

DEVELOPMENT COMMUNICATION AND THE MEDIA, INSTRUMENTS OF SOCIAL RE-ENGINEERING AND VALUE REORIENTATION OF NIGERIA: AN APPRAISAL

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Abstract

The study examined development communication and the media, instruments of social re-engineering and value re-orientation of Nigeria: an appraisal. The study was necessitated by the need to ascertain the role that development communication play through the media in restructuring and providing a value reorientation to Nigerians. Library research method was used. This method involves the use of textbooks, seminar papers, journal materials, etc. to gather information for the study. The finding of the study indicates that development communication through the media in Nigeria is central in the fight against corruption and indeed in any genuine value reorientation effort in Nigeria. It also reveals the need for Nigerian media to first of orient itself for it to be in a position to successfully orient the Nigerian society. Development communications through the media have the capacity to motivate Nigerians to evaluate their values with regards to socio-economic development. The Nigerian media can lead a successful value reorientation and social re-engineering and adduces reasons for this stand. It is believed that the high level of media illiteracy in Nigeria makes it important for the Nigerian media to assume the role of informer and educator of the people.

Key words: Communication, Development, Re-Engineering and Value Re-orientation

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Introduction

Development communication was a brainchild of necessity. It was conceived and implemented basically because of the need to balance news contents that came out from the western news media. According to Udoakah (2004, p.5) early technological development resulted in information about the world being

controlled by international new agencies of the west, namely; Reuters, Associated Press, United Press International and Agence France Press. Apart from these agencies having sophisticated communication equipment, they have the economic capacity or capability to field correspondents all over the world, paying

in foreign currency. So they became information brokers.

They gather the news of the world and process them within a framework of what is 'fit' for the different worlds before dissemination. The result has been a trend where positive narratives are disseminated regarding Western Industrialised nations while developing countries are often subjected to deficit-based reporting. For instance, news of scientific advancements, superlative management of all sectors of the economy and high living standards are reported about the west. Whereas news about the developing countries are centered more on crises, corruption, failures of polices than on achievements and development needs.

Incensed by this situation, the developing countries demanded a new information order modelled on the concept of a new world economic order. The new world information order (NWIO) primarily seeks a restructured media and telecommunications system to make room for a more just and equitable balance in the flow and content of international communications: and to have a two-way information flow at the international level to reflect more accurately the aspirations and activities of the less developed countries. The agitation started in 1970 and engaged the attention of UNESCO, under an African director-general, Amadou mahter M'Bow, throughout the decade, momentum started gathering in 1976 when a meeting of Latin American governments convened at Costa Rica by UNESCO, endorsed the principle of state involvement in national communications policies to

integrate mass communications policies to and integrate mass communication media with national planning. According to Lord Windlesham (1980) in Udoakah (2004), a month later, August, 1976,

The non-aligned summit meeting in Colombo called for a new order for information, proclaiming that the Media was integral part of the overall struggle for political, economic and social independence.

Following Soviet support a draft declaration on the use of the mass media was tabled at the general conference of UNESCO at Nairobi in November, 1976. The controversy which the document generated for the study of communication problems, under the chairmanship of Sean Mac Bride. This committee was to rework the controversial declaration and represent it at the Paris conference in 1978. Lord Windlesham notes that what emerged from the international commission followed 'much the same approach as earlier versions'. According to him, behind the draft

Lay the firm belief that it was for governments to rule what was true and what was erroneous, and that controls on the press were justified as a means of achieving political, economic social objectives.

Both Britain, the United States and other western countries found this unacceptable, so a lot of watering down had to be done at the 1978 Paris conference before the declaration was adopted by acclamation however, it has been observed that the declaration was a compromise in which no party compromised its principles. No wonder the United States was not entirely

satisfied and had to withdraw from UNESCO in 1981, three years after the declaration was adopted, Britain later followed suit.

From the debate, the fear of the opponents of the call for the new world information order (NWIO) is that it will bring increased interference with freedom of the press. On their part, the proponents argue that the current world information and communication system is an outgrowth of former colonial patterns and systems, and that information about the less developed countries is distorted in order to support political, social and economic expediency in the west.

The adoption of the declaration on the use of the media gave international legitimacy to what the developing countries had already adopted as their media philosophy-development communication, otherwise known as development journalism.

What then is Development Communication?

Development communication therefore, is a remonstrance against western domination of the world information market. It is a new philosophy for the use of modern media of mass information in the developing countries. It is journalism introduced to meet the developing needs of the developing nations. Development communication is corrective, integrative and revolutionary in nature. It is journalism of hope and change. It accept that their happiness lies in and is enhanced by their adoption of innovations.

Development communication consists of information about government plans and

efforts to improve the standard of living of the populace; appeals to citizens to adopt new ideas and ways of doing things; news of struggles for a better living and news of achievements to spur or inspire the citizenry appeals from government to citizens for co-operation and threats of force or punishment in the event of noncompliance. They originate from agencies and individuals responsible for one form of development or the other and are usually thoughtfully put together by the accredited disseminators. It can be carried out orally or in writing.

One characteristics of many writing on development communication is a central concern about the use of modern needs of mass information for national development. But it has been discovered that the mass media play only a secondary, though crucial role in national development. Consequently, a combination of both the mass media and traditional media of communication has been advocated. The audience for development communication is all and sundry and flow is vertically downward.

At the heart of development communication is firstly, a deliberate effort to redress the battered image given to the developing countries by the western media and hopefully attract investment. In other words, development journalism seeks to repaint the ugly picture that of the never – do – wells, which the western media portray the developing nation secondly, a resolve to use the mass media to bring citizens together using reporting techniques and programmes considered most appropriate and thirdly, a

determination to use the mass media for social engineering that would bring about wealth and thereby ensure individual and collective wellbeing. In this sense, the mass media are to be used to highlight development programmes and to persuade citizens to participate for increased productivity.

There is no doubt that development communication is all out for development in all its ramifications. It is result oriented, unlike other communication types, development communication is a phenomenon practiced only in the developing countries but it has gained scholarship in universities in the west and has proved fertile. But the question remains, have development communication achieved the essence of which it was conceived in the so called third world countries or have the media in the various countries of the third world nation shifted focus.

Statement of the Problem

The idea behind development communication is to shift away from the western colouration of what is news worthy, towards a more developmental approach to communication to reflect the dreams and aspiration of the third world countries. This burning desire necessitated the MacBride Commission that engineered the process of achieving a new world information and communication order (NWICO). This paper explores the capacity of development communication through the media in Nigeria to deliver message that could bring about social reengineering and values reorientation to support social and economic development. The study

seeks to explore if the Nigeria media has the capacity to positively affect or influence Nigerians to reconsider the state of their current values.

The question this paper seeks to ask is to what extent the media in Nigerian has championed the reorientation and engineering of the Nigerian society through the use of developmental communication.

Objectives of the Study

The broad objective of this study are to use historical examples, as well as the empirical study of current media activities in Nigeria to explore the extent to which the development communication through Nigerian media can successfully support the social reengineering and reorientation of values in Nigeria. The terms re-orientation and re- engineering are used in this study to demonstrate the sort of articulation about normative attitudes that predominate in public, media and political discourses. Establishing boundaries to indicate what is acceptable or unacceptable in society.

Literature Review

Concept of Development Communication

Development communication has emerged as a strategic tool for national transformation, social mobilization, and societal advancement. Scholars view development communication as the deliberate use of communication channels and media platforms to promote positive behavioural change and sustainable development within society. According to Odoom (2020), development communication emphasizes the dissemination of information, public

enlightenment, and participatory dialogue aimed at improving the socio-economic and political well-being of citizens. The concept gained global prominence after the Second World War when governments and international organizations realized the importance of communication in modernization and nation-building.

Development communication differs from ordinary communication because it is purposive and development-oriented. It seeks to educate, persuade, mobilize, and encourage citizens toward collective national goals. In Nigeria, development communication has been employed in campaigns relating to public health, education, agriculture, anti-corruption, national unity, and democratic participation. The media therefore become important instruments through which governments, institutions, and development agencies communicate developmental ideas to the populace.

The participatory model of development communication argues that people should not merely receive information passively but should actively participate in the communication process. Melkote and Steeves (2015) maintain that development communication should promote dialogue, social justice, and citizen participation rather than relying solely on top-down dissemination of messages. This participatory approach is particularly relevant in Nigeria where ethnic diversity, illiteracy, poverty, and political distrust often affect the effectiveness of development programmes.

The Media as Instruments of Social Re-Engineering

The media play a central role in shaping public opinion, influencing attitudes, and reconstructing societal values. Social re-engineering refers to deliberate efforts aimed at changing societal behaviours, attitudes, beliefs, and social structures to achieve national development objectives. Through agenda setting, framing, education, and advocacy, the media contribute significantly to social transformation.

In Nigeria, radio, television, newspapers, and digital media have been utilized to promote campaigns against corruption, violence, cultism, drug abuse, religious extremism, and electoral malpractice. The media serve as channels through which societal norms and expectations are communicated and reinforced. Olajide and Nwangi (2022) observe that the Nigerian media have contributed immensely to public enlightenment, civic engagement, and national development through information dissemination and social mobilization.

The influence of the media on social behaviour is rooted in several communication theories such as agenda-setting theory, social responsibility theory, and cultivation theory. Agenda-setting theory explains that the media determine issues that dominate public discourse by giving prominence to specific topics. Through repeated emphasis on issues such as corruption, insecurity, moral decadence, and unemployment, the media influence how citizens perceive societal problems and solutions.

The rise of social media has further expanded the capacity of communication

for social re-engineering. Social networking platforms such as Facebook, X (formerly Twitter), Instagram, TikTok, and YouTube now facilitate citizen participation and grassroots mobilization. Research on social media and development communication shows that digital platforms encourage knowledge sharing, dialogue, and social engagement among citizens (Ihsaniyati et al., 2023). In Nigeria, social media campaigns such as #EndSARS demonstrated how digital communication can mobilize youths for social justice and political accountability.

However, despite the positive contributions of the media, several challenges limit their effectiveness in social re-engineering. These challenges include media ownership influence, political interference, commercialization, fake news, poor funding, insecurity facing journalists, and low media literacy among citizens. Media messages sometimes reflect the interests of political elites rather than the developmental needs of the people. Consequently, the ability of the media to consistently serve as impartial agents of social transformation remains constrained.

Value Reorientation in Nigeria

Value reorientation refers to the process of changing negative societal attitudes, beliefs, and behaviours toward more productive and morally acceptable standards. Nigeria has experienced significant moral and social challenges including corruption, ethnic intolerance, materialism, examination malpractice, cybercrime, political violence, and declining patriotism. These societal problems have generated concerns among scholars,

policymakers, and communication experts regarding the need for ethical rebirth and national value reconstruction.

Successive Nigerian governments have introduced several value reorientation programmes aimed at promoting patriotism, discipline, integrity, and national unity. Examples include the War Against Indiscipline (WAI), Mass Mobilization for Social Justice and Economic Recovery (MAMSER), National Orientation Agency (NOA) campaigns, and the Change Begins with Me initiative. The media have always been central to the success of these programmes because of their ability to reach large audiences simultaneously.

Development communication scholars argue that communication is fundamental to behavioural and attitudinal change. Omoera and Obekpa state that development communication can mobilize citizens toward productive participation in national development and economic transformation (Omoera and Obekpa, 2019). Through persuasive communication, public enlightenment campaigns, documentaries, editorials, jingles, and talk shows, the media can encourage citizens to adopt positive values such as honesty, hard work, accountability, tolerance, and civic responsibility.

Furthermore, the media contribute to value reorientation through entertainment-education strategies. Educational dramas, reality programmes, films, and music often communicate moral lessons capable of influencing audience behaviour. Nigerian films and broadcast programmes increasingly address social issues such as

domestic violence, corruption, drug abuse, and gender inequality. By exposing the consequences of negative behaviour and promoting desirable conduct, the media support social learning and value reconstruction.

Nevertheless, scholars have criticized the Nigerian media for sometimes promoting materialism, sensationalism, violence, and moral decadence through certain forms of entertainment content. The proliferation of unregulated digital content and misinformation also poses threats to effective value reorientation. Therefore, there is a growing need for ethical media practices, professional journalism standards, and media literacy education among citizens.

Development Communication and National Development in Nigeria

Development communication remains indispensable to Nigeria's socio-economic and political development. Effective communication enhances public participation, strengthens democratic governance, and promotes accountability. Contemporary studies reveal that communication for development must move beyond information dissemination to include citizen engagement, dialogue, and empowerment (Matazu & Ehondor, 2021).

Modernization theory views communication as a driver of social progress and economic growth, while dependency theorists argue that media systems in developing countries are often influenced by Western ideologies and capitalist interests (Yar'Adua et al., 2023). In recent years, participatory and multiplicity paradigms have gained prominence because they emphasize

inclusiveness, cultural relevance, and community participation in development processes.

The Nigerian media environment continues to evolve with advancements in information and communication technologies. Digital media platforms now provide opportunities for interactive communication, citizen journalism, and broader participation in governance and development discourse. However, to maximize the developmental potentials of the media, there is a need for improved media freedom, ethical professionalism, investment in communication infrastructure, and strategic collaboration between government, civil society, and media institutions.

In conclusion, literature reviewed indicates that development communication and the media are powerful instruments for social re-engineering and value reorientation in Nigeria. Through information dissemination, public enlightenment, advocacy, and citizen engagement, the media contribute significantly to national transformation. Despite existing challenges, effective utilization of communication strategies and media platforms can foster behavioural change, promote national values, and support sustainable development in Nigeria.

Theoretical framework:

Theory, according to Kerlinger (1973) in Anaeto, Onabajo and Osijeso (2008, p.42) is a set of inter-related constructs, definitions and propositions that give a systematic view about phenomena by specifying relations among variables with the purpose

of explaining and predicting such phenomena, thus, the following theories will be helpful in this study.

Agenda-Setting Theory:

This theory describes the ability of the news media to influence the importance placed on the topics of the public agenda, with agenda setting being a social science theory, it also attempts to make predictions that is, if a news item is covered frequently and prominently, the audience will regard the issue as more important. But sometimes it may seem with so much media focus and scrutiny on a single event, that the mass media is missing or even ignoring other important stories. This theory refers to how the media news coverage determines which issues becomes the focus of public attention.

First introduced in 1972 by college professors, Maxwell McCombs and Donald Shaw, they found in surveying North Carolina voters during the 1968 U.S presidential election that what people thought were the important issues were what the mass media sets the agenda for what people should care about.

Core Assumptions

The agenda-setting theory rests on two basic assumptions the first is that the media filters and shapes what we see rather than just reflecting stories to the audience. An example of this is seeing a sensational or scandalous story at the top of a broadcast as opposed to a story that happened more recently or one that affects more people.

The second assumption is that more attention the media gives to an issue, the

more likely the public will consider that issue to be important. Another way to look at it: mass media organizations are not telling us what to think or how we should feel about a story or issue, but are giving us certain stories or issue that people should think more about.

There is psychological and scientific merit to the agenda-setting theory. The more a story is publicized in the mass media, the more it becomes prominently stored in individual's memories when they are asked to recall it, even if it does not specifically affect them or register as a prominent issue in their minds.

In relation to this work, the media in Nigeria through development communication should use their various platforms to re-engineer and re-orientate Nigeria by emphasizing on issues that concerns development, making it a public sphere discuss and as such the orientation of the public will change.

Issues and History around the Media in Nigeria

Scholars and experts in the media in Nigeria most agree that the media have some form of impact, influence or effect on its audience however, the nature and extent of this influence and or effect remains a source of disagreement amongst both African and western media scholars Edie (2001) is of the view that

the mass media all over the world have established themselves as A new channel – a third channel for political (social and economic) Influence – and in many aspects also as an independent power broker.

On a daily basis people are exposed to information, ideas, news, advertisement, messages and ideologies from different media sources, within Nigeria citizens have access to radio, television, cable and satellite, the internet, social networking sites, cell phones, tapes, newspapers, magazines, periodical journals, books, videos and cinemas. We may ask, why does the public willingly expose themselves to this almost overload of information? One may answer that because of its very nature the media helps members of society to make sense of their world. At the same time the media have a role to play in the social and cultural structures of society including acting as an observer of that society. Kupe(1999 P.9) in Okafor (2011) notes that in context of Nigeria and Africa "the media keeps a watchful eye not only on the state, but also on the private sector and NGOs (p.9).

This assertion aptly exemplifies how a section of the Nigerian media responded to a number of issues and events that arose in the country over the past few decades. Olayiwola (1991,p.4) insist that "the media act as the instruments of political, social, cultural and physical communication, and of economic progress".

However, how consistent the Nigerian media have been in fulfilling this role is one of the issues to be explored. It has been widely claimed by Nigerian media played a significant role in the struggle for political independence and recently in the restoration of democracy. According to human right watch (2002) "the Nigerian media, possibly the largest and most diversified in sub-Saharan Africa, played a

critical role in the establishment of democracy and has flourished in the more liberal environment created by the elected government".

Newspaper like the West African pilot, herald, daily mirror, Egbe Omo Odudwa, connect etc. were prominent during the pre-colonial and colonial periods. In the two decades preceding Nigeria's return to democratic governance in 1999, magazines like news watch, tell, the news, sources, tempo etc and newspapers like concord, vanguard, champion, guardian, this day, punch, tribune, sun and daily independent consistently campaigned against military rule, corruption and human rights violations. Since the return to democracy in 1999, African independent television and radio (AIT), channels TV, Murhi TV, Galaxy TV and other privately owned broadcast media outfits have also undertaken campaigns against corruption, abuse of power and the rule of law. Today, these are a number of online publication highlighting issues of corruption, mismanagement of national resource and the constitutional, political and social crisis in Nigeria. At present there are over 40 Nigerian online news publications and some key examples include: 234 next, Sahara reporters.com; clombah.com; Nigeria world: Nigerians.com; Ganji news; Yahoo-Nigeria news; Amebo news; Odih. Net and lagos online news.

Within Nigeria as within Europe and the U S A, the media have a key role to play in the creation, maintenance and activity of the public sphere within civil society. All though Nigeria's history there appears to be a strong link between civil society and

media. A key example being the pressure from the media for former military President Ibrahim Babangida to step aside" after he annulled the June 12, 1993 general elections. An election widely acclaimed both locally and internationally as the most free and fair election conducted in Nigeria up to date. Traber (1995,P7) is of the view that civil society cannot flourish unless it has access to the public social and cultural discourse.

Another example of the media in Nigeria functioning to support civil society can be seen in the pressure that compelled former military leader Sani Abacha, to begin a transition to civil rule program. Despite media and civil society until he died in 1997. Olukotun (2002,P.10) captured the situation thus:

To outwit the state security agents, the press and other components of civic society drew upon their tradition of activism, dating back to the colonial days and invented new strategies for reporting and disseminating news and opinion during the dark days of military dictatorship in Nigeria.

The failed "third term" bid by former Nigeria civilian president Obasanjo is yet another example of the media supporting civil society in frustrating an unpopular policy by a Nigeria leader. Media coverage of the "third term" drama particularly the live broadcast of the constitutional amendment debate at the senate chambers by the African independent television (AIT), led to the "untimely death" of the political career of some parliamentarians particularly those who supported the "third term" bid against the

wishes and aspiration of Nigerians. According to Ojo (2002)

the mass media educate the public on state affairs, Disseminate information on the activities of the government, expose wrongdoing, including corrupt practices which impact negatively on economic development, and keep the government on its toes, all in order to ensure 'accountability, transparency, Probity and integrity

The continued coverage, as well as the prominence which the media gave the "third term" agenda of former president Obasanjo kept the issue in the public domain and made it impossible for the plan to succeed. The Nigerian media has therefore demonstrated its capacity to galvanize public opinion and engender public discussion among Nigerians overtime. In the 1998-1999 transition to democracy all aspects of that transition was extensively covered and intensely reported by the media. Oseni (1999) appeals that:

Following the release of a transition programme by General Abdusalami Abubakar on 20th July 1998, an 'agenda-setting' seminar was organized by journalists for journalists with the aim of holding the administration to its word or promise on hand-over of power to civilians; being strong in the face of danger: offering where necessary, alternatives to the transition agenda; serving as a feedback on government policies, as well as expanding the scope of the transition to areas such as morality, accountability, management of the

national economy and the amelioration of poverty.

Without doubt, the media in Nigeria has, on occasions, vividly manifested its mobilization and agenda – setting ability. However, the media unfortunately has more recently failed to consistently champion and/or engender sustained social changes despite the obvious need in the country to re – mobilize on many levels. Ojo (2002 P.10) thoroughly believes that “the media in Nigeria needs to be strengthened in order to successfully fulfill its role as a watchdog for society’ more effectively.

In reality, there are factors that specifically hinder the media from consistently functioning in the interest of the masses in Nigeria particularly and Africa in general. According to Jamieson (1999 P.12) bribe taking by journalists is common though the name given to the practice varies from country to country.

There is journalist for ‘sale’- known as ‘brown envelope Journalism’ in Nigeria, ‘soli’ in Ghana (from ‘solitary’), and ‘gatu’ in Liberia (from ‘gratuity’). Another is the deliberate Sensationalistic disinformation as in Malawi

There are also issues of media ownership, media control and censorship profit-led motivation, ethnicity and religion that the media in Nigeria has to manage on daily basis. As Kasoma (1999,P.2) explains that the media is not free of social ties of owners, bribe-taking journalists, ethnicity, language, advertisers, sources and donor-funders”. The ability of the Nigeria media

to transcend these variation is a key topic of debate Ojo (2003) argues that;

Ethnic competition among major ethnic groups, namely; Hausas, Igbos and Yorubas, as well as between the major groups and the increasingly restive minorities, remain an intractable problem

However Oyoibaire (2001) thinks differently insisting that “the Nigerian media is not complex nor is it pluralistic but locational and institutional monopoly of the south-west” this view stems from the belief that the Nigerian media is controlled by the Yoruba ethnic group of south-western Nigeria and that there is a preponderance of media establishment in south-western Nigeria.

For Ngoa (2006) assert that it is important to clarify the observable fact that the history of the Nigerian press, its personalities and activities all seem to center on the southern protectorate, especially around the metropolitan city of Lagos and its environs. One key location being Abeokuta, where the first Nigerian press, was published and largely consumed as where majority of newspapers are published and largely consumed. This certainly was the recent past and continues to be so due to the fact that irrespective of the newspaper originating in the south, the gap in western education between the south and the North of Nigeria was always considerable and remains relatively so even today. This is largely because most of the schools in the country were established by Christian missions who were equally responsible for initiating the first two press outlets in Calabar and Abeokuta.

There also remain the additional issue of ethnicity and ethnic loyalty. Ethnicity has been at the heart and soul of Nigerian society and the struggle for power and space between groups is produced in virtually all aspects of the people's national life. Abati (2000,P.16) clarifies that in many ways the Nigerian press mirrors the ethnic game on which acts as the ears and mouthpiece of the ethnic group".

Consequently, the current fragment structure of the Nigerian landscape have resulted in its failure to support the required impetus needed to drive sustainable value change in Nigeria, perhaps, as Ogbondah (1997,P.11) suggests: 'the media needs to educate "themselves" on what democracy is, in other to be able to define what their role should be".

The Establishment of the National Orientation Agency (NOA)

The establishment of the national orientation Agency (NOA) is to ensure that through this agency government can harmonize and consolidate efforts and resources in the field of public enlightenment, social mobilization and value re-orientation.

It was General Ibrahim Babangida that established the agency on August 1993 by decree 100. To establish the agency, the new decree merged three former organs of government, namely: the Public Enlightenment (PE) and the War against Indiscipline (WAI), National Orientation Movement (NOM) a division of the federal ministry of information and culture with the directorate for social mobilization, self-

reliance and Economic Recovery (MAMSER).

Government rhetoric in Nigeria appears to generally concentrate visions of social change and value reorientation on the agency in question. This view holds that the policy is bad because of the actions of particular "bad" individual persons. The hope then is that society will become better if "bad" persons are removed and replaced with "good" persons.

This view of social change was already visible Nigeria before political independence and thereafter Njoku (2007) explains that:

In June 1950, a few students of the King's College, Lagos a high school, formed a club known as "the league of bribe scorers", with the objective of never to receive bribe for the rest of their lives.

According to Njoku (2007,P.12)

One advantage of the agency in question is that it establishes a community on concrete persons rather than on abstract principles. However it draws straight and simplistic lines between individual acts and social realities, overlooking the historical processes which created them and mixing the private realm with the public sphere controlled by powerful institutions. It does not sufficiently confront how individual persons themselves are trapped within social structures. It further falls in to the problem of reducing social goodness and evil to entirely personal issues independent of social systems, which shape our actions and imaginations

In 1966, Major Chukuma Nzeogwu after staging a coup with some other military officers announced that their intention was to rid the country of irresponsible politicians, incompetent and corrupt bureaucrats, restore respectability and accountability to the Nigerian public service. After eight years in office as military head of state in Nigeria, General Gowon said that his continuing stay in was to educate corruption in the country (Njoku, 2007). Njoku again add that:

Announcing the 31th December 1983 coup, Brigadier Abacha claimed that the military was compelled to seize power from the Shagari government To save Nigeria from rampant corruption, ineptitude and profligacy that had characterized both federal and state government of the country (P.9)

Consequently, the Buhari-Idiagbon administration declares War Against Indiscipline (WAI). The Babangida administration establish the directorate for social mobilization, self-reliance and economic recovery (MAMSER) and later the National Orientation Agency (NOA). The Abacha regime launched War Against Indiscipline and corruption (WAIC). This regime also inaugurated an anti-corruption outfit which targeted drug trafficking, money laundering and other miscellaneous financial crimes known as the National Drug Laws Enforcement Agency (NDLEA). Obasanjo dedicated a large part of his presidential inauguration address on 29th may 1999 to corruption and his intention to fight it and its beneficiaries.

Nigerians both collectively and individually are unanimous in the acceptance that the

country desperately requires a re-orientation of its values because they attribute the general lack of economic, social and infrastructure development of the country to corruption and irresponsible leadership.

According to Dolvin Akinwale in a squandered legacy: a pathetic story of the past 50 years of Nigeria's independence published by Saharareporters.com on September 19, 2010;

Nigeria has since derailed from the path of coherent unified polity and national development owing to the amateurish and Corrupt way in which Nigeria has been going down the chute of social-Political regression that seems not to bother the so-called ruling Class of different political persuasions who appear in a 'sworn Conspiracy' to blessed the country to death (P.1)

Consequently, despite the acceptance of the urgent need for value reorientation by both government and Nigerian alike, no honest effort has been made to actualize it. Government has continued to pay lip service to the need for values re-orientation and agencies of government established over the years for this purpose have been cosmetic.

Very few Nigerians are aware that such agency of government exists because its impact is not felt anywhere. Those who know that such agency exists see it as one of the outlets created by government to filter away public resources and compensate cronies, friends and family members. Such agency, in character and structure has melted into a normal Nigerian civil service bureaucracy and functions

purely as another government department or ministry where nothing works. There are no records anywhere to show what this agency has been able to achieve.

Re-Branding Nigeria

Faced with persistent negative image both within the international community and at home, Nigerian in 2008 launched the re-branding Nigeria project according to the new program, Nigerians are to project the country's positive image, ideals, achievements and global successes instead of highlighting the negative challenges facing the country.

The then Nigeria's Senate President David Mark outlined Nigeria's major achievements in the field of science, medicine, sport, peace-keeping, literature and arts, which he said are hardly mentioned at the global arena. He challenged the ministry of information and communications to spearhead efforts in developing a set of core national value that will portray Nigeria positively around the globe.

According to the arrow-head of the rebranding Nigeria program Late, Prof. Dora Akuoyili who was Nigeria's minister of information.

.... Nigeria badly needs a better image. In the eye of the world, every Nigerian is a potential criminal, Nigeria is also perceived as a country where nothing Works, where chaos is a daily staple. You know that Nigeria is not the worst in terms of violence or crime, in South Africa, dare not carry your bag around the way we do here. It will be snatched and you might even be shot. It is India

that they fake all the drugs that are giving us problems, yet no one is talking about it.

Continuing, she adds:

Everybody is giving positive image of themselves but Nigerians are too negative about their country. That is what I intend to correct. If we don't speak well of ourselves, no one will... we should stop running down ourselves. For too long we have been running down ourselves and have left other people to tell our story. It is time for us to tell our own story. Yes, I admit that we have miscreants, but is there any country that does not have criminals? Do we allow the story of few criminals to undermine our collective interest?" (P.3)

However, many Nigerians disagree and consequently the program has met with criticisms across the country as Nigerian question the modality of rebranding a non-existent brand.

They were quick to point out similar programs like the war against indiscipline (WAI), directorate of social mobilization, self-reliance and economic recovery (MAMSER), war against indiscipline and corruption (WAIC) mounted by past regime that yielded no results. The critics also pointed out that a government agency called National Orientation Agency (NOA) whose responsibility it is to enlighten Nigerians still exists and wonders why the need to enunciate the rebranding project independent of the agency.

Mass Media in Nigeria

It is important to point out that the sourcing of information or news by the

Nigeria media has its peculiarities some of these peculiarities therefore render it incorrect to argue that all issues raised in the Nigerian media and discussed in the Nigeria are dominated by 'news makers'. These discussed in the Nigerian public sphere are the agenda of the Nigerian media news sources in Nigeria are dominated by 'news makers'. These 'news makers' are made up of senior public office holders, top civil servants, politicians, business executives, captains of industry and other influential members of society whose views and opinions dominate daily media information and/or news in Nigeria. Consequently, news content and other media information in Nigeria is always populated by the views and opinions of both media practitioners and media 'news makers'. This situation therefore raises the question of whose agenda is Nigeria media agenda to understand the Nigeria media in context, it is necessary to familiarize with the two views that currently dominate public debate about the Nigeria media.

Perspectives on Nigerian Media

The state of the media has been described in various ways following the return to democracy in 1999 many views have been expressed both by foreign and local media watchers, as individuals within and outside the media in Nigeria. Akinfeleye (2003) is of the view that the Nigerian media.

Has remained one of the most vilified and acclaimed Institutions in the country in recent time while it has been commended by some, others have seriously condemned it for irresponsible, reckless, and sensational journalism

However, all the views so far expressed acknowledged the enormous contributions of the Nigerian media towards political independence in 1960 and restoration of democratic governance in 1999 and could be summarized into two main perspectives regardless of the criteria used by the assessors.

One school of thought believes that the media in Nigeria have lost its biting teeth. They see the media according to Oduyela (2006) as corrupt, self-serving, unethical and completely compromised. Scbahale (2002 P.21) agrees with this school of thought arguing that:

Sadly the (Nigeria) media tended from 1960 to destroy that which they labored so hard for so many years to build having gain political independence, petty jealousies, occasioned by political and ethnic differences, beclouded the vision media proprietors and media practitioners. Rather than promoting natural integration and national consciousness, the media became sectional in a potent agent of disunity. They promoted inter-ethnic hatred as well as inter-ethnic distrust and acrimony that eventually led to the collapse of the first republic.

On the flip side, another school of thought believes that the media in Nigeria remains vibrant, relatively free responsive, alive and well. The views expressed by Kalejaiye (2009) thus:

The press, it has been argued, was in the forefront of the struggle for enthronement of democracy or better still, the return to civil rule many in this group will point out

that the press was also in the vanguard of the independence struggle. To them while other countries in Africa fought for their independence on the battlefield, that of Nigeria was fought for, and won on the pages of newspapers expending millions of words instead of ammunitions in the process.

According to a research conducted by Godson Okwuchukwu Okafor infled "The media and values in reorientation of Nigeria (2011). He posed the following research question:

1. What is the capacity of development communication through the existing media to deliver messages that could bring about social and economic development through values reorientation in Nigeria?
2. What role can media ownership, press freedom, training and remuneration of media practitioners play in the media-effect at value reorientation in Nigeria?
3. What is the extent of media believability and accessibility in Nigeria and what are the factors that affect them,

4. What is the capacity of the 'public sphere' in Nigeria to provide the forum for citizens to discuss issues raised in the country?
5. Does ethnic, tribal and religious background of media practitioners affects the manner of coverage and reportage of topical issues in the media in Nigeria?

These research questions were carefully drafted to elicit responses from respondents

In addressing the issue of the capacity of development communication through the Nigerian media to deliver messages that could bring about social and economic development, the study looked at the history, nature and structure of the existing mass media in Nigeria. It also attempted to ascertain whether there are inherent institutional or structural difficulties that hinder the media from taking a stand against corruption and other social vices in Nigeria including the individuals that perpetuate them.

Consequently. Specific interview questions were raised for specific issues in this theme and responses are presented as quoted following each interview question

S/N		YES		NO		TOTAL	
	Variables	Count	(%)	Count	(%)	Count	(%)
1	Radio	245	82	55	18	300	100
2	Television	274	91	26	9	300	100
3	Newspaper	231	77	69	23	300	100
4	Magazine	187	62	113	38	300	100
5	Internet	221	74	79	26	300	100
6	Other People	148	49	156	51	300	100
7	Mobile Phone	78	33	202	67	300	100
8	Books	188	63	112	37	300	100
9	Others	69	23	231	77	300	100

Data from the table above indicates the extent to which respondents use different media in Nigeria as source of information. Besides the phones all the traditional mass media and the new media serve as sources of information to Nigerians. Radio and TV are the most widely used, but TV appears to have a slight edge over the radio the newspaper then follows in that order.

Current State of Value in Nigeria

In responding to this question all most all respondent agreed that Nigeria has lost it

value system in their words; 'my rating for Nigeria is less than 20% because of the country has completely lost what we use to see as our value system.

Furthermore 'nowadays the issue of get-rich-quick syndrome and other negative issues like corruption have so damaged the society'. Additionally "if you watch Nigeria as of now, you will find that the problem is that we have poor value system in our country now"

Reasons for Lack of Development: Why social and infrastructural development in Nigeria appear stunted

S/N	Variables	YES		NO		TOTAL	
		Count	%	Count	%	Count	%
1	Availability of electricity	109	36	191	64	300	100
2	Availability of pipe born water	41	14	259	86	300	100
3	Availability of road network	39	13	261	87	300	100
4	Availability of housing	64	21	236	79	300	100
5	Availability of transportation	52	17	248	83	300	100
6	Availability of employment	83	28	217	72	300	100
7	Availability of communication faculties	48	16	252	84	300	100
8	Availability of education faculties	73	24	227	76	300	100
9	Availability of health faculties	57	19	24	81	300	100

Table above shows percentage response on the availability of infrastructure or social amenities in Nigeria. On nearly all the measures in the above table more than 75% questionnaire respondents experienced a lack of identified amenities. The entire respondents interviewed identified "corruption" as the singular most important factor responsible for the lack of development in Nigeria. The view of respondent were close to those expressed by transparency international in their corruption index report, T.I.C.I.R (200) (*for details see 1.2*)

The Development Communication through the Nigerian Media, Values Reorientation and Corruption in Nigeria

Having identified from data that corruption is seen by respondents as a major hindrance to development in Nigeria the next interview question sought to ascertain whether:

The Nigerian media has any role to play in the fight against corruption and the reorientation of values in Nigeria?

All respondent agree that the media has a major role to play in value reorientation and the fight against corruption. In their words:

The media can greatly facilitate the fight against corruption in this country but the media itself needs internalize this need for change and reorientation. That is the only means that they can do it perfectly.

Another;

Value reorientation is governance, it is central to development that is why the media is not only important but central to reorientation and the fight against corruption because now whatever that comes from the media is accepted as the gospel truth

General public discourse in Nigeria points to an acceptance that the Nigerian media is important in any genuine effort at values reorientation or any campaign against corruption. But there is successfully fulfill its role as watchdog of society since a corrupt media can undermine the ability to perform this role.

Development Communication through Nigerian Media, Ability to Motivate Nigeria

Since research data shows that respondents generally believe that the Nigerian media is important to any values reorientation effort in Nigeria the next interview question consequently shift s attention to identifying;

Anything the media can do to motivate Nigerians to re-evaluate current societal value and norms.

The views expressed by respondents say thus;

People need to be taught about national image in relation To their behaviour, citizens should be made to understand that some types of action and/or inaction by then can affect our national image either positively or negatively.

Another responded thus;

The media is a mobilize, the media is a teacher. The media should be all kind of things and in every society the media galvanize public opinion, the media Also are in the forefront of value reorientation and they have core role to play there.

The data from interviews reveals that respondents agree that there are ways the Nigeria media can motivate Nigerian to evaluate their current way of life.

2. Media Believability and Accessibility Attitude of Nigerians to Media Content

S/N	Variables	YES Count	%	NO Count	%	TOTAL Count	%
1	Internet	111	37	189	63	300	100
2	Radio	233	78	69	22	300	100
3	Newspaper	212	71	88	29	300	100
4	Television	210	70	90	30	300	100
5	Magazine	215	72	85	28	300	100
6	Home movie	132	44	168	56	300	100

The above table indicates that 78%, 72%, 71% and 70% of this survey believe that information they receive from radio, magazine, newspaper and television respectively are true. This result confirms the views of interviews which indicate that there is a high level of media believability in Nigeria.

Interview result shows that respondents believe in the media. They said thus; "Nigerians believe whatever they hear from the radio and whatever they read from the news"

Another insist thus;

Definitely Nigerians believe information from the media in Nigeria. When we look at the functions of the media for instance you talk about the media helping to facilitate the transmission of values and as a major carrier of culture.

Evidence from research data reveals that respondents agree that Nigerians believe information, news or messages they get from the Nigeria media. The result equally showed that privately own media is believed more than the government own media.

Conclusively the data presented represent the core research question that affect or related to this study which provides relevant information to the present study.

Methodology

The purpose of this study is to examine the Nigerian media in the use of developmental communication as an instrument for social re-engineering and value reorientation of the Nigerian society. Based on the above the study adopted a qualitative desk

research method with secondary data analysis. Here, the researchers undertook an exploration of textbooks, seminar paper, journal material etc. to source information that was appraised as the findings in the study.

Findings

The main reason for this study is to investigate development communication and the media as an instrument of social re-engineering and reorientation of Nigeria: library research was the methodology employed to gather information and the following were the finding of the study.

- The Nigerian media is central through the use of development communication in the fight against corruption and indeed in any genuine value reorientation effort in Nigeria. It also reveals the needs for any Nigerian media to first reorient the Nigerian society.
- There are ways the Nigerian media through the use of development communication can motivate Nigerians to evaluate their values with regards to socioeconomic development.
- The Nigerian media can lead a successful values reorientation in Nigeria and address reasons for this stand. It believes that the high level of media illiteracy in Nigeria necessitates that the media assume a more proactive role as an informer and educator on developmental issues.
- The Nigerian media as it exists today has the capacity to deliver messages that could bring about social re-engineering and economic

development through values reorientation in Nigeria.

- There are compromises in performance and inadequacies in the training of Nigerian media practitioners. Secondly, there is a need for better training for media practitioners in Nigeria if they are to successfully fulfill their role as watchdog of society more effectively.
- Nigerian media practitioners are not adequately remunerated to be motivated to do their job effectively
- Nigerian media practitioners are not adequately equipped. Consequently, they require better equipping if they are to successfully play an effective role in social re-engineering and value orientation.
- The Nigerian media has successfully mobilized Nigerians to challenge for example colonialism, military rule and the 2007 "third term agenda of Nigeria" under President Olusegun Obasanjo.
- The Nigerian media raise the consciousness of Nigerians through various means including investigative reporting.

Conclusion

This study x-rayed development communication and the media as an instrument for social re-engineering and value re-orientation of Nigeria: an

appraisal. From the study development communication came as a result of the third world agitation of imbalance of news flow which was midwifed by the MacBride commission. The study equally looked at the history of Nigerian media, how they operated from the beginning. From the study it became obvious that Nigerian media have been an agent of social change, because it has been in the forefront of some political campaign, for example, the media have been credited as one of the institutions that campaigned for the return of democracy in Nigeria and the scuttling of the third term bid of the former president of Nigeria Chief Olusegun Obasanjo, and even in recent times, the revelation of the fake NYSC discharge certificate of the former Minister of Finance Kemi Adeosun. But the media have been plagued with scandals, these scandals range from the collection of "brown envelop" as it is popularly called, for favourable news coverage more especially by politicians. The study equally reveals that the media still have the capacity to mobilize Nigerians towards social change and value reorientation because the believability level of the Nigerians towards the media is very high. So for the media to be able to discharge its work effectively there must be internal reorientation.

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