EFFECTIVE PARENTING AND SOCIALIZATION FOR VALUE - REORIENTATION IN CONTEMPORARY NIGERIA

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Abstract

Nigeria is a country that many right thinking individuals agree has serious value crises that have contributed to her poor economy, bad national image and falling standards etc. Value reorientation aimed at inculcating good value can help Nigeria out of her numerous predicaments which can refocus the nation towards greatness. This impact can be achievable if and when Nigerians embrace good values which have the potential to change the attitude and behavior of Nigerians and bring about significant reduction in corruption, indiscipline, immorality, terrorism, kidnapping, poverty and other social vices. The paper discusses the meaning/concept and nature of parenting, effective parenting, some problems of parenting in Nigeria, socialization as a medium of value inculcation and value reorientation. The paper believes that value reorientation in Nigeria is a feasible project that can only be attained through the enforcement of effective parenting and socialization in contemporary Nigeria (particularly on children and youths), through orthodox mechanisms of social control, reform of school system, control/censor of the media, strengthening of democratic principles and the immediate return of missionary schools to the original owners (Churches) etc.

Keywords: Effective Parenting, Socialization, Value-Reorientation, Contemporary Nigeria.

Introduction

Many right thinking Nigerians, both home and in the Diaspora, have continued to clamour for value-reorientation as the way out of most of Nigeria's problems and challenges. They argue that Nigerians have derailed and have continued to derail from the path of integrity, honour, disciple and focus etc as a nation. Values are statements, from the standpoint of a culture, of what ought to be. Values are broad principles that underline beliefs, specific statements that people hold to be true. Values serve as general guide to action. Macionis (2005), defines values as "culturally defined standards by which people assess desirability, goodness, and beauty and that serve as broad guidelines for social living". Cultural values and beliefs not only affect how we perceive surroundings but also help to form our personalities and to a broad context, by implication, our nation.

It is against this backdrop that this paper argues that our traditional values that are part of our cultural heritage which have in the past guided our thoughts, feelings and actions have been eroded, misplaced and, in some cases, over-taken or suppressed by pop culture and some negative Western values. Infact, we are experiencing value crisis in Nigeria. According to Utomi (2008), "of all the multi-faceted problems plaguing Nigeria, the crisis of

values is the country's biggest problemö (Ameh, 2008). This is evidently seen among the contemporary Nigerians (children and youths) who can hardly speak their indigenous language or vernacular well, let alone writing or reading it. There is increasing lack of respect for elders and constituted authority, general indiscipline, immorality, corruption, violent acts like terrorism, kidnapping, rape and many other social vices that are perpetuated openly in the country. The paper argues that these social problems and issues are directly fallouts of a breakdown of traditional value system by the way of poor parenting and lack of proper socialization for today's Nigerian children and youths. This population is under the influence of a number of factors that aid their non-conformity to acceptable norms and values of society. Many of them are negatively influenced by peer group pressure, social media (T.V, facebook, twitter etc). The questions here are: What is the problem with our present value system? Why do we need value reorientation in Nigeria? Against this backdrop, the paper, examines the whole idea of value-reorientation in Nigeria and argues that it should target mainly the children and youths who are the most vulnerable to õvalue-choiceö problems. To begin this project, requires a number of sustainable measures, which include, firstly, effective/proactive parenting, and effective socialization as well as re-enforcement of some traditional mechanisms of social control, re-enforcement of some orthodox mechanisms of social control and effective control/censor of the media etc.

Meaning, Concept and Nature of Parenting

Parenting is a social act, a responsibility, a process and a role that is essential for society to ensure social stability, harmony and progress. It is an act that demands a high degree of commitment, sacrifice, perseverance, attitude, knowledge, tolerance and determination etc. It is a sort of function that is institutionalized by the family system in society. It goes with a sense of care, relationship, love, compassion and hope. It is an act of close guidance and control at the very smallest unit of society. It can be seen as the act of entrenching social norms and values, training and education of children and youths at the micro social level. However, parenting has been given a number of definitions in the past. That can be quite helpful in comprehending it as a universal concept. Hornby (2006), defines parenting as õthe process of caring for your child or childrenö. Webster's New Ideal Dictionary (1984), defines it as õthe phenomenon through which one begets or brings forth off-springs, care and nurture them to maturityö. Funk and Wagnalls Standards Desk Dictionary (1993), see parenting as õthe process of exercising the functions of a father or motherö.

The above definitions clearly depict that parenting is a process, a task, a function and a challenge that is bestowed on an individual who becomes a father or mother. It involves giving of care, training and nurture to children and young ones like teenagers and adolescents. One author once said, that it is not every father or mother that is a parent but those that are actually committed to doing the demands of effective parenting. That an individual is a biological father or mother carries some basic responsibilities that span over time and requires continuous hard-work, dedication and commitment to meet up. When a father is on the path of seeing that these responsibilities are adequately taken care of, then such a father can be described as a parent. Anything short of providing within your means and capability, the needs of one's children, denies a father or mother the status of a parent. The true nature of parenting is such that it is an uphill task that may not be easily done satisfactorily or even excellently, by any parent, because it is quite demanding, tedious,

expensive (both physically and materially) and requires a rare sense of tolerance, perseverance, dedication, commitment, sacrifice, determination and hope etc. One will agree that achieving this expectation is no doubt a huge challenge. It is therefore, interesting to state that parenting is a necessary task before every father and mother that hopes to live up to his or her responsibilities. The extent to which a parent can perform lies on the degree to which he or she is willing and able to take-up the challenges of parenthood and the results on the child or children afterwards.

Some Problems of Parenting in Nigeria
Like many other roles in human society, parenting has its own share of problems and challenges. In Nigeria, some problems of parenting include the following:

1. *Illiteracy* In Nigeria, the literacy level is still below average when compared with the developed Western nations. This problem is affecting parenting in Nigeria because many parents would have been in better position to understand their children well and be able to impact positively on them by inculcating into them our laudable traditional values and some good Western values that are necessary in this modern and globalised world. Parents who acquire good formal education are better equipped to offer their children good training by inculcating into them good traditional and Western values that they need to succeed in life.

2. *Poverty* The poor economy of the country has been an impediment to good/effective parenting in Nigeria. Poverty is believed by many people to be on the increase and parents with all the responsibility they carry may be the worst hit in Nigeria. Poor parents lack money to do things for their children and therefore may not be able to control the actions of their children who often seek other sources of getting the things they need at home or in school.

3. *Overindulgence* The children to whom everything is given belong to the category that is suffering from overindulgence. If parents deny these children wishes, they throw temper tantrums and try to manipulate their parents to give in through provocative behavior (breaking things, crying continuously and even threatening to run away). Some children often measure their self-worth by the number of things they are getting. They associate getting with being loved and importance. These children get so used to õgettingö to the extent that they may feel threatened in the relationship when parents deny them something. They are the õgive meö children, who always ask: õwhat did you bring for me?ö, or they say õbuy me sweets, biscuits or toysö. Parents must, from infancy dictate what their children can have, when, how and in what quantity. This must be done in a rational and modest manner so as not to pamper children into the attribute of overindulgence.

4. *Over-domineering* Some parents can be described as over domineering because they exert total control and influence on many things their children do. They do not give their children opportunity to learn from mistakes because they make all the decisions. The children are trained to believe that they cannot take a step without their parents direction. Such children grow up without confidence in their own

judgment. They always need someone to tell them what to do and how to do it. These children, in future, have problem with making intelligent decisions and this may affect what they can achieve in life. It can later turn them into rebels at home and even in school.

5. ***Overprotection*** Overprotecting a child involves parents estimating possible dangers and constantly pointing them out to the child. Some parents, particularly, mothers try to get the children, especially daughters, from engaging in physical education and some house chores because they believe they are strenuous. Because of this overprotection, many children do not have normal social contact with other children in their neighbourhood or in school. They do not participate in the activities that many others do. Such children often live in constant fear and tend to develop lack of faith in their own capabilities.

6. ***Lack of Parental Control*** A child is a beginner in life and requires parental control and guidance. The presence of parental care, support and direction helps to make a child gain the right knowledge and socialization that can prepare that child for the challenges of adolescence and adulthood. Parents carry out very important functions that give children the moral, mental, psychological and economic support they need to develop normal personality. Lack of parental care and control has contributed to the value problem in the country because some parents fail to inculcate the right values in their children.

The Need for Effective Parenting
Parenting has been defined as a process of providing care, nurture and training for children and the youths. Like other phenomena in human existence, what can be done badly, ineffectively or in such a way that it creates problems for individuals and the society at large. On the other hand, parenting can be made effective, result-oriented and positive, thereby impacting well on society for posterity. Effective parenting refers to good and resourceful parenting in which children are given the best form of care, treatment, attention, nurture and upbringing that they require to be normal, well-functioning, well-behaved and useful members of their family and society. In traditional African societies, including Nigeria, parenting is still done as a lifetime exercise in which parents care, protect, nurture and train their children as long as they are alive. Parents do not stop looking after their children when they get to eighteen years as it is commonly practiced in the Western world. They were brought up by their own parents who never stopped caring and training them until they died. And so it is a continuous practice across generations.

Effective parenting in Nigeria can be achieved by the fusion of some elements of our traditional system of parenting and that of the Western world that are worthy of emulation. In this globalised world, a developing nation like Nigeria, cannot do things in isolation of other countries. It cannot also continue to hold on to her entire traditional systems and values. The world today is at the era of global partnership and competitiveness. This implies that individuals and nations take time and effort to set goals, objectives and plans that not only work for them but help them to be contemporarily significant at the global level. However, we cannot as a nation do away with our laudable traditional methods of parenting that worked for us and entirely embraced the Western style of parenting. While we may

agree that some aspect of our traditional style of parenting are undemocratic and tend to infringe on the rights of children, some others help to enforce discipline and conformity to our social norms and values. The idea of flogging as a negative sanction is seen as a form of child abuse in democratic societies and therefore unacceptable and illegal. It should not be continued in the name of giving training to children in Nigeria. But on the other hand, we cannot adopt the õover-freeö and even in some cases, non-challant approach to parenting that is seen in some Western societies. Against this backdrop, effective parenting in Nigeria must practically involve a combination of some of our traditional values that are good, and worthy of emulation with those of the Western world that are also good and Godly. For instance, for a Nigerian parent to be effective in parenting will require that he or she takes time to teach his children our good traditional norms and values on a continuous basis without having to use force, intimidation or any coercive measures that can be regarded as an infringement on the rights of children. For a typical Nigerian parent to really do these effectively will require that such a parent understand that childrensø right must be protected. The knowledge of Fundamental Human Rights and Child rights can only be acquired by parents who are able to get some appreciable level of formal education.

Children brought up in many Western climes become so õfreeö and tend to view life as a process in which their personal choices are often paramount. For instance, a child may choose not to greet his elders as he or she meets them in the street. African culture emphasizes that this is unwarranted, irresponsible anti-social behavior and must be abhorred. To Africans, including Nigerians, it is not a matter of choice, but that of societal expectation that should be attained. It is a deviant act not to greet oneøs elders. Conclusively, effective parenting in Nigeria must require that parents gain some degree of (in)formal education that will empower them to inculcate our good traditional values without abusing their children or wards. They should learn to incorporate some positive elements of Western style of parenting such as sending the children to school instead of sending them to hawk goods. They should also give them sex education as they grow older. Our traditional methods of parenting such as parenting up to old age and the emphasis on strict internalization of our social norms and values must continue. In a nutshell, our good traditional values must be complemented with good Western values if Nigerian parents hope to produce children of the 21st century that will have respect for themselves and the society they lived in.

Socialization: A Medium for Value Inculcation

The fundamental task of any society is to reproduce itself by creating members whose behaviours, desires, and goals correspond to those that are deemed appropriate and desirable by that particular society. Through the powerful and ubiquitous process of socialization the needs of society become the needs of the individual. Socialization is a process of learning. To socialize someone is to train that person to behave appropriately. Kendall *et* al (2007), state that, õSocialization is the lifelong process of social interaction through which individuals acquire a self-identity and the physical, mental and social skills needed for survival in the societyö. It is the essential link between the individual and society. It is the means by which people acquire important social skills, norms and values, ethics and other cultural characteristics of society. It is also the way we learn how to perceive our world; how to interact with others, what it means to be male or female; how, when, why and with whom to be sexual, what we should not do under certain circumstances; what our society defines as moral and immoral; and so on. In short, it is the process by which we

internalize all the cultural content of our community (Newman, 2002). Sociologists use the term socialization to refer to the lifelong social experience by which individuals develop their human potential and learn culture. The process of learning the beliefs, norms and values that are socially expected of us as members of a particular society or a particular social group is called socialization (Calhoun et al, 1997). This definition of the concept of socialization emphasizes the learning of values because it is socially expected of members of society to do so. Through socialization, we come to learn the elements of our culture which includes our cultural values. To learn a culture is to learn peopleøs values, their ideas of what is desirable or not in life. When we uncover peopleøs 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 etc. Values underlie peopleøs 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.

The phenomenon of socialization is the phenomenon of cultural transmission. Values are integral component of all culture. They are statements, from the standpoint of culture, of what ought to be. Because socialization ensures the learning of culture from one generation to next, it is the vehicle that transports values and other cultural components across generations. It is the medium through which the value system of any group or society is sustained between generations. Therefore, it is an essential process in the life of individuals and societies. Suffice it to say, that given the role of the process of socialization in engendering the value system of any society, it is right to state that poor or ineffective socialization of individuals (particularly children and youths) can affect adversely the inculcation of the right values of society. The inculcation of right social norms and values in Nigeria remains the responsibility of parents at the micro level of the Nigerian society which is the family. At the macro level of Nigerian society, the responsibility to imbibe into the youths and children, the social values remains within the domain of the school system through teachers and other agents of socialization such as religion, mass media, workplace, associations etc.

Considering the role of socialization in internalizing into individuals, social norms and values, it is important to note that value re-orientation in Nigeria will involve some sort of reform in socialization methods and education of children and youths. This reform can include, among others, conscious effort by parents to teach our laudable traditional norms and values such as respect for elders, obedience to authority, greeting, keeping virginity marriage, hard-work, patience, love for one another, return of Missionary schools that were known for discipline and moral lessons etc, compulsory/basic Bible knowledge and Koranic education. A theoretical perspective that can help us understand the need for value orientation is discussed below.

Theoretical Thrust

The theoretical perspective for this discourse is the symbolic interactionist paradigm. This paradigmøs intellectual root resides in pragmatism, a philosophical tradition developed by such prominent, early twentieth-century American thinkers as John Dewey, William James, George Herbert Mead, and Charles Pierce. Because it originated from the University of Chicago, symbolic interactionism is sometimes referred to as the Chicago School (Kendall *et al,* 2007). Two basic assumptions underlie symbolic interactionism. First, it

assumes that human beings act in terms of the meanings they assign to objects in their environment. (Interactionists define the term object very broadly to include material things, events, symbols, actions and other people and groups). The perspective posits that people's conduct or behaviour is powerfully influenced by their definition of the situation. Interactionists maintain that people interpret, or assign meanings to, the stimulus before they act. The simple diagram below illustrates this process:

Stimulus ⟶ interpretation ⟶ response
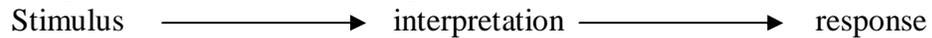
Again, symbolic interationism also asserts that established meanings of objects (including social values) are always subject to transformation, and they argue that the emergence and diffusion of novel definitions of reality is a critically important feature of social change. Behaviour that deviates sharply from certain prescribed meanings is regarded as threatening, immoral and even a little crazy. Interactionists examine how social movements and broad cultural shifts, sometimes challenge long-standing meanings and replace them with alternative conceptions of reality.

In Nigeria, our long-standing traditional values that have served our past generations, and to some extent, defined our actions and behaviour have been eroded. There is clear presence of value crisis in our nation today. Our values are products of social construct and the meanings we attach to them depend on what society expects. As such, when our values are no longer helping us towards our collective interest as a nation, it becomes a national challenge. We are in the era of transformation in our national life. This transformation includes, value transformation, that is, in essence value reorientation. This is basically what the paper discusses.

The Problem with the Value System in Nigeria

The problem with our present value system is that it is not serving us well as a developing nation. We patronize some unwholesome Western values that undermine our effort towards personal and national development. We have also, over time, dropped many of our laudable traditional values. Our present day values are characterized by elements of individualism and materialism. They tend to make us prefer or consider things on personal basis and for personal interests. They encourage selfishness, greed and unpatriotism. Again, the increasing degree of materialism is also associated with the idea that who you are is mainly measured by how much you have or are able to acquire. The society cares less about how you acquired what you have. Here lies the possible origin of our present value crises. The present day children and youths in Nigeria are negatively influenced by the spirit of individualism and materialism (the love for self and inordinate pursuit of physical things of life) to the extent that they fail to receive and imbibe those values (whether Traditional or Western) that block or constitute obstacle to their pursuit of selfish interests and acquisitions. In this pursuit, they do not care about breaking the established norms and values of society but how to achieve their set goals and desires at all cost. They break rules, laws and do things the way they like or prefer instead of conforming to society's expectations. The resultant effect of this on our value system is that the right values such as perseverance, hard-work, honesty, integrity, good name, respect for elders and constituted authority etc are thrown away and in place children and youths now prefer to lazy around, look for short and easy (often illegal) way out of every situation or task. For instance, they prefer to play around, engage in cultism, gamble, womanize (which they feel massage their ego and make them to gain respect), when they should be reading their books or engaging in

something meaningful. When it is time for examination, they resort to examination malpractice in order to pass. This is partly what is causing the falling standard of education in the country.

The bad spirit of materialism also manifests itself well in the behavior of many young girls and women in our society today. They adore things like cars, jewelries, cloths, handsets, and other items and go after them inordinately. They do not necessarily care about its source. All they want is to have them because to them, that is what life is all about. In their bid to get these things or at least be with people that have these things, they throw caution, respect and discipline to the wind. Many of them often dress indecently, go out at odd hours of the day, fail to take advice, disrespect their parents etc. In fact, they adopt negative values that support their pursuit of personal, selfish and sometimes irrational interests. This is the condition of majority of the children and youths in Nigeria. This is breeding an endangered species of future leaders. These children and youths are victims of negative societal influence. What they know and do cannot be disassociated from what is available in society. They are born and bred in our society and so are products of the society. Therefore, Nigerian society is responsible for the value crises that have befallen it. Parents, schools, media etc, which are all agents of socialization, form part of the Nigerian society and must be held responsible for the moral decay and value problem in our society. It is therefore, the responsibility of the õspoilersö to embark on a campaign of changing the behaviour and attitude of our children and youths towards conforming to acceptable, right and Godly values that can help them and the nation in the future. When things fall apart in society, like this situation of value crises in Nigeria, the blame is commonly given to parents because they are at the helm of affairs at the family level which is the smallest unit of our society. It also extends to the school and the media which also impact on children and youths in so many ways. Apparently, it is these institutions that are responsible for this problem and should also be responsible for finding solutions to it. They should lead the drive for value reorientation.

The Need for Value Re-orientation in Nigeria

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 behavior, 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 living for. A value is a general guide to action. On the other hand, re-orientation can best be understood by first, examining the meaning of orientation. Hornby (1995), defines orientation as, õthe action of orientating oneself or the state of being orientatedö. It defines õorientateö as õto direct the interest of somebody to something, to direct or aim something at somebody; to design something specially for somebody/somethingö. It further defines it, as õto establish oneøs position in relation to oneøs surroundings; to make oneself familiar with a new situationö. Funk & Wagnallsø Standard Desk Dictionary (1993), defines orientation as õthe determination or adjustment of oneøs position with reference to circumstances, ideals etc. From the above meanings of orientate and orientation, the meaning of re-orientation can now be applied.

Re-orientation defines simply the act of giving another orientation or training after it has been seen or discovered that the general and first-hand orientation that has been in existence is faulty, misguiding, obsolete or causes some sort of setbacks or problems. To re-

orientate implies giving another turn of information, ideas, knowledge and experience with the aim of doing away with the previous information, ideas, knowledge or experience about issues, values or even institutions etc of a group, a people or society. Re-orientation can only take place where there is existing orientation or awareness about aspects of life of a people. Funk and Wagnalls's definition of orientation gives a vivid picture of what orientation means that can help us understand the meaning of re-orientation. It says that orientation involves the determination or adjustment of one's position with reference to circumstances and ideals, etc. It then implies that re-orientation can be seen as an act of renewing one's determination or adjustment to suit new and emerging circumstances, ideals, situations and happenings.

Value re-orientation, therefore, can be defined as the deliberate or intentional act of giving a whole new kind of orientation through which a new approach is used to inform, educate, create awareness and sensitize a group, the public or society in order to ensure that there is a conscientious change in their determination towards a set of new values or a change of some of the existing values. It requires some degree of adjustment in value system of a people or society. A value is a shared system of beliefs of a group of people. Values are significant part of their culture and therefore part of their life and existence. They are statements about the things, acts, phenomena or expectations etc, that people regard in life and therefore part of their way of life. This makes values a very important cultural tool. It is developed over time and may be resistant to change. But being something that society develops, it can over time submit to change if the people consciously desire to change it or some of it. In Nigeria, value re-orientation will help overhaul our decaying and faulty value system. Many Nigerians today believe that many of our laudable and worthy traditional values have been lost and somehow negative Western values seem to reign among children and youths. They dress, act and even to some extent, try to think, speak and behave like foreigners in their own land. They embrace "pop culture" with boldness and determination. Children and youths are also acquiring some of these Western values from the older generation who may be responsible for the loss of some of our traditional values in the first place. According to Olukoju (2011), "the emergence of a new Nigeria where peace, equity and justice will reign could only be realized when children are taught values needed to lead a righteous life". He noted that to rid a society of crime, theft, kidnapping and other social vices, every family must instill discipline in their wards. He also argued that "it can never happen in a vacuum as conscious effort must be put in place to instill good moral among our children. We must transform this country by working on youths. We must as parents, teachers, and leaders in various sectors utilize every opportunity available to us to build Godly character and raise new leaders for the society" (The Nation, 2011).

Re-orientation of values becomes imperative in the face of increasing crime, corruption, indiscipline, immorality, wickedness, poverty and other social problems and vices. Many Nigerians have serious "value-choice" problem that has contributed to tarnishing our national image and undermining economic growth etc. Jaiyeola (2010), states that, there is need to build a good value-system. He insists that a good value system will boost economic development in Nigeria. In his words, "there is no doubt that we have a role to play at personal and corporate levels and that change we are yearning for can start from here". He further posits that what Nigeria requires now is to stop at nothing in stimulating and harnessing ideas that will move her economy forward (The Nation, 2010). That Nigeria needs value re-orientation is an urgent matter of national interest. The paper submits that

many of our present-day values are not the sort of values a nation like Nigeria seeking for development and nation building should have. Our value system is problematic and is not working in our interest as a developing nation rather it is making us loose focus and direction as well as perpetuating a number of social vices that undermine our collective effort and strength.

In line with this, Ejiro (2010), states that it is only value-reorientation that can adequately begin to change the attitude and perception of Nigerians to the positive. Our value system is no longer influencing our actions and behavior positively. It is a system that is encouraging laziness, get-rich quick syndrome, lack of integrity, celebration of individuals instead of ideas, violence and other social vices. It is now time to do away with those values that we have that have continued to disintegrate us, disorganize us and under-develop us in high measures (Thisday, 2010). This statement eloquently speaks and calls for immediate value re-orientation that can cause a kind of national rebirth in the country. This is therefore the dawn for value-re-orientation if Nigeria desires to achieve its dreams and hope. Some of the bad values we must do away with are identified in the table below. The table shows a divide between some of what can be referred to as wrong values and good/right values. The paper advocates that Nigerians embrace the right values all the time.

	Wrong Values/Beliefs		**Right Values/Beliefs**
1	Corruption/Criminality	1	Virtues and Hope (integrity)
2	Hate/Violence	2	Love and Unity
3	Women marginalization/Unpatriotism	3	Democracy/Equality/Selfless Service
4	Belief in/Adoption of some Western culture	4	Belief in our culture/Development of indigenous technology
5	Preference to go abroad and work there	5	Preference to live in Nigeria and help build Nigeria
6	Negative sense of competition	6	Healthy sense of competition
7	Hypocrisy/Evil doing	7	Seeking righteousness/Doing good
8	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

Conclusion

Value reorientation is imperative at this stage of Nigeria's search for true identity and development. It is a conscious move to revamp our value system. Embracing good values can make Nigerians have a change of perception, attitude and behaviour and help to ensure the reawakening of our drive as a nation seeking for a better future. It is not an easy project but one that requires concerted efforts from every Nigerian citizen, groups and institutions (such as the media and education sector). Now, is the time for Nigeria to candidly seek and find real value-reorientation because of the prevalence of increasing corruption/criminality, violence, immorality, poverty, bad national image, falling standards etc. To pursue this agenda, we must as parents, teachers and leaders, in our day-to-day interactions, affairs and in various sectors, employ every opportunity available to us to

painstakingly inculcate into our wards, children, youths and the public at large, the good values of humanity. This can save Nigeria from the value crisis plaguing her and repositioning her for quick development and greatness.

Some Sustainable Measures for Value Re-orientation in Nigeria
These measures are essential for true value reorientation to take place in Nigeria. They include the following:

- *Effective Control/Censor of the Media* Through some of its programmes and publications, the media in Nigeria are contributing to moral decadence among children and youths. This is mainly because they are not properly monitored or censored. The media, particularly the television must be effectively controlled in terms of their quality of programmes. They must de-emphasize focus on materialism, sex and glorification of depravity etc. Entertainment is good, but it is not just about exposure of the body which promotes perversion among our youths, but it is about art, literature and good music.

- *Effective/Proactive Parenting* Effective parenting implies good and resourceful parenting in which children are given the best, or at least, adequate care, treatment, attention, nurture and proper upbringing that they require to be normal, well-functioning, well-behaved and useful members of their family and society. To achieve some degree of effective parenting, parents must try to combine the inculcation of our good and worthy traditional values (such as respect for elders, hardwork and perseverance etc) with some Western values that are also good and necessary such as acquisition of formal education, democracy, respect for human rights etc. for individuals to succeed in life. Developing a synergy between good Traditional and Western values can be quite instrumental for achieving effective parenting in contemporary Nigeria.

- *Effective Social Orientation* Every society reproduces itself by creating members whose behaviours, desires, and goals correspond to those that are deemed appropriate and desirable. However, when the values of society become counter-productive, inappropriate and undesirable, there is need to do away with them. Value re-orientation in Nigeria will require that Nigerians are effectively socialized in such a way that the good values are inculcated into them. Good values like hard-work, respect, love, patriotism, perseverance, integrity, fear of God etc, must be taught and instilled into the young generation for a better future.

- *Re-enforcement of Some Orthodox Mechanisms of Social Control* Value-reorientation in Nigeria can be engendered through the re-enforcement of some orthodox methods of punishment that were famous in the past. Measures such as kneeling down, putting two hands up for a long time, detention, cutting of grass etc, are no longer being applied, or at least, strictly applied as punitive measures. They helped in the past to effectively control behavior and cause individuals, particularly children to conform to rules and regulations. They can help to facilitate value-reorientation in Nigeria.

- ***Return of Missionary Schools*** The role of Missionary schools in introducing Western education in Nigeria cannot be forgotten. Missionary schools enforced discipline, morality, and integrity etc, on their pupils and students and this reflected on the good behavior of most Nigerians in 1950øs and even up to late 1970s. The abolition of Missionary schools is believed by many Nigerians to be the beginning of the collapse of the education system in Nigeria. The public schools that replaced them seem to be doing more harm than good. The return of missionary schools to the original owners, that is, the Churches will surely add fillip to value-reorientation agenda in Nigeria.

- ***Strengthening of Democratic Principles*** Democratic principles such as fairness, justice, equity and equality, transparency, accountability, participation, due process and rule of law etc, are in agreement with the social norms and values of society which include love, patriotism, hard-work, peace, integrity and other virtues. It is therefore imperative that efforts towards value re-orientation in Nigeria should include, strengthening of democratic principles, because by so doing, the good/right values are strengthened and propagated in the country.

- ***Reform of Education System*** Many scholars and social critics have argued that the education sector in Nigeria is at the brink of collapse. They believe that the system has lost focus and direction. The schools serve as major agent of socialization and a melting pot of knowledge. For any meaningful value re-orientation to take place in Nigeria, there must be reforms in the school curriculum (such that it includes anti-corruption studies, moral and ethical instructions), teacher/pupil/parents relationship, school rules and regulations, adequate provision of infrastructures such as library, classrooms, and other academic materials etc. This will help provide the right mindset, interest and conducive environment for learning and acquisition of good values in Nigeria.

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