uncles, cousins, nephews distant and near, and even maids and servants, ancestors and the unborn members who are still in the loins of the living.

Parents in the family carry out numerous roles as well as function including instilling values in their children hoping that their children will become good adults for the benefit of communities and societies at large. Children gradually develop in skills, knowledge, attitudes and behaviour while socializing with others in the family, school, religious places, just to mention but few. Accordingly, socialization occurs in different domains marked by different aspects, both from the parent-child relationship and from different fundamental mechanisms (Grusec, 2011). Each domain requires different parenting actions that must match the milieu in which the child operates in order to produce suitable results for the child. These domains include protection, reciprocity, control, guided learning, and group participation (Susilo, 2020). Merz et al. (2009) in Susilo (2020) explain that during the process of cultivating values, children and parents tend to stay in close contact

with each other throughout the course of their lives, and the quality of intergenerational relationships is very important for the welfare of both generations.

Moral education

Ugwu (2010) describes morality as “the astuteness of one’s conduct and behaviour which enhances good conduct and fair relationship”. Morality has to do with what is good and striving to do that which is right over what is bad or wrong. Morality is concerned with the degree to which an action, attitude, behavior and habit is indeed right or wrong. It is seen as a code, accepted notions of right and wrong in human act which cover the goodness or otherwise of human acts. Smetana (1999) in Oladipo (2009) view morality as the “system of rules that regulate the social interactions and social relationships of individuals within societies and is based on concepts of welfare (harm), trust, justice (comparative treatment and distribution) and rights”. Although, the notions of what is ‘good’ and what constitutes happiness has a definite cultural bias, Abdullahi et al. (2024) opined that morality generally refers to attitudes and predispositions that foster respect, responsibility, integrity and honesty. On the other hand, education is a process involving learning, training and acquisition of new experiences. Fafunwa (1974) defines education as the process by which a young child or adult develops the abilities and order behavioural forms that are of positive or acceptable value to the society in which he lives.

Moral education is seen as the processes through which the relevant knowledge, beliefs, attitudes, values and skills are transmitted and developed in children (Lawal, 2012 in Abdullahi et al. 2024), and focuses on the development of the cognitive, social and emotional skills which are necessary for moral thinking, action and feeling (Abdullahi et al. 2024). Also, Moral education is viewed as an act of relating to issues of right and wrong and how humans should act rightly, behave and respond to issues concerning human existence. Nwodo (2015) view moral education as a process by which principles of right and wrong are being instilled in individuals. Instilling what is considered right in human’s conduct, forms the basis of moral education. Although, education is seen as a continuous process affecting the lives of both adult and children, however, inculcating moral uprightness as well as conscience in children and young adult becomes highly necessary for societal survival, because, children at most time act on their impulse, without pondering on the consequences of their actions. Hence, the need for moral education, as it is capable of securing the future and a hope for the children and the society at large.

Moral Education helps in molding the character of our young ones and directs their minds towards meeting set standards and appropriate ways of behaviour. It builds honesty, discipline and empathy; it develops sense of responsibility in children and young adults; enhances emotional strength and decision making.

Lickona in Hafizi and Wiyono (2023) opined that moral education instills moral norms as well as creates foundation for ethical values that become a foundation in decision making. While its core essence is to help children differentiate between right and wrong actions, Berkowitz (2012) in Hafizi and Wiyono (2023) it equally guiding children understand and internalize moral values in everyday actions. Moral education has a crucial role to provide a solid foundation of ethical values, help children understand and accept differences, and guide them in facing complex moral challenges (Hutagaluh et al., 2020). These challenges cut across various facets of human environmental and socio-economic lives. Accordingly, moral education has a significant impact in shaping the character of individuals, especially children. Children who are given moral education from an early age tend to form more positive character and behaviour (Berkowitz, 2012 in Hafizi & Wiyono, 2023).

Concept of value

Value encompasses the principles, beliefs, and moral codes that guide individuals and communities in their actions and decision-making. These values are deeply rooted in cultures, religion, and history, and they play a pivotal role in shaping the attitudes and behaviours of a society. Values represent the core principles and beliefs that individuals and societies use to navigate complex moral, economic, social, and political landscapes (Torhemen, Akede & Daudu, 2023). Values are seen as desirable goals, emotions and interest. Values are vital to man as wisdom; and determine what is cherished/treasured or refused, accepted or rejected. It connotes acceptable standards, ideal way of doing things and living a virtuous life in society.

Accordingly, values can be categorized into personal, social, moral, spiritual and behavioural values (National Council of Educational Research and Training (2014). While, personal Values are values which the individual cherish and desire irrespective of his social relationship, social Values focus on society and are practiced because of human’s relationship with other people. Moral Values relate to an individual’s character conforming considering what is right and mainly reveal a person’s self-control. Spiritual Values are values emanating from the inner depth dimension of humans and are mostly ethical in nature. Behavioural values are considered all the good manners that are needed to make life successful, meaningful and joyous (Obro, 2021). Value helps us to grow, develop and create the future we want. Family value (community value) help them to gain self-respect to be clear about what they want and be able to take decision. Value keeps the family motivated, focused and engaged to enjoy life (Uzoagu 2022) Human values have been observed to form the basis of our thoughts, behaviour and actions. Whatever is perceived as valuable, important to our lives became the basis or the anchor for our decisions and actions. Accordingly, human values are usually expressed in forms of written and unwritten laws, declarations and conventions are

designed to promote peaceful co-existence, justice, fairness and good governance (Eze, 2024). Values (especially cultural values) are mainly transmitted through agencies of socialization including the family, education, and media, and can vary significantly across societies.

Community sustainability

Community is viewed as a geographical area, involving human beings, animals, plants, and resources such as soil, water and air, financial resources as well as the structure (including roads, bridges, and buildings) found in it (Uzoagu, 2023). While territorial-based descriptions are often given in explaining the concept of community, the notion of community goes beyond placed-based and spanned social groupings as well as networks such as business community, academic community as well as the internet community all span across geographical location. Sustainability is seen as measures to protect and enhance the environment, the economy, and equity for current residents and future generations. Sustainability include the 3Es – environment, economy and equity.

Community sustainability also referred to as local sustainability or sustainable communities is seen as the total of community-based attempts to preserve a strong and successful economy, society, and environment; to adjust and respond to outside challenges and opportunities; and to provide quality of life for members in a persistent way ((MacKendrick & Parkins, 2004 in Can, 2020). Mischen and her colleagues (2019) describe community sustainability as sharing of collective resources by functionally and socially connected actors in “a way that engages members in a set of governance processes resulting in an equitable access to health, educational, and economic well-being while not disturbing future generations or other communities’ rights on these resources.

Community sustainability consists of a set of tangible and intangible elements, representing different elements of sustainability. Winther (2017) revealed the most important elements to include sustainable production and consumption, job creation, transport and connectivity, infrastructure, health, aging and well-being, ecology, education, housing, energy use, cultural and social activities, and tourism. Environmental, economic sustainability as well as social equity are the focus of sustainable community. Although, these components at the community level are characterized by different goals, indicators, and measures, however, Can (2020) notes that in communities, a number of subsystems are placed within larger systems and these subsystems are presented by different stakeholders such as governors, local businesses, healthcare service providers, and schools in an interconnected manner and complements one another. Accordingly, within this integrated system, sustainability of communities relies on fostering social equity, creating and maintaining

economic and environmental health, and motivating community members’ participation in planning and implementation of common issues (Middlemiss, 2011).

Sustainable communities pay attention to the interconnectedness of economic, environmental as well as social issues in a bid of completely solving them. Although achieving sustainability, requires efforts in tackling the “three Es”- environment, economy, and equity, however, Svava et al. (2015) noted that the equity dimension often receives less attention and has not even been incorporated in a government’s sustainability programme. Social equity means redressing injustices and remediating damages that were previously incurred, fully incorporating all segments of the community in the political decision-making process, and establishing measures to prevent future inequities from occurring (Johnson & Svava, 2011). This dimension of sustainability in community level emphasized on expanding opportunity and promoting equal access to public services, providing equal service quality, ensuring procedural fairness, and striving for equal opportunity in such areas as education, health, and employment. While it is revealed that few governments in local communities were adopting measures to promote social equity, Svava et al. (2015) opined that without a strong commitment to social equity, government in the local communities have limited efforts in an attempt of achieving true sustainability.

Moral education in shaping values for community sustainability

Communities encounter numerous problems such as air, land and water pollution, deforestation, poor industrial waste management, social inequality and injustice just to mention but few due to high level of values erosion. While values and value systems especially positive values are considered highly crucial for community and nations’ existence, sustenance and advancement, laxity in value systems continue to become a major threat to communities in Nigeria and requires moral education in value orientation especially among young individuals. Generally, moral education is required by adolescents and youths in communities in differentiating between right or wrong, as moral consciousness acts as guide in decision-making. Accordingly, an individual with a moral conscience will have a self-imposed and self-assumed mental framework for decision making after the acquired moral conscience precipitate into psychological conscience (Dagiliute & Liobikiene, 2015).

Children learn what is right and wrong during the process of socialization beginning from the family, school, community, religious organizations and so on, and when such habit is formed from the formative years of children, it becomes difficult to discard. For instance, consistently inculcating in children about environmental values such as respect for the physical environment regarding waste disposal, discourage them from

engaging in indiscriminate littering and dumping of waste. As suggested, the cleanliness and conservation in the environment as also the control and removal of all kinds pollutions viz. air, land, soil, noise are feasible with the help of moral values in environmental education (Agarwal, 1970 in Khare, 2016). Moral education can support sense of environmental responsibility among adolescents and youths, as it instills in them the values required to become responsible environmental stewards.

Also, it is revealed that in Africa, moral education was coined around spirituality that generally called for caution and care towards people and their environment (Buya & Katam, 2023). As a result, forests that support sacred totemic trees and animals were protected because they were believed to have spiritual or cultural values and associations. Significance attached to most trees and medicinal plants in most communities transferred from one generation to another through moral education, discourage environmentally degrading activities such indiscriminate cutting of trees/shrubs. The moral education given to individuals within the family or in school, makes them become aware of their social responsibility to the physical environment, as it instills a sense of duty and inspires them to contribute positively in improving the physical environment. Buttressing, Lickona (1991) revealed that good moral education can help children become responsible, honest, and caring individuals. Hence, the importance of moral education in influencing values for environmental protection and preservation in communities in Nigeria.

Moral education is crucial for community sustainability as it has the ability of restoring and promoting human dignity, equality and justice; respect the rights and responsibilities of persons, reduces human sufferings for the common good of all. Moral education equips individuals especially children and youths with knowledge and skills required in advocating for social justice, as individuals developed the ability to examined their values in questioning challenges of discrimination as well as behaviour considered inappropriate for promoting inclusivity in communities. By nurturing active citizenship and social awareness, moral education cultivates a more equitable society where individuals actively participate in shaping their communities and promoting social equity. Knowledge acquired through moral education can strengthened values such as empathy, responsibility and honesty necessary for promoting social equity. In communities, where there are divergent views and interest based on ethnic, tribal and religion sentiments, disunity, inequality and discrimination is inevitable, however, the conflicting views and interest can be brought to a barest minimum or be totally eliminated by enhancing ethical values through moral education. Buttressing, Wiredu in Abdullahi et al. (2024) society without a particle of morality must collapse.” This is because in every society there are different individuals and groups with different and conflicting interests. And, as Hobbes (2014) in

Abdullahi et al. (2024) observes: “And therefore, if any two men desire the same thing which nevertheless, they cannot both enjoy, they become enemies, and in the way to their own end...they endeavour to destroy or subdue one another.” Thus, morality plays a crucial role in controlling the affairs of individuals and groups with opposing and conflicting views in such a way that ensures peace, inclusivity and harmony in the community and nation at large.

Family’s role in shaping values for community sustainability

Family plays crucial role in communities as a source of love, support, protection, and nurture children and young members in becoming responsible citizens. Families impart values and norms, they instill sense of belongingness and identity required for effective socialization of children and other family members. Although, the family plays significant role in individuals’ well-being, however, its role extends beyond children’s well-being, and serves as vanguard for sustainable community development by influencing the attitudes, behaviours as well as the aspirations of children toward environmental consciousness and social equity.

Family has a the most important role in forming good environmental behavior in children as well as other young adults within the family cycle by applying various patterns of educating their children and other family members to have a good environmental conscious behaviour. Most times parents act like role models to children by exhibiting pro-environmental behaviour aimed at teaching children how to love their environment. Children learned about consumption, protecting creatures, and waste management from their parents. For instance, parents can teach their children proper waste disposal habits from early childhood and as children grow older, they imbibe the culture of respecting the environment by avoiding littering. Educating children at their early years on environmental consciousness is vital as it is expected to be a solid foundation for the growth of environmental literacy that encourages an attitude of caring for the environment. While educational institutions have the responsibility of developing environmental literacy skills in children, Rusdina (2015) opined that environmental problems are not peculiar to educational institutions but are a collective responsibility involving every individual, family, community, and nation. Corroborating, Wisnu Budi Wijaya (2019) affirms that the formation of an environmentally literate generation must start from the family, with parents as the prominent educators, thus, needs eco-friendly design. Ultimately, family plays crucial role in shaping values (particularly, environmental friendly values) in children, necessary for achieving sustainable community.

While, high rate of discriminatory practices, inequality, unfair and unjust treatments unavoidably

exist in communities, family as the primary agent of socialization have the responsibility of inculcating values of fairness, empathy and respect. Parents can act as role model. exhibiting fair and equitable treatment regardless of ethnic, tribal, gender and religious affiliations, in their relationship with other people within the society. Studies support the idea that the proper social upbringing of children by parents is vital in consolidating and educating them about social values and to effectively utilize them (Elsayed, 2021; Barbera, 2020), and the family serves as the foundation for children's behaviors towards others. Inculcating human traits that embodies positive social values (tolerance, truth, cooperation, justice and equity) for children to abide, discourages them from engaging in ethnic, tribal, gender and religious sentiments. Parents words, actions and reactions lays foundation for children's moral compass. In addition, Kramer (2021) reveals that family has a role of transmitting virtues such as compassion, justice, and devotion, considered to be essential for ethical behavior. While educational institution, religious organizations and community all have enormous influence in shaping the values regarding social equity, family have the greatest role to play in inculcating virtue such as empathy, justice and equity, tolerance, and respect for all irrespective of social background, gender as well as ethnic and religious affiliation.

CONCLUSION

While concern for sustainability have been on the front burner in most academic, social and international discourse around the world, achieving community sustainability especially environmental and social equity in communities, requires moral uprightness and the intervention of families. Moral education support sense of responsibility among adolescents and youths, and instills in them the values required to become responsible environmental stewards. Also, it cultivates a more equitable society where individuals actively participate in shaping their communities as well as promote social equity, and without morality communities cease to exist. Therefore, the need for deliberate efforts aimed at inculcating moral education in the family, schools and society in influencing environmental values and social equity in communities in Nigeria. Although, morality is required for communal survival, however, the family which is seen as the primary agent of socialization, wield enormous influence in children's ethical behavior, as it serves as vanguard for sustainable community development in influencing the attitudes, behaviours as well as the aspirations of children toward environmental consciousness and social equity. While discriminatory practices and inequality exist in societies, however, a just and equitable community become possible when parents make conscious efforts in influencing values of freedom, justice, fairness, patriotism, within the family.

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