Socialization Dynamics and Value System Crisis in Multicultural Setting: Implication to Adult Learning and Social Policy in Nigeria Institutions of Higher Learning

Andrew N. Ogbochie[a], Samuel O. Okafor[a], Kingsley A. Ogbonnaya[a], Ekaette Okop[a]

Abstract

Value system crisis, which is behind majority of other crises in the society across the globe, can be located behind the issues of socialization crisis. This study focused on understanding and explaining the aforementioned issues among Nigerian students in the higher institutions of learning. The study involving multicultural contexts included some 2400 students from 16 institutions of higher learning and more than 30 ethnic and socio-cultural groups from across Nigeria. The study adopted survey design with questionnaire instrument from the combination of Familial Ethnic Socialization Measure (FESM), California Psychological Inventory Socialization scale (CPI-So), Parental Socialization Scale ESPA29 (English translation) and Social Value Questionnaire (SVQ) with modifications to capture the major thrust of the study and the current issues in the environment of the study. The collected data were analyzed with SPSS version 23, while percentage, correlation and regression statistics were deployed to check for relationship of variables. According to the major findings of the study, socialization dynamics [SD1] is positively correlated with value system crisis-1 [VSC-1] ($p<000$, r.218), but negatively correlated with VSC-2 ($p<000$, r-.192) and VSC-3 ($p<000$, r-.275). Value system crisis was predicted by gender of the students, age, study year, religion, family background, etc. (*R= 0.829, F= 65.027, P= .001*). The study recommends robust policy transformation in institutions of higher learning in Nigeria for strong social institution.

Keywords: socialization dynamic, value system crisis, social policy, adult learning, multicultural society, sustainable development.

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1. Introduction

Among the living things such as movable and non movable living things, some processes are observed in bringing the new life in the system into the desired shape, structure and pattern. For the movable living things in which man is classified into, there are conscious and unconscious processes, which are observed in the growth of the living thing in becoming a viable member of the group and the system. In grouping the movable living things, we have human beings and lower infra sentient beings, which by classifications, are separated by some social and biological indicators. Furthermore, the lower infra sentient beings are further grouped into primate and others. While the primates are close by in the social indicators that differentiated them from the human beings, they also exhibit some characteristics of social life (Swedell, 2012; Di Fiore & Rendall, 1994; Reynolds, 2022; Boesch & Tomasello, 1998; Sapolsky, 2006; Jolly, 2016). However, among all the movable living things, only man has the capacity for socialization and education as a social being, which by implication, is the most viable aspect of his existence in replicating himself and preserving his existence and generations. Socialization is the process of transforming biological human into social being, following certain processes and stages of life, which are consciously and unconsciously experienced by man (Crisogen, 2015; Morawski, 2014). In recent times, this has been subject to the ever growing changes and social dynamics following the dominance of the concept and realities of globalization.

Across the globe, socialization is sacrosanct to the preservation of every society whether in the developed or developing nations and by implication, ascertain the maintenance of posterity in order to keep the system moving from one generation to another (Yureva, 2019; Frögéli et al., 2022). Meanwhile, socialization is not static in the current history, but dynamic following the cultural diffusion that has eventually resulted from the globalization experience in the current history. As such, socialization has been vulnerable to global dynamics, which are evidence in the three major stages of socialization such as the primary, secondary and tertiary socialization. In the current history of man, the family do not only socialize their children based exclusively on the cultural and tribal antics however, due to the wide access to public media and other means of interactions, children can still be learning from other cultures, some vital knowledge that affects the family lives in the current history (Schimmelfennig et al., 2006; Vancouver et al., 2010; Lougheed et al., 2020; Perez et al., 2019). This is also applicable in the secondary and tertiary stages of socialization in which cross cultural interactions have gradually submerged the platforms such as education and the public institutions, where orientations donot follow strictly the rules of the society involved but, acknowledges the

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global best practices, which are the combination of cultural dispositions from different societies world over (Sukhee, 2002; Yankuzo, 2014). While the socialization dynamics as a welcome development has become the inalienable part of socialization especially in the institutions of higher learning in the developing nations such as Nigeria, the question of value system among the youth has reigned on the small scale societies across the developing nations such as Nigeria owing to the fact that what seems to be cultural diffusion from overseas, came with some mixed-up of individual excesses and unhealthy dispositions to the African societies. This has been suspected in the crises experienced in the family, cultural, religious and national value system in Nigeria and other African nations among the youth especially in the tertiary institutions where life has become free for all activities (Arowolo, 2010; Akuma, 2015; Odey & Dibie, 2017).

Value system is the socially accepted standard and way of behaviour towards different aspects of life in the society, which is exhibited in the way we relate with others such as the elders and the younger ones, the way we relate with the public authorities and institutions, the way we go for wealth acquisition and achievement of our ambitions and purposes in the society, the way we regard discipline and honesty, etc. (Osalusi & Ajayi, 2021; Lipman, 2010; Okpilike, 2010). These may be summed up in everyday attitude towards our daily living such as attitude towards honesty, justice, hard working, courage, tolerance, patriotism, etc. (Ojo & Abibu, 2018; Enu &Esu, 2011). In the web of social institutions, which included the family, culture, government, economy and education, value system in the trajectory of socialization is lifelong learning experience especially in view of the global social dynamics, which have constantly kept man in endless cycle of learning. While the family and culture basically build the youth through primary socialization, the educational institution and partly the cultural institution set the platform for the secondary socialization, while the economy and the government via the public institutions set the stage for tertiary orientation; all these in the recent time have been captured in the ongoing global experience of socio-cultural dynamics. In current history, the overall issue of value system has been jeopardised among the youth especially in the tertiary institutions where the youth leverage on the freedom in the institutions to develop strange attitudes to life such as quick success syndrome, lack of respect to the authorities, lack of respect to the elders, sexual immorality, etc. (Adetayo, 2022; Mayanchi, 2011). This calls for empirical intervention in view of the negative prospect such holds against the sustainable development agenda 4&16, such as lifelong learning opportunities, effective, accountable and inclusive institutions at all levels.

2.   Socialization dynamics and the crises of gap in socialization

While the sustainability and resilience of the society anchors on her value system, the value system is in turn anchoring on socialization. Socialization as sacrosanct to the survival and resilience of human society and value system anywhere in the world has been observed as one of the issues facing human population in the current history of humanity (Şengönül, 2021; Umberson & Montez, 2010; Grasso et al., 2019). While some scholars have seen the problem from the angle of failed social institutions such as the family, religious, economic and political institutions, other scholars have seen the problem from the angle of globalization, which has triggered changes in different aspects of human existence (Mustaeva, 2010; George & Ukpong, 2013; Zizek, 2017; Zeitlin & Vanhercke, 2018; Zavershinskiy & Koryushkin, 2022). Whichever way, socialization and value system crises has become the order of the day as gradually human beings are entering into the societies in different parts of the world without properly introduced into the society with sustainable liveability skills to adapt into the ongoing society. The three stages of socialization, which in any case, implied different categories of people taking responsibility in socializing a child to adult stage, are being taken for granted. This has been observed in different societies in the current historical epoch. For instance, the study by Jogdand and Naik, (2014), Andrade et al. (2022), Park and Lee, (2018), showed that most behavioural problems exhibited by the youths are originating from the family background. Equally, the studies by Szabo et al. (2020) showed that most behavioural crises by some youths in the public contexts were directly connected to their family upbringing.

The study by Ogbofa and Uzuegbu (2020), revealed the lapses among the primary and secondary schools in Nigeria, as the study found that among the youths who have gone through this stages, the basic civic knowledge expected of them were lacking. This is equally observed by the studies of Fareo (2019) and Okoro et al. (2018) who concluded that the high school children seem to be losing out in the basic knowledge of the society, which ought to usher them into the next stage of life, which is keeping to the value system of the society. The study among the students of higher institution of learning by Njoku (2016) and Lukman (2021) showed that basic elements of morality and social values are lacking among the youth obviously because of poor socialization backgrounds in the family and educational institutions. The problem as it is in Nigeria, today has been suspected to be connected with the dynamics of socialization, which in itself, anchor on the changing world owing to the ongoing globalization. The globalization, which many scholars especially the scholars with African origin has criticized, is suspected of importing behavioural elements and cultural changes which negates the overall African society of

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which Nigerian society is included (Mofoluwawo & Ajibade, 2019; Goryakin et al., 2015; Read & van der Geest, 2019). For instance, most of the behavioural dispositions among the youth showing crises with the value system of the society today are believed to have been acquired through exposure to the international and local social media platforms (Ogbonnia & Brooke, 2020; Brough et al., 2020; Paasonen et al., 2023). Worrisome as it is, the present crisis has triggered into another dimension of crises affecting the society today, which is the value system crises.

3. Value system crises in Nigeria

Following the socialization crises, which are obtainable in the three stages of socialization such as the primary, secondary and tertiary socialization stages, the value system in Nigeria as understood by the youth, seems to have appeared to them with some level of crises. For instance, the basic elements of morality obtainable in Nigeria value system are in disarray among the youth such that some are viewed as archaic and obsolete in everyday activities of the youth. Honesty has been exchanged for falsehood and smartness among the youth, justice has been exchanged with man-know-man syndrome, virtue has been exchanged with vulnerability, discipline has been exchanged with stubbornness celebrated among the youth, attitude to service has been exchanged with laziness, courage has been exchanged with crime and many more elements of value crises among the youths today. Cultural identity as it is connected to behaviour among Nigerian youths in Nigerian context seems to be perceived as more of fashion changing with time and individual interests. For instance, Nigerian youth in current historical epoch have seen honesty as not necessary or rather a sign of fear and weakness. Instead, falsehood is promoted, which allows the youth play on the intelligence of others and quickly convince whoever achieve temporary objectives. This can be seen among the youth in businesses, artisans, in educational institutions as well as in other formal occupations, where they use the vulnerability of others as manipulating tool in getting what they want. Among the youth in Nigeria, the concept and principle of social justice have been downplayed due to the pervading corruption in the society. For instance, the concept of social justice among the youth is perceived from the angle of individual's ability to manipulate their ways through the hurdles of moral principles guiding social justice. This is achieved through the popular concept of "man-know-man", which has taken over every sphere of the society. Among Nigerian youths humility is perceived as weakness and ignorance due to the way arrogance and stubbornness are paving way in different contexts. Both the elderly and the youth in Nigerian context covertly

celebrate stubbornness and disobedience, which in the long run make such attitude common and acceptable among the youth in the places of work education and businesses. More importantly, laziness and fraudulence have become the order of the day in the educational institutions and places of work and business involving the youth. Youth in the educational institution prefer short cut to get certificate leading them to involvement of all forms of malpractices simply perceived as being courageous to get through. Studies have shown these elements of value system crises among the youths in different parts of Nigeria such as in south western Nigeria majorly occupied by the Yoruba culture (Oyewale, 2012; Salman et al., 2012; Oludele, 2020), southeastern Nigeria majorly occupied by the Igbo culture (Okoroafor & Njoku, 2012), south-south Nigeria occupied by Ibibio, Ijaw, Kalabari, Isoko, Okirika, etc. cultures (Yagboyaju & Akinola, 2019) and northern Nigeria mainly occupied by the Hausa, Fulani, Kanuri, fufulde, Tiv, Birom, etc. cultures (Amuda, 2021; Abdulhamid & Sanusi, 2016; Lukman, 2021). These problems have been connected to identity crisis issue stemming from misconception of globalization and culture contacts easily initiated through online interactions and contacts. While some youth preconceive globalization phenomenon as freedom without control, the vulnerability of the local cultural system eventually trap them to self indulgence and anti social behaviour. However, owing to the wide spread of the problem and the category of the population who are involved in the problem, which are mainly youths there are multiple platforms for empirically investigating this among which is the university community.

4. The case for the present study

One of the sustaining factors to chronic and endemic corruption in Nigeria is the neglected socialization processes and misconstrued value system among the teaming population of the youths. This is equally the case for the emerging crimes and corruptions, which are ravaging the nation such as the so called *yahoo boys'* activities among the youth orchestrating killings, frauds, inordinate ambition and immorality of all sorts (Nwobodo, 2024). The problem as a cycle with clustered effects is responsible for the failed social institutions and weak and ineffective public institutions in Nigeria at all levels; interrupted learning and counter lifelong learning platforms due to shortcut syndrome; ineffective society with institutions fraught with discriminations, segregations and counterproductive dispositions. All these as underlying problems in Nigeria felt by the sociological majority of the population are sometimes perceived from ethnic, religious, socio-cultural and scholarship dimensions by the different segment of the population, depending on the prevailing wave surrounding

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different groups across the segments and the nation (Oruchalu & Okafor, 2023). More importantly, the popular discuss about the alien culture and global dynamics has overshadowed the perception of the majority of the population as the root of the current crises; however, these are without empirical substantiation.

Troublesome as they appear, socialization dynamics and value system crises have attracted much attention from scholars in different dimensions of scholarship (Olaniyi & Oyelade, 2018; Shuaibu et al., 2022; Žnidarec, 2014) who have placed the matter under empirical investigation with substantial discoveries pointing to the abnormality of socialization processes and the gaps in expectation. This has also attracted attentions of the researchers from different parts of the globe who have explored the situation in different contexts, regions, cultures, races, ethnic groups and more with some provoking discoveries (Jancsak, 2019; Sortheix et al., 2019; Zsolnai, 2014). In the case of Nigeria, the value system crises have dealt with the entire population at different levels and dimensions. For instance, corrupt practices are more among the youth population compared to that of the elderly people. The new dimensions and escalation of crimes of all sorts among the youth population points to some level of differences compared to already acknowledged crimes in the society in the recent times. Work ethics and discipline are gradually phasing off both in the private and public institutions in the recent times, while inordinate ambitions have overtaking the youth population such that, the kind of the expectations of the youth in terms of money, wealth and affluence surpasses the coping capacity of Nigerian system as the legitimate earning in the country based on verifiable sources cannot satisfy the quest of the youth (Okeke and Oli, 2023). Virtually every family, public and private institutions has felt the impacts of value system crisis among the youths, which are evidence in their problem of indiscipline, inordinate ambition, sharp practices as well as corruption and insubordination (Okeh, 2023). However, the situation has been barely given empirical attention in Nigeria such as in the communities of institutions of higher learning especially in federal institutions of higher learning in Nigeria, where the elements of varieties of socio-cultural values from different parts of the nation can be observed. Irrespective of the magnitude of the problem and the potential of the multicultural centre like the federal higher institutions of learning in providing opportunity for empirical exploration, there is virtually no study addressing this issue empirically for policy intervention in Nigeria and other sub-Saharan African nations being ravaged by the problem, as well as filling the gap in literature in the ongoing global discussion on the issue. The federal institutions of higher learning are perfectly situated for this form of empirical exploration owing to the multicultural status of these institutions according to the federal character principles behind the framework

of these institutions, which mandated them for inclusive admission of students from across the socio-cultural and ethnic groups in Nigerian. This will offer a platform for rich data for the study. The study is guided by the following research questions:

    a) What is the relationship between socialization dynamic indicators and value system crises indicators among Nigerian youths in multicultural setting as federal higher institutions of learning?

    b) What are the predictors to value system crisis among Nigerian youths in multicultural setting as federal higher institutions of learning?

    c) Whatis the relationshipbetweenvalue system crisis and primary and secondarysocializationcrisesamongNigerianyouths in multicultural setting asfederalhigher institutions of learning?

5. Methodological approach to the study

The study was carried out in Nigeria federal institutions located in southeastern Nigeria. Among the federal institutions such as the Universities, Polytechnics and monotechnics, there are extant laws through the federal character commission that make the institutions multi-ethnic and cultural via the admission procedure. For each of the institutions, at least 40% of the academic admission apart from merit admissions must consider people from outside the catchment areas especially the population from the educationally less privileged states, where the varieties of the minority ethnic groups are located. There are about 36 federal institutions of higher learning in southeast Nigeria, comprising federal universities, polytechnics and federal colleges across the five administrative states in the region (Federal Ministry of Education, 2020).

Following the socio-cultural background of the regionalization of Nigeria into six geopolitical zones, the study considered the sampling frame in the angle of the ethnic groups from these six geopolitical zones and their representation in these institutions, using stratified sampling techniques. The study applied multistage sampling procedure in the selection of 16 federal higher institutions in southeast Nigeria among the available 36 federal institutions of higher learning located in the region. At the first stage, 4 administrative states were randomly selected from the 5 administrative states in southeast Nigeria. At the second stage, the institutions were categorised into universities, Polytechnics and colleges; at this stage, 1 federal university, 1 federal polytechnic and 2colleges were selected from the sample frame. As such, a total of 16 federal institutions of higher learning [4-federal universities, 4-federla polytechnics and 8-federal colleges] were selected from 4 administrative states in the region. At

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the institutional levels, the study applied stratified sampling techniques to capture the 6 geopolitical zones of Nigeria, which were created with much attachment to the ethnicity and socio-cultural varieties across Nigeria. At each of the institutions, the study categorised the students into indigenes from north-west, north-east, north-central, south-west, south-south and south-east. The stratification and categorisation here hinge on the fact that each of the geopolitical zones harbours a mixture of different ethnic groups peculiar to the ones in other regions.

In northeast Nigeria we have the mixture of Hausa, Tangale, Terawa, Waja, Kumo, Fulani, Bolewa, Jukun, Tula, Banbuka, etc. In northwest Nigeria we have the mixture of Kanuri, Hausa, Fulani, Adara, etc. in north-central Nigeria; we have the mixture of Tiv, Gwandara, Idoma, Igala, Ebira, etc. In southwest Nigeria we have the mixture of Yoruba, Baruba, Awori, Egun, etc. In south-south Nigeria we have the mixture of Ijaw, Bini, Ika, Isoko, Bekwara, Adim, Kalabari, Ekpeye, etc. In southeast Nigeria we have the mixture of Igbo, Anioma, etc. The six geopolitical zones were represented in the stratification of the study population into geopolitical zones. As such, the study participants were from the six geopolitical zones of the country capturing the varieties of ethnic and socio-cultural groups located across these zones who are studying in the federal higher institutions selected for the study. 2400 students were selected from across 16 federal institutions of higher learning selected from across 4 administrative states in southeast Nigeria. The study adopted stratified and purposive sampling techniques in selecting the student respondents. First, the students were stratified into regional categories considering the six geopolitical zones and the number of cultural and ethnic groups available in them. 150 students were selected from each of the institutions of higher learning involved in the study. At the institutional level, the study purposively selected at least 5 students from each of the 30 well known ethnic groups recognized in the study. Where the number for each cultural group was not met, the study made up with the ethnic group with excess number according to the calculation. To minimize bias, the study utilized pilot study information, which focused on the average number students admitted from outside the geopolitical zone by these institutions.

Instrument for data collection was questionnaire; due to the nature of the study and the study population, the questionnaire was designed to accommodate the peculiarities of the population. The questionnaire was developed in the hybrid of Familial Ethnic Socialization Measure (FESM) (Umaña-Taylor & Fine, 2004),California Psychological Inventory Socialization scale (CPI-So) (Gough, 1994), Parental Socialization Scale ESPA29 (Musitu & García, 2001) (English translation) and Social Value Questionnaire (SVQ) (Perloe, 1967) with modifications to capture the major thrust of the study and

the environment of the study. The questionnaire was grouped into socio-demographic information of the respondents, family socialization, peer group socialization, institutional (school) socialization and social value temperament.

The questionnaire instrument was tested for validation through pilot study. The pilot study involved 140 students from 7 federal institutions of higher learning. About 10 different ethnic groups were carefully selected for the pilot study to ensure representation from the potential socio-cultural and ethnic groups for the study.From the pilot study, the overall consistency of the questionnaire items according to Cronbach alpha is 0.91.

The questionnaire instrument was shared among the students during their semester sessions with the help of research assistants recruited from the institutions. The collected data were analysed deploying descriptive and inferential statistics such as the percentages, Pearson moment correlation statistics and linear regression statistics with the aid of SPSS version 23. In the analysis, the study categorized the major variables according to the major thrust of the study. For instance, the study computed the indices of the questionnaire into primary socialization, secondary socialization, socialization dynamic [SD] and value system crises [VSC]. The indices computed into the primary socialization included the elements of family and neighbourhood socialization experienced by the respondents, while the indices computed into secondary socialization included the socialization experiences encountered by the respondents in their primary, high school and the tertiary institution including the neighbourhood. The indices computed into socialization dynamics included the socialization experience involving changing context of interactions and diffusional behavioural elements from other contexts. The indices computed into value system crises included the conflicting interactions between individual domesticated attitude, behaviours and perceptions towards the basic social realities, and the mainstream society value system. These were classified into socialization dynamic-1-3. Socialization dynamic-1 captured the indices of socialization experiences among the youth involving the interactions with the peers beyond the range of the family and the school system, involving external contacts from multiple platforms. Socialization dynamic-2 captured the indices of socialization experience among the youths involving multiple African cultures contacted through multiple platforms by the youths outside the scope of family and school socialization. Nonetheless, socialization dynamic-3 captured the elements of socialization experience from western civilizations experienced by the youths outside the scope of family and educational institutions, contacted by the youth through multiple platforms of interactions. Value system crises-1-3 were measured with the social indicators of conflicts between individual domesticated values and the mainstream societal values. These categorised into VSC-1-3. VSC-1 captured the indices of individual

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domesticated values contradicting the dominant family and neighbourhood cultures and value system, VSC-2 captured the indices of individual domesticated values contradicting the dominant mainstream societal values and unwritten codes guiding the common existence of the population. VSC-3 captured the indices of individual domesticated values contradicting the dominant the mainstream societal values guiding work and institutional ethics.

6.   Presentation of the study findings

From table1 above, majority of the respondents (60%) are males, while 40% are females. Majority of the respondents (45%) are in the age category of 17-22years, 40% are in the age category of 23-28years while, 15% are in the age category of 29years and above. The gender parity as it appeared in this study boosted the focus and target of the study, which was to painstakingly investigate the problem of inordinate ambition that is rampant among the youth mostly, the males across the sections of Nigerian society. Equally, the age categorization in the study enabled the study to capture the spread of this problem among the respondents as the age differences helped the study to capture the direction and dimensions of this problem. Family background of the respondents, which are spread as growing up in the family of non relatives (25%), growing up in the family of distant relatives (10%) and growing up in the immediate family with the biological parents (65%) enable the study to achieve deep and complicated analysis of process of socialization and its impacts on the overall youth behavior. Nonetheless, the religious background of the respondents both from the dimension of parents' religiosity and their nominal belief enabled the study for background check into the parents-children disposition towards religion and the behavioural outcome towards the mainstream societal culture.

Table2 showed the correlation between socialization dynamics and value system crises among the respondents. In this table, the analysis is basically on the indices of socialization dynamics and value system crises. The indices computed into socialization dynamics included the socialization experience involving changing context of interactions and diffusional behavioural elements from other contexts. These were classified into socialization dynamic-1-3.

Socialization dynamic-1 captured the indices of socialization experiences among the youth involving the interactions with the peers beyond the range of the family and the school system, involving external contacts from multiple platforms. Socialization dynamic-2 captured the indices of socialization experience among the youths involving multiple African cultures contacted through multiple platforms by the youths outside the scope of family and school socialization. Nonetheless, socialization dynamic-3 captured the elements of

socialization experience from western civilizations experienced by the youths outside the scope of family and educational institutions, contacted by the youth through multiple platforms of interactions. Value system crises-1-3 was measured with the social indicators of conflicts between individual domesticated values and the mainstream societal values.

Table 1.Socio-demographic information of the respondents.

		N	Percentage
Gender	Males	240	60.0%
	Females	160	40.0%
Age	17-22	180	45.0%
	23-28	160	40.0%
	29 and above	60	15.0%
Study year	First year	20	5.0%
	Second year	40	10.0%
	Third year	220	55.0%
	Fourth year	60	15.0%
	More than 4years	60	15.0%
Religion	Christianity	260	65.0%
	Islam	120	30.0%
	African Traditional Religion	20	5.0%
Family background	Grew up in the family of non relatives	100	25.0%
	Grew up in the family of distant relatives	40	10.0%
	Grew up in the immediate family with the biological parents	260	65.0%
Parents religiosity	Non religious	120	30.0%
	Moderately religious	100	25.0%
	Extremely religious	180	45.0%
Total		400	100.0%

These were categorised into VSC-1-3. VSC-1 captured the indices of individual domesticated values contradicting the dominant family and neighbourhood cultures and value system, VSC-2 captured the indices of individual domesticated values contradicting the dominant mainstream societal values and unwritten codes guiding the common existence of the population. VSC-3 captured the indices of individual domesticated values contradicting the dominant the mainstream societal values guiding work and institutional ethics.

From table 2, there is a positive correlation between socialization dynamic-1 and value system crises-1 (p<000, r.218); this further showed that socialization dynamic-1 explained about 47.5% of value system crises-1among the undergraduate students. From the table, there is a negative correlation between socialization dynamic-1 and value system crises-2 (p<000, r-.192); the result further showed that socialization dynamic-1 explained about 36.9% of the occurrences of value system crises-2 among the undergraduate students. From the table, there is a positive correlation between SD-1 and VSC-3 (p<000, r-.275), this showed that SD-1 explained about 75.6% of the occurrences of VSC-3. From the table, there is negative correlation between SD-2 and VSC-2

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(p<000 r-.185), which showed that SD-2 explained about 34.2% of the occurrences of VSC-2. From the table, there is a negative correlation between SD-2 and VSC-3 (p<000, r-.172), which showed that SD-2 explained about 29.6% of the occurrences of VSC-3. From the table, there is a positive correlation between SD-3 and VSC-1 (p<.05, r.105), which showed that SD-3 explained about 11% of the occurrences of VSC-1. Finally on this table, there is a positive correlation between SD-3 and VSC-3 (p<000, r.230), which showed that SD-3 explained about 52.9% of the occurrences of VSC-3.

Table 2. Correlation tabulation between socialization dynamics [SD] and value system crises [VSC].

			VSC-1	VSC-2	VSC-3
Socialization	Dynamic	Pearson Correlation	.218**	-.192**	-.275**
[SD-1]		Sig. (2-tailed)	.000	.000	.000
		N	400	400	400
Socialization	Dynamic	Pearson Correlation	-.013	-.185**	-.172**
[SD-2]		Sig. (2-tailed)	.789	.000	.001
		N	400	400	400
Socialization	Dynamic	Pearson Correlation	.105*	.051	.230**
[SD-3]		Sig. (2-tailed)	.036	.308	.000
		N	400	400	400

**. Correlation is significant at the 0.01 level (2-tailed); *. Correlation is significant at the 0.05 level (2-tailed).

Table 3. Coefficients of value system crises and other variables.

	Unstandardized Coefficients		Standardized Coefficients		
Model	B	Std. Error	Beta	T	Sig.
(Constant)	-4.867	.380		-12.798	.000
Gender	1.020	.122	.429	8.388	.000
Age	.936	.072	.573	13.071	.000
Study year	-.212	.066	-.181	-3.211	.001
Religion	.365	.110	.182	3.310	.001
Family background	.339	.073	.250	4.629	.000
Primary socialization	-.440	.070	-.299	-6.265	.000
Parenting style	-.604	.067	-.430	-8.975	.000
Secondary socialization	1.490	.098	.685	15.174	.000
Parents religiosity	-.041	.062	-.030	-.666	.506
Socialization Dynamic [SD-1]	.198	.115	.127	1.720	.086
Socialization Dynamic [SD-2]	.120	.111	.066	1.082	.280
Socialization Dynamic [SD-3]	.393	.078	.220	5.011	.000

a. Dependent Variable: **Value System Crises**

R= 0.829 (68.7%), F= 65.027, P= .001

Value system crises [VSC] were tested against other variables. The aim of the regression was to check for the factors interacting with value system crises among the undergraduate students. With the included variables, the model was able to explain about 68.7% of the problem of value system crises among the students. From the table, a number of factors showed evidence of interaction with VSC factor; these included the gender of the students, age, study year,

religion, family background, primary and secondary socialization and socialization dynamic-3. Meanwhile among these factors, there some of the factors that are positively interacting with value system crises such as gender, age, religion, family background secondary socialization and socialization dynamic-3.

Table 4. Correlation tabulation of socialization and value system crises [VSC].

		Primary Socialization	Secondary Socialization
VSC-1	Pearson Correlation	.022	.320**
	Sig. (2-tailed)	.666	.000
	N	400	400
VSC-2	Pearson Correlation	-.204**	.599**
	Sig. (2-tailed)	.000	.000
	N	400	400
VSC-3	Pearson Correlation	-.262**	.550**
	Sig. (2-tailed)	.000	.000
	N	400	400
**. Correlation is significant at the 0.01 level (2-tailed).			

Table 4 showed the correlation between socialization and value system crises. From the table, there is a positive correlation between VSC-1 and secondary socialization (p<000 r.320), this showed that secondary socialization explains about 10.2% of VSC-1 among the students. From the table, there is a negative correlation between primary socialization and VSC-2 (p<000 r-.204) showing the primary socialization explained about 41.6% of the occurrences of VSC-2. Also, the table showed that there is a positive correlation between secondary socialization and VSC-2 (p<000 r.599) and this showed that secondary socialization explains about 35.9% of the occurrences of VSC-2. From the table, there is a negative correlation between primary socialization and VSC-3 (p<000 r-262) showing that primary socialization explains about 68.6% of the occurrences of VSC-3 among the students. Nonetheless, the table showed that there is a positive correlation between secondary socialization and VSC-3 (p<000 r550) showing that secondary socialization explained about 30.3% of the occurrences of VSC-3 among the students.

7. Discussion and conclusion

Socialization dynamics and value system crises are among the factors crossing path with each other, with some daring consequences among the youths. From the focus of this study with the unique design of the instrument of data collection to capture the realities of these factors in the ongoing society,

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the study has been able to set a pace for innovational approach to the problem of value system crises in the developing nations such as Nigeria. Among the major findings of the study, there is a positive correlation between socialization experiences among the youth beyond the range of the family and individual domesticated values contradicting the dominant family and neighbourhood cultures and value system (p<000, r.218). There is a negative correlation between socialization experiences among the youth beyond the range of the family and individual domesticated values contradicting the dominant mainstream societal values and unwritten codes guiding the common existence of the society (p<000, r-.192). From the table, there is a positive correlation between socialization experiences among the youth beyond the range of the family and individual domesticated values contradicting the dominant the mainstream societal values guiding work and institutional ethics (p<000, r-.275). There is negative correlation between socialization experience among the youths involving multiple African cultures and individual domesticated values contradicting the dominant mainstream societal values and unwritten codes guiding the common existence of the society (p<000 r-.185). There is a negative correlation between individual domesticated values contradicting the dominant mainstream societal values and unwritten codes guiding the common existence of the society and individual domesticated values contradicting the dominant the mainstream societal values guiding work and institutional ethics (p<000, r-.172). There is a positive correlation between socialization experience from western civilizations experienced by the youths and individual domesticated values contradicting the dominant family and neighbourhood cultures and value system (p<.05, r.105). Nevertheless, there is a positive correlation between socialization experience from western civilizations experienced by the youths and individual domesticated values contradicting the dominant the mainstream societal values guiding work and institutional ethics (p<000, r.230).

A number of factors demonstrated interaction with social indicators of conflicts between individual domesticated values and the mainstream societal values; these included the gender of the students, age, study year, religion, family background, primary and secondary socialization and socialization experience from western civilizations experienced by the youths. Meanwhile among these factors, there some of the factors that are positively interacting with value system crises such as gender, age, religion, family background secondary socialization and socialization dynamics.

As part of the major thrust of the study, the study set out to understand the possible relationship between socialization dynamics and value system crises among the youths. From the findings of the study, the different dimensions of socialization dynamic and value system crises were in interaction, which has some implications to the Nigerian society and that of other nations.

Socialization dynamic-1, which is the indices of socialization experiences among the youth involving the interactions with the peers beyond the range of the family and the school system, involving external contacts from multiple platforms is positively correlated with VSC-1, which are the indices of individual domesticated values contradicting the dominant family and traditional cultures and value system. Across Nigerian local communities, many youths are gradually deviating from the basic norms regarding wealth acquisition and other life survival values in the society, which are hanging on the dominant family and communal norms guiding such. For instance, the problem of advanced fraud, which has become the order of the day as the so called yahoo business, are hanging on the value system crises among the youth who are pursuing wealth and material resources outside the accepted value system domicile with the communal lives. This is confirmed by other studies, which have revealed the prevalence of money consciousness among the youth, which are being pursued through inordinate ambitions (Adewuyi & Isiaka, 2021; Aguessy, 2019). Wu, Peng and Lemke, (2023) traced the involvement of youth in cyber crime to mostly the socio-cultural backgrounds informing the youth value system. The present study beyond the documentation of the prevalence of inordinate ambition among the youth specifically traced the interacting variables and the responsible factors. Meanwhile, socialization dynamic-1 negatively interacted with the indices of individual domesticated values contradicting the dominant mainstream societal values and unwritten codes guiding the common existence of the population [VSC-2] and VSC-3, the indices of individual domesticated values contradicting the dominant mainstream societal values guiding work and institutional ethics. The relationship among the 3 variables SD-1, VSC-2 and VSC-3 can be traced in other intervening variables., in comparison to other studies, the finding here contradicts other studies, which have reported positive interaction between socialization dynamic and value system crises in other settings (Kuczynski et al., 2015; Paus-Hasebrink et al., 2019; Stornaiuolo, 2017; Okafor et al., 2022). Socialization dynamic-2, which is the indices of socialization experience among the youths involving multiple African cultures contacted through multiple platforms by the youths outside the scope of family and school socialization negatively interacted with VSC-1, VSC-2 and VSC-3, which showed that among the youth, the dominant African socio-cultural settings negate the indices of value system crises. Some studies have reported the dominant indigenous African culture as promoting morality and decency, which can be obtainable in the family, social and public institutions (Serpell & Adamson-Holley, 2017; Katola, 2014; Okafor, 2018).

Socialization dynamic-3, which captured the elements of socialization experience from western civilizations experienced by the youths outside the scope of family and educational institutions, positively interacted with VSC-1

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and VSC-3 showing the interference of diffusion of external cultures with the morality and value system within Nigerian society for instance. The finding here corroborate with the findings of other scholars who reported the impact of westernisation through public and social media on the moral cult of the African dominant culture (Ajayi et al., 2011; Yankuzo, 2014).

Another major focus of the study was to understand the interacting factors with value system crises among the youth and the possible predictors using linear model. From the linear model, there are some spectacular findings pointing to the source and direction of the problem. Gender as included in the model showed positive correlation with value system crises, pointing to the critical factors that affecting morality among the youth. In the study, majority of the respondents (60%) are males, which showed that the males appeared to be more culprits in the issue of value system crises especially among the youths in the institutions of higher learning. Of course, the problem of advance fraud and other related anti social behaviours in a quest to make money and possess material things, have been reported more among the male folks in order studies (Oni et al., 2016; Adedipe & Adeleke, 2016; Udelue & Mathias, 2019), affirming the surface value assumption that male folks are more into crime and anti social activities especially in the developing nations. The interaction of age and value system crises is also a critical issue in the study. The higher the age, the more likelihood that the youth will be involved in value system crises according to the findings; this by implication points to other extraneous variables fuelling value system crises among the youth. The crises of unemployment among the youth and crashing economy in Nigeria seem to be affecting the way the youth view their future and the chances of survival especially when it come to observing some basic norms contradicting inordinate ambition. Cox (2021), Oluwaleye (2021) and Thapa (2022) in their studies reported that economic crises are gradually drawing youths to crimes and other norms-breaking attitudes. As obtainable in Nigeria, currently, the economic crisis in the country has gradually drawn the youth to all manner of activities contradicting the societal value system. Although the younger generation is seen as much connected to value system crisis issue at the surface, the reality is the fact that the older adults are more engaged with value system crisis.

Study year among the students appeared to be countering the problem of value system crises, showing that the more the youth are growing in their academic discipline and orientation the less they are likely to veer off into value system crises. This by implication points to the importance of the higher institutions of learning in managing value system crisis among the youths through external and internal policy interventions. The higher institutional training by its gradual and steady progression is meant to shape the youth towards the obtainable value system in the society and as this advances to the

level of career development, the youth are expected to form a critical social value perception guided by the overall societal value system. Other similar studies have reported that the more the youth advance in the educational training, the more they take control of the identity crises issues responsible for value system crises (Barrie, 2012; Verhoeven et al., 2019; Mohammadi et al., 2023).

Family background in the model showed the problem of laxity among the parents in recent times and its connectivity with the problem of value system crises among the youth. Meanwhile, primary socialization and parental style experienced among the youth appeared to be strongly countering value system crises among the youth as these showed negative interactions with value system crises on the model. Primary socialization and parental style are some of the critical factors in character formulation among the youth and this among the African indigenous cultures are the basics of bringing up a child such that when such fail, other hopes of properly training up the child seems to have failed. According to the study by Tintori et al., (2021); Francis and Thorpe (2010), the primary socialization for the youth critically determine their chances of surviving in the ongoing society and adaptation into the mainstream societal norms and goals. Equally, the studies by Kosterelioglu (2018); Huang et al. (2017); Agbaria and Mahamid (2023); Nnamchi et al. (2024) proved that the more balanced the parenting style in accommodating the comprehensive needs of the youth, the more likelihood that the youth will properly adapt into the family culture and that of the mainstream society. Finally in the model, secondary socialization and socialization dynamic-3 were positively correlated with value system crises; this finding points to the lapses obtainable in the chain of continuity in the socialization of the youth and character moulding, which are gradually fading off the control of the family and other social institutions. In this same vein, primary and secondary socializations have proven a great impact on the overall issue of value system crises among the youth in the institutions of higher learning. For instance, primary socialization is negatively correlated with value system crises-2 and 3 showing how strong and formidable foundational upbringing can counter the future excesses of the youth in their adapting into the social norm and value system of the ongoing society.

The value system crises as the findings of this study has suggested as an underlying issue, has raised a huge concern, which is putting the need for lifelong learning and social policies to test. Although the issues of value system crises in the different scales point to the failure of the social institutions saddled with the responsibilities of socializing the children and youth, the lifelong learning trajectories are patterned to capture the situations that have escaped the major traffic lens of education and socialization. In any case, there is a need for change in social policy approach to higher institutions of learning and public

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reorientation among the youth through the trajectories of lifelong education, which is majorly anchoring on the online platforms for communications. Lifelong learning opportunities though have been classified as a platform for advanced education, the current challenges of value system crises definitely needs attention of the lifelong learning platforms for the reawakening of the youth consciousness via the available public orientation platforms and opportunities. In essence, the restoration of the public and social institutions in Nigeria to at least functioning capacity required the overhauling of youth orientation on the value system in order to realign their ambitions and aspirations towards the overall societal values meant for the sustainability of the system. The value system crises among the youth are trickling into their engagement with the public institution, which the evidence is high level of corruption and abuse of public institutional apparatuses.

Although other studies have given attention to socialization dynamics and value system, the epistemological issues addressed in the present study was to theoretically captured value system crises in the ongoing global discussion on youth, crime and societal norms. For lack of empirical confirmation, value system crises and the societal norms are yet to be captured specifically in social science and sociological models. However, the present study has pushed the border between the armchair theorising and the empirical realities of socialization and value system issue involving the youth and the global system. More importantly, the study points to the policy lacuna in the management of higher institutions of learning in Nigeria, which ought to be addressed to arrest the excesses among the youth stemming from the higher institution learning environment. Following the findings of the study, it is recommended that higher institutions of learning as environment for adult and lifelong learning with socialization implication, be captured in the national and globalization orientation policies domestically by the United Nations.

The study is limited by number of factors such as logistics, time and other resources. The study ought to have lasted more than the proposed period of time in carrying it out however, due to the limited time and financial capacity it was reduced for some level of conveniences. In any case, further study is needed in the dimensions of longitudinal and experimental studies on this issue. Equally, the study was limited to the concepts socialization dynamics and value system crisis leaving behind some other pertinent variables.

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