



## The Potential of Mass Media in Re-Cultivating Academic Integrity in the Nigerian University System

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### ABSTRACT

From a cursory look at the Nigerian university system, vices such as examination malpractices, gangsterism, drug addiction and awards of undeserved academic grades to students for cash or kind by some lecturers negate the original ideals of education in Nigeria. Besides a growing number of lecturers being accused or jailed for sexual exploitation of female students, many others exchange grades for cash or kind, while student gangs also make the Campuses unsafe. In effect, these vices constitute major anti-integrity mechanisms in Nigeria's university education system. Thus, in order for the system to turnaround and be improved upon, there is an urgent need to set an agenda for re-cultivating academic integrity. And, since the mass media are one of the most viable agenda-setting mechanisms, this study seeks to place into discourse how much potential they have in setting the agenda for the re-cultivation of integrity in the Nigerian university education system. In doing this, the paper discusses both the vices in the university sector and the various media, as a way to home in on their potentials in the re-cultivation of academic integrity in the Nigerian university system.

**KEYWORDS:** Nigeria, University Education, System, Vices, Academic Integrity, Re-cultivate

### Introduction

Media education is awareness acquired through frequent audience exposure to the print, non-print and electronic media. As Linvinstone (2014) puts it, "the more that the media mediate everything in society, the more vital it is that people are informed about and critically able to judge what is useful or misleading, how they are regulated, when media can be trusted, and what commercial or political interest are at stake. In short, media literacy is needed not only to engage with the media but to engage with society through the media". Media education provides knowledge and motivation for both communicators and audiences, teachers and students to respectively teach, learn and analyse media contents on/offline (Goldman, Britt, Brown, Cribb and Shanahan 2016). Implicitly, the media is a vital channel for education that aims to raise the critical consciousness required to improve society. Certainly, Nigeria, through the National Economic Empowerment and Development Strategy (NEEDS) Book (2005)

and National Policy on Education (NPE, 2020) recognizes the need for its citizens' quality education and how the media naturally aids such goals attainments. Precisely, NEEDS (2005) is a multi-sectorial national development policy document issued by Nigeria's National Planning Commission (NPC) through the Central Bank of Nigeria (CBN), Abuja, as authorized blueprint for the country's Millennium Development Goals. The NPE (2020), on the other hand, specifies its goals as "building a free and democratic society; a united and self-reliant nation; a great and dynamic economy; and land full of bright opportunities". The policy aims "to develop citizens' mentality; self-confidence, personal growth, and better Nigeria through creativity, critical thinking, communication, collaboration" (Afolayan, 2020; NEP 2020) by set moral standards or ideals that promote systemic integrity and positive outcomes as products. Consequently, given the media's imports as society's educator, mobilizer, agenda-setter, watch-dog and infotainer, it follows that media education can aid

academic integrity re-cultivation.

Indeed, the nexus between media education and integrity cultivation in Nigeria's education system is implicit. Without integrity-based academic culture, cultivated by teachers and students, education would hardly attain its basic nation building and citizen's empowerment goals. The Encarta Dictionary (2008) defines integrity as "the quality of possessing and steadfastly adhering to high moral principles or professional standard" in life. The source equally defines "moral" as the act of "encouraging goodness and decency, according to common standard and justice". These definitions portray that observed vices (sexism, examination malpractices, gangsterism, drug addiction and awards of undeserved academic grades to students for cash or kind by some lecturers) actually negate the original ideals of education in Nigeria. In effect, decayed morals, exemplified by the aforementioned vices, constitute major academic anti-integrity phenomena in Nigeria's university education system. Thus, in order for the system to turnaround and be improved upon, there is an urgent need to set an agenda for re-cultivating academic integrity. And, since the mass media are one of the most viable agenda-setting mechanisms, this study seeks to place into discourse how much potential they have in setting the agenda for the re-cultivation of integrity in the Nigerian university education system. In doing this, the paper discusses both the vices in the university sector and the various media, as a way to home in on their potentials in the re-cultivation of academic integrity in the Nigerian university system.

### Statement of the Problem

The problem addressed in this paper is the loss of integrity in Nigeria's university system in recent times. This problem, manifests differently as vices such as nepotism, corruption and gangsterism, which have become cancerous to the existence and smooth functioning of the system. This obviously undermines the objective and modus operandi of university education. Since, as Guanah, Agbongiator and Obi (2017) note, the media have "a powerful presence in people's lives" and their messages have impacts on heterogeneous audiences (Aririguzoh, Sobowole, and Usaini, 2016, p.38) it becomes imperative to place into discourse how much potential the mass media have in setting the agenda for the re-cultivation of integrity in the Nigerian university education system.

### The Challenge of Vices in Nigeria's University Education System

Generally, the university as tertiary education pinnacle is where higher learning occurs for society's overall wellbeing. The system exists to entrench virtues that improve society's mentality through quality education. It ensures citizen's inner self-discovery, skills acquisition, critical thinking, awareness and confidence in life.

Plato asserted that the Academy is "a pinnacle for elevated minds" (Hogan and Ohain, 2019). Ebong (2000, p.2) corroborates that "education is not just a learning process but a basic instrument for the development of the human personality, effective integration of society, economic development of the nation, and for the spiritual and social upliftment of mankind". Anya (2011) and Enoh (2018) agree that Nigeria needs quality education. Yet, successive governments have hitherto failed to ensure that education is better funded and managed to reflect the country's basic needs. In fact, the government eulogizes University education but does not appreciate the adequate funding of higher education, which results in the collapse of the entire [University] education system in the country, mainly due to infrastructure dearth, decayed morals and poor academic output by lecturers and students (Oko, 2001). Certainly, effective mass education and communication hardly occur without the mass media, designed to reach large, widely dispersed and heterogeneous audiences, with useful information, simultaneously. This agrees with McQuail's (2010) view that the media "transcends all geographical, demographic and sociocultural bounds" to meet basic human global education, infotainment and communication needs. Frequent exposure to media broadcast and print media helps audiences to acquire critical thinking skills. However, critics occasionally fault the methods for selection, employment, placement and evaluation of Nigerian University teaching staff and students because the system is a *microcosm* of the Nigerian *macrocosm* (Uche, 2018, p. 3).

Nigeria's education system witnessed its "pioneer campus vices at then Yaba College of Technology, founded in 1938" (Ebong, 2002). Precisely, students protested against the school's colonial authority's failure to provide basic students' welfare needs in the hostels as enjoyed in the staff quarters. Years later, "the country's University experienced its first campus riots when students protested against "the injustices meted against Nigerian students and staff by the then British colonial administrators at the Old College, University of Ibadan, established in 1948 (Ebong, 2002). Since then, the country experienced nationwide evolution of several campus groups, led by established Students' Union Governments/Parliaments. Several student's ethnic and religious fraternities came to be registered in the campuses of Nigerian universities. Subsequently, the National Union of Nigerian Students (NUNS), later National Association of Nigerian Students (NANS) birthed as the umbrella body in the 1970s. The period equally witnessed the rise in gangsterism, with various campus gangs operating in secrecy, behind officialdom. These gangs came to be known as "cults" in the Nigerian popular parlance. However, they are not "cults", since they have no systems of religious devotion and veneration directed towards a particular ob-

ject or figure. Called by various names, such as Bukaneers, Black Axe, Eiye, etc, the groups are gangs. Unlike registered student fraternities with genuine objectives, Campus gangsters often indulge in violent crimes such as rape, robbery, terrorism, drug addiction, arms struggle for supremacy and vendetta that frequently lead to assassinations and public mayhem during bloody feuds. The infiltration and operation of these criminal gangs on Campuses in Nigeria negate the ideals of the educational system, with catastrophic consequences. Gangsters' activities usually threaten campus peace, disrupt academic calendar, cause insecurity and fear, destroy school property, impede academic progress and reduce public trust in the products of Nigeria's education system (Iloputaife, Maduwesi and Igbo, 2010). Recent gang clashes in the Calabar Campus of Cross River University of Technology (CRUTECH) led to the dastard murder of two final year students of the institution by masked armed men in broad day light. The incident terrified the public, particularly the institution's staff, students, business operators and neighbouring community. It disrupted the University's second semester examinations, created a sombre mood and gave the institution a negative public image. The mishaps equally attracted Cross River State Government, and the Directorate of State Services (DSS) intervention against what Enoh (2018, p.18) attributed partly to "academic despotism". Mkpa (2017, pp. 4-5) and Agu (2001) corroborate that these infamous congenital academic malaises undermine the virtues that made the University system "an exclusive reserve for integrity people" (Hogan, 2022).

Sadly, it has always been a blame game between education administrators, governments and policy makers. Concerned labour unions like the Academic Staff Union of Universities (ASUU) perpetually criticize government for failure to properly fund, encourage or support quality education in Nigeria. The government on its part, views as malicious falsehood, the thinking that education is grossly underfunded in the country. Rather, government serially accuses ASUU/University lecturers of greed, levity, insatiability, lack of conscience and general loss of credibility as partners-in-progress. The ASUU Chairman, University of Lagos (UNILAG), Dele Ashiru, recently blamed Nigeria's federal government for failure to keep the 2020 agreement reached with the Union on Channels Television Sunrise Daily Programme (Ashiru 2021). According to Ashiru, "no Nigerian professor earns more than N416, 000 a month as the total package" (about £346), when compared to professors in the United Kingdom who averagely earn £6,153 monthly, under good service and living conditions. Contrarily, Chris Ngige, Nigeria's Labour and Productivity Minister said that "the Federal Government met its commitments to ASUU and quality education in Nigeria". Behind abysmal education funding and this trade in words between government offi-

cial and academic unions, gangsters operate and help take tertiary education to new "lows" in Nigeria. The Nigerian government tends to be insensitive to quality education, better salaries and service conditions for lecturers in the country. This critically accounted for the recent prolonged ASUU national industrial strike action, which kept public universities closed for almost a year. Nothing of benefit to the university lecturers came out of the eight-month industrial action, and the system suffered poor outcomes and more decay, since lecturers and students seldom succeed academically and morally under dystopia. However, the Nigerian government, through its agents at all levels continue to blame students' poor study habits, indulgence in bad gangs, extortion, lecturers' production and compulsory sales of substandard textbooks and "sorting" (bribes in cash or kind offered by students to lecturers for improved academic grades) as major banes of quality education in Nigeria.

However, the issue of "sorting" is one that spells doom for whatever remains of the academic quality in Nigerian universities. For, even where remunerations are poor, Lasisi (1998) acknowledged by Ebong (2000) advises academics "to manage the society which constitutes their market and whom they are serving with integrity, not corruptly". Likewise, Effiong (2014, p.3) opines that quality is "the extent to which the goals of education, prescribed in a given curriculum are met". In this context, Uchegbue (2019) and Anya (2011) rightly believe that Nigeria's education system is destroyed by corruption. Collegiate Dictionary (2004, p.281) defines corruption as the "impairment of integrity, virtue or moral principle; the inducement to wrong by improper or unlawful means". Thus, "sorting" of whatever type serves only to impair educational integrity. On this note, Ejue (2015, p.1-2) notes that "professionalism", also called "credentialism", is the social process by which any trade or occupation transforms itself into a true "profession of the highest integrity and competence." Ejue cautions that it is by "teachers' code of ethics", a grave offence for a teacher to have sexual or romantic relationship with a student. Neither should a teacher permit the use of hard drugs or alcohol by a student. In fact, the author concludes that it is unethical for a teacher to accept a costly gift from a parent, make false statements about colleagues, force fellow teachers to do things against their will; or retaliate against other teachers. Enoh (2018), like Anya (2011) and Agu (2001), highlights key ethical and educational issues that hinder academic growth in the country. He ridiculed the state of Nigerian Universities in sarcasm:

Are our universities theatres of dreams or thrones of frustration, centres of excellence or cocoons of mediocrity, citadels of learning or temples of rites or rituals, bastions of efficacy

or baskets of waste, instrument of liberation or implements of dependency, instruments of liberation or implements of dependency, embodiments of democracy or empires of despotism, hosts of order or houses of commotion, seeds of unity or fruits of disunity? (p.6).

Enoh (2018, p.29) rightly observed that, “compared to universities of twenty first century Nigeria, the so-called first and second generation ones, from their different dates of establishment up to the 1990s, were centres of excellence. However, Enoh’s conclusion that “their quality students, supported by quality teachers and effective teaching made learning possible and progressive performance was always expected as an atmosphere of competition to outperform each other”, completely ignores vices as a major index in Nigeria’s university system. Obviously, even though it can be argued that the degree or intensity of such vices experienced then, was not as bad as the current situation, the failure to acknowledge it deprives us of critical data, while tainting the author’s conclusions.

University education is both curricular and extra-curricular, demanding students to balance both. Thus, beside the pedagogical processes in the classroom, students also participate in sports and other extra-curricular activities, including group bonding such as fraternities. All over the world, particularly in US universities, fraternities or sororities are registered brotherhoods or sisterhoods formed by students around common aspirations and goals, such as religious or charitable objectives. They are also called “Greek” because Greek letters are used in representing their names. The men and women in the universities that form fraternities make commitment to each other for life, sharing ideals, efforts, friendships, and knowledge (McCabe 2022). Hassan, Ogunade, Kalilu and Babarinde (1998) assert that campus confraternities are socio-political development agents, while admitting that other campus groups in Nigeria evolved as gangsters and have constantly been linked with organized terrors against non-members. When Wole Soyinka and his friends established the first campus fraternity, the Pyrate Confraternity in 1952 in the University College (now University of Ibadan), it was a socio-political development agent (Oyibo 2020). The founding objective was to form a brotherhood to fight against injustices meted out both by the University authority on students and the then Colonial administration on Nigerians (Hassan, Ogunade, Kalilu and Babarinde 1989). Soon afterwards, several splinter groups emerged, breaking away from the legitimate tradition of “campus fraternities”, to the illegitimate realm of gangsterism and criminalities. Owing to the emerging criminal flavour brought on “campus confraternities” by the new gangs, by 1984, the Pyrate Confraternity (also called National Association of Sea Dogs) left Nigerian Universities and

stopped registering students as members. The university gangsters that came after Pyrates Confraternity were/are violent, and directly linked to illegal possession of fire arms, violent crimes such as armed robbery, rape and assault, drug abuse, extortion, blackmailing, illicit sexual escapades on campuses. Whenever they operate there is sorrow, tears and blood in their wake (CDHR Report).

A number of Nigerian playwrights have tackled the issue of campus vices in their works. Sowande’s *The Night Before (Year)* amplifies sex for grade, distrust and alcoholism as anti-integrity practices in Nigerian universities. The play, a recommended text for theatre and literary studies in Nigerian universities, symbolizes the need for positive change among university students and lecturers, by narrating Universities’ ordeals and giving reasons to cushion the effects of vices. For instance, Onita, one of the characters in the play, while recounting an experience in which her female colleague sneaked out every night to see a lecturer, said that “every night she stole into the lecturer’s car and into his arms, not minding that he was a married man and she, another’s boyfriend” (p.6). Previously, Onita recalled how her late friend and mentor indulged in an errant act that led to his death when she reported that “T.K.A’s knife gleamed as he prepared for the very first coup ever in a university campus by running up the stage in the hall to kill the Vice Chancellor”. Onita further informed that T.K.A. cried “cut down the head! His hand was in the air, and his knife sank into corrupt flesh; a security man shielding the Vice Chancellor” (p.3). Similarly, Moniran, another character in the play affirms, “there are the riots, the protest matches, the parties, the picnics, the palm-wine drinking and collective mourning to remember” (p.6).

Also, *Agu’s Dawn in the Academy* (2001) is described by Uka (2002, pp.7-8), as “a play about the lingering problems of Nigerian Universities”, integrity loss and immorality, “such absurd situations where lecturers and the nation’s pool of intellect abandoned their work and offices to converge in drinking pubs where they dissipate intellectual energy by discussing irrelevant issues over a game of draughts and beer” (Hogan and Ohain 2019, p.221). Kolo, the lead character in the play summarized vices that destroy the Nigerian University education system as decayed morals, when he asserts that:

Students are protesting! The first problem is secret cult, extortion of moneys from students by lecturers, sex for grades, ranks splitting and the Dragon’s posture as god. The bushes are still there, not cut. No good library. The toilets are stinking, not cut. No good library. The toilets are stinking and the Academy walls are terrible. No benches in the classrooms. Students steal in examination like goats. There is no chalk left for teaching, only handouts at exor-

bitant cost. ASUU leader imprisoned to death. ASUU on strike. Poor and delayed wages. What do we do we do? Is this really what an Academy is supposed to be? (Agu, 2001, pp. 37-38)

Recently, a 13 minute video documentary went viral on social and mainstream media, made by the BBC Africa Eye Witness undercover journalist, Kiki Mordi, who disguised as a 17-year old admission seeker to expose some predators in Nigerian and Ghanaian Universities, respectively. According to The Premium Times Nigeria online news by Nicholas Ibekwe and The Nation report of 7 October 2019, by Alao Abiodun, a University of Lagos (UNILAG) Senior Lecturer/former Dean in the Faculty of Arts who doubles as the Head Pastor of a local Foursquare Gospel Church in Lagos, Dr Boniface Igbeneghu, was one of the sexual predators in the video. Both Sources disclosed that Igbeneghu revealed that "his colleagues patronized UNILAG Staff Club 'Cold Room' to commit series of atrocities on female students" whom they sweet-talked and lured with cash and grades. Sources added that one of Igbeneghu's former students who spoke under anonymity said "she was abused for several years by the academic who also promised to pass her on to another colleague after he was done with her". Another Lecturer, Samuel Oladipo of UNILAG Economics department, though not targeted by the reporter, "made sexual advances towards her with the promise of helping her with studies". A similar video revealed Prof Yaw Gyampo of the University of Ghana as another culprit of the sex-for-grade-vice (Mordi 2019). As usual in these parts, both lecturers claimed to have been set up and used by the "devil", with Gyampo threatening to sue Mordi and the BBC. Both men were fired by their respective Universities.

A different case is that in which 20 Graduate Assistants drawn from various departments in the University of Calabar have recently been expelled for failure to keep the institution's academic policy. Official letters reportedly issued the affected staff, stated in part that their layoff is because they are in contravention of Section 3.9.3 (vi) of the 2014 Regulations Governing the Conditions of Service of Staff of the University of Calabar, which stipulates that "if a Graduate Assistant fails to obtain a Master's degree after four (4) years, the appointment of the staff shall be terminated; and the termination takes effect from June 6, 2023" (George, 2023). While not having a Master's Degree in itself is not a "crime", it negates the University's employment policy/service conditions, and is a direct threat to academic integrity. After all, they were employed to carry-out academic functions. And, if they did not study and research in the four years given, it would mean they were engaged in (or distracted by) other activities that were outside their schedules.

From the foregoing, it is clear that the media do

play roles in generally keeping the populace and stakeholders informed, even in the academia. Within the universities they ensure that "teaching sometimes come with the use of radio, television, books, newspapers, telephone, pictures, or through face to face communication" (Akpan, cited in Hogan 2002). Aririguzoh, Sobowale and Usaini (2006, p.36) corroborate that "mass media are public carriers of messages to heterogeneous audiences, including university students and they allow students to express themselves as well as acquire knowledge". The author also explains that media equip university students with "skills, knowledge, credible and reliable information that help them make wise and responsible decisions in their personal and social lives, as well as take advantage of opportunities that life throws at them" (p. 39). Hogan and Ohain (2019, p.177) opine that "media actualize set goals by informing, entertaining or persuading society to accept or reject existing norms". In effect, media – in their various forms – specialize in the setting of agenda, education, representation or the cultivation of integrity in society's ideals.

## Various Types of Mass Media

### 1. The Print Media

Hogan and Ohain (2019) define print media as the professional name for all printed publications done with the aid of various printing technologies. It broadly includes texts, handwritten, painted or imprinted works as letters, textbooks, newspaper, magazine, bill boards, fliers, murals, banners, souvenirs and T-shirts. Printed photographs are also included in this category, since they often "represent realities and authenticate news reports" (Nwabueze and Ikegbunam 2016, p.86). The print media are regarded as the oldest, most known and easily accessed mass communication channel. They predate the Diamond Sutra (the world's first printed book), Chinese Relief printing and the printing press by Johann Gutenberg because man's ancestors knew how to make imprints on wet clay, rocks, tree trunks and hides for various communication purposes (Hogan, Ohain and Ikpeme, 2018). Printed religious and classical books such as the Holy Bible, Ethics of the Father and The Holy Quran etc. aid believers' rise to the higher consciousness in society. Macbride et al (provide year) assert that "books are, as they have been in the past, an irreplaceable storehouse of knowledge and cultural values". The authors expatiate that this century has seen a great and still accelerating increase in book production, which can be ascribed to the growth in the absolute number of literates, advances in education, the arrivals of paperbacks, improvements in production and distribution techniques, and wide spread of libraries and travelling libraries even to remote places.

## 2. Electronic Media

Electronic media are audio-visual channels of mass communication. For instance, radio, television, Internet and film are very powerful educational means with far reaching audience impacts. While television and film use audio-visual programmes to reach audiences, radio uses audio to accomplish its functions. The Internet, on the other hand combines the capacities of both print and electronic media to its global advantages (Dominick 2011; Baran 2010). George Bradt (Year) opines that “radio is the blind man’s theatre”. Meaning that the radio, while being audio, is capable of creating visual imageries in the mind’s figurative “eyes”. Okoro and Nnadiukwu (2000) emphasize that across time, pictorial communication has remained the most vivid of all forms of communication. Electronic media do not only deliver messages in split seconds; they also make lasting impressions on audiences. For, as Reiche (2003, p.11) succinctly puts it, “we believe what we see and see what we believe”.

## 3. The Internet

Egbula and Darragh (2012, p.16) describe the Internet as a system of “internetworking”, which represents interconnections of individual computer networks into a network conglomerate”. While the Internet is an electronic medium, it deserves its own space, since it is multimediated, enables user generated contents through various social media, such as Facebook, WhatsApp, YouTube, Tick Tock and Twitter. Aririguzoh, Sobowale and Usaini (2016, p.36) affirm that new media technologies offer students [and staff] innovative, convenient and accessible data to enhance their studies at the click of the mouse. Search engines give both staff and students access to database, e-journals and other free/paid online resources which were unavailable to scholars many years ago.

## 4. The New Media

PCMag (2023) defines “old media,” as all forms of communication that came before digital technology, including “radio and TV and printed materials such as books and magazines.” In contrast, “new media” refers to any media — such as blogs, newspaper articles, podcasts, music etc — that are digitally delivered. The six major characteristics of new media are that it is: digital, interactive, hypertextual, globally networked, virtual and simulated. Thus a website, email, mobile phones, streaming apps and any internet-related channel of communication falls under the umbrella of “new media”. The term, “new media” does not necessarily refer to any particular mode of communication. Some “new media” like an online newspaper, can also be seen as “old media” in the form of a traditional printed newspaper. Others like podcast and smartphone apps are entirely new developments. However, since technology continues to evolve, the definition of “new media” also

is subject to evolution (Cote 2022). Examples of new media are blogs, mobile apps, social media networks, streaming services, virtual and augmented reality and websites.

## Conclusion: Mass Media and Academic Integrity Re-cultivation in Nigerian Universities

As McBride et al (provide Year) note, the advent of the mass media in our global daily life “has been one of the major features of the contemporary world”. All the various media that we have outlined above – print, electronic, Internet and new media – have substantial impacts on life and living in today’s world. On the basis that the university Campuses are micro-heterogeneous spaces for youths and other age brackets, they are very viable places where media can and do play their roles in agenda-setting. And, since the media are thought to “transcend all ages, geographic and demographic bounds” (McQuail, 2010), the exposure to wholesome, legal and right ways of doing things on campuses can be achieved when the media are used entrenching positive values. Multimediation is key, and messages that set to tone actions and activities, ventilate and reinforce positive actions, while also highlighting negative behaviours and publicising the official punishments meted out on infractions. Besides printed texts, social media can be widely used, as well as augmented reality and video games designed to reinforce proper behaviours. While certain infractions may be handled within the universities themselves, those like rape, sexual assault, impersonation and gross misconducts need be handed over the police for legal actions. When the public sees that rewards are given for good behaviour, and punishments are issued for infractions, it will lead to a re-cultivation of integrity in the Nigerian University system. At the moment, virtually nothing is being done in this regards, and the students and staff on campuses are taking liberty in impunity.

On their parts, university proprietor(s)/ government must frequently ensure that the system is properly funded and well equipped with quality staff, deserving students, standard infrastructure, good salary packages and merit rewards system to encourage healthy academic, social and moral interactions among staff and students. This will equally guard against laxity, corruption, favouritism and mediocrity in the system. It will motivate people in the University community to constantly think well, do good, study hard or exhibit their best with excellent virtues. For this to happen, there needs be constant internal self-evaluations in universities. This agrees with Effiong’s (2014) assertion that, whereas quality parameters are clearly set out, there must be a mechanism or procedures for constantly assessing the quality assurance or extent to which parameters are adhered to or met. In today’s multimediated world, it is most important for universities to have internet access for students and research-

ers, so they can use it effectively to access educational and wholesome development materials and e-recourses. The same old and new media can be used to provide the right information, establish acceptable behaviours, measure integrity and monitor the processes put in place to re-cultivate academic integrity in the system generally.

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