

INTERNATIONAL JOURNAL OF RESEARCH IN COMMERCE & MANAGEMENT

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ETHICS AND JOURNALISM EDUCATION IN NIGERIA**DR. IFEDAYO DARAMOLA****LECTURER****DEPARTMENT OF MASS COMMUNICATION****ADEKUNLE AJASIN UNIVERSITY****AKUNGBA****IBUKUN AKINSULI****LECTURER****DEPARTMENT OF MASS COMMUNICATION****LAGOS STATE POLYTECHNIC****LAGOS****ABSTRACT**

Ethics is a branch of philosophy. Like philosophy, it has no universal definition. Philosophers, however, agree that it deals with values, good conduct, good behaviour and the issue of morality as it affects human relation and society. Since 1977 Nigeria policy on Education has always been directed at producing sound, knowledgeable and highly skilled citizens with good character. It appears from the policy that policy makers desired to produce ethically or morally sound generation of Nigerians from kindergarten to tertiary institutions. This is why it is regularly restated at convocation ceremony that certificate, diploma and degree are awarded because the institution found the awardees worthy in character and learning. This statement is a manifestation of one of the goals of Nigeria policy on education which among other things says: The goals of tertiary education shall be to: (i) contribute to national development through high level relevant manpower training, (ii) develop and inculcate proper values for the survival of the individual and society (iii); develop the intellectual capability of individuals to understand and appreciate their local and external environments, e.t.c. From the letter and spirit of goal (ii) above, it is clear that education and ethics (character) are very important; they serve as building blocks for every society. Professional ethics, like ethics of journalism is also important for the growth of the profession. Hence code of conduct (ethics) was drawn by the founding fathers of journalism in Nigeria. This ethics forms part of the curriculum of journalism education in all tertiary institutions offering mass communication or its adjuncts (advertising and public relations) as courses of study with the purpose of building good and worthy professionals for the future. Ethics and law are the major means of regulating journalism practice in the contemporary world. While journalists endeavour to operate within the ambit of media law because of fear of sanctions, they violate media ethics with impunity because sanctions seldom accompany such violation. This makes ethics the biggest problem confronting journalism as a profession today. This is why this paper examines ethics and journalism education in Nigeria, using absolutist, relativist and situational theories of ethics as the theoretical pillars. In conclusion, the paper found that unethical practices in journalism cut across broadcast and print journalists. The paper therefore, recommends stringent means of enforcing ethics of the profession and training programmes in ethics for newly recruited journalists.

KEYWORDS

Ethics, Education, Philosophy, Profession, Nigeria Policy on Education.

INTRODUCTION

The word "ethics" is derived from the Greek word "ethos" which means customs. Ethics is a branch of philosophy. Like philosophy, it has no universal definition. Thomas Hobbes (1588 – 1679) defined it as the science of "virtue or vice". This definition is premised on the fact that good and bad (or right and wrong) actions are known in classical moral philosophy as virtues and vices. Joad (cited in Akinawonu, 2005) defines ethics as the theory of right and wrong, which among other things seeks to discover basis and impulsive power of duty and obligations. In other words, ethics deals with values and issues that relate to moral obligations and duties we owe to our fellow human beings and our society. It addresses questions about morality- that is, concepts such as good and evil, right and wrong, justice, virtue, etc. Good values, good conduct and good behavior are so important in a society or profession, that their absence will result in a disconnect and the society or profession may not progress at the pace it should.

Philosophy (Western philosophy) as we know it started in Greece in 600BC. Thales, Anaximander, Anaximenes, Heraclitus and Parmenides were leading lights in early Greek philosophy (Molokwu, 2002: 31 – 32). But during the time, philosophy was purely metaphysics (the study of reality or being). Socrates cited in Molokwu later emerged on the scene and insisted that philosophy should not only examine reality, but that it should look at human life in the light of good, bad, right, wrong, just and unjust. Thus, he introduced ethics into philosophy. Ethics is further divided into three areas. These are: Normative ethics, meta ethics and applied ethics.

Normative ethics "deals with norms, standards and principles" (Egbe; 2002:87), while Meta ethics deals with the analysis of ethical terms. Applied ethics, on the other hand, deals with the application of ethical standards and principles to professional practice. This is where ethics of journalism practice is located in the philosophical enterprise.

Aristotle (384 BC) maintained that nature intends man to live in a society, and that it was because of this that nature gave man the gift of speech. But society is a complex arrangement of various and contending components. This made regulation imperative, so that the society can be orderly. Over-time, Ethics, Religion and Law have been the means through which the society is regulated. Ndubuisi (1999:7) maintains that, "As rational and social beings, man understandably becomes religious as a way of finding solutions even if (it is) of illusory dimension to his problems". However, ethics cannot be narrowed down to religion or law. Without doubt, most religions advocate high ethical standards, yet as Valesquez, Andre, Shanks and Meyer (2010) posit, if ethics were confined to religion, then ethics would apply only to religious people. Whereas ethics applies as much to the behaviour of the atheist as to that of the saint. It is a fact that religion can set high ethical standards and can provide motivations for ethical behavior. But religion is not the same as ethics. The problem with religion is that there is too much hypocrisy in it. People profess what they do not really believe in or convinced about. This is the reason why Nigeria remains a very corrupt nation, despite her being a very religious nation. Ethics on the contrary is based on conviction, and that is why there are many people in the society who do not profess any religion, but exhibit a high sense of morality. Therefore, morality is not dependent on religion. In other words, things will definitely go wrong in a society, where so much is done to promote religion and so little is done to promote ethics. This is because religion is based on belief and it is laden with hypocrisy, while ethics is based on conviction.

In the same vein, the fact that one is law abiding does not mean that one is ethical. The law often incorporates ethical standards for which most citizens agree. But laws can deviate from what is ethical. Ethics stands on a higher pedestal than law. This is because ethics is based on conviction and therefore individually enforced, whereas, law is socially enforced. That is, police, army, navy and all the armed forces are needed to enforce law. It is doubtful if all the law enforcement agents in Nigeria are more than five million. Yet, the population of Nigeria is put conservatively at one hundred and sixty million. The question now is how can 5 million people monitor 160 million people effectively? Definitely, this is a herculean and impossible task. This explains why laws are broken with impunity every minute all over the world and in the case of Nigeria, the culprits are rarely apprehended. Therefore, a system that is based on social

enforcement cannot sanitize a society. Rather a system of individual enforcement (ethics), complimented with a system of social enforcement (law), and religion will go a long way to sanitizing a society. That Nigeria has not done this is the reason why so many vices or immoral practices like fraud, dishonesty, embezzlement of public funds, neglect of duty, greed and intolerance are plaguing the nation.

We can therefore subscribe to Velasquez et al (1987:2) definition of ethics as well-founded standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, and specific virtues. According to them, ethics refers to those standards that impose the reasonable obligations to refrain from rape, stealing, murder, assault, slander and fraud. Ethical standards also include those that enjoin virtues of honesty, compassion and loyalty.

In journalism practice, the major regulations of the profession are law and ethics. Here again we affirm the superiority of ethics over law, because it is based on conviction and individual enforcement. This makes ethics indispensable to journalism education in Nigeria and also brings into reckoning with the second definition offered by Velasquez et al (ibid). This time, ethics is defined as the study and development of one's ethical standards, the regular examination of one's standards to ensure that they are reasonable and well-founded. They therefore submit that ethics is a continuous effort of studying our own moral beliefs and our moral conduct, and striving to ensure that we, and the institutions we help to shape, live up to standards that are reasonable and solidly based.

THEORETICAL FRAMEWORK

The prevalence of crime and low level of etiquette all over the world calls for concern. Hence this paper is located in absolutist theory and relativist theory of ethics. Ethical theories propounded by Tschudin (1992), Rossouw (1994), Marvil and Lowenstein, (1979) cited in Okunna (2003) are divided into two major categories which are teleological and deontological. Teleological theory of ethics is that theory which believes the rightness or wrongness of an action is determined by consequences of that action while deontological theory of ethics is based on the philosophy that judging an action as right or wrong is determined by the intrinsic value of the action and not the consequences. Absolutist and relativist theories of ethics are arms of deontological ethics.

The basic assumption of absolutist theory of ethics is that ethics is a universal phenomenon that should also attract universal application. It goes further to say that a right action should be right in all places, at all times and in all circumstances.

Therefore, journalists are by this theory expected to abide by good professional conduct and avoid actions that are considered unworthy, wherever they are. Such virtues as truthfulness, fairness, accuracy, balance and objectivity, should according to Okunna, (2003:27) attract universal application.

Standing in opposition to absolutist theory of ethics is relativist theory which maintains that moral standards should vary according to cultures, circumstances and time. The proponents of relativist theory of ethics believe that what is right or wrong is relative to a number of considerations and circumstances. From the perspective of this theory, what is right in one country may not be right in another country. Therefore, they advocate that people should not be judged by the same yardstick because of the situation. Our positions in this paper does not agree with relativist theorists which, amount to providing cover for unethical practices based on situations and place where such action is committed. For example, a journalist in Nigeria, who demands for gratification to publish or not to publish a story of public interest, just because his employer has not paid his salary, is considered to be doing the right thing. This position of the relativist theorists is not acceptable to us.

ORIGIN OF JOURNALISM ETHICS IN NIGERIA

For almost a century that newspaper came out in Abeokuta (1859 – 1955), there was no documented code of professional ethics for Nigerian journalists. As a matter of fact, many of the earliest journalists were missionaries, engineers, merchants, solicitors and teachers. There were mainly foreigners and Creoles (freed slaves) and people who were driven by nationalist struggle and not by the desire to pursue journalism as a profession. Besides, many of the earliest journalists were conversant with the journalism standard under the British government since Nigeria was a colony of Britain (Jakande, 1989). Professionalism came into Nigeria journalism in the beginning of the second half of 20th century. Sometimes in 1955, Nigerian journalists got together to establish a professional association known as Nigerian Union of Journalists (NUJ). One of the resolutions of the new association was the establishment and maintenance of professional standards in Nigeria journalism. Further to this, the union formulated a professional standard or code of conduct for Nigerian journalists (Jakande, 1989). This was the first of its kind in Nigeria but it was to guide professionals in the practice of the profession. The code of conduct is as follows:

1. It is the primary duty of a journalist to tell and adore the truth.
2. It shall be a professional misconduct if, during the course of his duty, a journalist corruptly demands and receives monetary or material reward in consideration of publishing or suppressing news or views.
3. It is against the ethics of the profession to divulge information received in confidence, no matter what the consequences for refusing to do so.
4. The profession demands good appearance at all occasions. Therefore, a journalist must always be properly and decently dressed.
5. Every journalist must show good manners in public. It shall be a professional misconduct to behave otherwise.
6. A journalist is, first and foremost, a citizen of his country. His loyalty therefore, must at all times, be to his country and not to any other country.
7. It is unethical for a journalist to deprive indirectly or directly a professional colleague of his means of livelihood by unscrupulous methods or to seek promotion at the expense of another journalist.
8. It shall be professional misconduct for a journalist to cheat or plagiarize.
9. It shall be improper for a journalist to insult or treat a fellow journalist with contempt, be he a superior or a subordinate professional colleague.
10. No bona fide journalists should fraternize with fakes. Anyone who knows any of the fakes and does not expose him is guilty of professional misconduct.
11. In obtaining news or pictures, reporters or press photographers should do nothing that will cause pain or humiliation to innocent, bereaved or otherwise distressed persons.
12. A journalist should fully realize his personal responsibility for everything he sends to his paper or agency. He should not distort, falsify information or documents or mis-represent facts.

The code of ethics of the Nigerian Union of Journalists inspired the Nigerian Guild of Editors (NGE) to come up with its own Code of Conduct from inception. The Nigerian Guild of Editors (NGE) was inaugurated in May 21, 1961, a year after Nigeria's independence (Daramola, 1999:254).

The Guild proclaimed the following Code of Ethics:

1. We believe that the public is entitled to the truth and that only correct information can form the basis for sound journalism and ensure the confidence of the people.
2. We believe that it is the moral duty of every journalist to have respect for the truth and to publish only what, to the best of his knowledge is the truth.
3. We believe that it is the duty of the journalist to publish all the facts, never to suppress such facts as he knows, never to falsify either to suit his purposes or for the purpose of satisfying ends other than the truth dictates or the facts bear out.
4. We believe that it is the duty of the journalist not to demand and to refuse if offered any bribes in cash or kind for publishing news or comments.
5. We believe that the journalist should employ only fair methods in the collections of news, photographs and documents and shall defend at all times the rights to seek information;
6. We believe that once information has been collected and published, the journalist should observe the universally accepted principle of secrecy and shall not disclose the source of information obtained in confidence;
7. We believe it is the duty of every journalist to do everything in his power to publish corrections or allow the retraction or amplification of any information which he had earlier published and which he subsequently discovers either to be incorrect or harmful to the individual or society or if it is likely to be injurious to public morality.

8. We believe that Journalists should recognize and make a distinction between news reports and expressions of opinion. News reports should be free from opinion or bias of any kind, news or comment must never outrage the moral conscience of the public.
9. We believe that it is immoral for journalist to commit plagiarism; a journalist should give credit to colleagues whose article he reproduces.
10. We believe it is immoral for a journalist to cause his colleague's dismissal by offering to work at lower salary. Journalist and publishers have a moral duty to foster fellowship among colleagues of the profession and to incorporate loyalty and strengthen confidence between the press and the public.
11. We believe that the press should avoid the publication of news, comments, photographs or advertisements which tend to undermine the security of the state or solidarity of the nation.
12. We believe that the press should refrain from publishing anything likely to undermine the loyalty and allegiance of any member of the armed forces.
13. We believe that in reporting proceedings of Court of Law or Tribunals of Inquiry especially proceedings of trials which have a political significance, care should be taken not to suppress versions or material evidence or arguments presented, by either the prosecution or the defense.
14. We believe that if and when it is absolutely necessary to report an unconfirmed story, it must be clearly explained that the story is unconfirmed and it must not be given prominent display. For the record statements, whether made in private conversation or at formal press conferences, should not be published unless it is absolutely necessary in the public interest to do so.
15. We believe it is the duty of journalists to promote national unity to avoid news items or pictures capable of inciting one-tribe against the other or of inciting religious hatred or conflicts or making any section of the Nigerian Community feel they are second class citizens. News items calculated to promote peace and harmony and help in the maintenance of law and order should be given prominence and, precedence over other news items.
16. We believe that all editorial comments and expression of opinion should be restrained and be free from scurrilous attacks against leader's of the community, and there should be no incitement to violence.

In 1962, the Newspaper Proprietors Association of Nigeria (NPAN) which was the umbrella association of proprietors, directors and publishers of newspaper and magazines was founded (Jakande, 1989, Daramola, 1999). On August 18, 1973, the association (NPAN) took the initiative which eventually produced a Nigerian Code of Professional Ethics for Nigerian journalists. The NPAN called the other two bodies, NUJ and NGE to join to form the Nigerian Press Organization; which would be a forum for the consideration of matters of common interest to the Nigerian Press as a whole. The first formal meeting of the Nigerian Press Organization took place on January 15, 1979. The inaugural meeting of the NPO formulated and adopted a common code of ethics for Nigerian Journalists. The Code was according to Jakande (1989:4) formally launched at an impressive ceremony attended by the country's leading media men and women. The Code was enthusiastically received by all sections of the mass media and of the journalistic profession. The code was signed by the Presidents of the three (3) Press Organizations (NUJ, NGE and NPAN). And it was accepted by all and sundry as essential, absolutely necessary, and practically enforceable. Journalists of all categories passed resolutions declaring themselves totally accepting the code. The Code reads thus:

TRUTHFUL, FAIR AND ACCURATE INFORMATION

A journalist is expected at all times to tell the truth no matter how bitter. He should be fair by ensuring that news comments and criticism are balanced. There shall not be exaggeration. Information should be accurate without falsification, distortion, and unprofessional biased selection.

RECTIFICATION OF HARMFUL INACCURACIES AND RIGHT OF REPLY TO CRITICISM

Journalists should rectify promptly harmful inaccuracies in the media; ensure correction and apologise to the offending party. Apologies should be published whenever appropriate and accorded due prominence.

INFORMATION SHOULD NOT BE OBTAINED BY CROOKED MEANS

Journalists should not obtain information, photographs and other illustrations by crooked means such as paying or offering bribe to obtain information except in over-riding consideration of public interest.

INTRUSION INTO PRIVATE GRIEF AND DISTRESS

It shall be considered unethical for any journalist to intrude into private grief and distress except on overriding public interest.

PROTECTION OF CONFIDENTIAL INFORMATION

A cardinal rule, journalists should not disclose confidential sources of information. The reason being that such source might be endangered.

INDUCEMENT OR FREEBIE TO INFLUENCE EDITORIAL CONTENT

Journalists should not accept bribe (freebie) and other documents to influence editorial content or suppress news, comments or criticism

ADVERTISING CONSIDERATION

Journalists should not distort or suppress truth for the sake of advertising or other considerations.

VIOLENCE

It is an unethical practice for any journalist or media organization to present a report, act of violence, armed robbery, terrorist activities or vulgar display of wealth in a manner that glorifies such acts in the eyes of the public.

PLAGIARISM

A journalist should not copy whole sale or in part other people's work without attribution.

SERVICE OF SOCIAL RESPONSIBILITY

Journalists should not originate materials which encourage discrimination on grounds of race, colour, greed, gender or sexual orientation or use the means for axe-grinding or setting scores.

Members also subscribed to the idea that new employees into journalism profession should make a declaration of faith in the code of conduct. It is, however, not clear if new entrants are made to swear to the code on receipt of letters of appointment in various media organizations. The code was given wide publicity in the mass media. Posters were also printed and booklet containing the code was published and sold (Jakande, 1989:8).

JOURNALISM EDUCATION IN NIGERIA

Education is defined as the principal mechanism for developing human skills and knowledge Todaro, 1977, Lennards, 1980 cited in Daramola, (2005: 112) simply defines education as the deliberate and organized transmission of values, knowledge and skills. McKee (1981), cited in Daramola (2005:112) similarly sees education as a deliberate, organized transmission of values, knowledge and skills. According to him, education implies "a set of actors, (teachers and students) meeting at a designated time and place to pursue a systematically defined learning objective in a setting deemed appropriate for the purpose at hand". In a nutshell, education is a systematic intellectual and moral training aimed at developing knowledge, abilities, character and mental power. It is the means by which an individual become a useful member of the society, the means through which an individual is integrated into his immediate environment. And in the case of formal education, it is a means by which an individual is integrated into a chosen career or profession.

Education ranks as one of the most important institutions in modern and complex societies of today. Apart from the family which is the primary and basic institution where the infant begins the learning process and socialization, education also offers another opportunity of socializing the infant into social values of the society. Schools teach the rules of the society; they also teach and equip the individuals with life-long career and occupation (Daramola, 2005).

Educational institutions – primary, secondary and tertiary are concerned with the transmission and creation of culture, occupation and skills that would make one achieve its potentials in life.

There are three types of education - informal, non-formal and formal. Formal education, which is our concern in this paper, is the hierarchically structured, chronologically graded educational system that is offered in a classroom setting with teachers and students (Lennards, 1980, cited in Daramola 2005:112). Journalism education falls within the formal education system.

Since 1977 Nigeria policy on Education has always been directed at producing sound, knowledgeable and highly skilled citizens with good character. It appears from the policy that policy makers desired to produce ethically or morally sound generation of Nigerians from kindergarten to tertiary institutions. This is why it is regularly restated at convocation ceremony that certificate, diploma and degree are awarded because the institution found the awardees worthy in character and learning. This statement is a manifestation of one of the goals of Nigeria policy on education which among other things says:

The goals of tertiary education shall be to: (i) contribute to national development through high level relevant manpower training, (ii) develop and inculcate proper values for the survival of the individual and society (iii); develop the intellectual capability of individuals to understand and appreciate their local and external environments, e.t.c.

From the letter and spirit of goal (ii) above, it is clear that education and ethics (character) are very important. They serve as building blocks for every society. Professional ethics, like ethics of journalism is also important for the growth of the profession. Hence code of conduct (ethics) was drawn by the founding fathers of journalism in Nigeria. This ethics forms part of the curriculum of journalism education in all tertiary institutions offering mass communication or its adjuncts (advertising and public relations) as a course of study with the purpose of building good and worthy professionals for the future.

JOURNALISM TRAINING INSTITUTIONS

The idea to set up an umbrella association for Nigerian journalists was first mooted by H. Antus Williams, proprietor and editor of Nigerian Daily Telegraph (Omu, 1978:238). Williams, who later changed his name to Akin Fagbenro Beyioku in response to cultural nationalism of the period, had on 17 August, 1929 invited his professional colleagues towards the formation of an umbrella professional association. All the available newspapers of the period except The Pioneer and Eleti Ofe were represented at the maiden meeting.

The following resolution was taken at the meeting:

This meeting is of opinion that the time has arrived for the formation of a Nigerian Press Association and that the principal objects of such an Association should be to safeguard the interest of the local press, to raise its tone, to develop political thought and direct opinion on lines that would lead to the industrial, commercial and educational progress of the country (Omu, 1978:238).

In addition to the objectives indicated above, the association wished to develop schemes for the attraction of local talents into journalism, to secure adequate wages for all engaged in newspaper work, to establish a library for the use of its members, to develop a co-operative scheme for the collection and distribution of news to the various newspapers and to settle disputes among members in their professional conduct. Any editor disassociating himself from the association would be denied official recognition. Members were to pay a monthly subscription of 2 shillings and the Executive Committee would comprise the Patron, Vice-Patron, President, Secretary, Treasurer and Librarian.

Unfortunately, however, the association remained a born-to-die child following disagreement that arose in the first election to the Executive Committee. Consequently, the Association could not carry out its aims and objectives which probably would have included training of local talents and members in institutions of higher learning abroad.

By 1955, an association to promote the interest of practicing journalists, Nigeria Union of Journalists (NUJ) was formed. The formation was spearheaded by Chief Olu Oyesanya who later emerged as the Secretary-General of the Association when it was inaugurated; Chief Mobolaji Odunewu of the West African Pilot emerged as the first president (Daramola, 1999). With the formation of an umbrella association for journalists, it dawned on interested journalists that they needed formal training to sharpen their skills. At that time, the training they received was within their newspaper houses, particularly that of Daily Times and West African Pilot. The only Nigerian that could be said to have been formally trained in journalism then was Dr. Nnamdi Azikiwe, publisher of West African Pilot who later became the first Governor-General of Nigeria (1957-1960) and later President (1963-1966) of the Federal Republic of Nigeria (Ikime, 1995). In other words, the training available for earliest Nigerian journalists was in-house or on-the-job training.

DAILY TIMES GIANT STRIDE

As part of its responsibility, Daily Times had from 1962 under the leadership of Alhaji Babatunde Jose began aggressive training for reporters and technicians. In pursuit of this programme; Daily Times started recruiting trainee reporters with West African School Certificate with credit in English Language and Secondary School class four certificate for technical trainees in the production department. The trainee reporters were trained by experienced journalists released to Daily Times by the International Publishing Corporation, United Kingdom (Jose, 1987:238). As time went on, the educational qualification was increased to Higher School Certificate or Advanced Level General Certificate of Education. The first set of young men with such qualification (HSC) recruited by Daily Times are Dipo Ajayi, Femi Sonaike and Segun Osoba. An English Journalist, Mr. Guy Wells organized formal training for them. It is on record that Femi Sonaike later went to university and became a Ph.D holder in Mass Communication; Segun Osoba attended several training institutions in the UK and US including Harvard University in Cambridge, Massachusetts, USA where he won the prestigious Nieman Fellowship Award in 1974 – 1975 (*Ibid*). Segun Osoba later became Ogun State governor, first under the Social Democratic Party between 1991 - 1993 and again under the Alliance for Democracy, 1999 – 2003.

Another set of ten young Nigerians comprising three girls and seven boys were according to Jose (*Ibid*) recruited in 1965 for further training for one year by the Daily Times. They included Agbeke Ijaoba (later Mrs. Ogunsanwo), Fola Adewumi (later Mrs. Oduwole) and Miss Alatishe. The boys were Taju Kekere-Ekun (later a dental Surgeon), Wazee Ajibola, Gbolabo Ogunsanwo, Idowu Sobowale, Christopher Kamalu, Chris Ikeokwu, and Yemi Malud. Of interest here is that many of the men and women later pursued their education to university level, many became editors or Chief executives in Daily Times or other newspapers and a number of them became university scholars including Idowu Sobowale, who is a professor of Mass Communication at the Covenant University, Ota, Ogun State Nigeria, two times special adviser on Education to Lagos State Governor and Commissioner of Education in Lagos State.

Daily Times did not stop at the last ten men and women mentioned, rather the newspaper set up a training centre, Times Training Centre for formal training of journalists, salesmen, accounting and advertising staff. The training centre first started in a flat at the company's house at 13 Cooper Road, Ikoyi, Lagos. It is now situated at Eric Moore Road, Surulere, Lagos. The first batch of university graduates was given professional training at the centre under an Australian Mr. Leslie Riley. When Mr. Tony Momoh (now Chief) left the university, he joined Daily Times. He was sent to Britain for further training particularly to learn how to train others. When he returned, he was redeployed to the Times Training Centre as the head of the centre, Chief Tony Momoh rose to become the Editor of the Daily Times, General Manager Publication Division and Minister of Information under General Ibrahim Babaginda administration (*Ibid*).

The newspaper was always sending its staff to Britain and other journalism training institutions overseas. The newspaper enjoyed training facilities offered by International Publishing Corporation training centre in Plymouth, England, Commonwealth Press Union in England, International Press Institute in Switzerland and Nigerian universities. Indeed, Daily Times at a time became a human resources development centre for media practice in Nigeria.

JOURNALISM TRAINING IN AFRICA

In African continent there was no university offering journalism or mass communication until in the 1930s when the American University in Cairo, Egypt, North Africa began a course in journalism. The university was established in 1919 by an American resident in Cairo. Situated under the Faculty of Arts and Science, the University awarded Bachelor of Arts degree in journalism (Jibril, 1999:78-85).

Jibril (*Ibid*) noted that after the take-off of the programme, the Institute of Writing, Translating and Journalism in the Faculty of Arts rolled out a three-year diploma programme at the Egyptian University. He goes further to say that the first University in sub-Saharan Africa to begin courses in journalism or mass communication was the University of Nigeria, Nsukka in 1960. The school of journalism was named after John Payne and Horatio Jacksons of the famous Weekly Record (1891-1930).

The University of Nigeria, Nsukka was according to Jibril (*Ibid*) established by the Eastern Nigerian Regional Government with substantial grants and assistance from the U.S. It was the first university in Nigeria to be patterned along the American University system. The Department started with a four year North American-style journalism programme. The American Agency for International Development provided funds for the take-off of the University (Ashby, 1964 as cited by Jibril 2009). This was the first experiment with the American system of organizing higher education in Black Africa.

At the convocation ceremony of the first batch of graduates of the Jackson's School of Journalism in 1964, Dr. Nnamdi Azikiwe, President of the Federal Republic of Nigeria (as he then was) and whose administration as the Premier of Eastern Region founded the University happily remarked:

We are making history tonight in that we have gathered here to honour the prospective graduates of the Jackson College of Journalism who will receive their baccalaureate degrees in few days. This incident will be history in the making because, for the first time in the annals of West Africa, an indigenous university will endorse the professional competence of journalists who have passed through the crucible of systematic university education.

The 1954 UNESCO worldwide survey of journalism education programmes reported approximately 650 programmes in institutions of higher learning across the five continents of the world. Out of this figure, Jibril contends that about 550 or slightly over three quarter of the world's journalism education programmes in higher institution were in the United States of America. About 64 programmes were scattered across Europe and other parts of the industrialized world, while only 26 programmes existed in 16 countries of Asia, Africa and Latin America. The African continents had only two programmes, which were both in Egypt (Cooper, 1987 as cited by Jibril 1999). By 1965, another UNESCO survey cited by Jibril (ibid) reported four more programmes established in Congo, Ghana, Madagascar and Nigeria. In 1986, a similar research conducted by the Centre for Foreign Journalists and reviewed by Cooper (1987) found that ten more programmes had been created in Africa in addition to the earlier five programmes reported by the 1965 UNESCO survey. However, four decades after the UNESCO report, Nigeria alone recorded more than 60 universities and polytechnics (government and private owned) offering a four-year degree and non-degree programmes in journalism, mass communication and other related areas.

The University of Lagos established its Department of Mass Communication with the purpose of training journalists in 1968. In 1971, the Newspapers' Proprietors Association of Nigeria (NPAN) in conjunction with Nigeria Union of Journalists (NUJ) established the Nigeria Institute of Journalism (NIJ) in Lagos and Jos.

From then till now, journalism education has been enhanced and improved upon. As at today, not less than 60 institutions-university, polytechnic, monotechnic and training institute produce qualified and practically oriented journalists and its allied services in Nigeria. The curricular have been further enriched at both undergraduate and postgraduate levels. Students are now taught webcasting, on-line journalism and multimedia system. The Nigerian polytechnics that offer mass communication programme according to the Joint Admissions and Matriculations Board (JAMB) are now very many.(JAMB BROCHURE, 2006).

CURRICULUM DEVELOPMENT AND ETHICS

It is not clear when media ethics and law relating to press performance were inserted into the curriculum of journalism and mass communication. But given the rate at which the former Governor-General of Nigeria, Lord Fredrick Laggard was rolling out press laws during his tenure (Daramola, 1999), it is believed that the earliest trainees must have been exposed to British standard of journalism practice and press laws.

Professional ethics is necessary in any profession to guide potential men and women who have decided to pursue career in such profession. As a matter of fact, professional ethics is a necessary tonic to build such professionals and to serve as compass for them. In modern Nigeria, many children are losing home training or etiquette because parents have no time to groom their children. A course in ethics, character building and societal values is necessary, if not compulsory so as to put up coming generation on good track. There is hardly any institution offering mass communication that is not offering media law and ethics as one of its subjects today.

RECOMMENDATIONS

The major challenge of ethics in journalism is enforcement. Because it is individually enforced, it is violated with impunity by practitioners. As a way out of this situation, we advocate a serious semi-social enforcement, an arrangement in which professional bodies and media houses impose heavy sanctions on journalists violating the ethics of the profession. The operative words here are heavy sanctions. This is because; it is observed that journalists are more careful when dealing with media law than media ethics. The reason being that there are heavy sanctions that attend breaking media law. Journalists are likely to take their professional ethics more seriously if serious sanctions like termination of appointment or suspension attend violating professional ethics.

Another challenge of ethics in journalism is the fact that many practicing journalists do not have formal training in journalism. This implies that they know little or nothing about the ethics of their chosen profession. In this situation, ethics of the profession are violated not only with impunity, but also out of ignorance. As a way out of this, we suggest that training programmes in ethics should be organized for newly recruited journalists. Journalists should read widely especially books in philosophy, history, political science, English language, sociology and science. Journalists should also pay premium to the values, norms and mores of the society where they practice.

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