

THE TEACHERS AND THE NEED FOR HUMILITY AND OTHER VIRTUES IN REBRANDING INITIATIVE: IMO IN PERSPECTIVE

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ABSTRACT

A lot of social problems in Imo State (especially the Educational Sector) stem from lack of humility. The ugly situation in the state has caused a lot of disaffection especially to the right thinking members of the society. Greed, arrogance, pride, covetousness, bribery and corruption, looting, survival of the fittest and the elimination of the weak and the like have taken the centre stage on our society. There has been this cheating and low esteem attitude among Imo State workers, especially those in the Civil Service Sector (education). Most of them are not dedicated to their work; they are only interested in their '*job*' and not their '*work*'. The job in the sense that they are only concerned with the '*pay*' and not what they will '*contribute*' or '*put in to*' for the development and sustenance of the state. The traders on their own part are not honest in their business. Substandard goods / services (education) are rendered in the name and cost of standard ones; and so many other extorting ways. The students themselves are not left out, as most of them are half-baked or totally described as '*exercise in futility*'. All hope is not lost, provided humility is allowed to take central stage and applied in all ramifications of our social, political and religious lives. Therefore, it is the noble intention of this work to proffer ways and means to inculcating the principles and tenets of humility as a social order in our endeavors and dealings.

INTRODUCTION

"Humility is about a quick confidence without the need for a meretricious selling of our wares; it is about being content to let others discover the layers of our talent without having to boast about them. It is a lack of arrogance, not a lack of aggressiveness in the pursuit of achievement" (Lere 2011). Humility as a virtue is a major theme of both Old and New Testaments; the Bible says, "God opposes the proud, but gives grace to the humble" (1st Peter 5:5), and "everyone who exalts himself will be humbled, and he who

humbles himself will be exalted" (Luke 14:11). Humility begins with a sense of subordination to God in Christ, humble yourselves under the mighty Hand of God (1st Peter 5:6). Sol-Roth (1973) stated in that same direction when he avers, "humility therefore dissipates anger and heals old wounds". It allows us to see the dignity and worth of all God's people; it distinguishes the wise from the arrogant. Humility is an indispensable human trait. It favors social relations as a result great importance should be assigned to it any society that lack this trait is beset with myriads of social, political, economical problems.

The education system in Nigeria, especially in Imo State has suffered some set backs due to the absence of humility both in our daily lives and endeavors. This calls for the need of some re-orientation among our teachers and the pupils / students in order to inculcate those virtues and values that enhance human development and advancement. Education is very vital in every society; it is like a mould that brings out a stipulated or particular shape of what is being put inside. It is the engine that propels every society ahead; it is the major system that brings about improvement, development and sustainability in a society. If the educational system is marred with anomalies and social vices or things are not done properly, definitely what it breeds out will be characterized with such social vices.

It is crucial to recognize the fundamental values that a good teacher should hold dear. Students learn to their best ability in a positive classroom environment. The quality and characteristics of a teacher play a vital role in the development of this environment. A number of aspects and circumstances in my life have influenced my choice of profession, and it was that of primary school teacher. These experiences have shaped my values and attitudes, and helped shape my attitudes towards the occupation of being a teacher/administrator, and education generally in today's society.

When there is a lack of humility teachers believe they are never wrong and should not be challenged by their students. Contrastingly, although teachers must have a sense of their own limitations, when teachers are too humble they fail to critically assess their student's answers. Teachers need to be aware that students have the capability of

becoming critical thinkers just like themselves. They will grow up and be able to assess what they have been taught by their teachers. “The teacher of course, need not think that the student is presently his or her equal, but does need to see the student as potentially an equal” (Hare, 1993). How often do we as teachers critically reflect on the way our teachers taught us? All of our students have the same capacity to become knowledgeable and assess what we have taught them.

It is on this respect that, this study has come up with some responses and recommendation for the ill-fated educational system in Nigeria at large and Imo State in particular. This, centers more on the roles and functions of the teachers and the obligations of the pupils/students in rebranding the educational system.

THE CONCEPT OF HUMILITY

Humility is not itself an emotion, like joy or gratitude or contrition. A person could be a wonderful exemplar of humility without ever feeling humble; in fact, one who frequently feels humble is probably not very humble. But humility is a disposition not to feel the emotions associated with caring a lot about one’s status. It is the ability to have my self-accomplishments, education, beauty, money, power, fame or position. According to the International Edition of the New Webster’s Dictionary (1995), humility is defined as “the quality of being without pride, voluntary self-abasement”. By extension therefore, humility is a quality of being courteously respectful of others; it is the opposite of aggressiveness, arrogance, boastfulness and vanity. For Armstrong (2010), humility simply means, “to think right of ourselves; to make a right estimate of oneself” .

In the book, The Encyclopedia of Systematic Neuro-Linguistic Programming and NLP New Coding by Dilts and DeLozier, Hoag (2011) quoted, “humility involves knowing your limits, and having appreciation for the intentions, strengths and perspective of others”. Finally, Strom(2003) cited the Concise Macquarie Dictionary, when he stated, “the quality of being humble; (a) modest sense of one’s own significance”; (b) “it is akin to modesty, that disposition of a moderate or humble estimate of one’s merits,

importance, etc; free from vanity, egotism, boastfulness, or great pretensions....free from ostentation or showy extravagance”.

Pride cuts a person off from fellowship with others. It isolates him and, however little he may recognize the fact, degrades him. He who exalts himself will be humbled”. For Cornell (2011:1), humility is seen as a “self confidence that runs far deeper than the tenuous self confidence of the person who believes in himself because others look up to him”. He further stated that:

Those who need to excel others to think well of themselves - who seek value at the expense of others - who try to climb to honour by using others - who construct their glory upon the shoulders of weakness found in others - who engage in the dangerous business of building self-assessments on watching to see how they are doing in comparison with others - those who live this way are - in some profound sense - actually degrading themselves and, far worse, cutting themselves off from both God and people.

“A lack of humility destroys a person’s spiritual life; it subverts his spiritual relationships, the deepest and most important relationship of his life. “There is something in humility which - strangely enough - exalts the heart, and something in pride which debases it” (Roberts, 1991).

In relation to this, Dilts and Judith (2001) assert that, “humility involves knowing your limits and having appreciation for the intentions, strengths and perspectives of others”. Hoag (2011) defined humility when he quoted the Websters Third International Dictionary as: the quality or state of being humble; and it defines humble as:

Having a low opinion of one’s own importance or merits: modest or meek in spirit, manner, or appearance”, some of those descriptions might sound uncomfortably similar to ‘self-effacing’, being a wallflower’, lacking self confidence, low self esteem, an inability to be proactive or show-up and participate fully in life.

Hoag (2011) further stated that, the Webster’s definition however, deletes some important dimension of humility which may shine a more appealing light. These dimensions as put by Hoag (2011) are as follow:

Scientific Humility: - not claiming to know what one does not know. This form of humility was, and continues to be essential in the creation of new inventions, the discovery of principles which have applications that have improved the life of any human being who has had access to them: electricity, refrigeration, water purification, steel, glass, plumbing and medicine, to name just a few. All of these advances rest firmly on a foundation of a type of humility which is not so much “meek in spirit as it is clearly honest about what is known and not known, paving the way for curiosity which leads to discovery and invention. Scientific humility is a power house.

Spiritual Humility: the recognition of a context greater than our own individual ego. Interestingly enough, it is this type of humility which provides the firmest foundation of self-trust and self-confidence, if we do not have to be the end all and be all of everything in our lives, that is the highest context to which we can refer; it takes force at work, whatever name we give it. It is the greater context that gives our individual selves perspective, and the ability to consider positive humility. Hoag (2011) maintains that, “if one can allow oneself the self-empowered humility of simply being who we are - not having to be more than that to be ‘good enough’, and allow there to be contexts greater than our own, individuated sense of “I... Perhaps then we can accept ourselves with all of our imperfections, even while we maintain the freedom to move forward along our own path of development. One gains an ease in one’s own skin, so to speak and can let go of the greatest undermining factor to self-confidence: pretense”. Spiritual humility frees us to be appropriately and naturally confident in ourselves and our place of belonging in the world.

Interpersonal Humility: it has to be noted here that, seeing others on the same level as ourselves, not above or below; with interpersonal humility, we can allow others to be different from us in their attributes, capabilities, beliefs and accomplishments, because underlying it all is recognition of fundamental human co-equality”.

This kind of humility allows one to know oneself from the inside-out, rather than attempting to construct ones self knowledge by comparing ourselves with others.

Knowing ourselves from within, we are free to be. We are free to be incomparable and unique, and free to allow others their own unique qualities which can be appreciated on their own, and from which one may be able to learn and model new learning's and capabilities. "This type of humility allows us to recognize that others idea about who we are, or who we should be, belong to them not to us". (Hoag J.D., 2011). Humility can also be the foundation of this personal power which rests in the fact that we are not pretending to be anything or anyone one is not. It is quiet power, an unshakable power. A peaceful power; an active power; no sheer external force can, or ever has, overcome the power of humility. Countless historical examples have proven this principle. Humility plus dignity together make a natural pair, a solid foundation for integrity and healthy interpersonal boundaries.

Shedd (2011) in his write up "Humility, a leadership attribute throughout the Ages", noted that one of the most difficult challenges in leadership is the understanding of humility; he defines humility as "the personal honesty that one as a leader, does not know everything and does not have all the answers". Humility enables you to question people flattery, to admit your mistakes and weakness, and to be more open to others opinion and challenges to your view points. It is certainly not a coincidence that in Collin's "Good to Great" as quoted by Shedd(2011), identifies the characteristics of the best leaders as possessing as "a paradoxical blend of personal humility and professional will". Storm (2003:4) defined 'humility as:

The quality of being humble; modest sense of one's own significance. It is akin modesty, that disposition of ' a moderate or humble estimate of one's merits, importance, etc; free from vanity, egotism, boastfulness, or great pretensions..... Free from ostentation or showy extravagance.

In a related development, Roth (1973:1) had careful analysis which reveals two independent conceptions of humility expounded in Talmudic literature:

The religious conception: - the humble person is one who believes that his achievements and acquisitions are the result of Divine benevolence

rather than personal power or merit". The moral conception: - the humble person is one who believes that his personal achievements and acquisitions, whatever they may mean, provide no grounds for the judgment that he is superior to his fellow men.

The Bible says, "God opposes the proud, but gives grace to the humble" (1st Peter 5:5) and "Everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (Luke 14:11). According to Piper (1999), God has told us at least five things about humility; they are:

- (a) Humility begins with a sense of subordination to God in Christ. "A disciple is neither above his teacher nor a slave above his master" (Mathew 10:24). "Humble yourself under the mighty hand of God" (1st Peter 5:6).
- (b) Humility does not feel a right to better treatment than Jesus got. "If they have called the head of the house of Beelzebul, how much more will they malign the members of his household?" (Mathew 10:25). Therefore, humility does not return evil for evil. It is not life based on its perceived rights. "Christ also suffered for you, leaving you an example for you to follow in his steps... while suffering, He uttered no threats, but handled (his cause) over to Him who judges righteously" (1st Peter 2:21-23).
- (c) Humility asserts truth not to bolster ego with controller with triumphs in debates, but as service to Christ and love to the adversary. "Love rejoices in the truth" (1st Corinthians 13:6). "What I (Jesus) tell you in the darkness, speak in the light... do not fear" (Mathew 10:27-28) "We do not preach ourselves but Christ Jesus as Lord and ourselves as your bond-servants for Jesus sake" (2nd Corinthians 4:5).
- (d) Humility knows it is dependent on grace for all knowing and believing. "What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received?" (1st Corinthians 4:7). "In humility receive the word implanted, which is able to save your souls" (James 1:21).
- (e) Humility knows it is fallible, and so consider criticism and learns from it; but also knows that God has made provision for human conviction and that he calls us to persuade others. "We see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known". (1st Corinthians 13:12). "A wise man is he who listen to consel" (Proverbs 12:15), "therefore, knowing the fear of the Lord, We persuade men" (2nd Corinthians 5:11).

Humility is said to be a fit recipient of grace; according to the words of St James, "God opposes the proud but gives grace to the humble" (James 4:6 NIV) "True humility is distinctly different from "False humility", which consists of "deprecating one's own sanctity, gifts, talents, and accomplishments for the sake of receiving praise or adulation from others, as personified by Urian Heep (Domenico 1951). In this context, legitimate humility comprises the following behaviors and attitudes:

- (1) submitting to God and legitimate authority;
- (2) Recognizing virtues and talents that others possess, particularly those that surpass one's own, and giving due honor and, when required obedience;
- (3) Recognizing the limits of one's talents, ability, or authority; and not reaching for what is beyond one's grasp.

Demenico (1951) maintained by illustrating the person of Moses, who leads the nation of Hebrews out of slavery in Egypt and to the "Promised Land", humility is a sign of Godly strength and purpose not weakness of this great leader, the Bible states, "for Moses was a man exceedingly meek above all men that dwelt upon the earth" (Numbers 12:3).

MISCONCEPTION OF HUMILITY

The first misconception is that, "humility is a quality that if one "knows" one have it, or reflect on being humble, then one is not humble". However look at Paul in Acts 20:18-19, "And when they came to him, he said to them: "You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews". Paul here is being publicly reflective on his own humility. This can be said to be misconception it would be false humility. If this is the case then in this section, then Paul must be mistaken. A big problem if we believe in the inspiration of scripture. This misconception is also frustrating; I operated under this misconception for a long time. With this misconception, you can never experience or appreciate

growth in this area, since as soon as we think we have grown, on this view; we are proud and not humble.

The second misconception that, “humility is self abasement that is, putting ourselves down, thinking bad about ourselves (see how this links to the first misconception)”. Again using Paul as an example, does not abase himself when he talks about himself, with the exception of the “thorn in the flesh”. This is also in Colossians 2 and Romans 12:1; Self Abasement is false humility. Humility is not demeaning one’s achievements. It should be noted that, in the Old Testament the word translated as pride in the negative sense in a different sense is translated as excellence. We have “excellencies” which are only pride when regarded in the wrong way. According to Armstrong (2010), “in the Torah, Moses was exceedingly humble, more than any man on the face of the earth” This is a very good compliment, but a question comes up, “who wrote this verse? Moses himself! Can this be called humility? He maintains by quoting the Torah again, saying, “Moses spoke face to face with God, No man like Moses ever lived and countless other similar praises”, then, how could Moses write all this if he is indeed humble? Answering this, Armstrong (2010) states, “the question is based on a misunderstanding of what humility is; if being humble means thinking of yourself as good for nothing scumbag then your question is a good one. But that is not humility. That is low self-esteem, which is the opposite of humility”. He further stated that:

Truly humble people recognize their own talents and achievements. But they do not take credit for them. They feel that their talents are gift from God. They truly believe that their achievements are only due to the opportunities that came their way. No matter how successful, popular and gifted they may be, it will not go to their head because they feel that it is not their own accomplishments.

For one to himself as worthless is not humility; that is just being ungrateful. God has blessed each one of us with unique qualities, and one should be aware of that. In fact, only when one is aware of self-worth can one be humble. One is humble when he asks ‘I

have been given the potential for greatness - have I used this gift?" Spurgeon (1856) while delivering a sermon on 'Pride and Humility' asserts that:

It is no humility for man to think less of himself than he ought, though it might rather puzzle him to do that. Some persons, when they can do a thing, tell you they cannot; but you do not call that humility. A man is asked to take part in some meeting, "No," he says, I have no ability; yet, if you were to say so yourself, he would be offended at you

Spurgeon (1856) accentuates that, "it is not for a man to stand up and depreciate himself and say he cannot do this, that, or the other, when he knows that he is lying. If God gives a man a talent, does it mean the person does not know? If a man has ten talents he has no right to be dishonest to his Maker, and to say, "Lord, you have only given me five." It is not humility to underrate oneself." Humility is not to say, " I have not this gift", but it is to say, " I have the gift, and I must use it for my Master's Glory. One must never seek any honor for himself, for what has he that he has not received?" but, humility as put by Spurgeon (1856), "is to feel ourselves lost, ruined, and undone. To be killed by the same hand which, afterwards, makes us alive, to be ground to pieces as to our own doings and willings, to know and trust in none but Jesus, to be brought to feel and sing." Humility,' Rabbi Jonathan (2011) maintains, 'is the orphaned virtue of our age':

Its demise came with the threatening anonymity of mass culture alongside the loss of neighborhoods and congregations. Today's creed is, 'If you've got it, flaunt it.' Humility, being humble, didn't stand a chance. What a shame ... True virtue never needs to advertise itself. That is why I find the aggressive packaging of personality so sad. It speaks of loneliness, the profound, endemic loneliness of a world without relationships of fidelity and trust.

One may think that it depends first on our view of strength, and second on the size of our world. To lead humbly is to accept rank but to use it on behalf of others. To lead humbly is to refuse status. This is strength---*strength of character*. This is the strength

of one whose world is bigger than his or her ego. This is the strength that enables a leader to pursue a noble dream in a noble way.

Well, like many qualities humility is not really defined in the bible. We see it lived out by biblical characters instead. As Christians our model is Jesus Christ therefore we should look at Philippians 2:5-11:

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

STEPS IN ACQUISITION OF HUMILITY

It is hard to be humble; when one is perfect in every way. Very few people, of course, actually think they're perfect in every way, but it can still be pretty hard to be humble, especially when one lives in a society that encourages competition and individuality. Even in such a culture, however, humility is an important virtue. Learning to be humble is of paramount importance in most religions and spiritual traditions, and humility can also help you develop as a person and enjoy richer relationships with others.

In this line, the following can be seen as the steps by which people can acquire humility. They are:

a) Appreciate Your Talents.

Being humble does not mean you cannot feel good about oneself. Self-esteem is not the same as pride. Both come from recognition of one's own talents and qualities, but

pride, the kind of pride that leans toward arrogance, is rooted in insecurity about oneself. Think about the abilities you have, and be thankful for them.

b) Conduct an Honest Evaluation of Oneself and Understand Your Limitations:

Honesty with oneself is the best policy. If you know you are weak in a certain area, ones enemies will not be able to have that power over one. Accept oneself as one is. No matter how talented you are, there is almost always somebody who can do something better than you. Look to those who are better and consider the potential for improvement. Even if is the best in the world at doing one thing, there are always other things that one cannot do, and may never be able to do. Add to this the fact that there are a great many things that no person can do, and you can get some idea of your limitations. *"Recognizing your limitations does not mean abandoning your dreams, and it does not mean giving up on learning new things or improving your existing abilities"* (Waited, 2011).

c) Recognize Your Own Faults.

People judge others because it is a lot easier than looking at them. Unfortunately, it is also completely unproductive and, in many cases, harmful. Judging others causes strife in relationships, and it prevents new relationships from forming. Perhaps even worse, it prevents one from trying to improve himself. People make judgments about others all the time, usually without even realizing it. As a practical exercise, one should try to catch oneself in the act of judging another person or group of people, and whenever one does, judge oneself instead. One should consider how he can improve himself.

d) Appreciate The Talents And Qualities Of Others and Stop Complaining:

Here, one challenges self to look at others and appreciate the things they can do and, more generally, to appreciate people for whom they are. Understand that everybody is different and relish the chance one has to experience different people. One will still

have his personal tastes, his likes and dislikes, but train self to separate one's opinions from fears and he will appreciate others more-- one will be humbler. It is nearly impossible to be humble when people are striving to be the "best" or trying to be better than others. Instead, try describing things more objectively. Rather than saying that so and so is the best guitarist ever, say what exactly it is that one appreciates about his skills, or simply say that one likes his playing style. Let go of meaningless, simplistic comparisons, and one will be able to enjoy doing things without worrying about whether one is better or worse at them than others.

e) **Never Be Afraid To Make Mistakes and to Defer to Others' Judgment:**

It should also be noted that, part of being humble is understanding that one will make mistakes. Understand this, and understand that everyone else makes mistakes, and one will have a heavy burden lifted off of oneself. Any one person can know only the smallest bits and pieces of the tremendous knowledge that has accumulated over the past. What's more, each person experiences only a sliver of the present, and knows little to nothing of the future. It's easy to acknowledge that one makes mistakes and that one is not always right. Somewhat more difficult however, is the ability to acknowledge that in many cases other people—even people who disagree may be right. For example, one deferring to his spouse's wishes, to a law does not agree with, or even, sometimes, to his child's opinion takes one's recognition of his limitations to a different level. Instead of simply *saying* that one knows that he is fallible, he takes action based on that fact. Of course, if he knows that a particular course of action is wrong, he should not follow it. On closer inspection, though, one may realize that he does actually know this as often as one thinks he does.

f) **Rejuvenate Ones Sense Of Wonder and Seek Guidance:**

Children have this sense of wonder, and it inspires the curiosity that makes them such keen observers and capable learners. Does one really know how his microwave works?

Could one build on his own? What about a car? "I've seen it all" attitude makes one feel far more important than he is. Be amazed like a child and one will not only be humbled; will also be readier to learn. One has to contemplate moral texts and proverbs about humility. Pray for it, meditate on it, do whatever it takes to get ones attention off oneself. If one is not into spirituality, consider the scientific method. Science requires humility. It requires that one let go of some preconceived notions and judgments and understand that he does not know as much as he thinks he does.

g) Think About Yourself Under Different Circumstances and Help Others:

Much of what gives one credit is actually a product of luck. Suppose one graduate from a university at the top of his class. Definitely, he deserves a lot of credit for the many hours of studying and for his perseverance. Consider though, that there is someone just as intelligent and hardworking as you who had less supportive parents, grew up in a different place, or just had the bad luck to make one wrong choice in life. That person—you, really—might be in jail now; they might be shivering in the entryway of a darkened storefront or clinging to life in a hospital bed. Or they may already have died, far from a hospital, from the very same illness for which ones doctor treated him with a one-week course of antibiotics. Always remember that with a little bad luck yesterday, one's whole life could be different today and, furthermore, that today could be the day his luck changes. A big part of being humble is respecting others, and part of respecting others is helping them. Treat other people as equals and help them because it is the right thing to do. It is been said that when one can help others who cannot possibly help one in return, one has learned humility.

h) Remain Teachabl and Practice Gentleness:

Find people you aspire to be like in certain areas, and ask them to mentor you. Under mentorship; good boundary setting, confidentiality and discernment is required. As soon as one crosses the line of being 'unteachable', it brings self back down to earth

again. Gentleness of spirit is the sure path to humility. In the words of Waited (2011), “use 'Aikido' where possible when faced with conflict; that is, absorb the venom from other's attacks and react with gentleness and respect.

Keep in mind that being humble has many benefits. Humility can help one be more content with life, and it can also help him endure bad times and improve in relationships with others. It is also essential to being an effective learner. If one thinks he knows it all, he will not be open-minded enough to seek out new knowledge. Humility is also, somewhat counter-intuitively, an excellent tool for self-development in general. After all, if one feels superior, he has no incentive to improve. Most of all, being humble allows one to be honest with self. Seek trusted and wise counsel and obtain accountability partners if you find this to be a weakness in your life. Pride comes before the fall and prevention is definitely better than cure. It is fine to talk about oneself a little, but make a conscious effort to ask people about themselves too. Pretending to be humble is not the same as being humble, and often people who pretend to be humble do it in order to seek out praise. Other people will recognize this, and even if you fool some, you will not derive the same benefits as you would through actually developing humility. Similarly, people should not confuse being humble with being sycophantic (being overly-praiseful of someone for your own profit). This is a common misconception, but the two attitudes are completely different.

IMPORTANCE OF HUMILITY AS A TOOL FOR RE-BRANDING THE EDUCATIONAL SECTOR IN IMO STATE

There are two most fundamental factors in life, they are ‘a hunger for more of God and a basic humility’. The question is “how do you expect to know Jesus if you do not see Him where He was found: in suffering and the Cross. You must imitate Him; but do not think you can follow Him in your own strength - you are going to have to find all your strength in Him; Remember that Jesus wants to feel all your weaknesses’. This runs counter to everything society seems to teach people. Rohr (1991) distinguishes between

the false self and the true self. People who do not need to defend themselves, who do not struggle with identity crises, who have found the secret of contentment, have come to peace with who they really are. To become like Christ, one need to find ways to humble self; by serving others, by putting the needs of others first, one posture self to grow, and paradoxically to begin discovering the secret of abundant living.

In same vein, Williams (2009) writes, 'those who do not practice humility have an inflated sense of their importance whether it is in a job, in a relationship or in society'. Without humility, one is prideful, and as noted by Williams (2009), 'pride leads to envy or jealousy because of the belief that others should not have more than you.' A lack of humility shows a lack of respect to the people you come in contact with. According to Telushkin (2006), based on Judaic teachings, 'humble people are free of envy, therefore reducing anxiety, dissatisfaction and unhappiness'. He maintains that, because humble people do not see themselves as superior to others, or more deserving, they are less apt to suffer from a sense of entitlement" Telushkin (2006) explains that, "entitlements lead to envy and dissatisfaction with life because one does not have the things that other people have". Humility can bring good decisions; this good decision brings about the change for better infrastructures - good products, good education, good leadership development, good social amenities, good governance, and so many other virtues. Those full of pride often ignore others opinions and ideas. Sharon (2008) writes, 'with humility, you have the presence of mind to consider every idea that comes your way, yet your guidance ultimately comes from within from your blessed state of surrender, faith and self acceptance'.

Rebranding education in Imo State is far more a cliché. Imo State education system needs to push for a return to time-honored educational values, goals and commitment of the past. According to Oseloka (2010), "educational values and academic performances in Nigeria (Imo State in particular), is on slippery slope. Like everything else, Imo State's educational system is in a surreal state having encountered arrested development." This reality and our collective belief that no nation can hope to advance

into the new age, if it does not accord academics and its educational sector the attention it deserves; this, which can be done through concerted efforts by all stakeholders. These efforts are imperative because people are living witnesses to the rut in our educational system and the society at large.

Students who sat for examinations were reported to have performed “poorly” as put by Oseloka (2010). Oseloka recorded that:

Indeed recent statistics tell a sorry story. National candidates who flunked the most recent National Examination Council (NECO) were in the ninetieth percentile; indeed, statistics from NECO confirmed that only a dismal 1.8 % or 4,223 out of the 234, 682 candidates who sat for the examinations passed with the five credits, including Mathematics and English required for admission into tertiary institutions. Between 2000 and 2004 some 76.63 per cent of the students who sat for common WASC Examinations flunked. By 2009, that dismal number had fallen further to a 98 percent failure rate.

However, there is a corollary to this reality. This can be further explained by stating that:

Funding for education as a public policy component in Nigeria has been treated with near malign neglect. Comparatively Nigeria trails many developing countries in the budgetary amount it allocates to education - a paltry 6% -- as compared to Singapore's 37%, South Africa's 35%, and 29% allocated respectively by Botswana and Ghana. Nigeria's allocation falls 20% short of the 26% per cent commended by UNESCO. Certainly, for anyone truly committed to nation building that is nothing to celebrate or ignore.

As a nation, Nigeria (Imo State) covets greatness and we aspire to playing the big league. The truth is that, as a nation, she has neglected its educational needs and allowed the infrastructure to rot, which is partly responsible for growing brain drain and preponderance of Nigeria's intellectual wealth residing outside the country. The Nation's lack of commitment to education is broad and varied; from the paltry pay of

teachers and professors, to poor maintenance of academic infrastructure and the disappearance of vocational schools, with the attendant disappearance of skilled middleclass workforce. And without functional secondary and tertiary schools, Nigeria is producing a slew of functionally uneducated university graduates. If this trend continues, in the years ahead, Nigeria will have very limited homegrown graduates, who can indeed lead, govern and run the nation.

The problem of Imo State's educational sector dwindling is as a result of frequent fraudulent examination practices and fraught by corrupt public officials. Most of the schools situated in our local communities are in shambles; highly deplorable and despicable. No good educational facilities and adequate manpower. It is either a dilapidated building, no building at all (under-a-Tree classroom), or no desks and chairs, torn or worn-out school uniforms, or even non-sufficient number of teachers, or even teachers who do not have the passion to teach, or those who are not committed to their profession. In advocating the rebranding of Education in the State and especially those in the educational sectors at the grassroots and state levels to retrace the steps back to the way things were in the pre-civil war era. Leaders in educational sectors should eschew corruption (those who divert the funds and allocation meant for educational infrastructural development into their private pockets, and the people who want some form of bribery before they do something), which is believed to be an integral factor militating against the development of education in Nigeria. A very good example of rebranding is what is happening in Imo State, the government of the day, led by Owelle Rochas, have embarked upon massive educational infrastructure development (construction of Model school buildings, examples are Township Primary School, Uzii Layout Primary School, and in all the 27 Local Governments Areas of the State); recent declaration of free tuition fees for Imo indigenes from primary to tertiary institutions (to encourage academics and help those who can not afford it), providing free school uniforms and textbooks, exercise books, sandals, and so on, and sanitizing the personnel in the sector. The government of Imo State has begun giving stipends to

pupils and students quarterly. This is believed will assist in their transportation burdens which are bore by their parents.

To be clear, humility is one of the key ingredients needed in the rebranding initiative of; the rebranding is initiated and implemented by the leaders and Stakeholders, inclusive of our school Teachers of this State. So, humility comes into play here in the sense that only with it will one be open to opinions and criticisms from the people and also to the continuous learning that is essential in a rapidly changing environment like healthcare Education and other infrastructures. Imo State as the Eastern Heartland should embrace humility and maintain social order and other moral values especially in the education sector, acknowledging the fact that they were elected, or appointed to serve and deliver the proceeds and dividends of a qualitative education. A critical observation of the present society reveals that the values on which some teachers are operating are substandard. It is this value system that is responsible for the corruptive nature of our educational system. For there to be a re-branding or transformation in the Imo State, there should be a Testament as a source of moral values. Moral Values cannot be maintained and observed in isolation to religion as it was made evident in the New Testament; this is why Adeogun (1966) agreed to the fact that, " religion strongly affects the moral judgments of individuals and communities.

Imo State needs teachers and officials (Educational Boards or Ministry) who are capable of being the biblical salt and light (Matt. 5:13-16) of the society; adhering to this divine mandate, it will lead people of the state directly to moral transformations which in turn bring about social order and discipline in our education, which Imolites are clamoring for. It should also be noted that, these men and women who are to be these salt and light, should not try to take the glory of what they are doing. This is so because, the last sentence in that divine mandate has it that, '*.....let your good deeds shine out for all to see, so that everyone will praise your heavenly Father*'. This is simply put as 'being humble in the discharge of their duties'.

However, this mandate requires a certain change of heart; this state of mind is what is taught by as “do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect” (Romans 12:2). Today, people live in a society that has lost all forms of humility, and moral virtues and blind its bizarre consequences. The last 50 (fifty) years in this State, have been a time of mixed blessing. While God has endowed the state and country (Nigeria) with abundant resources, these resources have not been sufficiently developed throughout this period in review. Instead, these resources constantly being dissipated through acts of injustice, bribery and corruption, as a result of which many of our teachers are hungry, sick, ignorant and defenseless. The resultant effect of this is the poor educational system, jeopardizing the teaching profession, no enthusiasm to teaching, lack of interest to learning, and breeding of sub-standard graduates thereby invariably contributing to the high unemployment prevalence. The rate of profligacy with which some politicians and public officers fritter away educational funds is alarming. Whopping sums of public funds are approved as salaries and allowances for top government officials and other political Representatives and appointees, while meager sum of money is given to the teachers (only to tell them that their rewards are in heaven). Despite the dwindling economic situation and grinding poverty and distress of the vast majority, billions of public funds are looted through inflation of contracts and questionable projects by past administrative regimes in Imo State, especially the last regime of 2007 - 2011.

To rebrand educational system and every other sectors in Imo State, every ‘Imolite’ should profoundly undergo a change of attitude and heart; leaders should have the requisite humility and integrity to bring about social order and good governance to the people. Kayode (2009) quoted Chief Anthony Enahoro when he states, "I am about the only one left of my generation that fought for Independence. I would be very sad if I die leaving Nigeria behind the way she is now. My goal is to help... see Nigeria better governed; then, one might leave," an elder statesman and one of the founding fathers

of modern Nigeria". Certainly, such a soul-searching submission by the foremost nationalist and living legend equally, applies to all patriotic citizens of Imo State of uprightness to rise to the challenge of quitting the beaten track of institutionalized corruption as a way of life, and re-orientating the citizenry towards playing a meaningful role as responsible members of the global community. This must have instigated the likes of Prof. Dora Akunyili, *OFR*, the former re-appointed Honorable Minister for Information and Communications to moot the idea of "Re-branding Nigeria Project" in order to encourage her fellow countrymen and women to consciously "work on themselves", so as to change the pervading negative perception of the country in the comity of nations. Gbenga (2009) noted that it is high time people in this State rededicate and refresh themselves to serve their fatherland in humility and integrity. He stated:

..... with hundreds of awards, recognitions and accolades (totaling over 540) for her selfless service, infectious humility, rare courage, and work in pharmacology, public health and human rights, earlier said of the object of the endeavour: "Every Nigerian is as worried as each other on the perception of our country and her citizens and the ill-treatments they receive outside our shores. We cannot afford to watch the life raft of our nation sink.... A few undesirable elements in our midst have been uncharitable to our fatherland through the wrong values they display within and outside the country and every Nigerian is paying dearly for it.... We will refuse to allow our national spirit to be broken." She has urged all to "take advantage of our aggregate strength to mould a better nation.

Perhaps, regarding the onerous task of re-branding the educational system in Imo State as a moral burden and a sense of responsibility at this critical time of the nation's history, while the communicating positive attributes inherent in millions of Imolites to particularly, players in the international system that the state, popularly regarded as the Eastern Heartland, after all is not all about destructive social malaise called Corruption, Owelle Rochas and his team of administrators have begun a process of sanitization of the sector and other sectors Imo State polity. Many, of course, have

hinged especially such a barrage of criticisms on Imo state's decades of festering poverty, corruption, 419, armed banditry, violence, examination cum electoral malpractices, high rate of school drop-out, unimpressive governance, and political brigandage, among others, which are rife in the land.

This moral ethos, conscience, and courage to do what is right, no doubt, have constituted the present State Government's beacon since they made a foray into public service. Whereas to some as humans, displaying personal integrity could be a very challenging option in certain difficult circumstances, although to Governor Rochas, doing so is the in-thing, as he unashamedly, believes that insisting on doing the right thing on the spur of the moment remains the only option for one to survive in such critical situations. In connection with the factor that underscores the ultimate belief in contributing ones quota to the greatness of her fatherland, and whether one beholds any light at the end of the tunnel for Imo State of the future will be brighter. Why not? The Imo State of today is more developed, despite all the challenges, than Imo State of 10 years ago. The Imo State of 10 years to come will be much more developed than the Imo State of today. Not just in the area of infrastructure, but in all areas.... Just as the current governor, Owelle Rochas Okorochoa is Re-branding the state with his Project, "Rescue Mission" and also, "Imo must be better" So, I have hope in this state.

CONCLUSION

Imo people should emulate and imbibe Akunyili's project in the midst of crushing negative perception, both within and without, actually needs her programme christened "Nigeria Re-branding Project". As respects her strategy, the country needs a rebranding that begins with making Nigerians to change the way they see and think of their own country. According to Akunyili (2009), her approach is a designed programme to arouse Nigerians' dormant passionate patriotism. This strategy persuades the citizenry to appreciate the simple fact that if the image of this country remains poor, a pitiable nation and pathetic people.

We rather believe that we should tackle the problem from within rather than from outside. When we successfully dismantle serious brand eroders within the State (Imo), foreigners and Nigerians both within and in the Diaspora will have no other choice but to adapt to our new values, behavioural patterns and mannerisms. Even if not for any other factor, many believe, Chief Enahoro's heartfelt remark on the need to support the survival of our nationhood cannot be over-emphasized, in the sense that the labour of Nigerian heroes' past shall not be in vain. One believes this could be achieved only if 'Imolites' collectively and individually, intensify earnest efforts at restoring the declining ideals of good governance, cherished value system, honesty of purpose, integrity, self-respect, as well as national unity and above all humility to bring about social order in Imo State.

If we get our acts together with say, zero-tolerance on corruption especially our educational sector, due process in all things, credible elections, energy or security, the image of the State would improve automatically. It would not need re-branding any more. It makes sense to re-brand now, if only to encourage us to get our acts together to make Imo State an improved state in which some things work". Gbenga (2009) quoted Uduzeli Kingsley who wrote :

Waxing spiritual in his comment on the need to support the current attempt by Akunyili's Federal Ministry of Information and Communications, through the Rebranding Project, "The question everyone needs to ask is: "What exactly is re-branding of humanity? Re-branding is likened to the experience in the Noah's time, when the obedient and good like-minded persons responded to the call, while the nonchalant were wiped-off. I wish to use this medium to awaken the youths, discover yourself and impact your vicinity for good, either through writing books, music or seminars, as we the noble elites have chosen to do. This country starts from you, your family and the society at large. We must affect our generation for good." Thus, as a Nigerian living at home or abroad, where do you stand?

Humility, Social Order and other virtues are the important instruments for rebranding Imo State in particular and the country at large. It has been observed that, total adherence and observation of these values and virtues go a long way in instilling a harmonious and progressive society. The poor educational situation in Imo State is as a result of the absence of humility and social order both in the public and private sectors of the educational system. People especially at the helm of affairs in the state and at various educational boards have neglected those attitudes and behaviors which they are expected to exhibit to their fellow people; they care more of enriching themselves with the state fund through corruptive means. The high rate of poor administration and corruption have made the Universal Basic Education (U.B.E.) seem ineffective and making little or no impacts.

Rebranding the education system is very essential for this State if there must be development, peace and enhancement of social structures. For there to be this new creation, rebirth, reposition and transformation of Imo State into a model State, that will distance herself from all negative connotations or social vices but instead communicate and instill a new message of virtues, social norms and values into our educational sector and other sectors of the state.

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