

THE TEACHING OF PAUL ON THE NEW CREATURE AS A PRECURSOR FOR SOCIO-RELIGIOUS TRANSFORMATION

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Abstract

This paper discusses the teaching of Paul on new creature as initiative for socio-religious transformation in Nigeria. Theological cum historical and sociological methods is adopted for the research. The work discusses Paul's concept of new creature as the ministry of reconciliation, as future glorious hope of the Christian, and as new life in Christ. New creature is contextualized as rebranding in Nigeria. The work traces the history of rebranding in Nigeria and discusses three areas for rebranding namely: corruption, hostage taking and kidnapping, and human trafficking. It is established that corruption is the bane of development in Nigeria while the other social vices are a clog in the wheel of progress of the country. Behavioural change, good governance, honesty, and commitment to duty are suggested for solution. (Key Words: Behavioural Change, Good Governance, Honesty, Commitment to duty).

INTRODUCTION

In the New Testament, the word creature denotes that which has been created (Rom1:25, Rom. 8:21, 34, Heb, 4:13). Sometimes the word in Greek is used with adjective 'kaine' in the sense of new creation or in contrast to the old man versus the new man. New creature, according to W.M Barclay (1965: 231-232) entails generosity, forgiveness, and loyalty. It entails a new standard of seeing things and doing things in the likeness of Christ. In the opinion of E. F. Harrison (1991) every saint is a new creation in which the glorious power of God is to be seen. To Paul the path of blessing and maturity comes in learning Christ and what belongs to the new nature (Eph. 4:20-24).

In this paper, we shall discuss the teaching of Paul on new creatures as initiative for socio-religious transformation in Nigeria. In achieving this objective, we would discuss Paul's concept of new creature as the ministry of reconciliation, as future glorious hope of the Christian, and as new life in Christ. By way of contextualization, new creature would be discussed in form of rebranding in Nigeria. This would include tracing the history and aim of rebranding in Nigeria.

NEW CREATURE AS MINISTRY OF RECONCILIATION

In discussing the new creature as a reconciliation ministry, two things are needed in order to live for Christ; they are regeneration and reconciliation, on regeneration. Paul teaches that there is a need to regenerate from weariness from the world. The love of Christ in our hearts and the world under our feet entails that we live upon his spiritual presence and the comfort it

affords. There should be a thorough change of the heart. "He who is in Christ is a new creation (II Cor.5:17)." In this sense, not only that he lives a new life, but that he has a new heart and a new nature, old things being passed away, and all these things becoming new (Church, 1972:1831). Reconciliation on the other hand supposes a quarrel, or breach of friendship. To Paul, God has reconciled us to himself by Jesus Christ. All things relating to our reconciliation by Jesus Christ are of God, who by the mediation of Jesus Christ reconciled the world to himself. He has appointed us into the ministry of reconciliation as well having reconciled us to himself. Humanity gains by this reconciliation and loses otherwise.

F. E. Marsh (1981:271) is of the view that new things in new creation includes (i) a new aim, which is to please God; (ii) a new association of oneness with the Lord; (iii) a new attitude: to live unto Him who loved us; (iv) a new activity: to walk by faith; (v) a new attachment: to be fused by the love of Christ; (vi) a new Ambassage: to deliver the message of reconciliation and to be fused by the love of Christ and (vii) a new assurance about the future.

The issue of new creature deals with new birth. The consequence of new creature eliminating the old one is that the transformed man (i.e. new creature) finds himself in an entirely new set of values and yet remaining in his former fallen environment. In this way tension develops between his former way of looking at social responsibility and his new principles in Christ. A transformed man would have an imposing and positive effect on the environment in which he is placed.

To be in Christ implies that our support is from him; our strength is derived from him. This denotes that we shall partake of his fullness and share in his felicity and glory as the branch partakes of the strength and vigour of the parent vine. A man is said to be in Christ when he is engrafted into him as a branch of the living vine, in other words, when he truly believes in Christ as a Christian. Becoming a new creature endows him with new views, new motives, new principles, new objects, and plans of life. He then seeks for new purposes and lives for new ends.

NEW CREATURE AS FUTURE GLORIOUS HOPE OF CHRISTIAN

In discussing the future glorious hope of Christian, Paul said:

The sufferings of this present time are not worth comparing with the glory that is to be revealed... for the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not to its own will but the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God... The whole creation has been groaning on travail together until now; and not only the creation, but we ourselves, who have the first fruits of the spirit, growing inwardly as we wait for adoption, as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.

Paul here speaks of adoption into the family of God. He sees creation itself, created world, all nature waiting for the glory that shall be. At the moment, creation is in bondage. The world reflects beauty that fades and loveliness that decays. The world is a dying world, but the world is waiting for its ultimate liberation towards the coming state of freedom and glory. This present

age was wholly bad, subject to sin, death, and decay. Some day there would come the Day of the Lord which is a day of judgement and a day when the world would be shaken to its foundations and shattered, but out of it there would come a new world. The renovation of the world was one of the great Jewish thoughts. The dream of the renovated world was dear to the Jews.

In the state of glory, Paul did not think of man as disembodied spirit. Man in this world is a body, and a spirit, and in the world of glory the total man will be saved. Only his body will no longer be the victim of decay and the instrument of sin. It will be a spiritual body fit for life of a spiritual man. To Paul, the human situation is not a hopeless one; he is saved by faith in Christ. Life was an eager anticipation of liberation, a renovation and a re-creation by the glory and the power of God (Romans 8:18-25).

NEW CREATURE AS NEW LIFE IN CHRIST

Chapters two and three of Ephesians constitute central theological section of the book and emphasize the unity of the church. This unity comes as each believer is united with Christ and becomes one with all who share in the new life God has given. Paul's ministry is interpreted as directed primarily towards the concrete, historical realization of that unity, by which the church truly becomes the church and is enabled to make an effective witness in the world. The salvation God has effected for believers through Christ involves the oneness of Christ's church. In him Jews and Gentiles have been reconciled to God and therefore to one another.

Paul admonished the Ephesians when he said:

And you made alive, when you were dead through the trespasses and sins in which you once walked, following the course of this world...the spirit that is now at work in the sons of disobedience. Among these we all once lived in the passions of our flesh, following the desires of the body and mind, and so we were by nature children of wrath, like the rest of mankind. But God...even when we were dead through our trespasses, made us alive together with Christ for by grace you have been saved through faith; and this is not your own doing, it is the gift of God. Not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk on them (Eph. 2:1-10).

In the above passage, Paul pointed out that because of our sinful nature, we could not have fellowship with God; and to be cut off from him means death. But Christ has taken our death himself. God in his goodness (through no effort of our own) has given us new life in Christ. He has made us part of his new creation, set us off a new life with power to carry out what he saved us to do (Alexander and Alexander 1976:604). In presenting this teaching on new creature to a non-Christian in a secular State like Nigeria, one would approach it in the area of ethical values or morality. The issue deals with new birth and ethics. New creature in this context would be presented to a non-Christian as a change in ethical and moral behavior from bad to good. The issue of morality deals with change from the unbridled criminal activities that flourished in the country as a result of growth in population without a corresponding increase in employment opportunities. Corruption had eaten very deep into the fabric of many Nigerians, and one can hardly get anything done without necessarily greasing the palm of the person in charge. Gratification, bribery, and corruption have become the order of the day. It is definitely

the bane of development in Nigeria. In our opinion, the non-Christian in our society can be made to understand this message of new creature in line with change in ethical values and morals which are parts of the principles of the Muslims and traditional African religious belief.

NEW CREATURE AS A WAY OF REBRANDING NIGERIA

In this section, new creature is contextualized as rebranding in Nigeria. The aim of rebranding exercise is to give Nigeria a better image abroad and to change her social life at home. The Rebranding idea of Dora Akunyili was said to have been borne out of a meeting held on Wednesday morning in late 2004, when the Federal Executive Council met. The ministers at that meeting were convinced of the need to engage in image laundering endeavour with a view to properly rebranding the nation. This move made the then President Olusegun Obasanjo to always travel abroad to convince world leaders about the rebirth of Nigeria after long years of military dictatorship (Haruna, March 4, 2009). Akunyili was of the opinion (using her words) that “Nigeria’s image, especially in and outside this Country is highly battered; outside this country in particular, the perception of Nigeria and Nigerians is so bad that every Nigerian is regarded as a fraudster and criminal (Akunyili, 2009:21).” The slogan of her rebranding campaign is ‘Good People, Great Nation’. To Akunyili, the most systematic way of working on the nation’s image is through rebranding. Nigeria cannot afford to wait and simply do nothing about her image that is worsening every day. She said ‘Nigeria is a brand where nothing works, a brand where there is a lot of confusion, and corruption. The aim of her rebranding therefore is to give Nigeria better image. This rebranding was to be going side by side with other development efforts of government. To her, Nigeria cannot grow on the atmosphere of corruption.

HISTORY OF REBRANDING IN NIGERIA

Rebranding is a change from negative to positive perception. Rebranding is all about perception and that is what differentiates a good brand from the rest of the whole pack in the category. The brand Nigeria project has been an ongoing project since after the civil war in 1970. The missing link, according to Akin Osewa, has been a big idea that is driven by a consistent strategy (*Tell*, March 23, 2009:21). At the end of the 30-month internecine war, General Yakubu Gowon in what seemed like a master stroke to heal the scarring wounds of the war, initiated a sort of rebranding programme. To weld the country back from the brink, Gowon introduced the three R’s namely: Reconciliation, Rehabilitation, and Reconstruction. He declared that there was no victor or vanquished at the end of the war. To implement this campaign, Gowon pledged to remain in power till 1976 before handing over to a civilian regime after a democratically conducted election. Gowon’s regime coincided with the beginning of the oil boom in Nigeria. He embarked on several capital projects especially roads, bridges, estates and edifices befitting a country like Nigeria. On the diplomatic and international plain with its new found frame, Nigeria played the big brother role for the less endowed African countries and the country was respected for it. But the moment Gowon said 1976 was no longer realistic for a democratic handing over to civilian rule, ‘the brand equity of his regime and the country began to ebb (Osewa, 2009:28). General Murtala Ramat Mohammed and his team came on board after ousting Gowon, with vision and patriotic favor. With zero tolerance to corruption in both public and private sectors, Murtala vowed to take the Nigerian brand to the apogee of glory and

respectability both nationally and internationally. Transcending beyond Nigeria, Murtala made Africa the centre piece of his political agenda internationally. Within a short time that the regime lasted, Nigeria as a brand scored a diplomatic bull's eyes playing prominent role on the continental platform in the independence struggle of countries like Zimbabwe, Angola, and even South Africa. But the Murtala regime was short-lived. The man died, Olusegun Obasanjo continued with the regime and finally handed over to civilian government led by Shehu Shagari. Corruption was very rampant during the civilian regime.

Buhari/Idiagbon regime took over from Shagari. The Buhari/Idiagbon regime of 1983 introduced 'War Against Indiscipline (WAI). War Against Indiscipline (WAI) was another rebranding effort aimed at giving Nigerians a new lease of life. WAI espoused discipline in both public and private lives; and Nigerians were fast adapting to some aspects of it before the regime was overthrown by Ibrahim Babangida.

Perhaps one of the most ambitious and most expensive rebranding efforts ever embarked upon in Nigeria was initiated by the military regime of General Ibrahim Babangida in 1987; tagged, MAMSER, that is, 'Mass movement for Self-reliance, Social Justice and Economic Recovery. It was introduced as part of the transition programme of the regime with the sole aim of giving Nigerians and Nigeria a new beginning. MAMSER had on board eminent Nigerians who have excelled in their various areas of calling in both private and public lives. Till date in the opinion of Akin Osewa, "MAMSER remains the longest internal rebranding effort ever embarked upon by any government in Nigeria (Osewa, 2009: 28)." Ironically, despite its laudable objectives and high calibre personnel, MAMSER ended up a colossal failure. It failed because of lack of sincerity and transparency on the part of the leadership. The failure could be best illustrated by the annulled June 12, 1993 Presidential election that almost tore Nigerian apart. It is to be noted that during Babangida's regime, corruption in Nigeria reached the highest peak. It was a period of 419 syndrome when the regime of President Olusegun Obasanjo took off in 1999. Instead of embarking on internal rebranding like the examples pointed out above, it chose to externalize his rebranding project. In an effort to market Nigeria on an international scene, Obasanjo during his first term toured different countries of the world selling Nigeria abroad. During his second term, Obasanjo also launched 'the Heart of Africa' project, a continuation of the regime's external rebranding campaign. The Heart of Africa project too achieved little because it is difficult to rebrand externally without doing same on the internal realm. Like shaving a man's head in his absence, Nigerians (the brand ambassadors) were not carried along the project design and execution hence it ended as another false start.

When the Honourable Minister of Information Prof. Dora Akunyili, in President Umaru Yar Adua's regime unveiled a new rebranding agenda in 2009 to reposition and re-invent Nigeria, her effort's attracted both wide criticisms and at the same time applause within the country and even beyond. She was criticized because most people felt the timing was wrong and given the current challenges of the global financial meltdown, they felt it was inauspicious for the government to embark on another spending binge in the guise of rebranding (a sign of deep seated distrust of government. intentions). But those who applauded her argued that no time can be more auspicious than now to rebrand under a civilian regime after a decade of uninterrupted civilian rule. Besides, they felt Nigeria needs urgent repackaging in order to attract investors into the country.

It is not whether rebranding project in Nigeria under the regimes referred to above was successful, or not but the motive of change behind the rebranding plan.

We shall now discuss moral behaviours that need rebranding in our contemporary society. This will be limited to corruption, human trafficking, kidnapping and hostage taking.

CORRUPTION AND REBRANDING IN NIGERIA

Corruption is the bane of development in Nigeria. Corruption can be described as the abuse of entrusted power for private gain. It is the violation of established rules for personal gain and profit. Bolaji Akinyemi quoting Seymour Lipset and Gabriel Lenz defines “corruption as efforts to secure wealth or power through illegal means, private gain at public expense; or misuse of public power for private benefit (Osewa, 2009: 28).”

Corruption is a behavior which deviates from the formal duties of a public role, because of private gains. It is a behavior which violates rules against the exercise of certain types of duties for private gain regarding influence. Political corruption as described by political scientists is

any transaction between private and public sector actors through which collective goods are illegitimately converted into private – regarding payroll. It is the use of legislated powers by government officials for illegitimate private gain and not only leads to the misallocation of resources but also affects the manner in which decisions are made (Akinyemi, 2010:10).

There are different forms of corruption and they include bribery, extortion, cronyism, nepotism, undue patronage, graft and embezzlement. Akinyemi described Nigeria as a corrupt country. Quoting United Nations’ office on drugs and crime, he said: “Four hundred billion dollar was stolen from Nigeria treasury between 1960 and 1999.” He said further that in the year 2009 corruption perceptions index released by Transparency International ranked Nigeria as number one hundred and thirty out of one hundred and eighty countries surveyed. Out of a possible score of 10, Nigeria scored 2.5. African countries which scored better than Nigeria include Mozambique, Mauritania, Libya, Tanzania; Eritrea, Ethiopia, Togo, Sao Tome, Mali, Egypt, Djibouti; Algeria, Niger, Gambia; Gabon, Benin, Zambia, Senegal, Madagascar, Liberia, Rwanda and Lesotho.

Bribery is the most form of corruption in Nigeria. Bribery is promising, offering or giving by any person, directly or indirectly, of any undue advantage (to any public official) for himself or herself or for anyone else, for himself or herself to act or refrain from acting in the exercise of his or her functions. Trading in influence as a form of corruption is the promise or offering giving to a public officer, directly or indirectly of any undue advantage in order that the public official abuse his or her real supposed influence with a view to obtaining from an administration or public authority of the state party an undue advantage. Graft as a type of corruption is defined as something of large value to an official outside of his official pay. The emphasis here is on the value.

Another form of corruption is nepotism and cronyism. This involves favouring relatives (nepotism) or personal friends (cronyism) of an official in a form of illegitimate gain. This may be combined with bribery, for example demanding that a business should employ a relative of an official controlling regulations affecting the business. Another element of corruption is sheer and outright embezzlement which can be defined as theft of government fund or property. It can be extended to include the use of government resources

for private purposes. An exemplary example from Nigerian experience is the presence of government vehicles in market, religious, or social places whether during the week or weekends. Kickback is another element of corruption. This could be an official's share of misappropriated funds allocated from his or her organization to an organization involved in corrupt bidding.

Bolaji Akinyemi identified another type of corruption which he called "Quiet corruption (Akinyemi, 2010:10)" "Quiet Corruption" is described as people not receiving services for which the public officials have been paid to deliver. Quiet corruption include teachers not turning up in class to teach, doctors and nurses not turning up in hospital to attend to patients and public servants not being on seat. The impact of this type of corruption to Akinyemi is even more devastating because it impacts more on the poor who have no alternative. Bribery in politics, business, or sports and the abuse of power by corporate managers against some share holders and consumers is a sort of corruption. The case of 'Halliburton bribe (Akinyemi, 2010:18)' involving the sum of one hundred and eighty million dollar of which one hundred and fifty dollar was traced to Switzerland was said to have been paid to some Nigerian top government officials as bribe through a subsidiary of Halliburton, Kellong, Brown and Root (KBR) to facilitate the award of six billion dollar liquefied natural gas (LNG) contracts is part of corruption that constitutes a bane to the development and Nigeria.

HOSTAGE-TAKING AND KIDNAPPING

The phenomenon of kidnapping for ransom according to Lawrence Amaka (*The Nation*, 2010) is one of the biggest problems of insecurity confronting present day Nigeria. The phenomenon which has no doubt become well established is prevalent in oil-producing areas of Nigeria especially in the Niger-Delta region where this fluid mineral abounds. It is noteworthy that abduction in the Niger Delta has for sometime been used as a device to draw government attention to the plight of oil-producing communities namely the ecological problems suffered on the instance of oil production and the marginalization of the region.

This practice predated by the attacks on oil refineries and other oil installations in the region over demands for the control of oil wealth. The practice itself dates back to the early 1960's when one Isaac Boro, a University graduate from the area failed in a bid to lunch a succession movement in order to wrestle the control of the area from the hands of the numerically large Igbo ethnic group who wielded economic and political power then. He eventually died fighting on the side of the Nigerian Federal troops against Biafrans who had also launched their own secession bid. The effects of such prominent sons of the Niger Delta as the playwright, Ken Saro-Wiwa, who also enlisted in the struggle, are worth mentioning. Ken Saro-Wiwa was hanged, along eight others by the General Sani Abacha regime.

The first kidnappings were carried out by villagers in the Niger Delta who detained expatriates and a few Nigerian staff on oil rigs and flow stations in order to alert the Federal Government to their predicament. Over time, abduction and demand for ransom has been employed as tools by agitators (i.e. bandits and terrorists to the government) who claim to be seeking justice and global recognition for their course. The huge sums of money, running into millions of Naira realized from the ransoms according to Lawrence Amaku, were being used to "acquire high-powered fire arms and finance their operation (*Nigerian Tribune*, 2008)." The high demand being made was also used to negotiate the release of militants detained by the Federal Government. Notable among the militant groups that have enhanced their operations with

abduction is the Movement for the Emancipation of the Niger Delta (MEND). Their activities and those of the other militants have often forced some oil companies being regularly harassed to sometimes stop production and several expatriates in the area to leave. It is on record that more than 200 foreign workers have since been kidnapped in the area. The situation has caused palpable tension in the oil rich region. However, over the last two years, the trend of kidnapping for ransom has taken a different turn. The target has shifted from native oil company workers and foreign workers to their family members, relatives of local politicians, especially those perceived not to be representing the interest of the people. Perhaps one of such cases that drew international interest in recent times was that of Margaret Hill, the three year old daughter of a British oil worker and a Nigerian mother who was snatched from a car in the exclusive Government Reserve Area (GRA) as she was being driven to school. Hers was the third child kidnap in less than two months. The practice has fully assumed a criminal dimension. It has even been taken out of geographical confines of the Niger Delta to neighbouring South Eastern States and other parts of the country by many opportunists who now see it as a lucrative pathway out of the conundrum that the depressed economy of the country has thrown them. Thus, the monopoly of kidnapping by the Niger Delta militants has somehow changed and become an all comers affair (*Nigerian Tribune*, 2008). All manner of gangs and miscreants armed or unarmed including even students are fast enlisting into the criminal act and prominent and well-to-do Nigerians and their relatives are their targets.

HUMAN TRAFFICKING

Human trafficking, according to Agbu Osita, “is the recruitment, transportation, transfer, harbouring or receipt of person by using force, deception, abuse of power, or giving and receiving of payments to achieve consent of a person or having control over another person basically on exploitative ground (Awoniyi, 2005: 4).” Trafficking in person is the process whereby human persons are transported from their original place of abode to an unknown destination for the purpose of exchange for money with the view to carrying out assignment for the buyer (Awoniyi, 2005:5). Trafficking connotes an off shoot of slavery which was a dastardly act for the purpose of socio-economic, and monetary gain. In contemporary Nigerian society, persons are kidnapped, sold, forced into sweat-shop labor such as farm labor, household domestic labor, drug smuggling and prostitution among others (Awoniyi, 2005: 6). Awoniyi gave the statistics of human trafficking in Nigeria when he said,

In Nigeria, statistics show that about 40% of the people are trafficked from the interior, remote villages to cities such as Ibadan, Lagos, Port Harcourt, Ilorin among others. It is also reported that 60% of children between the ages of 10-18 years are trafficked to Europe and America. This occurs between the nation’s borders (Awoniyi, 2005: 7).

The inherent features of human trafficking are essentially exploitative and injurious to the physical, social, moral, psychological, and cognitive development of the victims.

It is important to note that child labor occurs when children or young ones are exposed to a long hours of work in a dangerous and unhealthy circumstances at the expense of socio-psychological security. Child labor in the opinion of Uzor Ben is an “appendage of trafficking in persons whereby an under-aged person is made to work for aligning (Ben, 2001:28).” Another

glaring and more pronounced feature of human trafficking is the degrading, immoral, and obscene jobs for women, that is, prostitution. The victims of prostitution are subjected to various dehumanizing conditions during the process of trafficking. Even when they are transported to other unknown destination, they are brutalized, tortured, and raped which often lead to untimely death. There are two major forms of trafficking in persons. They are national and international. The national vis-à-vis internal trafficking is the type of human trafficking whereby some people within a particular country involve themselves in buying and selling other fellow persons within the same country for exploitative purposes. Awoniyi reported that some towns and villages such as Asewele Korede in Ondo State, Eket Ikepem in Cross River State, Isoko in Delta State, and Alapa in Kwara State were noted as areas where human traffickers got their victims. The victims are later taken to major cities. The international trafficking is the process by which human traffickers are engaged in the act of capturing and transporting their victims to Europe and America, Asia, Italy, and Czech Republic. The victims of this global movement are usually lured by deception, coercion, and even through violence.

The moral effects of human trafficking are multidimensional ranging from dehumanization to torture, social stigma on the image of the country, psychological hazard, and violation against God's law and human rights declarations, brain drain, child labour, and life transformation.

CONCLUSION

We have discussed in this paper the teaching of Paul on the new creature as initiative for socio-religious transformation in Nigeria. Paul's concept of new creature as the ministry of reconciliation, future glorious hope of Christianity, and new life in Christ has been discussed. By way of contextualization, new creature is discussed in form of rebranding in changing Nigeria's attitude to corruption, hostage taking and kidnapping, and human trafficking. In our finding, corruption is the bane of development in Nigeria while hostage taking and kidnapping is a cog in the wheel of progress for attracting foreign investors and industrialists to invest in Nigeria. These social problems need urgent attention if the country will be on the part of development.

In our opinion, the Nigerian situation calls for a behavioural change on the side of both the leaders and the followers alike. Rebranding Nigeria Project would fail without effort to fight corruption. "Nigerian leaders must be made to deliver their goods honestly and with utmost integrity (Eso, 2009:7)." There must be a change of attitude to work and commitment to duty. We must elevate our culture which frowns at selfishness, greed, and disrespect for constituted authority (Ekpere, 2010:16). It is our suggestion here that Nigeria should learn the lesson of rebranding from other foreign land like America, Dubai, Singapore and other nations alike. For example, U.S. because of the strong character of leadership, honesty, and good governance, coupled with the faith and followership in their leaders, have made America to be seen as one of the best places to live in the world. The Americans use every available opportunity and medium to sell and market their country anytime anywhere in the world. But in Nigeria, we run down our country through negative criticisms. Nigeria should learn from countries like Dubai, Singapore, France Malaysia, India, China and even Ghana that have successfully rebranded and repositioned on the global path (Osewa, 2009:28).

In conclusion there is a need for change of attitude in our nation. We should follow the injunction of Paul to the Corinthians that “if anyone is in Christ he is a new creation, the old has passed away, behold the new has come (II Corinthians 5:17).”

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