

CULTURE, COMMUNICATION AND NATIONAL IMAGE: THE WAY FORWARD FOR NIGERIA

Okoroafor, Ejike .C

&

Dike, Kemakolam. C

Department of Social Sciences
Federal Polytechnic, Nekede, Owerri,
Imo State

ABSTRACT

This paper is centered on the issue of national image which is of utmost interest to any nation craving for national development and global partnership in the 21st century. There is no country without national image at any point in time. And so, at any time, the behaviour and activities of the people of any nation go a long way in defining their national image. Regrettably, Nigeria is a country that many right-thinking individuals agree has image problem borne out of some of her people's penchant to do the wrong things for the right results. Many Nigerians have serious value-choice problem that has contributed to tarnishing our national image. This paper does not seek to examine all the issues relating to national image. Rather it focuses specially on the link between culture, communication and national image in the context of Nigeria. It attempts to highlight the impact of culture and communication on national image from a sociological perspective, with a view to establishing how the inculcation of the right cultural values can help transform Nigerians and cause a national rebirth that can bring about a better national image for Nigeria. The last part of this paper is on the summary of the discussions, recommendations and the conclusion.

Keywords: Culture, Communication, National Image.

Introduction

The political life of a nation is only the most superficial aspect of its being. In order to know its inner life, the source of its action, one must penetrate to its soul by literature, philosophy and the arts, where are reflected the ideas, the passions, the dreams of a whole people. Romain Roland (1866 -1945) Musician of the past.

Woodrow Wilson, one time president of U.S.A once said 'no nation is fit to sit in judgment upon any other nation' (see quotations in Standard Encyclopedic Dictionary, 1971). The above statement notwithstanding, nations feel what other nations feel about them. And what other nations feel about a nation contributes to that nation's national image. Much has been said, written and is even being discussed about Nigeria's national image especially in this era of 'rebranding' Nigeria. Most of the things said, written or discussed about our national image tilt towards the negative more than the positive. Nigeria, once a

nation of booming economy, peace-loving people and the hope of Africa is today battling with a not too good national image. Our national image has in recent past become a source of worry because of its negative posture, particularly from the international perspective. In Nigeria, we are suffering economic downturn worsened by bad national image. Our lack of integrity and honesty, corrupt activities and increasing crime rate etc are factors militating against having a better national image. These negative attributes are employed by Nigerians in order to attain the right values. According to Utomi, of all the multi-faceted problems plaguing Nigeria, the crisis of values is the country's biggest problem (Ameh, 2008). This paper therefore seeks to highlight the impact of culture and communication on national image. The question here is is there any relationship between the cultural values of a country and her national image? Can the right cultural values contribute to a better national image for Nigeria? These questions are considered from a Sociological perspective with emphasis on the inculcation of the right values for a better national image for Nigeria.

Nigeria's national image is a very serious issue that matters so much because of the impact it can have on the nation psychologically, economically, socio-culturally, politically, and internationally etc. The paper advocates that our national image can be made better or influenced positively by simply going back to culture. This can be achieved by returning to our laudable morals, right values and norms that are traditional to us. These values and norms are integral part of our culture and should serve as the basis of our behaviour and relationship. They should serve as standards for day - to -day social interaction. Moreover, communication (which is also part of our culture because language, symbols, films and other tools of communication are aspects of our culture) can be a vital tool for the inculcation of right values and norms in the life of our people. The paper further identified some communication obstacles that inhibit the effective inculcation of the right values in our life.

Culture: Its Meaning and Essence to Society

Culture is a seven letter word but a big concept. The concept of culture is sometimes easier to grasp by description than by definition. For instance, suppose you meet a young Indian woman who just arrived Nigeria, the difference between her culture and ours is immediately evident. It is seen in her dressing, make-up, hairstyle and other materials on her. It is also evident in her language, gestures, opinions, beliefs etc. All these characteristics are indicative of culture - the language, beliefs, values, norms, behaviours, and even material objects that are passed from one generation to the next. However, Mberu (1999), is of the view that the popular definition of culture refers to the life style, the outward appearance and the standards and mannerisms cultivated by a particular person. This definition limits the concept of culture to the behavioural context only. The Sociologist has an entirely different concept of culture. To Sociology, the point of departure is that every society has culture. It is not possible to see a society without culture. Culture is not a personal attribute. It is rather seen as the totality of the way of life of a group or people.

The definition of culture by the British Anthropologist, Edward B. Taylor gave a classic picture of what culture means as that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society. Culture was defined to include the total pattern of beliefs, customs, institutions, norms (the do's and don'ts) and objects of technology etc that characterize the

life of a human community. Macionis (2005), defined culture as "the values, beliefs, behaviour, and material objects that together form a people's way of life. Culture includes what we think, how we act, and what we own". Similarly, Zanden (1979), defined it as "the socially standardized ways of thinking, feeling and acting that human acquired as a member of society". To Firth, culture refers to "the component of accumulated resources, immaterial as well as material, and transmit; and all learned behaviour which has been socially acquired" (Bottomore, 1972). Culture provides the attitudes and behavioural ways or patterns in which man adapts to his total environment. Culture is a heritage that is passed on from generation to generation by symbolic forms of communication.

The term culture is applied to refer to both people and nations. Sociologically, culture refers to anything or human phenomena that are the products of biological inheritance. This is why the study of human interaction is of utmost importance to the Sociologists. Social interaction occurs in the context of meanings which we learned, shared and inherited as part of culture. Culture helps to define the goals of a society by providing for it cherished and upheld values. For example, the legal system reflects such cultural values as the protection of life, property and individual freedoms, as well as drawing lines between socially acceptable and unacceptable behaviour.

Components of Culture: Values and Beliefs

Value connotes a number of meanings, including the worth of something in terms of money or other goods for which it can be exchanged, the quality of being useful or important, moral or professional standards, of behaviour, principles or even a number or quantity etc. From the Sociological perspective, a value is a belief that something is good or desirable. It defines what is important, worthwhile and worth striving for. A value is a general guide to action. Macionis (2005), defined values as "culturally defined standards by which people assess desirability, goodness, and beauty and that serve as broad guidelines for social living". To learn a culture is to learn people's values, their ideas of what is desirable in life. When we uncover people's values, we learn a great deal about them, for values are the standards by which people define good and bad, beautiful and ugly, acceptable and unacceptable. Values underlie people's preferences, guide their choices, and indicate what they hold worthwhile in life. Values may be specific, such as honouring ones parents and owning a home and car, or they may be more general, such as health, love, and democracy etc.

Values are statements, from the standpoint of a culture, of what ought to be. Values are broad principles that underlie beliefs, specific statements that people hold to be true. In other words, values are abstract standards of goodness, and beliefs are particular matters that individuals consider true or false. Cultural values and beliefs not only affect how we perceive our surroundings but also help to form our personalities and to a broad context, by implication, our nation. This is where the concepts of culture and national image connect. People learn from families, friends, and act according to particular principles to believe worthy "truth" and to pursue worthy goods. Since cultural values are widely held belief or feeling about what is important to a community's identity or well-being, what emerges as a value depends largely on what culture rewards. What one culture rewards, another culture may hold in low esteem. Researchers can easily notice that some values are inconsistent and even opposed to one another. For example, Nigerians believe in a united Nigeria, yet they are ethnocentric and patriarchal in their relationship with one another. Conflicts between

values reflect the cultural diversity of Nigerian society and also cultural change by which new trends develop alongside older traditions.

Culture and Social Organization

Culture is directly linked together with social organization whether in the context of a family, small community or a large nation. Social organization is made up of relations between people and group and those relations are guided by cultural rules. The family which is the smallest unit of any social organization is guided by culture in the formation of its structure. One culture may place higher value on monogamous families, while another culture prefers polygamy. This brings out the relationship between culture and social organization. For instance, families are organized but culture determines the acceptable family structure. In human societies, therefore, culture and social organization interact as people work out their relations to their environment and to each other. Culture determines the structure of any society and tells where it is coming from and how far it has come. To Soyinka, culture is both a bridge to our past and a guide to the future (Calhoun et al, 1997).

The word "culture" is often used interchangeably with the word "civilization" to mean the same thing. In understanding the impact of culture to a nation's image, we must make a distinction between culture and civilization. Technically speaking, all cultures are equal, but not all civilizations are equal. Oxford Advanced Learner's Dictionary (1995), defined civilization as "an advanced and organized state of human social development of a society, its culture and its way of life during a particular period of the world: the civilizations of ancient Egypt and Babylon". Basically, civilization implies efficiency in adaptation to environment. It connotes products, the material achievement of a given historical epoch. Thus, it is possible to regard certain societies that have developed higher technology to be more civilized than those with lower or rudimentary technology. Culture on its own, is comprised of two aspects, the material culture and the non-material or ideational culture. The material culture comprises of things that can be seen, like buildings, cars, cloths, tools etc. The non-material (ideational aspects of) culture includes values, language, music, ideas, beliefs, ways of thinking, styles of doing things, customs and traditions etc. All cultures are equal but some civilizations are more efficiently adapted to the environments with more sophisticated evidences of this adaptation exemplified in material productions.

Culture and Communication

An attempt to situate communication within culture is like identifying one of the major constituents of an entity. Communication is an integral part of culture that helps to manifest the culture of any society. Communication is like a vehicle that drives culture and ensures its relevance, survival and continuity in human society. Culture has been defined in this paper as a shared way of life of a group, society or nation. Although culture varies greatly, all cultures seem to have common components: symbols, language, values, beliefs, norms, and material culture, including technology etc. The first two components of culture listed above, that is, symbols and language, are forms of communication commonly found in all cultures in the world. This is where we draw the interface between culture and communication. Many authors and scholars agree that communication is both material and non-material (ideational) culture through symbols and language respectively.

Calhoun et al (1997), is of the view that "culture is the more or less integrated way of thinking, understanding, evaluating, and communicating that makes possible a shared

way of life. In this definition, communication is emphasized as a functional tool that makes culture possible. This brings us to the question - what is communication? Most of our working hours are spent communicating either directly or indirectly with each other. If we are not actually transmitting or receiving messages in the form of speeches either amongst a group of family members, friends, in the classroom or in the office, factory or shop, we may be listening to the radio, watching television, reading newspapers or books, or writing down the ideas that we want to pass on to someone else. The word communication derives from a Latin word *communis* which means *commonness*. Thus, it is the establishment of commonness or oneness of thought between a sender and a receiver (Schramm, 1955). In agreement, Koontz and Wehrich (1988) defined communication as *the transfer of information from the sender to the receiver with the information being understood by the receiver*. Brown (1958), defines communication as *the process of transmitting ideas or thoughts from one person to another for the purpose of creating understanding in the thinking of the recipient of the communication*.

In a nutshell, communication is the exchange of information between two or more people for the purpose of transmitting ideas, meanings, thoughts and influence in the pursuit of common objectives. Communication is about the mediums of relationship between people, including symbols (that is, anything that carries a particular meaning recognized by people who share a culture) and language which has been widely described as the key to the world of culture. Language is simply a system of symbols that allows people to communicate with one another. Language not only allows communication between people but also ensures the continuity of culture. It is a cultural heritage and the key to culture transmission, the process by which one generation passes culture to the next. Language is the key that unlocks centuries of accumulated wisdom. Every society transmits culture through speech; a process sociologists call *the oral cultural tradition*. Language as a form of communication cannot be over-emphasized.

Having established the link between culture and communication, let us identify some problems associated with communicating the right values in Nigeria. They include:

- **Language Barrier** This is one factor that inhibits effective communication of the right values in Nigeria. This is because there are more than two hundred and thirty languages spoken by the different peoples of Nigeria who are largely illiterates and cannot understand nor speak the country's official language – English language.
- **Increasing Materialism** This is another set-back to communicating the right values in Nigeria. Statistics show that Nigerians are becoming increasingly materialistic with capitalism gaining more grounds. This has created an environment that breeds individualism, greed, and pursuit of self-interest with lack of character and positive attitude.
- **Ineffective /Improper Teaching** Teachers are role models, mentors and a major reference group that should focus on proper teaching of academic and moral lessons. But some teachers have continued to fail in inculcating into their students the right values for several reasons including lacking the right values themselves, inability to impart these values or outright non-chalance to duty.
- **Irresponsible/Poor Parenting** This is one factor that many people blame for the increasing moral decadence in Nigeria. The role of parents in the proper nurturing and training of their children cannot be over-emphasized. The failure of some parents in this noble task is increasing immorality in the country.

- **Preference for Western Culture (particularly among the youths)** This can easily be noticed by the way they dress, think, talk and socialize. This has made it increasingly difficult for them to give listening ears to our core traditional values.
- **Proliferation of Churches/Mosques** This is another impediment to effective communication of the right values. Some religious organizations in pursuit of unholy interests often depart from their most important function - which is to guide their followers to fear God and live according to His commandments.
- **Increasing Individualism and Urbanization** This is contributing to poor communication of the right values in Nigeria. In the urban areas, people mind their business and give little or no attention to strangers and the general public in terms of value re-orientation.

Right Values: Conceptualized

A Sociology student was once asked by his Sociology teacher to define the word value. He replied that value is anything human beings value. As obscure as this definition appears, it still tried to sound out the meaning of the word value to a layman. Interestingly, each individual develops his or her own personal goals and ambitions, yet culture provides a general set of objectives for members of a society. We now know that values are the collective conceptions of what is considered good, desirable and proper or bad, undesirable and improper in a culture. They indicate what people in a given culture prefer as well as what they find important and morally right or wrong. What Nigeria and Nigerians need now in order to gain better national image is a genuine change from the wrong values to the right values.

However, the right values are those values that make us better and influence our life positively, thereby encouraging our efforts towards sustainable development. The right values are those values that are worthy of our time, exemplary, proper, legal, humane and most importantly Godly. Consequently, the right values act to put off the wrong desires, behaviour and acts (the wrong values). There is no better alternative to the right values because they are the real values that if upheld can effectively help a society attain its true essence and laudable expectations. Let us revive our cultural values which are our essence as a nation.

The table below shows a divide between some of what can be referred to as wrong values and right values. The paper advocates that Nigerians embrace the right values all the time.

	WRONG VALUES/BELIEFS		RIGHT VALUES/BELIEFS
1	Corruption	1	Virtues and Hope (Integrity)
2	Hate/ Tribalism	2	Love and Unity
3	Women Marginalization	3	Democracy/Equality
4	Negative Sense of Competition	4	Healthy Sense of Competition
5	Belief in Western Culture	5	Belief in our Culture/Development of Indigenous Technology
6	Preference to go Abroad	6	Preference to live in Nigeria and help build Nigeria
7	Playing to the Gallery and Doing Evil in the Name of God	7	Believing in One God and Truly Living According to His Faith.
8	Wrong copying/ imitating Other People	8	Being Original and Innovative
9	Inordinate chasing of Traditional Recognition and Titles	9	Chasing (Academic) Excellence and Economic Development
10	Over Dependence on Government	10	Entrepreneurship

It is important to note at this juncture that some acts of omission or commission by institutional structures such as the government, some social institutions and the society itself help to propagate the pursuit of wrong values by Nigerians. For instance, Nigerian leaders live in opulence and extravagance in the midst of more than 140 million impoverished Nigerians. They fail to show true concern about the plight of poor Nigerians. This leads to the frustration of these Nigerians and encourage them towards the wrong values. Afterall, bad leadership begets bad followership.

The Concept of National Image

The concept of national image can be widely interpreted to mean many similar things by different scholars. The issue of national image is a very important one to any nation. This is because a nation's image is like the cloth worn by the nation. If the cloth worn by an individual is ugly, unkempt and tattered, the individual wearing it gets poor reception and treatment wherever he goes. He may even be treated with outright disdain by others. This also applies to nations in terms of their image. This is why nations cannot afford to be indifferent when it comes to anything that affects their national image.

According to Longman Dictionary of Contemporary English (1995), national is defined as "related to a whole nation, relation as opposed to other nation, someone who is a citizen of a particular country but is living in another country". Among the above definitions, the former is relevant to the definition of national image in this paper. On the other hand, image is defined by the same dictionary as "the general opinion that most people have of a person, organization, product etc". This can also be applied in a national context, and not only to person, organization and product as stated in the above quotation. In that sense bringing "national" and "image" together for a common definition is attainable. National image can then be defined as the way a nation is popularly perceived or regarded by the public. It explains the public impression about a nation and her people. It is the picture or perception attributed to a nation by both her nationals and other nations. Put simply, it is the image of a nation as seen in the eye of the citizens of that nation as well as in the eye of others i.e the international public. National image implies a general impression about a nation or country to the public. It includes the reputation and mental

picture or idea that is commonly associated with a nation or known of a nation at a point in time.

Every nation in the world, at any point in time, has national image of some sort. It may be a good one, bad one, neither good nor bad or even a peculiar form of national image unique to a nation. Which ever way, a nation's national image matters and goes a long way in affecting that nation in many ways. The way Nigeria is perceived by other nations across the globe is of high importance to the Nigerian government and Nigerians because of the adverse or positive impact it portends. A number of factors may contribute to the national image of a nation at a point in time. Factors such as the general behaviour of the citizens, their culture, their government's activities and participation in global affairs, sports and a number of other issues that pertain to nations, particularly in this era of globalization. This paper is particularly interested in highlighting the impact of cultural values on national image and so is concerned with exploring how the behaviour and attitude of citizens of a country can influence the country's national image. This will enable us approach the questions raised earlier in this paper.

The Impact of the Right Values on National Image

The impact of cultural values and beliefs on national image can be traced by considering the impact a people's cherished ideas, opinions, beliefs etc can have on their behaviour, attitude, mannerism and relationship with each other and the society at large. The general impression, idea or picture about a nation has a lot to do with the people of that nation and their way of life. In other words, the culture of a nation has far-reaching effect on its posture and consequently its national image.

A nation is made up of a population, a territory, culture, government and constitution among other elements but one among these vital elements remains its culture. The cultural values, beliefs and general behaviour of the people of a nation contribute effectively to the type of national image attached to that nation. A nation whose people share cultural values that work for them and are not offensive to other people, particularly people of other nations stands to have a better or more positive national image. Again, the behaviour, attitude and actions of the people of a nation can also reflect on the national image of that nation. That is, if many people in a given nation are exhibiting "obnoxious" behaviour and are indulging in acts that contravene or violate Fundamental Human Rights and International laws, that nation suffers a bad or poor national image. When nationals of a country are associated with all forms of bad behaviour including crimes such as money laundry, internet frauds, smuggling, undemocratic leadership, armed robbery, kidnapping, assassinations, vandalisation of infrastructures, forms of corruption, injustice and political instability etc, the nation suffers negative image.

All these acts are based on what we hold as our values. Our behaviour is supported and reinforced by our general value system. We misplace our priorities because of our value system, we chase the good things, good ends through dubious means or "short-cuts" that are illegal and often inhuman because of our value system. We are recognized and honoured in many of our communities based on our value system. Our children are being nurtured and trained under the influence of our value system. In fact, one can say that Nigerians have serious value ó choice problem that is affecting our everyday life, whether in the interaction with one another or with other people outside this nation. To Utomi, "of all the multi-faceted problems plaguing Nigeria, the crisis of values is the country's biggest problem. He opined that if nothing is done soon to address the problem, Nigeria's progress

towards sustainable development would be adversely affected. The possession of right values is more important than the possession of all the thrills of this world. Concerted efforts should be made to embrace and internalize the right values at all times (Ameh, 2008). The right values will enable sustained progress to take place. And part of how the right values can contribute to the sustained progress of Nigeria is through the positive impact it could have on our behaviour and actions over time. Inculcating the right values can change the general outlook or appearance of a nation when greater majority of the people of a nation embrace it.

Values are deeply held criteria for judging what is good or bad, desirable or undesirable and they are the underlying, general often unconscious and unexpressed standards by which we evaluate specific acts, objects or events. Our values color or direct our overall way of life, transcending any one particular situation. With this in mind, holding the right values in high esteem and allowing it guide our behaviour and action can have a profound impact on how we are seen and judged by other peoples and nations. The right values would change our mentality, attitude, mannerism, general behaviour and action and could over a period of time bring about what may be referred to as national rebirth. Okoro (2009), stated that presently the film industry in Nigeria is not really helping in value re-orientation. Many Nigerian movies portray negative values that add to our value problem. A good number of our films have contributed in show-casing Nigeria as a nation with very high crime level, opulence and general attitude of 'anything goes'. This is usually with less emphasis on the need for Nigerians to have a positive change in behaviour. Okoro (2009), captured the expected role of filmmakers in Nigeria in these words: 'The challenge now is for filmmakers to shun themes around voodoo, violent crimes and the portrayal of our country in bad light'. This can impact positively on the public both within and outside Nigeria. It can lead to change of opinions and impressions about Nigeria. It can help effectively to reposition Nigeria for better reputation across the globe.

Some Nigerian scholars are of the view that value re-orientation is the key to better national image. They agree that what we need as a nation to ensure national development and a more positive national image is to change our values from the wrong, negative, inappropriate and useless values to the right, positive, acceptable and proper values that can encourage and support economic growth and national development through increased productivity, political stability and good national image etc. Ocheja (2008), summarily caught vivid picture of the need for value re-orientation in the following words:

Corruption, bad leadership and greed are the ideas that exist in the minds of Nigerians about their country. These impressions call for sober reflection in Nigeria. It seems the labour of our leaders past is going down the drain. A major problem is our orientation.

A better national image for Nigeria can be of tremendous positive impact as discussed below:

Some Benefits of a Better National Image for Nigeria

- **Attraction of Investors** A good national image for Nigeria will no doubt boost our economy through the coming of many foreign investors to Nigeria. The capital that will be injected into the Nigerian economy by these investors will increase economic activities in the country and help reduce unemployment while establishing industries for national development.
- **Boost Tourism** A good national image for Nigeria has the potential of boosting our tourism and earning the country more foreign exchange which in turn will positively impact on our economy and support national development.
- **Breed Healthy Youths/Generations** It is a common maxim that the youths of yesterday are today's leaders and so a good national image borne out of the people embracing the right values and extended to the children is the pride of any nation.
- **Popularizes Nations** One main factor that can easily popularize a nation is good national image. It has the potential to make a nation to be frequently remembered, discussed or even visited. The nationals of such a nation get visas easily and are treated better, respectfully and honorably. It can also help to improve foreign relations with other nations and encourage international participation, particularly at this dawn of global partnership.
- **Contributes to Political Stability** A good national image for Nigeria can adequately add to the growth of our nascent democracy and political stability. For Nigeria to have a better national image requires the government and people complying to the rule of law, due process, accountability, transparency, respect for fundamental human rights and International law ó all these are attributes that can impact positively on Nigeria's political atmosphere and help to ensure political harmony in the country.
- **Reduction of Brain Drain** The fact that many of our experts, professionals and geniuses are gradually running out of the country in search of greener pasture is not in doubt. Apart from the socio-economic implications of this development, many of these people in diaspora claim that the state of affairs in Nigeria is the cause of the exodus of many Nigerians from home. A good national image will encourage many of these Nigerians to think of coming home to settle down and contribute their own quota to our national development.
- **Increases National Integration** A better national image for Nigeria is no doubt very vital now. Apart from its impact at the global level, it can also improve our interpersonal relationships and social organization. It can breed patriotism which has the potential to make Nigerians appreciate each other and interact better. This can have significant positive influence on national integration.
- **Greater Participation** A good national image can encourage and position Nigeria to participate in global affairs much more than it is doing currently. Many nations of the world will be willing to go into partnership and enter into treaty with Nigeria. It can also improve bilateral relations and help Nigeria in her efforts towards poverty eradication and attainment of the Millennium Development Goals (MDGs). One can say that Nigeria's bid for permanent membership of the United Nations Security Council can be achievable through intense lobbying and diplomacy supported by a better national image.

Conclusion

Nigeria cannot be said to be enjoying the best of national image as at now. This is as a result of many factors, among which are the values which underlie our general behaviour and actions. Values partly determine what we do or choose not to do. That people act or behave in any peculiar or unusual way is partly the product of their value system. And so efforts to improve and make better our national image must first start with Nigerians imbibing the right values and believing in their potential to change us as a nation. Value re-orientation as a programme should, as a matter of urgency, be made available at homes, in schools, in churches and mosques, markets and every meeting point, particularly through the media. It is imperative that all Nigerians, no matter how highly or lowly placed, should embrace a change of value from the wrong, inappropriate and useless values to the right, appropriate and useful values. This is one sure way of bringing about the transformation of Nigerians from ònegative behaviourö to òpositive behaviourö, especially now that there seems to be a genuine attempt to rebrand Nigeria. It will help facilitate our drive for national rebirth and prosper our national image beyond expectation.

Recommendations

- At the family level, being the smallest unit of our society, parents must realize that what they value and believe in is most likely what their children will also value and believe in. Parents should endeavour to embrace the right values and try their best to help the children inculcate the right values.
- A topic that will be known as “**Value Re-orientation**” should be developed and introduced to be part of the course work under Citizenship Education which is a general course in tertiary institutions across Nigeria.
- The leadership must reposition itself and begin to do the right things at the right time. Good leadership begets good followership. It is no longer time for too much talks and pronouncements with zero implementation. It is now time to march words with actions. Nigerian leaders should embrace the right values and it will reflect on their leadership style and ability to deliver the long-awaited democracy dividends.
- The religious organizations across Nigeria should also wake up to the challenges of helping Nigerians to have a thorough value re-orientation through their preachings and physical actions. The recent call for churches to be taxed was borne out of the fact that across the country, many religious organizations through their overseers and leaders display so much affluence to the surprise of many Nigerians. This is the era of do as I say and do, and not as I say only.
- Nigerians should see each other as candidates for value re-orientation. It is not meant for some Nigerians but rather every Nigerian. Nobody should indulge in self-righteousness because we have all sinned and come short of the glory of God. We need to stop pointing at other people when it comes to doing the wrong thing, when we do worse things. Now is the time to have a true and realistic rethink about our behaviour, values and beliefs. The right values are just about all we need to reposition Nigeria for a better national image.
- It is important to emphasize the usefulness of effective communication of the right values to Nigerians. This is not a task for only Nigerian families, government, organizations and institutions but one big challenge before all of us ó all true Nigerians who are concerned and disturbed by our diminishing and poor national

image. The effective internalization of the right values is a major solution to our image problem.

- Nigeria's foreign policy cannot be said to be adding negatively to our national image, judging by the posture of the government at present. However, there is need to fine-tune our foreign policy and diplomacy to meet global competitiveness and future expectations.

This paper is of the view that appointment to our foreign offices should be done by engaging our career diplomats who will, given their training, do better for the nation and contribute towards building a more positive national image for Nigeria and her people.

References

- Bottomore, T.B. (1972) *Sociology: A Guide to Problems and Literature* (Revised. ed). London: George Allen & Unwin Ltd.
- Brown, A., (1958) *Organization of Industry*. Englewood Cliff N.I: Prentice Hall Inc.
- Calhoun, C, Light, D & Keller, S (1997) *Sociology*. (7th ed). The McGraw-Hill Company, Inc. New York.
- Haralambos, M. & Holbon, M. (2000) *Sociology: Themes and Perspectives*. HarperCollins Publishers Ltd. London
- Henslin, J.M (1998) *Essentials of Sociology: A Down-To-Earth Approach*. (2nd ed). Allyn and Bacon. Massachuesetts.
- Hogan, M.O. (2006) *Academic's Dictionary of Sociology*. New Delhi: Star Offset Printers.
- Hornby, A.S (1995) *Oxford Advanced Learner's Dictionary: Students edition*. London: Oxford University Press.
- Koontzm H and Weihrich, H. (1988) *Management* (9th ed). New York: McGraw-Hill Book Company.
- Macionis, J.J. (2005) *Sociology*, (10th ed) New Jersey: Prentice Hall.
- Mberu, B.U (1999) *Infrastructural Sociology*. Enugu : John Jacobs Classic Publisher.
- Offor, N.C (2006) *Elements of organizational Psychology*, Chiwab-O Partners consults. Awka.
- Schramm, W. (1955) *The Process and Effects of Mass Communications*. Urband: The University of Illinois Press.
- Soyinka, W. (1991) òAfricaø Culture Producersø. *Society*. Vol. 28, No. 2 : 32 ó 40.
- Standard Encyclopedic Dictionary (1971): J.G Ferguson Publishing Company Inc. Chicago.
- Tony-Duruaku, C (2004) *The Dynamics of Communication in English*. Owerri: Cherry Bren and Co.
- Wilkins, E.J. (1976) *An Introduction to Sociology: (2nd ed)*. Plymouth: Macdonalds & Evans Ltd.
- Zanden, J.W.V. (1979) *Sociology* (4th ed.) New York: John Wiley & sons.

Newspapers

- Ameh, Elaigwu. òCrisis of Values: Nigeriaø Biggest Problem.ö *Bussinessday* (October 21, 2008):8.
- Nwachukwu, Iheanyi. òCorruption As Barrier To Achieving Development Goals.ö *Bussinessday* (October 11, 2009):16
- Ocheja, Joshua. òBuilding The Nigerian Brand.ö *Bussinessday* (October 21, 2008):11.
- Okoro, Emmanuel. òRe-branding Through Nollywood.ö *Thisday* (May 28, 2009): 18.