

**THE SHIFTING TIDES OF VALUE  
ORIENTATION:  
A CASE FOR NATIONAL DEVELOPMENT.**

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## THE SHIFTING TIDES OF VALUE ORIENTATION: A CASE FOR NATIONAL DEVELOPMENT.

Dean, Faculty of the Social Sciences, Head of Psychology, Heads of other Departments, Fellow Professors, distinguished ladies and gentlemen. The challenge and opportunity to give a coherent account of oneself as a psychologist is one that can hardly be refused by any psychologist as a self-regarding person. Barely two years following my elevation to the grade of Professor in 1983, I delivered an epoch-making first University of Ibadan Inaugural Lecture from the Department of Psychology (Ugwuegbu, 1985). Today, I am given the honour and privilege by the Faculty of the Social Sciences to deliver yet a Valedictory Lecture, another first from Psychology and probably the first Valedictory Lecture in the Faculty. If I were to stay at the University of Ibadan till my sixty fifth birthday, I am sure the University would afford me the opportunity of delivering the biggest and capping three-in-one lecture, the University Lecture. You will agree with me that not many professors are accorded the privilege that I have enjoyed in this respect. It is therefore, a real honour and privilege to be invited by the Faculty of the Social Sciences to make my humble personal academic and intellectual contribution and observations at this period in the history of Nigeria when many people are searching for meaning and answers to many bewildering social and economic questions. For this honour, privilege, and opportunity, I am grateful.

Many of you are here to hear me tell a story about my thirty years at the University of Ibadan - a sort of backward looking affair. Such stories are usually told at the end. The end is not yet insight for me. I am

merely stepping aside. My story at Ibadan shall be reserved for my autobiography. That being the case, I plead your indulgence to give me your ears while we discuss a more topical issue of the day. A reflection on my title: "The Shifting Tides of Value Orientation: A Case for National Development." creates an image of a tidal wave at the Bar Beach, rushing in with all might and force and gradually ebbing away and leaving us with two major concepts, namely, value and development. These should occupy us for a while in this discussion. I would like to ask everyone here to please think of five values you hold. Think, too, why you prize these values so much. Try and arrange these values of yours in order of importance to you.

Societies in the underdeveloped world lack the capacity to regulate their internal and external relationships. In other words, underdeveloped countries are dictated to by their more powerful regulators, who determine the indices by which development and underdevelopment are measured. The political and economic policies of the underdeveloped countries are externally driven. Their political leaders and intellectual elite succumb to ideas and programmes dished out by these external donors and regulators. In their efforts to get economic and technological assistance, the peoples of the underdeveloped societies buy the ideas and programmes that maintain that their societies cannot develop unless their family is planned along the lines of Western families, unless they reduce poverty, globalize, increase adult literacy, democratize, create civil society, restructure their economy, change African values, and fight human trafficking. In the developed world of the West, if a doctor on the basis of wrong diagnosis prescribes the wrong medication which causes the death of a patient, the doctor is usually held liable. I am suggesting that these powerful external regulators be held

responsible by the World community for their numerous past and present wrong prescriptions for the underdeveloped societies, including Nigeria. If such a proposal is tabled and discussed at the United Nations it may create some awareness of the injustice being inflicted on the poor nations and as a consequence protect these countries from serving as the guinea pig for the World Bank and the International Monetary Fund (IMF) to test their raw economic development theories. Raw, because World Bank and IMF economic theories, unlike well planned scientific investigations, are not usually pre-tested before they are administered to the developing and underdeveloped countries of the Third World. Who could forget how the International Monetary Fund and the World Bank spent a decade to destroy the middle class in Nigeria and created poverty through the Structural Adjustment Programme (SAP). These very agencies are presently all over persuading the African governments to borrow more money in order to reduce the very poverty they created. The present Obasanjo administration is faithfully conforming to their wishes. He has floated a development agenda, the National Economic Empowerment and Development Strategy (NEEDS), which incorporates value orientation as its essential component.

One of the major goals of NEEDS is Value Re-Orientation. Discussion of values raises a host of questions that beg for answers. What exactly is value? Why have different Nigerian governments since independence been fixated on value re-orientation? Do the ruling elite know the actual values Nigerian populace holds? Does Nigeria, as a nation have crisis of value that constitutes a grave obstacle to national economic, political, and social development, or is government fixation with value orientation driven by Western perception of African cultural values? The main purpose of the present discourse is to seek for a

deeper understanding of the nature of value and the relationship of value to development. Are there values that are critical for the development of a nation? How does a country foster such values? The deliberation will critically examine the need for national value orientation in Nigeria, what types of values does a majority of the population hold and how do these deviate from values that are conducive to social, economic, and political development? The discussion assumes that unabated fixation with value re-orientation programmes is an admission of failure of national leadership.

Several reasons justify the discussion of values and government value orientation programmes in a lecture such as this. It is an area I have researched and I have also consulted for the Federal Ministry of Information and Culture. Human cultures invest values in the physical world above and beyond the foodstuffs and liquids essential to life. Values are also very important for any nation, organization, and professional bodies, groups and individuals. For professional bodies, the set of values members are expected to abide by are codified under their professional ethics. The values organizations, companies, and institutions live by are enshrined in their mission statements, objectives, goals, visions of their leaders, and the environmental demands of their time. Agents of socialization of the young ones, parents, schools, religious institutions, members of the extended family, and African communities inculcate expected appropriate values into their youth, because a community populated with people without appropriate positive values will not survive. The discussion of values has not received the adequate attention it deserves. It is hoped that the present discussion will serve as a launching pad for more intensive research and intellectual discussion about Nigerian values. Lastly, unlike in the industrialized and developed countries of

the West, we live in a society that makes laws but lacks the mechanisms for implementation and enforcement. In the absence of strong enforcement sector and mechanism, the only guarantee for a viable Nigerian society is strongly internalized positive value system by each member of the population.

## **THE CONCEPTS OF DEVELOPMENT AND UNDERDEVELOPMENT**

The discipline of economics was in the forefront of the study of development. It has contributed to our understanding, or lack of understanding of the concept of development. Economics is so dominant in African development scene that many governments in Africa regard the discipline of economics as being equivalent to economic development. In most of these countries national economic planning, management, and implementation are confidently entrusted to those with schooling in the discipline of economics, who in turn, apply Western economic theories, principles, paradigms, and models without regard to the personality of the African people, or their cultural and historical context. Economics also succeeded in grafting impressive Western economic theories onto the African sense of development. Without argument the discipline succeeded in isolating important concepts such as gross national product, gross domestic product, and income per capita. These concepts served as building blocks with which economics constructed elaborate theories of development, including formula for predicting the rate of economic development of a given nation. Economics in Africa and its foreign counterparts were unaware, however, that in the underdeveloped countries where the informal sector of the economy is unorganized it is almost impossible to assemble the requisite statistics to determine either the gross domestic or the gross national product. A second major criticism of economics' handling of de-

velopment is that up till today the world does not know precisely what the concept of development means except in comparison of one country with another. (Ugwuegbu, 2004 b, in press).

Dissatisfaction with economics treatment of development has recently led to the specification of additional variables such as infant mortality rate, life expectancy, nutrition levels, education, openness to trade, and availability of communications infrastructure, which have been admitted as important variables that may have significant impact on social and economic growth of a nation. Development economics has added development of human capital, modernization of agriculture, and a shift in trade policy from substitution to export promotion to the growing list of what development means. I have written somewhere else that people in the developing countries now realize that limiting notions of development to the science of economics, and development studies would foreclose the benefits other sciences and branches of studies could contribute to effective planning, management, and implementation of national development programmes (Ugwuegbu, 2004 b, in press).

Eclecticism, which involves the application of diverse principles of different social sciences that are contextually and culturally relevant, is required to facilitate the efforts of underdeveloped nations in their journey to development. This position is supported by the observations of other psychologists. Dr. Rao (1966, cited in Sinha, 1983), who later became India's education minister, opined that the root of India's economic development is not in economics but in the psychology of its people. Professor Femi Kayode (2002) recently agreed with what psychologists have known for a long time that development has no meaning if it is not concerned with the behavior of 'man.' Following a systematic observation of efforts towards



social and economic development in Nigeria, LeVine (1966) concluded that oil money was not enough for the country's development, as demonstrated by the level of corruption, embezzlement, and mismanagement of the country's oil wealth. He emphasized that attention should be paid to the level of the people's motivation. Moghni (1987) in his presidential address to the first session of Pakistan Psychological Association captured all when he stated:

...understanding man, his motive and capacities, his relations to physical and social environment and how he organizes them is basic to the formulation and execution of any plan of national development; that economic behavior in the final analysis is itself determined by psychological factors; that targets of economic development are much easier to reach if they are understood and treated as goals of purposive behavior of man. And it is here that psychologists have some role to play. (Cited by Durganand Sinha, 1983, p. 115).

Other psychologists, including McClelland (1961, 1965, 1971), have successfully linked need achievement to rate of economic growth. Psychological studies have shown that people who are characterized by high need achievement have traits that are associated with economic growth of a nation. Such individuals tend to make successful business entrepreneurs. They tend to be innovative and efficient. The assumption of need achievement theory is that if there were a large population of workers in a nation, who were characterized by high need achievement, such a society would begin to grow very rapidly due to the economic and social activities of these groups. Studies that are in support of this theory show that individuals or groups who are high in need achievement are more upwardly mobile than individuals and groups that are low in need achievement. National

need Achievement motivational level has been demonstrated to be directly associated with national economic, political, and social development. Research has also demonstrated some relationships between need achievement and other variables such as higher education, internal wars, and treatment of minority members. On higher education, the theory holds that the benefit of higher education in terms of a country's developmental efforts are realized faster if the country has a population of high need achievement people as well as opportunity for upward mobility.

While Iwayemi (2001) and Kayode (2002) had the courage to try to define development, I find it easier to deal with underdevelopment, partly, because underdevelopment is what I have experienced. I live with it. It is what I see before I go to bed, and it is what I behold when I wake in the morning. The term "Developing countries" was a phrase applied to a majority of nations of Africa, Asia, and Latin America that had emerged from colonial status following the end of World War II. These countries were thought to be on their way to industrialization and social and economic development. The term replaced "undeveloped" or "underdeveloped" countries. Personally, I prefer the concept of "underdeveloped" to describe African countries' stage of development. For example, as Nigeria stands now, the phrase, developing economy may be a misnomer, because the inevitability of development for most people is unattainable under current orthodoxies (Alan Gilbert, 2001, p. 179). Underdevelopment does not mean absence of development because as Rodney (1982, p. 13) maintains, "Every people have developed in one way or another", but since the Nigerian economy is a mono-economy and non-competitive, it is nothing but underdeveloped.

Underdevelopment expresses a particular disproportionate power relationship, exploitation of one

country by another, and dependency of the developed imperial powers on the resources of their less powerful former colonial countries. This is the type of relationship between Nigeria and the world economy. Underdevelopment not developing, therefore, most appropriately describes the conditions of our nation, Nigeria. A country is underdeveloped to the extent that its citizens lack the necessary skill and capacity, freedom, innovative ability, self-discipline, and responsibility. It is underdeveloped if the society as a group lacks the capacity "to regulate their internal and external relationship" (Rodney, 1982, p. 3). The bases of quantifying underdevelopment, therefore, is the extent the citizens of a given society lack social and economic well-being. Some of the characteristics of underdeveloped countries such as Nigeria include, national poverty, lack of opportunities, lack of individual freedom, injustice and inequity, lack of social and economic security, and cultural impoverishment. Development of a nation goes beyond the provision of tarred roads and pipe-borne water, the building of a few five-star hotels, and acquisition of a few telecommunication systems that depend on foreign parts to stay in operation. These are evidence of Westernization rather than development. Julius Nyerere (1973) emphatically confirmed this when he maintained that real development means the development of people. He insisted that "roads, buildings, the increase of crop output, and other things of this nature, are not development, they are only tools of development" (pp. 25, 59).

### **NATURE OF VALUES**

The term "value" is by no means clear in psychology, philosophy, or sociology. Value is not studied as much as attitude by psychologists. The only agreement that emerges from survey of the literature is that a value represents something important in human existence, and that values may be positive or negative. In tra-

ditional societies everyone knows what is right and proper in each finite array of life situations that the culture recognizes and has no occasion to question why. I have written in some other places (Ugwuegbu, 1984, 1987) that values are the goals people work for. They are those elements in a person's behavior that show how a person has decided to use the individual's time, energy, and life. Values determine where people put most of their energy, what they work for, and the way they go about that which they do.

Rokeach (1970) says that value is a disposition of a person. It is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state. For Raths, Harmin and Simon (1966) values are guide to behavior. Most values are conditioned by experience and socialization. They evolve and mature as experiences evolve and mature, until they assume a status of 'right,' 'desirability,' or 'worthy' and hence become a person's values. Kluckhohn (1951) maintains that "Value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from variable modes, means, and ends of action" (p. 395). People internalize their most important values. Once values are internalized they no longer need reinforcement by the individual. It is at the stage of internalization that a value becomes consciously, or unconsciously a standard, or criterion for guiding action, for developing and maintaining attitudes towards relevant objects and situations, for justifying one's own and others' actions and attitudes, for morally judging self and others. Finally, a value at this stage becomes a standard people in authority, such as parents and teachers, employ to influence the values, attitudes, and actions of their children and pupils. Factors that produce more enduring effects on values are socialization processes,

educational innovation, psychotherapy, and cultural change.

A person's values are inferred from what a person says or does. Siann and Ugwuegbu (1989) indicate that plays reflect dominant values of a society (p. 62). An adult probably has tens or hundreds of thousands of beliefs, thousands of attitudes, but only dozens of values. A value system is hierarchical organization, or a rank-ordering of ideal values in terms of importance. No two people have the same ordering of values. One person may have truth, beauty, and freedom at the top of the person's ordering and thrift, order and cleanliness at the bottom, but for another person the order may be reversed. Since values are conditioned by experience, given a heterogeneous society such as Nigeria, one should expect a diverse range of values. Surprisingly, social factors restrict the number of value orientations in a given population such as Nigeria. These factors include similarities of culture, social system, social class, gender, occupation, education, religious up-bringing, and similarities of political orientation. Research findings suggest (Rokeach, 1970) that "while personality factors give rise to variations in individual value systems, culture, institutional and social factors, nevertheless restrict such variations to a reasonably small number of dimensions" (p. 161).

Values are not static, they are dynamic. Globalization has brought with it confusing and stressful environment for most people. Most members of the Nigerian society end up paying a lot of psychological and health penalty for the complexity of the present state of life. One of those penalties is failure to form clear values, or form values that are congruent with traditional Nigerian cultures and customs as we know them. It is much more difficult today than it was at the turn of the century for people to develop clear values. As a consequence of globalization, people are more mobile, better informed of what is happening

in other parts of the world due to improved system of information communication technology (ICT). People's comparison for alternative lifestyle may no longer be their neighbours. Professional and business people in Nigeria now compare themselves with professional and business people elsewhere. Women and the youth in Nigeria compare themselves with women and young people in other parts of Nigeria and the world.

With the rapid incursion of these new media of communication people are exposed to many different ways of life. People see numerous things and hear many views, which in the ordinary run of life would never have been presented to the Nigerian population as a part of family and community living. Crimes, violence, injustice, corruption in government, and embezzlement are hour-by-hour occurrences. Members of the public imbibe some of these negative values from all such communications and activities. Some people may absorb from the chaos nascent understanding of what is right and what is wrong, what is true and what is false, what is just and what is unjust. For others, the inconsistencies and complexities may be too overwhelming for them to form any values at all, with the result that people can and do often experience value dilemmas, conflict (Onoge, 1994), and even value confusion in real life.

Values have psychological and practical functions in the lives of people who have clear values. They help individuals to organize their cognitive world. Since values have strong motivational components they simplify life choices and guide people in setting life goals (Ugwuegbu, 1994). National value orientation, therefore, is a social movement, which a society embarks on when it comes to a realization that the present human behavioural tendencies, activities, and actions can not lead that country to a desirable and more prosperous immediate or future national goals of social, economic, and political development.

It involves, according to Uguru-Okorie (1987), getting control of cognitive processes and behavioural predispositions and directing these along carefully designated lines (p.199). Some schools of the sciences advocate that science should be value neutral. Psychologists study values; they also participate in the advocacy for values, often without being aware of doing so (Smith, 1979). A prime example is their use of evaluative concepts like "maturity", "personal soundness", "mental health", "self-actualization" in personality theory and in framing the goals of professional practice. Psychotherapy and counseling, sensitization and Socratic confrontation are psychological strategies that lead to re-ordering of the patient's values and value systems towards a more inclusive patterns of consistency and acceptable normative values.

#### **Values and Attitudes.**

Attitudes should not be confused with values. Psychology defines attitude as an enduring organization of interrelated beliefs that describe, evaluate, advocate action with respect to an object, person, or situation, with each belief having cognitive, affective, and behavioural components. Each of these beliefs is a predisposition that, when suitably activated, results in some preferential response towards the attitude object or situation, or towards others who take a position with respect to the attitude object, or situation, or towards the maintenance or preservation of the attitude itself.

According to Rokeach (1970), value is like an attitude, but it is more basic than attitude. A value is an abstract idea that is either positive or negative. It is not tied to specific attitude object or situation. It represents a person's beliefs about ideal modes of conduct and ideal terminal goals. A value differs from attitude in that while attitude represents several beliefs focused on a specific object or situation, a value is a single belief that transcendently guides action and judgments across specific objects and situations.

and beyond immediate goals to more ultimate end-status of existence. A value, unlike an attitude, is an imperative to action, not only a belief about the preferable but also a preference for the preferable (Lovejoy, 1950). It is a standard or yardstick to guide action, attitudes, comparisons, evaluations, and justification of self and others. Value is a determinant of attitude and behavior.

## **HISTORY AND FOCUS OF VALUE ORIENTATION PROGRAMMES**

Africa's unattractive long history of European subjugation is probably responsible for the unconscious acceptance by many Africans that African cultural values are inferior to Western values. African cultural values have had a long history of being subjected to vicious attacks and relentless bashing and affronts to change or replace them with Western values. Colonialism, Christianity, Islamism, formal education, and capitalism have all been used as agents of cultural change. From the era of slave trade through periods of colonialism, Europeans did not understand Africa. A major part of that misunderstanding arose from Western European ignorance of the languages and cultures of the African people. They ascribed negative characteristics to African way of life and to their cultures and values. Western anthropologists, colonial administrators, and missionaries borrowed these negative and biased perceptions and used them as basis for the interpretation and explanation of their early research observations. Europeans blamed African cultures and values for observed African inabilities and incompetence. In the area of cognitive and management abilities, they held that Africans were less intelligent than their Western European counterparts and were basically different because of their cultural values and belief system (see Ugwuegbu, 2001; 2004a). They asserted that African communities, which are characterized by collectivism and extended family system, rather than individualism and nuclear family system, condition Africans to lack of



independence, poor attitude to work, and low motivation, while respect for elders predisposed them to poor decision making.

Colonial European perception of African cultural values continues to influence the interpretation of research outcome even among African intellectuals today. Osofian (1979) writing once in the Daily Times insists that African cultural values are a "disease" that acts as impediments to the practice of effective management in Nigeria. Ejiofor (1981) ascribes to African culture what he calls a 'bad attitude to work' of African workers, while Oloko (1977) attributes poor performance in African organizations to the cognitive inability of the Africans to perceive the relationship between effective performance and organizational reward and incentive. Mabogunje (1995) insists that society succeeds best in development efforts when it "adapts and transforms its own institutions, its mores and the general attitudes of its people towards the achievement of this goal." Onyemelukwe (1973; 1984) on the other hand, argues that the socialization process, which African child goes through with its emphasis on respect for elders and compliant behavior embeds in the child the belief that the 'norms and values' of the group are "supreme and should not be challenged; that elders possess all the wisdom and therefore, should be respected." He asserts that the African is socialized into affiliative behaviour and therefore expects to be loyal to the primary group. The result of this model of socialization, according to Onyemelukwe (1984) includes individuals who lack initiative, lack problem solving orientation, and who are inept in accepting personal responsibility for their action. This type of intellectual denigration and bashing of African cultural values is unfortunately very common in the writings of many African intellectuals in the social and humanity studies.

A second factor that contributes to the perception of African culture and values as constituting an obstacle to social, economic, and political development

are some Western social science theories of economic development. One example of these theories is the so called modernization theory which is taught in almost all the departments in all the faculties in the universities in Africa. Modernization theory was popularized to explain the relative underdevelopment of the previously colonized people of Africa, Asia, and Latin America. It was conceptualized as a process of cultural, economic, and technological changes closely linked with industrialization. It holds the cultures of underdeveloped countries responsible for the underdevelopment of their respective societies. The theory assumes that as 'modern attitudes, values, skills and technology spread from the industrialized' to the 'traditional' societies, the latter will become 'modern.' (Whatever the concept of 'modern' means). One of the principal agents of popularizing this diffusion process was supposed to be the progressive, nationalistic *bourgeoisie* class. It is this class of people that would facilitate the spread of modernism. Contact by underdeveloped countries with the West was encouraged since it made the diffusion of Western modern institutions and *Western values* (emphasis is mine) to the underdeveloped world easier. Increased control of underdeveloped countries by their former colonial powers through economic assistance and sometimes intervention were supposed to further the course of development

Two schools grew out of modernization movement, namely, the Marxist and the Weberian. The Marxist school of modernization maintains that economics, politics, and culture are closely linked because economic development determines the political and cultural characteristics of a society. The Weberian school, on the other hand, holds that culture shapes economic and political life (see Ugwuegbu, 2004b, in press). Notwithstanding the differences between the two schools, both agree that socioeconomic changes follow coherent and relatively predictable patterns. The Weberian view influenced many African authors, who

blame vociferously the African cultures and values for the underdevelopment of the countries of Africa.

Changes associated with modernization phase by many authors are usually Western in character, such as urbanization, industrialization, occupational specialization, mass formal education, entrepreneurial motivation, mass production, and emergence of modern state including the so called civil society. Most of these characteristics are Western industrialized in nature. Modernization theory has been criticized on several bases. Classical modernization theory has been accused of ethnocentrism and of indulging in a lot of simplistic sweeping generalizations and use of ambiguous concepts, such as 'modern attitudes, modern values' and 'modernism;' without caring to tell the reader what these concepts precisely mean. Despite these problems, the principal objective of the theory for the underdeveloped societies of the Third World was already accomplished. The Weberian disciples and advocates of modernism among African intellectuals were already busy bashing African cultural values for the failure of African people to achieve social, political and economic growth and development (Ugwuegbu, 2004b, in press).

Finally, modernization theory tends to ignore the dependency of the underdeveloped societies on financial institutions and markets controlled by the Western powers and the one-sided nature of the cultural hegemony of former colonial powers, which may in large part, be the main cause of the underdevelopment of these former colonial African countries. In spite of these, cultural determinist theory, a subset of development economics supports modernization theory by insisting that there are development oriented values, the presence, or absence of which promote, or impede economic growth (see Ugwuegbu, 2004a). These historical and Western assertions could

have produced the unconscious persuaders that instigate and motivate Nigeria's fixation with value orientation.

### Value Orientation Programmes in Nigeria.

A graphic review of the value orientation in Nigeria indicates that government's concern with the contemporary Nigerian cultural values began with Major General Olusegun Obasanjo's 1977 Jaji declaration. The declaration was a dream of an utopian society the General would wish Nigeria to aspire to, a disciplined, fair, just, and humane African society. The declaration did not go beyond sentimental dream.

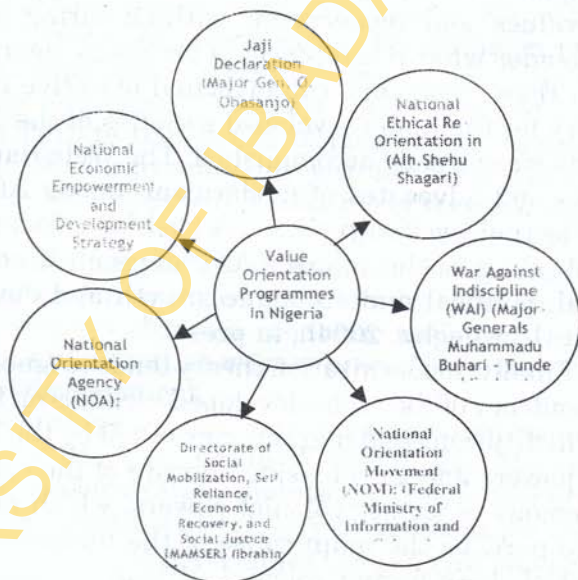


Fig 1: Value Orientation Programmes in Nigeria

The second concern came wrapped as National Ethical Re-Orientations in 1982, when a civilian president, Alhaji Shehu Shagari, appointed a committee and charged it with the responsibilities of studying the

the apparent breakdown in Nigeria's national ethic and discipline, and to determine the impact of such ramifications upon the society and the Nigerian economy. The committee's mandate also included the examination of traditional institutions, customs, values, habits of the people, with a view to identifying and recommending those in line with the country's social and economic objectives. The result of this effort culminated in a proposal by the Shagari administration to concretize the policy with the establishment of a Ministry of National Guidance, which would be charged with the implementation of the recommendations of the committee. The Ministry of Guidance was stillborn due to a military intervention, which brought the Shagari administration to an abrupt end.

Major-Generals Muhammadu Buhari – Tunde Ideagbon military regime identified indiscipline as the bane militating against Nigeria's economic, political, and social development. The administration was convinced that no bright future existed for national development until Nigerians accepted discipline as a way of life at personal, corporate, and institutional levels. The military leaders embarked on its own value orientation

Programme under the name of the War Against Indiscipline (WAI), which was launched on March 20, 1984. WAI was prosecuted with war like vigor under five phases which included queue culture, work ethic, nationalism and patriotism, corruption and economic sabotage, and environmental sanitation.

Major-General Ibrahim Babangida's distaste for discussions about corruption was manifested on his assumption of office on August 27, 1985, as the military president of Nigeria, when he declared in his first national broadcast that 'indiscipline springs from the minds of people.' So for the first few years of his regime value orientation received benign neglect. The Federal Ministry of Information and Culture kept the

idea alive. With the help of psychologists the Federal Ministry of Information, Division of National Orientation Movement developed a more humane approach to WAI where the principles of positive reinforcement and attitude change were effectively employed to bring about value change. This new approach was launched in 1986 as the National Orientation Movement (NOM). The programme was designed as a comprehensive value re-orientation and mobilization programme, which included the desirable aspects of WAI. The message of NOM was that Nigerians have to accept the task of promoting the values, attitudes, and goals that are conducive to the social, political, and economic development of Nigeria, as a nation (Ugwuegbu, 1987). NOM operated under four components, namely, national discipline, employment and economic recovery, national guidance, and youth service.

A dramatic shift in content and focus occurred under President Babangida's regime from a benign attitude towards the prosecution of NOM to the establishment of the Directorate of Social Mobilization, Self-Reliance, Economic Recovery, and Social Justice (MAMSER), whose primary focus was not discipline or corruption but emphasis on political mobilization. It also undertook a systematic mobilization in education of the citizenry for effective participation in the political process, and to elicit more positive changes in their attitudes.

Following the demise of Babangida's administration, value Orientation Programme metamorphosed into the National Orientation Agency (NOA). President Olusegun Obasanjo's administration has picked up the value orientation where his predecessors left off. One of the goals to be attained by the President's National Economic Empowerment and Development Strategy (NEEDS) is value re-orientation (NEEDS, 2004). The strategy according to NEEDS, which is being presently discussed in different parts of the

nation, is to mobilize Nigerian people to re-emphasize the values of honesty, hard work, selfless service, moral rectitude, and patriotism. The National Orientation Agency and its state counterparts will be strengthened to actively lead the campaign according to NEEDS. Again the present administration, like others before it, feels that the fundamental values of Nigeria have weakened over the years and NEEDS is an attempt to restore those values. The core values that are being eroded, according to NEEDS includes, "respect for elders, honesty and accountability, cooperation, industry, discipline, self-confidence, and moral courage" (NEEDS, p. 2). President Obasanjo is said to have captured the essence of the new value re-orientation when he opined: "Our mission is the creation of a New Nigeria where all the negative values in our society are reversed and in their place are established enabling values of caring, well governed society, where justice and equity reign" (p. 27).

### **Assumptions of National Value Orientation Programmes**

The assumptions that pre-suppose governments' fixation with value orientation programmes in Nigeria since independence include the belief that discipline is sine qua non for social, economic and political development and indiscipline is inhibitive of development. It is believed that the development of any nation is a function of the conditioned orientation of its citizens, as manifested in the citizens' values, aspirations, and norms as a people (Federal Ministry of Information, 1985). It is assumed that the fundamental values of Nigerians are weakened over the years and the society was perceived to be "stunted in its economic and social growth and has been groping for a way to move forward" (Amucheazi, 1994). Value orientation, therefore, is a way for encountering some existing negative tendencies of values and social

behaviour which have impeded national growth. Value orientation was perceived as a way of resolving the crisis in the Nigerian body politic and to transform the political leadership. Furthermore, there is the belief that the cherished norms, virtues, and values that generally constitute the hallmark of developed societies, such as moral rectitude, responsibility, selflessness in the service of the nation, probity, equity and justice, which are usually embraced by citizens of most developed countries, that such qualities are absent in traditional Nigerian values (Eke, 1994). If Nigeria is to develop economically, politically, and socially the assumption goes on, it must cultivate these finer new and more functional values and abandon, or at least modify the old and ineffective ones. These have been the motivating force for the sustained quest of virtually every administration since independence.

### **MEASUREMENT OF VALUE SYSTEMS**

The first problem a researcher is concerned with in the study of value is to find out a way to measure value systems. The approach I adopted in the studies of value systems was quite simple. Psychology maintains that if you wish to know how a person feels, you should ask the person. The methodological technique employed here involves asking the subjects to list five important values they hold and why they prize each value so much. The second methodology was a combination of the first approach and a presentation of alphabetized list of a set of values to the respondents, who are in turn, asked to rank-order them according to their importance. This approach affords the researcher the opportunity to obtain in a matter of minutes data on the respondent's values and the relative importance the subject attaches to the values that are held.

For the two methodological approaches, it is not



For the two methodological approaches, it is not sufficient that the rank-orderings of values were found to be stable overtime. The values collected from respondents across studies showed test-retest reliability coefficients ranging from  $r = .78$  to  $r = .89$  following varying periods of 6 to 12 months. Respondents' value rank-orderings in terms of importance were also stable across studies with test-retest reliability coefficient ranging from  $r = .90$  to  $r = .93$ . Especially relevant to the validity of the two main approaches used in the value studies and measurement of value systems are the actual results obtained over and over as some of the results in the present presentation demonstrate. My personal involvement with the effort to modernize the so called "War Against Indiscipline" (WAI) as "fought" by the military regime of that period, led to several research efforts in the consideration of the values that Nigerians hold. A discussion of two such research efforts follows.

### **Study 1**

At the beginning of this discussion some doubts were raised about the type of values Nigerians possess and whether the ruling elite have accurate knowledge of what those values are. It is somewhat surprising that since 1977 when Government first raised alarms about Nigeria's cultural values, and started throwing money at what was perceived as an obstacle to Nigeria's social, economic and political development, nobody has cared to find out what those values are and how far years of abuse have weakened the traditional Nigerian cultural values. Value Orientation Programmes in Nigeria tend to emphasize more of the negative than positive values. The negative values are often portrayed as if they characterized a majority of Nigerian population or even all of Nigerian men and women, thus giving the impression to Nigerian and the outside world that Nigerians are characterized more by uncommon nega-

tive values and behaviours than by common normative values. Such an environment breeds self-fulfilling prophecy where most of the population comes to believe that "after all everybody is bad and corrupt, why should I be different." Parents and teachers know that putting emphasis on negative values is an ineffective method of teaching good behavior and normative values. The Nigerian Government has been fixated on value orientation for over twenty seven years, and we have neither records of the type of values that characterize Nigerians nor has anybody cared to ask Nigerians what their values are. Yet, successive Nigerian Governments continue to throw money at what each government perceives as negative value orientations of the population.

In 1987 thirty one Federal Government employees (20 males and 11 females) who attended a training workshop at the University of Ibadan Conference Centre, were requested to complete a research sheet embedded in a questionnaire booklet meant to collect background information of all those who were participating in the training workshop. The sheet of paper asked the participants to, "List Five important Values you hold. Why do you prize each of the values you listed so much?" The completed questionnaire booklets were collected from the participants before the beginning of the training workshop. The workshop leader later analyzed the responses by listing the values the respondents enumerated and calculated the number of times each value was named by the respondents. The percentage of occurrence of each value was also calculated. Two answer sheets were returned blank leaving 29 valid answers.

A perusal of Table 1 shows that a total of 17 values were listed. These included Education, which received the most mention as a value than any other. Sixteen respondents out of 29 (55.20%) listed Education as important value they hold. Honesty was listed as a value by 13 respondents out of 29 (44.83%), 12 out of 29 (41.38%) listed Material Possession. Respect for

Elders and Constituted Authority and Virtuousness each was listed by 11 out of 29 (37.93%) respondents, respectively. Hard Work was listed as value by 10 out of 29 (34.48%) while Family Good Reputation, Parenthood was a value held by 8 out of 29 (27.59%) of the respondents. Five values, Patriotism, Male Children,

Table 1  
Values of Middle Class Nigerians, Frequency and Percentage (N=29)

	Values	Freq	%
1.	Education	16	55.20
2.	Honesty	13	44.83
3.	Material possession	12	41.38
4.	Respect for elders & authority	11	37.93
5.	Virtuousness (courage, prudence)	11	37.93
6.	Hard work	10	34.48
7.	Family good reputation, parenthood	8	27.59
8.	Patriotism	5	17.24
9.	Male children	5	17.24
10.	Justice, morality	5	17.24
11.	Self-sufficiency and responsibility	5	17.24
12.	Leisure	5	17.24
13.	Power (political & social)	4	13.79
14.	Punctuality	3	10.34
15.	Cleanliness	3	10.34
16.	Mentoring & helping others	3	10.34
17.	Law abiding	2	6.9

Year 1987

Justice and Morality, Self-Sufficiency and Responsibility, and Leisure each was mentioned as important value by 5 out of 29 (17.24%) respectively. Power (political and social) was listed as value by 4 out of 29 (13.79%), while 3 out of 29 (10.34%) respondents indicated that Punctuality, Cleanliness, and Mentoring (helping others) were values they hold. Only 2 out of 29 respondents (6.9%) who participated in the research listed Law Abiding as a value.

## Study 11

The second study presented the subjects with four distinct tasks. The first task required the subjects, who numbered 163 to list five values they hold and write a brief note on why they prize the values so much. The second task required the subjects to organize the five values listed according to their importance to the respondent. The subjects were further requested to rank-order the enumerated values from one (1) to five (5) so that the most important value is ranked number one (1) and the least important is ranked number five (5). Task number three listed 15 reshuffled values and asked the subjects to rank-order then according to their importance to the subjects, from one (1) to fifteen (15), so that the most important value is ranked one (1) and the least important ranked fifteen (15) (see table 4). Finally, task four of the research consisted of relevant biographical information that the respondents were supposed to supply.

The subjects were males and females drawn mainly from the University of Ibadan including Agbowo environment and Magodo-Shangisha in Lagos State. The respondents included mainly Hausa, Igbo, Yoruba, and Edo people. The median age of the respondents was 39 years, while that of education was university/HND. In terms of occupation, 18.4 % of the subjects were business people, 19.0% worked for government, 14.7% worked for private organizations, 20.2% were professional people in private practice, and 27.0% were unemployed.

The first task for the 163 subjects in this study was to list five important values they hold. The result is displayed in Table 2. As the table indicates the subjects listed a total of 17 values. Education was listed as a value by more subjects (93 out 163 or 57.1%) than any other value listed by the subjects. Eighty eight out of 163 (54.0%) respondents listed

Honesty, 79 (48.6%) listed Love of God or Spiritual Life, 58 or 35.6% listed Virtuousness. Family Respect (Happy Home) was listed as value by 57 out of 163 (35.0%). Hard Work was listed by 55 out of 163 (33.7%) respondents, Materialism by 49 out of 163 (30.1%), Humanism 48 out of 163 (29.3%), Justice and Morality by 42 out of 163 (25.8%), Cleanliness by 26 out of 163 (16.0%), Good Health by 22 out of 163 (13.6%), Respect for Elders 21 out of 163 (12.9%), Punctuality 15 (9.2%), Law Abiding 12 (7.4%), Leisure 11 or 6.7%, Power (social and political) 9 out of 163 (5.5%), and Patriotism 4 out of 163 (2.5%) listings.

Table 2  
Seventeen Nigerian Values Frequency and Percentage  
 (N=163)\*

N	Values	Freq	%
1.	Education	93	57.1
2.	Honesty	88	54.0
3.	Spiritual life (God fearing)	79	48.6
4.	Virtuousness	58	35.6
5.	Family Respect, Happy Home	57	35.0
6.	Hard work	55	33.7
7.	Materialism	49	30.1
8.	Humanism	48	29.4
9.	Justice and morality	42	29.4
10.	Cleanliness	26	16.0
11.	Good health	22	13.6
12.	Respect for elders	21	12.9
13.	Punctuality	15	9.2
14.	Law abiding	12	7.4
15.	Leisure	11	6.7
16.	Power (political & social)	9	5.5
17.	Patriotism	4	2.5
	Others	35	21.5

17 years later (2004).

The second task required the subjects to rank-order the five values listed according to their importance to the respondent, with one (1) signifying the most important and five (5) indicating the least important. The rank-order of the 17 values is displayed in Table 3. The Kruskal – Wallis Nonparametric Test for repeated measure analysis for the rank-orders was significant,  $p < .001$ . As the table indicates Spiritual Life or God Fearing emerged the most important values with a Mean of 1.78. This was followed by Good Health (Mean = 2.36), Honesty (Mean =2.49), Education was fourth in importance with a Mean of 2.51. Family Good Reputation (Mean 2.79), Virtuousness (Mean =2.95), Humanism (Mean =3.10), Material Wealth (Mean =3.18), and Punctuality (Mean =3.33).

Table 3  
Rank-order of 17 Nigerian Values in Importance

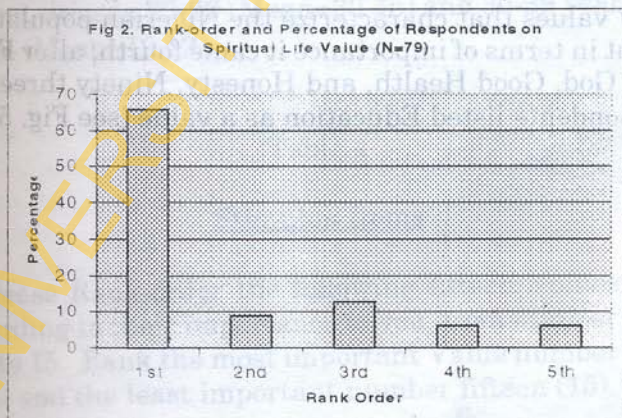
N	Values System	N	Mean	Std
1.	God fearing	79	1.78	1.26
2.	Good health	22	2.36	1.33
3.	Honesty	88	2.49	1.26
4.	Education	93	2.51	1.27
5.	Family reputation	57	2.79	1.29
6.	Virtuousness	58	2.95	1.36
7.	Humanism	48	3.10	1.42
8.	Materialism	49	3.18	1.32
9.	Punctuality	15	3.33	1.40
10.	Justice & morality	42	3.40	1.43
11.	Hard work	65	3.55	1.42
12.	Cleanliness	26	3.62	1.20
13.	Respect for elders	21	3.76	1.09
14.	Leisure	11	4.00	1.41
15.	Power (political and social)	9	4.11	1.05
16.	Patriotism	4	4.25	5.00
17.	Law abiding	12	4.50	.798

\*The lower the Mean the more the importance attached to the value.

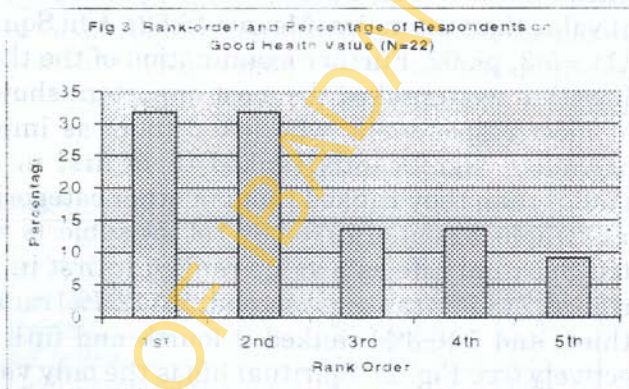
\*\*  $p < .001$

These were followed by Justice and Morality (Mean =3.40), Hard Work (Mean =3.55), while Cleanliness (Mean =3.62), Respect for Elders (Mean =3.76), Leisure (Mean =4.0), Power (social & political (Mean =4.11), Patriotism (Mean =4.25), and Law Abiding (Mean =4.5) trailed behind the other values in importance.

Detailed consideration of the values showed that female respondents (Mean = 32.83) significantly ranked Spiritual Life (Fear of God) as a more important value than the males (Mean = 43.52). Chi Square  $df(1) = 5.3, p < .02$ . Further examination of the three values that were ranked the most important showed that most respondents, who listed them as important values, significantly ranked them first in importance than they ranked them in other categories. For example, 52 out of 79 (65.8%) of the subjects who listed Spiritual Life as a value ranked it first in importance, 7 (8.9%) ranked it second, 10 (12.7%) ranked it third, and 5 (6.3%) ranked it fourth and fifth respectively (see Fig. 2). Spiritual life is the only value where 65% of those who listed it ranked it as the most important value.

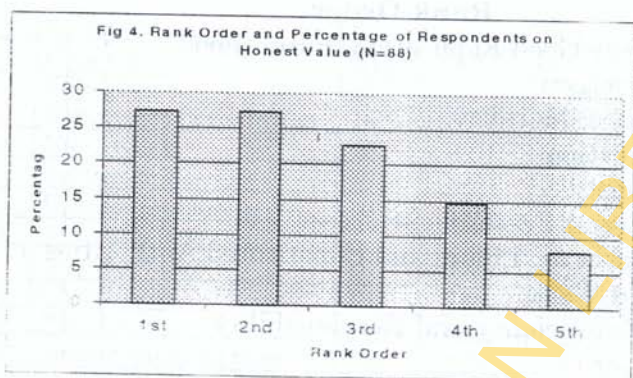


Good Health was listed the second most important value by the subjects who are characterized by this value. Out of 22 respondents who listed Good Health as important value 7 (31.8%) ranked it first another 7(31.8%) ranked it second, 3 (13.6%) each ranked it third and fourth, and 2 (9.1%) ranked it fifth (see Fig. 3). Honesty was listed the third most important value by 88 respondents. Of these (see Fig 4) 24 out of 88 (27.3%) ranked it first, another 24 out of 88 (27.3%) ranked it second. Twenty out of 88 (22.7%) ranked it third, 13 out of 88 (14.8%) ranked fourth, and 7 out of 88 (8.0%) ranked it fifth.



Education was listed more times than any of the other 17 values that characterize the Nigerian population but in terms of importance it came fourth, after Fear of God, Good Health, and Honesty. Ninety three respondents listed Education as a value (see Fig. 5)





Out of these, 22 (23.7%) ranked it first in importance 32 (34.4%) ranked it second, 19 (20.4%) ranked it third, 10 (10.8%) ranked fourth, and another 10 (10.8%) respondents ranked it fifth. The rank-order of Justice and Morality showed a significant difference Chi Square  $df(30) = 8.74$ ,  $p < .03$ , with Nigerians within the age brackets 50 years and above (Mean=15.0) and 40-49 years old (Mean=17.36) ranking Justice and Morality as a more important value than citizens 20-29 (Mean=30.45) and 30-39 years of age (Mean=19.12).

Table 4

Stimulus Items

Please Rank-order the following fifteen Values according to their importance to you, from number one 1 to 15. Rank the most important Value number one (1) and the least important number fifteen (15).

## VALUES

### Rank-Order

Family Good Reputation, Parenthood	( )
Patriotism	( )
Justice, Morality	( )
Education	( )
Honesty	( )
Material Possession-Success	( )
Respect for Elders and Constituted Authorities	( )
Hard Work	( )
Self-sufficiency and Responsibility	( )
Leisure	( )
Power (political and social)	( )
Punctuality	( )
Cleanliness	( )
Law Abiding	( )
Mentor (helping others)	( )

The third task in the study presented the subjects with a list of reshuffled values that were developed from previous studies (see Table 4). The respondents were asked to rank-order the fifteen values according to their importance to the subjects, from number one (1) to fifteen (15). "Rank the most important value as number one (1) and the least important value as number fifteen (15)." Table 5 presents the resulting rank-order of the fifteen values in terms of importance. One thing that is surprising about the results of the data is the level of consistency between the rank-order of the values when they are produced by the respondents and when values are listed and respondents are asked to rank-order them in importance. The Kruskal-Wallis nonparametric test for repeated measure was significant, Chi-Square  $df(14) = 728.3$   $p < .001$ .

Table 5  
Rank-order of 15 Values in Importance

N	Value System	N	Mean	Std
1.	Honesty	159	3.36	2.51
2.	Education	162	3.71	3.10
3.	Family good reputation	162	4.37	3.95
4.	Hard Work	162	4.51	2.95
5.	Justice & morality	161	5.60	3.89
6.	Respect for elders	162	7.09	3.67
7.	Self-sufficiency and responsibility	161	7.22	3.75
8.	Cleanliness	162	7.94	3.67
9.	Punctuality	162	8.17	3.83
10.	Mentor (helping others)	160	8.34	4.33
11.	Law abiding	162	8.41	6.46
12.	Patriotism	161	8.66	4.41
13.	Material possession	160	9.14	4.66
14.	Power (political & social)	160	10.66	4.18
15.	Leisure	161	10.77	4.04

\* Note: The lower the Mean the higher the importance attached to value.

\*\* p. > .001

A perusal of Table 5 showed that Honesty (Mean = 3.36) was ranked as the most important value. This was followed by Education (Mean = 3.71), Family Good Reputation (Mean = 4.37), Hard Work (Mean = 4.51). Justice and Morality (Mean = 5.60), and Respect for Elders (Mean = 7.09). Self-Sufficiency and Responsibility (Mean = 7.22) was ranked seventh, Cleanliness (Mean = 7.94) came eighth, Punctuality (Mean = 8.17) was ninth, and Mentoring (Mean = 8.34) was tenth. Law Abiding (Mean = 8.41), Patriotism (Mean = 8.66), Material Possession (Mean = 9.14), Power (Mean = 10.66), and Leisure (Mean = 10.77) followed in that order, respectively.

Detailed analysis of the four values ranked by the respondents as the four most important, Honesty,

Education, Family Good Reputation, and Hard Work, shows that 44 out of 159 (27.7%) ranked Honesty first as the most important value, 44 out of 162 (27.2%) ranked Education first, 54 out of 162 (33.3%) ranked Family Good Reputation first, and 21 out of 162 (13.0%) ranked Hard Work as the most important.

Finally, recall the respondents were requested to explain why they prize the values they hold so much. This task yielded some qualitative information that gave us insight as to the importance of the values as well as to how people acquire the values they hold.

## **Qualitative Information**

### **On Honesty**

A gentleman from the Ministry of Information, Social Development wrote:

“I so much value honesty from my childhood days. I learnt this value from my home while I was very young. My father was a court scribe where he presided over both civil and criminal cases and it was his habit to see that justice was done in every case. I witnessed this as I used to accompany him to court sessions. I also imbibed the value from the happenings in my home which was a polygamous one. It was a very serious offence for anyone to do something and deny. My parents always insisted that we tell the truth and should anyone deny what he did and it was proved that he did it, he or she was severely punished to serve as a deterrent to others. I also learnt a lot about honesty during my school days. As I grew older, it became part of one and grew to hate dishonesty.”

### **On Family and Parenthood:**

A man from Lagos wrote: "You are very responsible when you have a family to look after."

A Woman wrote: "I love my children and other children but not to the extent of letting them spoil."

A Man from Ibadan Wrote: "Because they are gifts from God and are future leaders of tomorrow."

A Father wrote: "I want my children to be successful in life. I wouldn't want them to be failures that would make me their father, a failure."

### **On Education:**

One person wrote: "Without education a man is worthless. He can hardly contribute to the development of his community and his country."

**Hard Work:** "Is the best way I can achieve my values of life."

### **Respect for Elders and Constituted Authority:**

"Here I am being a conformist. In Africa, the elders have to be respected."

A Second wrote: "It is always difficult for anyone that goes against constituted authorities to be accepted in the society. They were seen as deviants and the sanctions and the reward systems are there to take care of this."

### **PROBLEMS WITH VALUE ORIENTATION PROGRAMMES**

At the beginning of this discussion a host of questions were raised about the nature of values in the Nigerian population, the type of values that are held by the majority of Nigerians, and how deeply these

values are cherished by the people. We raised the issue of whether there are significant development values. Doubts were also cast on whether the Government that has positioned herself and assumed the responsibility of prescribing values to the Nigerian people actually knows what the majority of us value.

We can confidently say that there are values that are associated with the progress of individuals and the economic and social growth of societies and these do not have to be Euro-American values in origin. In Igbo culture the value of hard work and need achievement have been observed by several authors (LeVine, 1966, Chinua Achebe, 1958, Ugwuegbu, 2004). Achebe in his *Things Fall Apart* says, "But the Ibo people have a proverb that when a man says yes his Chi says yes also. Okonkwo said yes very strongly through hard work, so his Chi agreed. And not only his Chi but his clan too, because it judged a man by the work of his hands" (see Ugwuegbu, 2001, p.35).

Repeatedly studies have illustrated that the values that are held by Nigerians are rather limited in number. They include values such as Fear of God or Spiritual Life, Good Health, Honesty, Education, Good Family Reputation, Virtuousness, and Hard Work. It is also observed that when Nigerians are asked to enumerate their values, they tend not to include the negative values they may hold. This is understandable because people do not generally ascribe negative characteristics to themselves.

Education is a strong value Nigerians hold. We noted that Education is correlated with national development in a need achievement society (McClelland, 1965, 1971). However, the positive correlation between education and national development is moderated by availability of opportunity for members of that society, who are characterized by need achievement, to engage in productive entrepreneurship. Re-

call that knowledge of the relationship of education and development is not of recent. After independence the World Bank backed education expansion in the newly independent nations of the Third World. But unfortunately education did not impact development in these countries. What went wrong with educational expansion in the developing countries was the absence of expansion in other sectors such as industries that would have provided opportunities for the educated high need achievement members of the population of these countries.

Some of the major surprises observed from the results of the studies presented here include the predominance of religious values, with females more committed to spiritual life than males. The finding is in agreement with the British Broadcasting Corporation's January 2004 survey which showed Nigeria and Indonesia as the most religious countries in the World. Religiosity presents no problems for economic, political and social development as long as the religious value is characterized by the so called traditional Protestant Ethic of hard work and the Catholic Monk Principle of 'to work is to pray' or believe in the "every one is the architect of one's fortune", or "hard work pays." Unfortunately, the religiosity value seems not to be accompanied by associated hard work value. While 52 out of 79 (65.8%) of the respondents who listed Spiritual Life ranked it first in importance, only 5 out of 55 (9.1%) who listed Hard Work ranked it as being very important value. This result indicates that the Nigerian religiosity may be barren of the traditional Protestant Work Ethic or the doctrine of 'to work is to pray.' If this is so the Nigerian style of Spiritual Life may be an obstacle to development. Age affected the level of importance Nigerians attach to three values, namely, Justice and Morality, Punctuality, and Power. Importance at-

tached to Justice and Morality increased linearly with age, that of Punctuality decreased with age, while Power as a value is least important to those Nigerians below the age of 30 years.

Another alarming revelation is that no subject listed Nationalism as a value, while very few Nigerians listed Patriotism, Law Abiding, and Power as values, and those who listed them did not rank them high in importance. In deed, of the 4 out of 159 respondents (2.5%) who listed Patriotism as a value, none ranked it as important in the first, second or third position. Three out of four ranked it in the fourth position while one (1) ranked it fifth. Values such as Patriotism, Nationalism, and Selfless-Service are State driven. America can ask her citizens to "Ask what they can do for America and not what America can do for you" because America does everything thinkable for her citizens.

In addition to the misconception of Government about the values that most Nigerians hold, Value Orientation Programmes in Nigeria are not driven by any clear cut ideology. The lack of ideological frame of reference has resulted in the programmers' inconsistency in focus and implementation. Under War Against Indiscipline (WAI), the focus and "attack" were on indiscipline, queue culture, work ethic, nationalism and patriotism, corruption and economic sabotage, and environmental sanitation. MAMSER, on the other hand, focused on political mobilization and ignored the intractable problem of corruption that was gorging out the soul and heart of the nation under the Babangida administration. Other notable values that have been named in orientation programmes at one time or the other include, weak national identity, anti-democratic sensibilities, and erosion of traditional values. The strategy for pursuing these value orientation programmes is mobiliza-



tion and emphasis on the negative values. This approach is inconsistent with human behaviour and orientation which shows that human beings prefer to emphasize their positive qualities and values rather than their negative ones.

The Nigerian Government since independence has pursued value orientation for the people, but has not cared for the values Government and its institutions and agencies pursue. What are the public and private values the Federal, States, and Local Governments are pursuing? What values is the University of Ibadan, the Faculties and their departments pursuing? Most of you know the answers to these questions better than I do because some of us are active participants in the development of the type of selfish, ineffective, and academically and intellectually barren, and unproductive policies that are instituted in the pursuit of those values.

One of the assumptions of value orientation is that a country must be disciplined before it develops. This assumption needs to be critically re-examined. Discipline is important for individual and societal orderliness but it is not a sufficient cause of development or underdevelopment. Nigeria's underdevelopment resides more in bad leadership at all levels and the imbalanced relationship with Western governments and their financial institutions. Mobilization and value re-orientation programme is an admission of failure of leadership.

Some Nigerian cultural values that are often held responsible for Nigeria's lack of economic, social, and political development such as collectivism, extended family system, respect for elders and constituted authority also characterize the newly industrialized Asian tigers such as China, Hong Kong, Japan, Korea, Malaysia, and Taiwan. While it is contended that the patterns of social values and institutions that gave

rise to group consensus and group collectivism in the Asian countries is responsible for their fantastic industrial and management success, the opposite argument is being made with respect to the same cultural values for Nigeria. For Nigeria and Asian countries, group consensus, collectivism, and respect for elders significantly and differentially produce opposite outcome (see Ugwuegbu, 2001, 2004a). For Asian countries, these cultural values lead to economic success and for Nigeria the same cultural values accentuate poverty, social, and economic underdevelopment.

### **FOSTERING NATIONAL DEVELOPMENT VALUES**

The major players in the arena for the facilitation and promotion of national values are the State, family, educational system and religious institutions. The family has the primary responsibility of infusing its young ones with the appropriate and functional values. Children learn values vicariously in interaction with parents and other significant adult models, as the view from the respondent from the Federal Ministry of Information and Culture illustrates. He indicates that his father, the court clerk, was honest in the discharge of his job responsibility, and honest in the way he managed his multiple wife family. His parents too insisted that their children behaved honestly and they maintained this expectation by the use of positive and negative rewards or reinforcement. He also learnt a lot about honesty during his school days and as he "grew older, honesty became a part of me and I grew to hate dishonesty."

The educational system should serve as another catalyst for the promotion, propagation and cultivation of functional development values. Primary and secondary school syllabi should make provisions for

relevant civic education with specific emphasis on civic responsibilities of citizens. Values of honour, courage, devotion, self-control, thrift, love of country and pride at being a Nigerian should be directly and indirectly taught in schools. Literature books and novels for primary and secondary schools should be punctuated with culturally relevant Nigerian heroes and heroines characterized or associated with heroic values. History books should emphasize more of Nigerian cultures and the contributions they have made to mankind. Tertiary institutions should develop programmes for students that tap their mentoring and volunteering energy. For example, in the United States, one of the criteria that are usually taken into consideration when assessing candidates for admission into any professional school such as medicine, law or graduate school is the candidates' level of involvement in community volunteer services. This factor also is used when considering students for scholarships and people for some employment opportunities. These types of programmes encourage students and other young people to get involved in their communities and learn to give back by helping the sick and aged people in the hospitals and old people's homes, less privileged in prisons, and the young in the nursery schools.

The major role of the State or the Government in the promotion of national value is to create enabling environment for the family, the school system and religious institutions to foster functional development values in Nigeria. Values such as Nationalism, Patriotism, and Love of Country are State driven. That is, such values are imbibed as a direct function of the symbiotic positive relationship between the State as a mother and the individual as the child. The State instigates these higher values by being significantly relevant in the lives of her citizens, through the pro-

vision of appropriate infrastructural environment for human growth and development. Presently, it is contradictory for the Nigerian State that is washing her hands and disengaging from the lives of her citizens to be asking the citizens for selfless service. In order to create such an enabling environment for families and educational institutions to perform their responsibility of socializing the young ones into positive development relevant values, Government should make primary and secondary education mandatory and free for all Nigerian children. Ability to pay should not be reason to deny any Nigerian access to university education. Government sponsored daycare centers should be established in or near places where nursing mothers work to make it easy for them to take care of their babies. Young people and women should be empowered through equal employment opportunities.

## CONCLUSION

Mr. Dean, I believe that the Creator who designed this beautiful world of ours has a purpose for each woman and man in it. Some people through wrong valuing miss what destiny has prepared for them. I am happy to say I tried to capture mine. I arrived at the University of Ibadan, a few years after the Nigerian – Biafra War, from the United States of America, loaded with academic degrees in psychology and a vision for Psychology in Nigeria. When I arrived there was no department of psychology. With time a department was born and I was saddled with the responsibility of nurturing the structure and processes of an alien science, mentoring the young staff and students some of whom are among the professors, Senior Lecturers, and leaders in their own right today. I also situated the department in a state of financial sustainability, by the introduction of the

popular and the only professional Masters in Managerial Psychology in the World.

As I go, I will always remember with fond memories the legacy I am leaving behind and hope and pray that it endures. With the self-imposed downsizing that is taking hold of this citadel of great learning, one is not quite sure of what will become of it in the not too distant future. For the first time in the history of this University, all the principal officers are from one ethnic group, all the deans of faculties are from the same group, and as is being rumored, soon all heads of departments will be from the same group. The anticipated trend certainly will arouse the question, what are the values the University of Ibadan prizes? The World around us is broadening its bubbles and embracing multiculturalism but Nigerian family is segregated and divided against itself. The world seeks out and welcomes excellence no matter where it comes from; Nigeria rejects excellence and exports them to Europe and America.

I will remember several friends I made among colleagues and students during a period of over thirty years of my life. I will remember so many students who came back to say hello, thank you. My special thanks go to my wife, Oluwatoyin (Toyin) Elizabeth Ugwuegbu, and to all my children, who are unavoidably absent. I thank Dr. Fred Onyeoziri and Professor Isiugo-Abanihe for painfully reading through the initial draft of the lecture. I appreciate your insight and suggestions. I also acknowledge the help of my former student and presently my colleague, Dr. Al. Alarape for the computer processing of some of the data presented in the lecture. For you the audience, remember that without you there would have been no lecture. You are great!

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