



## The Media and Corruption in Nigeria

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### Abstract

The Media represents a collective channel of communication in the society. In a democratic polity, its role cannot be overemphasized because of its indispensability. With the primary function of education, entertainment and information, it not only keeps the populace abreast of daily events, but serves as a medium through which the social pulse of the people weighed and elicits their contributions. This is extremely important because with the revolution in the communication industry, citizen journalism has emerged within the prism that the media is often referred to as whistle blowers and watchdog. This paper seeks to examine the role of the Media in the fight against Corruption in Nigeria. To carry out this onerous responsibility, our data collection was based on two sources. The Primary sources included interviews and personal discussions, while the Secondary sources involved review of existing literature, Newspapers, Magazines, Official bulletins and Gazettes. It was discovered that no government can objectively sanitize society without a profound involvement of the Media. We, therefore, suggest that as whistleblowers, the fight against corruption in Nigeria cannot be successfully won without the active participation of the Media. This is because of their ability and capacity to unravel those things which are beyond the purview of the people. Most important is their watchdog role which subject public officials to democratic norms.

**Keywords:** Media, Corruption, Whistleblowers, Watchdog, Democracy, Revolution, Globalization.

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## **INTRODUCTION**

The Media represent an essential and integral part of democratic process in any political community. Their statutory functions of enlightenment, education and entertainment have placed them on a pedestal of alertness and vigilance such that they have become an indispensable part of social governance. As whistle blowers, they inform the populace, set agenda for social discourse and hold public opinion through their editorial comments, public opinion corner and opinion articles.

Through their watch dog oversight, they bring to the public space shoddy deals of government which in most cases violate the basic freedoms of the people. It is through these checks that the principles of good governance are respected. This lays the essence of the libertarian theory of the Media. It proposes that it is the duty of journalists to protect the rights of the citizens against the excesses of government officials, not for the Media to protect the government against public criticism (Oboh, 2014, p. 40). This at variance with the Authoritarian media theory which harps on the absolute protection of the State and its paraphenelia by the media at all time. Indeed, it is the libertarian theory that empowers the media to be on the side of the people, bring government officials to scrutiny for accountability and ensure the efflorescence of a democratic etiquette. This paper derives its inspiration from the above theory.

The salient thing we have to understand about the media is that, it is the windows that enable us to see beyond our immediate surroundings, interpreters that help us make sense of experience, platforms or carries that convey information interactive communication that includes audience feedback, signposts that provide us with instructions (Oboh & Onu, 2008, p. 122).

Through a mosaic of media propaganda and threats, colonialism penetrated pre-colonial African political economy, and integrated it into the global capitalist economy only visible in its subservience. In fact, in 1851, the Nigerian Broadcasting Service, the month piece of the colonial state used the radio to stress the need for the public to participate in the implementation of the government's policies and programmes for development and facelift (Oboh, 2014, p. 28).

Conversely, the media became a veritable tool of anti-colonial struggles in Africa. In Nigeria, right from 1859 when Iwe Irohin was established to the 1960s, an avalanche of newspapers emerged such as the popular West African Pilot in 1937 by Nnamdi Azikiwe, Nigeria Tribune in 1949 by Obafemi Awolowo, Lagos Weekly Record in 1890 by John Pagne Jackson, and the African Messenger in 1914 by Ernest Ikoli. These newspapers were unrelenting in highlighting and condemning the exploitative tendencies and fallacies of colonial rule. Today, with the advent of globalization and its concomitant social media, such platforms such as the internet, YouTube, and GSM information is made easy and almost placed at the doorstep of people. These phenomena have shattered the opacity in governance and subjected everything to microscopic scrutiny. This is not strange because the internet is trumpeted as the newest and best for increased democratic involvement and participation, and emboldens 'citizens journalism or participatory journalism (Tsaaio & Agina, 2011, p. 110).

Looking at the vital role of the Media, to gag it becomes an exercise in social destruction. Therefore, as an instrument to strengthen and reposition society, this paper seeks to examine the extent of Media participation in the fight against corruption in Nigeria.

## **CONCEPTUALIZING THE MEDIA AND CORRUPTION**

It would be apposite to define the two major concepts in this paper for easy comprehension. These are media and corruption. Simply put, the media is the fourth estate of the realm

(Gambo & Edward, 2014, p. 168), that intermediate between the people and the state. It is a collective noun used to refer to various channels of communication such as newspapers, television, and radio. The media represent the social institutions concerned with generating and transmitting standardized messages to large, wide dispersed and heterogeneous audiences, of who are not necessarily known to the source (Oboh & Onu, 2008, p. 61). Primarily, it represents the communicating channels through which news and other forms of information are disseminated to the vast majority of the people. The reference to a vast majority of people in the business of information has given rise to the mass media. The media focuses on the mass of the people because it is the collective communication outlet or tools that are used to strive and deliver information or data. It is either associated with communication media, or the specialized mass media communication business such as print media, and the press, photography, advertising, cinema and broadcasting (Radio and television) and publishing (Wahl-Jorgensen & Hanitzsch, 2009).

From the above, we can deduce that the Media represent many ways through which information about the state, society and environment is presented to the general public. It is these information that builds the peoples literacy and fortify them to challenge arbitrary rulership and demand a humane governance. They can be classified into three broad categories- print (Newspapers, magazines) electronic (radio, cinema, and television) and the social media (internet, You Tube, Facebook and Twitter). The social media which is the latest arrival refers to social instruments of communication which are different from the conventional interaction often among heterogeneous people (Adibe, Odemelam & Chibue, 2014, pp. :299-300). The traditional function of the media to educate, inform and entertain has inexorably made it a trigger of human development. This is because the basic goal of (the media) is to serve society by informing the public, scrutinizing the way power is exercised stimulating democratic debates, and in these ways aiding political, economic social and cultural development (Oboh & Onu, 2008, p. 3).

The importance of the media to political education has led to some legal enactments to safeguard it from capricious censorship. Section 162 of the Republic of Ghana 1992 constitution as amended states that ‘freedom and independence of the media are hereby guaranteed’. Section 162(2) further stated that ‘subject to this constitution and any other law inconsistent with this constitution, there shall be no censorship in Ghana’. In the same vein, section 22 of the 1999 Nigerian constitution as amended stated that ‘the press, television and other agencies of the mass media shall at all times be free to uphold the fundamental objective contained in this chapter and uphold the responsibility and accountability of the government to the people’. Other legal affirmations concerning the necessity for media freedom include the first amendment of United States of America (USA) constitution and the Universal Declaration of Human Rights (UDHR). The first amendment which is part of the 1791 Bill of Rights stated that congress shall make no law respecting an establishment of religion, or prohibiting from exercise thereof, or abiding the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition government for redress of grievances (Tom, 2006, p. 5).

Interestingly, article 19 of the UDHR provides for the ‘right to freedom of opinion and expressions, this right includes freedom to hold opinion without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers’. According to article 9 of the African Charter of Human and Peoples’ Right ‘every individual shall have right to receive information, every individual shall have the right to express and disseminate his opinion within the law’. It is against this prism that the Thomas Jefferson 3<sup>rd</sup> President of USA averred that the basis of our government being the opinion of the people, the very first objective should be to keep that right and where it left to me to decide whether we should have a government without newspaper or newspapers without a government, I

should not hesitate a moment to prefer the latter. But I should mean that every man should receive those papers and be capable of reading them.

## **CORRUPTION**

Corruption has become a global virus threatening the stability of the international political economy. Its unwholesome effect on human development has precipitated organized efforts to curb its expansion. Therefore, it becomes imperative to define it for proper comprehension. Corruption is a dubious act that takes place when people try to get what they do not deserve by using money, tribal connections, religion, family name, threats, harassment and other negative means (ICPC, 2002, p. 28). It is out rightly the conscious perversion of an approved process for the sole purpose of gaining an advantage which in most cases is selfish and personal (Akani, 2001, p. 31). It is hinged on ferocious individualism, operates in an environment saturated with moral laxity, and necessarily operates in the sender-receiver context.

In a society where the pressure for survival is high with a corresponding knack for a consumer consciousness and possessive individualism, corruption will be imminent because a condition of a sender and receiver is established. In other words, corruption is a process that is consummated by two or more people for personal satisfaction. As a process, each part is expected to play its assigned role to achieve the overall goal. Hence, it is often defined as a polygonized process whereby sides are involved and each of these sides must contribute or perform its task affectively in order to make it function effectively (Omojola, 2010:25). As militant materialism and moral miasma engulf the entire society, with a weak institution of governance, fantastic fraud becomes the norm, just as public position, become conquered territory for unbridled self-environment. The epoch of globalization which facilitated the triumph of capitalism, movement of ideas, persons, goals and services beyond national barriers have unwittingly created some values which have emboldened the incidence of corruption. Even countries and regions perceived to be immune from corrupt tendencies have joined the international grid of corruption. It is against this prism that many African scholars believe that graft was part of the imperialist importation in Africa. Babalola averred that:

African society was a perfect typology of transparent and honest human conduct. It was a society thickly shrouded in an ambiance of impeccable values, ethnic and moral rectitude. Corruption was therefore virtually nonexistent in the 'pure', 'original' African Society (Babalola, 2007, p. 5).

As capitalist values and ethics anchored on profit maximization at all cost influenced the whole gamut of colonial administration. By the time of political independence, this un-African ethical orientation had become an essential part of officialdom. They were legitimized through a series of obnoxious enactments and primordial sensibilities. Perhaps, this was why Ekekwe (1956, p. 113) declared that corruption necessarily exist in and is encouraged by every capitalist economy, since in such an economic system the drive and competition for private profit and accumulations are the motor. Since the public sector is the fulcrum that swings in most developing countries, corruption seem to be endemic there. This is because the struggle to participate in sharing the state patrimony is high. The phenomenal rise of corruption defying national boundaries and engulfing the private and public sectors has provoked global condemnation and a plan of action. In the Foreword to the United Nations Convention by Against Corruption through the United Nations Assembly Resolution 58/4 of October 31,2003 Kofi Annan, former United Nations Secretary-General Stated that 'corruption is an insidious plaque that has a wide range of corrosive effect on societies. It

undermines democracy and the rule of law, leads to violation of human rights'. The Preamble of the convention noted that concerned about the seriousness of problems and threats posed by corruption to the stability and security of societies, undermining the institutions of democracy, ethical values and justice and jeopardizing sustainable development and the rule of law.

Article 8 stipulates that 'in order to fight corruption each state party shall promote inter alia, integrity, honesty and responsibility among its public officials, in accordance with the fundamental principles of its legal system'. Article 8 (2) also stated that each state party shall endeavor to apply within its own institutional legal system, codes or standards of conduct for the correct, honourable and proper performance of public institution. In May 2016, the Prime Minister of Britain, David Cameron organized an Anti-corruption summit in London. Nigeria's presence was noticeably encouraging. It demonstrated the country's unstinting determination to reduce corruption which has almost imposed grinding impotence, rising disillusionment and gnawing frustration in the society. According to the London 2016 communiqué: corruption is at the heart so many of the world's problems. It erodes public trust in government, undermines rule of law, and give rise to political and economic grievances that may, in conjunction with other factors, fuel violent extremism. Tackling corruption is vital for sustaining economic stability and growth, maintaining security of societies, protecting human rights, reducing poverty, protecting the environment for future generations and addressing serious and organized crime.

In the next section, we shall examine the role played by the media in the anti-corruption campaigns.

## **THE MEDIA AND THE FIGHT AGAINST CORRUPTION**

Nigerian media is noted for their vibrancy, vitality and fearlessness in combating social injustice. This was prominently demonstrated in the June 12 campaign. They were inveterately opposed to prolonged military absolutism, and consistently clamoured for a democratic order where rule of law and good governance would prevail. Indeed, if we are talking about June 12, 1993 today, we are celebrating the mass media because of the roles they played in the struggles towards actualizing what June 12 stands for (Tella, 2012). With Decree 38 of 1992 which liberalized the media, many channels of communication were opened, these led to a harvest of information, heightened popular curiosity, awareness and excited peoples consciousness on social activities. With more than thirty-five radio stations, televisions, and numerous newspapers both provincial and national, communication and popular participation became easy. One must state here that the media did not go scot-free for their bravado and social activism. Many Newspapers and magazines were arbitrarily shot down through draconian laws, and some journalists were arrested and unjustly detained and some like Dele Giwa Editor-in-chief of Newswatch magazine bombed to death. Such Decrees like the (Proscription and Prohibition from circulation) Decree of No 6 of 1994, Decree No 7 of 1994, Decree No 8 of 1994 which proscribed from circulation, The Concord Newspapers, African Weekly magazine, The Guardian Newspapers, African weekly magazines, and The Punch Newspapers. More menacing and outrageous was the death of Mr. Giwa through a letter bomb marked, 'message from the President' in October 19, 1986. He was alleged to have investigated the circumstances surrounding the 'death' of Gloria Okon, a drug peddler. The death of Giwa described as 'the outspoken crusader whose weekly column had become a must read for thousands (Basorun, 2013, p. 188) outraged many Nigerians. It was alleged that President Ibrahim Babangida had a hand in his death. In what may be regarded as a confirmation of the allegation (Basorun, 2013, p. 238). The military press secretary to President Babangida revealed that his real mission to New York was to work in concert with

‘American citizens’ aimed at neutralizing the stigma which the assassination of Dele Giwa had inflicted on the President, the nature of the package, at that moment indicated that there was no longer a doubt about my belated suspicion over the murder which had become a malignant tumour for our administration.

Apart from the above, it was the media that exposed the corrupt process that exalted Ibrahim Sanusi to the position of Speaker House of Representatives in 1999. Evan Ewerem lost his palatial position of Senate President when the Media revealed that he had a double identity. These revelations ultimately galvanized efforts for the resignation and subsequent trial of Sanusi in court. Ewerem lost the Senate President position. This is interesting because:

The media has a dual role to play. It not only raises public awareness about corruption, its causes, consequences and possible remedies but also investigates and reports incidences of corruption, aiding other oversight bodies. They serve as an impediment to corruption (Res, 2010).

Pursuant to article 8 of the United Nations Convention Against corruption Nigeria promulgated some legislation, which underscored its avowed commitment to fight corruption. These include:

- The Freedom of Information Act of 2011
- The Economic and Financial Crimes Commission (Establishment) Act of 2004 (EFCC)
- The Nigeria Extractive Industry Transparency Initiative (*NEITI*) Act 2007
- The Corrupt Practices and other Related Offences Act of 2000 (ICPC)

Part 11, section 6(b) of the EFCC Act gives the Commission the power of investigating all financial crimes including advance fee fraud, laundering, counterfeiting, illegal charge transfers, futures market fraud, fraudulent encashment of negotiable instruments, computer credit card fraud contract scam etc. Section 6(b) of the ICPC Act is ‘to examine the practices, systems, and procedures of public bodies and where in the opinion of the commission, such practices, systems or procedures aid or facilitate fraud or corruption, to direct and supervise a review of them. Section 6(f) to enlist and foster public support in combating corruption. The primary objective of NEITII is stated in section 2(a-c). Specifically subsection C is ‘to eliminate all forms of corrupt practices in the determination, payments, receipts and posting of revenue accruing to the Federal Government from the extractive industry companies.

These legislations obviously led to the persecution and conviction of those who corruptly enriched themselves. In 2013, the EFCC recorded 117 convictions ranging from one year imprisonment to 91 years, and a refund of huge sum money. This increased to 126 in 2014 (EFCC Records, 2013/2014 conviction). Between December 2014 to February 2015, the ICPC handled a total of 54 cases bordering on corrupt practices (ICPC News, January, 2015). On the other hand, the media exposed the profundity of grinding corruption, propelled by squander mania consciousness that has placed the Nigerian economy on a dizzying financial plane. The aftermath is that as corruption has bound Nigeria to the granite rock of greed and self-aggrandizement with the manacles of financial instability (Okara, 1997, p.2), the country has been reduced to a boiling point. In this era of premeditated graft, human development becomes a mirage. Ake (1996, p. 18) pointed out that a society of beggars, parasites and bandits cannot develop, it cannot know peace or stability, and it cannot be democratic. It can only gravitate endlessly. As Nigeria gravitates endlessly within the cocoon of hopelessness, grand corruption is perpetuated with impunity. Recently, it was revealed that

about 55 Nigerians stole more than N1.34 trillion between 2006 and 2013 (The Nation Newspaper, January 19, 2016).

An investigation panel headed by Air Vice Marshal O.N. Ode (Rtd) which looked at arms procurement between 2007 and 2015, discovered that the former National Security Adviser (NSA) to President Goodluck Jonathan, Col. Sambo Dabuki and others allegedly awarded contracts of more than N3.8 billion and shared about \$2.1 billion to party leaders (The Nation Newspaper, December 2, 2015) Through its investigative reportage, the people became aware of the details of the arms scam. The money shared was meant to buy weapons for the prosecution of the war against Boko Haram (see table 1).

Table 1: Names of those who Received Money from Col. Sambo Dasuki (NSA) from the \$2.1 Billion meant for Arms

S/N	NAME	AMOUNT (Millions)
1.	Olu Falae	N100
2.	Chief Jim Wobodo	N500
3.	Rashidi Ladoja	N100
4.	Olisa Metuh	N100
5.	Dr, Peter Odili	N100
6.	Chief Tony Anenih	N260
7.	Chief Olabode George	N100\$30,000
8.	Ahmadu Ali	N100
9.	Yerima Abdulahi	N100
10.	Tanko Yakassai	N63
11.	Gen. Bello Sarkin yaki	N200
12.	Bello Matawalle	N300
13.	ACACIA Holdings	N600
14.	Bashir Yuguda	N1,950,000
15.	BAM Properties	N300
16.	Dalhatu Investment Ltd	N1.5 billion.

Source: The Nation Newspaper January 11, 2016.

This Day Newspaper of May 23, 2016 also revealed that the Federal High Court had asked the former Minister of Finance Okonjo Iweala to account for the N30 trillion missing in the country's account four years ago. A N3. 1 billion allegedly paid to party leaders was brought to the public domain by the Media (see table 2).

Table 2: How N3.14 Billion was Shared

S/N	NAME	AMOUNT (Millions)
1.	Femi Fani-Kayode	N840
2.	Goodluck Support Group	N320
3.	Achike Udenwa and Viola Onwuliri	N350
4.	Nenadi Usman	N36.9
5.	Okey Ezenwa	N160
6.	Chief Olu Falae	N100

Source. The Nation Newspaper, March 5, 2016.

The 2015 presidential election which received wide publicity from the Media, was mired by unimaginable corruption. The sum of N23.3 billion was paid to the Independent Electoral Commission (INEC) officials so that they would subvert the process in favour President Goodluck Jonathan (The Nation Newspaper, April 19, 2016). As a result of the consistent campaign against corruption, the United States Government agreed to return the sum of \$480 million stolen by Sani Abacha family. Already, the sum of \$226.3 million had been recovered

from Liechtenstein, \$75.5 million euros from Associated Company, £22.5 million from Island of Jersey (The Nation Newspaper, April 18, 2016). Just a few months ago, the public became aware that the sum of N3.2 trillion was unpaid into the National Treasury in 2014. This was the summary of Mr. Samuel Ukura, Auditor- General of the Federation (The Nation Newspaper, March 15, 2016). This is a breach of section 80 of the 1999 constitution as amended. It stated that all revenues or moneys raised or recorded by the Federation not being revenues or other moneys payable under this or any Act of National Assembly into any other public fund of the Federation established for a specific purpose shall be paid into and form consolidated revenue fund of the Federation. By 2014 Bank fraud through electronic channels had risen to N6.2 billion.

According to Business Day February 5, 2016, Automated Teller Machine (ATM) fraud grew from N54.99million in 2013 to N2.68billion in 2014, while that of web related payment fraud rose from N109.29 million in 2013 to N1.031billion in 2014, and Point Of Sale(POS) terminal related fraud rose from N5.85million to N157.61million within the period under review It is pertinent to state that the major source of this stolen wealth is the sale of oil and gas. Naanen (2015:38) noted that from 12 million dollars in 1960, Nigerian's crude oil earnings rose to 94.44 million dollars in 1976. It earned 73.8 million dollars in 2008, took a plunge with the turbulence in world economy 2008-2009. Between 1960 to 2013 Nigeria earned a total of 1.02 trillion dollars. Sadly, this invigorated an inordinate venality, as the ruling class hastily manipulated the labyrinth of the state for primitive accumulation. As more than 60 percent of Nigerians are passing through extreme poverty, between 1960 and 1999, the amount stolen and kept in foreign accounts was between 400 billion to 600 billion dollars. Those stashed away in foreign account rose from 50 billion dollars in 1999 to 170 billion in 2013, (Akani, 2015, p. 45). Recently, it was discovered that the former wife of President Goodluck Jonathan had the sum of \$22.3million dollars in an account opened in the name of her steward, driver and other aids, but she is the sole signature of all the accounts. In the same vein, the Nigerian Television Authority (NTA) and the African Independent Television (AIT) reported that some Judges ranging from the Supreme Court, Court of Appeal and Federal High court were arrested by the Director of State Security (DSS) for having fabulous amount of money from litigants to pervert justice. This amount ranged from more than N900 million to two million dollars. This is the essence of the paradox of plenty. One begins to appreciate the concern of scholars of African studies that African leaders regard the common wealth as a patrimony to be shared among cronies and party loyalists. Taylor (2009:48) asserted that about 80 percent of Nigeria's oil and natural gas revenue accrue to just 1 percent of the country's population, such that Nigeria has the second lowest per capital oil export earnings in the world . Today, Nigerians have been condemning, commenting and suggesting on how their government should be run and how corrupt officials should be treated. The media explosion has opened the public for everybody, and this has placed a check on the overzealous tendencies of public officers. Indeed, if the Media was gagged it would have been easy to cover some of the obnoxious practices of some public officials , and the anti-corruption campaign would have gradually waned without public participation.

## **CONCLUSION**

Our discussion so far has shown that the Media is an indispensable instrument of social reformation and transformation. Their indispensability is hinged on the vital and statutory role of educating, entertaining and informing the people on events that concerns them. Through this process, there is popular awareness and a social awakening to participate in public discourse and protect human rights. It is this daunting responsibility to the vast

majority of people that prompted Omojola (2010;23) to state that the media constitute the golden triangle (government, citizens and the media) of political communication-an equilateral triangulation of the political process whereby each party is a functional partaker, effectively adding value and contributing to development.

More importantly, the Media which represent various communication channels serve as a check on Government excesses and report any shoddy deals to the public. It is through this whistle blowing activity and watchdog role that society is stabilized and democratic governance sustained. Therefore to gag the Media from performing its duty, is to deny the people the benefit of communication, and invariably to guarantee a dead end and demote development. Since they can be used to maintain social equilibrium, facilitate change or seek radical alternatives (Oboh & Onu, 2008, p. 3), it becomes necessary that the Media must be at the vanguard of the anti-corruption in Nigeria.

Since the early 1960s, corruption has been noted as one of bane of the country's development. Disguised in various forms, it is anti-people and greatly inhibits human development. As a phenomenon that is primarily focused on personal satisfaction, it has the capacity to introduce mass poverty amidst of plenty. This is the paradox in the country. One of the aims of those who initiated the first military coup in Nigeria on January 15, 1966 was to curb the tide of profound corruption. They state that

Our enemies are the political profiteers, swindlers, the men in high and how places that seek to keep the country divided permanently so that they can remain in the office as ministers and VIPs of waste, the tribalists, the nepotistic those who make the country big for nothing before international circles, those that corrupted our society and put Nigerian political calendar back by words and deeds (Akani, 2001, p. 41).

Unfortunately, sixteen years into the twenty-first century, the virus of corruption is still growing fat into the marrows of our political economy. This is in spite of the legislations against graft. Today, the prodigious revelation by the media about corruption and corrupt practices has shown clearly that there are two inevitable options facing Nigeria. To confront corruption and all its manifestations, or succumb to the dictates and whims of the virus Nigeria has decided to take the former option. The trial of corrupt public officers and the conferences whose theme centre on anti-corruption attest to the seriousness of the country in confronting this menacing nuisance. Other affirmative measures include the setting up of the National Prosecution Coordination (NPCC) Committee by the Vice President, Prof. Yemi Osibanjo. It is made up of twenty people and headed by the Attorney-General of the Federation and Minister of Justice, Abubakar Malami (AGF) NPCC is to ensure effective investigation and prosecution of high profile criminal cases in Nigeria. The establishment of a special court to try corrupt offences is also considered as one of the options.

Globally, through the country's diplomatic appeal, many western countries have indicated their willingness to return looted money stocked in their countries. The recent Anti-Corruption summit in London, unequivocally asserted that 'we want, to send a clear signal to the corrupt that they will face consequences internationally. We want to make it harder for them to travel and do business in our countries'. This means that globally, there is no safer haven for the corrupt. Most interesting is the pledged support of the Stolen Asset Recovery Initiative (STARI) to assist Nigeria to recover stolen wealth. STARI is to be supported by the International Monetary Fund (IMF) and the United Nations Office on Drugs and Crime (UNODC). Nigeria has also pledged to publish the amount recovered from corrupt officials for accountability. Pursuant to this, This Day newspaper reported that about N78,325,354,631.82 billion, \$185,119,584.61 million, 3,508,355.46 British pounds and

11,250 Euros was recovered between May 29, 2015 and May 25, 2016. Funds waiting to be returned include \$321,316,726.1 million, 6,900,000 million British pounds and 11,826.11 Euros.

In conclusion, therefore, the media as a vital tool of communication has greatly assisted in exposing the endemic corruption in the country. This has generated a lot of interest in public affairs, and consequently placed the activities of those saddled with leadership responsibility on a social check. It has also made people to know that corruption does not have a divine origin, but a reflection of the historical integration of man and his environment in the production and reproduction of goods and services (Akani, 2001, p. 1). As a historical phenomenon it requires consistency, tenacity of purpose and the provision of the basic needs of life to minimize its corrosive effort on the society.

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