

News Commercialisation, Objective Journalism Practice and the Sustenance of Democracy in Nigeria

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Abstract

In recent journalism practice, news is increasingly becoming a commodity valued for its role in informing or persuading the public on political, social, cultural and economic issues. Thus, in modern journalism practice, news is commercialised to the extent that only the rich get their ideas communicated to the members of the public. This in turn, affects objective journalism practice, both in the print and electronic media, thereby, negatively impacting on democracy. The survival of democracy depends on the flow of information to the people. Objective journalism practice is needed in democracy. The journalist decides which information will go forward and which will not. Important to realise is that journalists are able to control the public's knowledge of the actual events by letting some stories pass through the system, while keeping others out. The paper, therefore, evaluates the impact of news commercialisation on objective journalism practice and how it in turn, affects the sustenance of democracy. That is, whether it has negative or positive impact on democracy in Nigeria. The paper examines the rationale behind news commercialisation vis-à-vis its dangers and implications on the sustenance of Nigeria's democracy; it is anchored on gate keeping theory and the social responsibility theory. In addition, the paper proffers solutions on how to better practise journalism that will earn the goodwill and confidence of the people and contributing positively to democracy, not only in Nigeria, but the entire Africa.

Key words: Journalism; Ethics; News Commercialisation; Objectivity; Democracy and Development

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INTRODUCTION AND THEORETICAL PERSPECTIVE

Information management is a crucial issue in the practise of modern democracy. It must be made readily available to both leaders and the populace; as this will enhance the exchange and cross-fertilisation of ideas between the stakeholders and the populace. There should not be only a free flow of information, but adequate and accurate information about the people, their needs and aspirations, their environment, their ambitions, their anxieties, etc., so that projects and programme activities will be tailored to fit or meet the yearnings of the people.

The mass media have invariably lost their essence as they have gradually departed from a social responsibility driven practice to an economic based journalism. There is an increasing commercialisation of the media in Nigeria, the situation that has brought the integrity of the mass media enterprise to question. The social responsibility theory holds that while the press functions as a free enterprise, as guaranteed by the libertarian theory, it must be responsible to a society in which it operates. Based on this theory, the mass media are able to raise issues of public importance. Our mass media today do not seem to perform this social, duty as issues that set agenda for national development are compromised for "naira and kobo". This abuse at practice has received the attention of mass communication scholars and other stakeholders who now advocate for a reinvention of our media contents to make the media realise their potentials as tools for national development (Okigbo, 1997). Johnson (2001,

p.2), cited in Okigbo (1997) argues that balancing the cost of high quality journalism against corporate profit is one of the significant changes in journalism practice today. According to Aina (2002, p.2), cited in Okigbo (1997) “broadcast journalists and producers must be reoriented to embrace and prioritise development communication and do less of the prevailing commercial staff”. This course, therefore, does not undermine the essence of mass media messages, with which they run the industry, but attempts to critically examine the social responsibility of the mass media vis-à-vis economic interest or concerns.

There are many reasons for which media outfits are established; some ideally set up the media to perform social functions of reflecting society and setting agenda for national discourse; others show more interest on generating income; hence, the media are profit oriented. In Nigeria, the latter may be a strong factor, given that media content is considered a commodity for sale, just like other commodities in a capitalist environment (Okunna, 2005). In studying the thrusts of the mass media in Nigeria, Johnson (2001, p.13), found out that economy plays a major role in shaping the information served to the public in newspapers, on radio and television and now on the Internet. The media are profit-driven enterprises ... most of the primary sources of information – urban newspapers, the weekly news magazines and the broadcast and cable networks, are in the business of making money. There is no doubt however that no one sets up a business without the desire to make profit. On the other hand, the mass media business is not anchored on capitalist philosophy as obtained in other circles, because of their social responsibility to the society. The media as Okunna (2001, p.4) puts it have a responsibility to provide the information in the right quantity and quality that modern society requires to function effectively. Sadly, the contents of the Nigerian mass media reveal a profit-driven industry that sacrifices or compromises conscience for “naira and kobo”. Thus, this paper examines news commercialisation, objective journalism and how they both impact on sustainable democracy in Nigeria.

GATE KEEPING THEORY

Gate keeping theory describes the regulation of the flow of information. Kurt Lewin was apparently the first one to use the term “gate keeping”, which he used to describe a wife or mother as the person who decides which food ends up on the family’s dinner table (Lewin, 1947, cited in Asemah, 2011, p.18). Gate keeping implies that media messages pass through different channels before they finally get to the readers; so the media practitioners decide on what to pass across to the people. Thus, Asemah (2011, p.18) notes that mass media messages are often selected and processed before they are finally transmitted to the audiences, who have no say in what they receive as media contents. Many processes are involved in transmitting

messages to mass communication audiences, including human forces that are subject to mistakes, misjudgements, misunderstanding and biases.

According to McQuail and Windahl (1996, p.166), “the concept of gate keeping has been frequently used in the studies of the process of mass communication, especially, but, it is not limited solely to or with reference to any action within a media organisation, which involves choosing or rejecting some potential items for publication”. The concept of gate keeping, according to McQuail and Windahl (1996, p.166) originated in the work of Kurt Lewin in 1947, dealing with decisions about household food purchases. He noted that information must always flow from along certain channels, which contain gate areas, where decisions are made, either according to impartial rules or personally, by a gate keeper, as to whether information or goods will be allowed to enter in or continue in the channel. The first gate keeper is the journalist who goes out to gather news item, he decides on what to focus on and what not to focus on. Gate keeping theory therefore says that media messages pass through several channels before getting to communication audiences.

This theory is related to the mass media and organisations. In the mass media, the focus is on the organisational structure of newsrooms and events. Thus, the media must select news that will contribute to the development of the society.

SOCIAL RESPONSIBILITY THEORY

The social responsibility theory is an offshoot of libertarian theory. The theory sprang up in the middle of 20th century. Okunna (1999) describes it as a modern theory because it was born in the twentieth century. The social responsibility theory owes its origin to an initiative - Commission on Freedom of the Press. Its main impetus was a growing awareness that in some important respects, the free market had failed to fulfil the promise of the press and to deliver expected benefits to the society. The theory has a wide range of applications, since it covers several kinds of private print media and public corporations of broadcasting, which are answerable through various kinds of democratic procedures to the society. The theory has thus tried to reconcile independence with obligations to society (McQuail, 1987).

The theory emerged because the press abused the freedom, which they enjoyed as a result of the free press. Under a free press, there is supposed to be a flow of objective information that will allow citizens to make intelligent political decisions and other decisions affecting their lives. The excesses and distortions in yellow journalism and sensationalism did not allow these objectives to be achieved. The press engaged in sensationalism, invasion of privacy, defamation of character and other negative activities that fell short of

the idealistic libertarian goals. As the press grew large in the 20th century, it became an object of criticism. As a result of the negative activities by the press due to press freedom, the Hutchin Commission was set up in 1947 to look into the criticisms of the press. The committee after its meetings, made it clear that, freedom and responsibility go hand in hand and that the press should be periodically reminded of its responsibility. Peterson, Siebert and Schramm (1956), cited in Wilson (1993, p.57) later expanded the theory thus:

Freedom carries concomitant obligations and the press which enjoys a privileged position under a government (democratic government) is obliged to be responsible to society for carrying out certain essential tasks of mass communication in contemporary society. To the extent that the press recognises its responsibilities and makes them the basis of operational policies, the libertarian system will satisfy the needs of society. To the extent that the press does not assume its responsibilities, some other forces must see that the essential functions of mass communication are carried out.

To this end, the social responsibility theory rests on the notion of free press acting responsibly. The press, which enjoys a privileged position under the government, is obliged to be responsible. The theory implores media practitioners to ensure representation of all facets of the society. This means that it is obligatory for the journalists to ensure that his good image is maintained in the society and should consider the coverage of rural areas as part of the responsibility. Oluagbade (2003), cited in Asemah (2011) defines communication ethics, as the basis for conforming to recognised standard; of course, the point of communication ethics is to prevent good men from going bad. Ethics emphasises responsibilities of the media in the packaging of their contents. The theory is relevant to the study because it reminds the journalist of his duty to the society; he must not sensationalise stories or use the media to cause confusion in the society and he must engage in truthful journalism.

U N D E R S T A N D I N G N E W S C O M M E R C I A L I S A T I O N A N D O B J E C T I V I T Y

News is simply seen as the account of a timely and unusual events in the society. The news is served fresh. It is timely, current, unusual, significant, etc. The whole essence of news is to report timely occurrences, inform and educate the members of the society. The journalist is saddled with the responsibility of going out to gather news item, which will be processed and disseminated to the public (Asemah, 2011, p.32). News commercialisation means that news has become a commodity, which can be bought by those who have the money so that their voices can be heard. News has automatically become a commercial product to the detriment of important developments. In the mass media, news has to be paid for by those who want to be heard. News has gradually become a packaged broadcast

or reports that is sponsored or paid-for by the interested parties. By this practice, it becomes difficult for those who are financially handicapped to have access to the media. Thus, it is only organisations and individuals that have money to spend that can gain access to the media during news time for a prescribed fee (Asemah, 2011, p.32). News commercialisation is the situation whereby the electronic and print media carry paid news, which does not have an identified sponsor and giving the audience - members the notion that the news is fair, objective and socially responsible.

Objectivity may be understood as synonymous with neutrality. This must be distinguished from the goal of objectivity in philosophy, which would describe mind-independent facts, which are true, irrespective of human feelings, beliefs or judgements. Roma (2007) avers that objectivity is the dominant ethos of modern journalism; it underscores notions of fairness, accuracy and lack of bias in the media. According to the dictionary, the word "objectivity" means concentration on matters independent of the mind, or a presentation of an external world that is observable or verifiable, especially by scientific method. In the less scientific world of journalism, Philips, cited in Roma (2007) concludes that objectivity was a set of canons, based on notions of balance, fairness, lack of bias, accuracy and neutrality. For the media, objectivity is all about reporting the news in a fair and balanced manner. It is also related to professionalism in journalism. Thus, it is the ability of the journalist to recognise his personal leanings and his ability to control them. Journalists are duty-bound to report the truth.

Beryerstein (2005) notes that objectivity and disinterest are often conflated in discussions of journalistic ethics. The journalistic ideal of objectivity stresses what laymen would call disinterest. According to the dominant professional norms, a reporter's duty is to observe, not to advocate. This model construes moral and political beliefs as extraneous noise that a reporter must strive to overcome, in order to cover the news objectively. In some ways, this ideal is worthwhile. Travers (2011) avers that objectivity means that when covering hard news, reporters do not convey their own feelings, biases or prejudices in their stories. They accomplish this by writing stories, using a language that is neutral and avoids characterising people or institutions in ways good or bad. But for the beginning reporter accustomed to writing personal essays or journal entries, it can be hard to keep one's own feelings out of one's stories.

T H E M E A N I N G O F D E M O C R A C Y

The most popular definition of democracy, as noted by Asemah (2010, p.14) says "it is the government of the people by the people and for the people". The true philosophy of democracy as entrenched in the Roman concept is absolute respect for the people's Franchise. It

is a government that is determined by the citizens, based on the belief that all citizens have the freedom or liberty to decide the direction of their affairs. It is believed that the office of the ruler is divine and therefore, only God can dethrone and enthrone it. By implication, the collective will of the people as voters, is regarded as the mind of God and be allowed to decide the direction of government. Thus, when public relations and genuine democratic practice are juxtaposed, it reflects two sides to one coin, in pursuit of the good of all the stakeholders (Igben, in Mojaye, Oso, Arhagba & Soola, 2008).

Modern democracy, according to Lakoff (1996, p.155) “may be thought of as a compound of three variant form of autonomy, communal and plural. Democracy is a form of rule and decisions that are taken by the majority, which must be binding on the minority that finds such decisions against their opinions”. Sawant (2000, p.24) describes democracy as “the rule for and by the people. The concept of participatory democracy has the creation of a psychological climate in which there could be more or less spontaneous motivation towards challenges and improvements and the need for a radical social reconstruction, leading to real satisfaction and full dignity of man requires democratic citizenship”. Ogbagu (1992, p.23) sees democracy as “a system of government by the whole population, usually through elected representatives; and organisation governed on democratic principles, favouring social equality, a system in which policy is decided centrally and is binding on all members”.

Enemuo, in Anifowose and Enemuo (2005, p.192) describes democracy as “a term used to describe an idea, process (a series of event, leading to a change or a course of action) or a system of government”. He went further to say that as an idea, process or system, democracy entrenches and expands or seeks to entrench the rights, ability and capacity of the people in any community, whether large or small, from the most complex, to the least complicated, to take control of the lives, through participating as fully as possible, in discussions and decisions, issues and events that affect them and their community.

As varied as the definitions are, they share some similarities. It is evident that democracy is the government run by large or vast majority of the people. This is simply so because the government in power is often elected by the members of the society. The members of the society appoint those who represent their interest at leadership level. To measure a democratic a society, Tyoden (2008) says the best way to go about it is to assess how the society approximates to a number of key elements, which constitute the basis of every democratic society. The key elements according to Tyoden are: Equality, participation, majority rule and minority rights, rule of law and due process, respect for human rights, political pluralism, free and fair election and division of power.

NEWS COMMERCIALISATION IS A THREAT TO SUSTAINABLE DEVELOPMENT

News is no longer news, as it is only those that have money that are newsworthy. The mass media news is supposed to be an index of socio - political life of the people, but reverse is the case. News commercialisation has made the media to mortgage their consciences and professional ethics, for political patronage and appointments. Through their news, they hail every ruler until his tenure elapses. The media have established themselves as false shade to the truth. The journalist who collects money from his interviewee will definitely write news to favour him. The news in the media is now presented against the background of the ruling class. Thus, when someone who is wealthy has any activity even when he or she does not invite the journalists, they will troop there because of the personality involved. According to Ekwo, in Nwosu and Ekwo (1996, p.61):

The social service or public service role of the communication media, especially the electronic media has diminished considerably, paving way to a situation whereby access to the media is guaranteed by how much money one can offer to the media. This practice tagged commercialisation of news as different from advertising in the media, is one of the most recent but, dangerous developments in Nigeria media industry, dating from 1988.

Ekwo’s assertion shows that what determines news is how much money one is able to offer to the media. News values, which include timeliness, significance, prominence, proximity, among others, are no longer used as basis for judging the news to be aired to the audience-members. This development, which according to Ekwo, in Nwosu and Ekwo (1996) dates back to 1988, has persisted till now, as most journalists even demand for money from their interviewees when they go out to conduct interviews. Thus, it becomes difficult for the poor and illiterate people who are constantly seeking new ways to make government to be aware of their opinions, needs, grievances and most importantly, make themselves communicatively interactive, are denied of their rights because they cannot afford to pay what the rich people pay. The mass media now only promote the interests of those who are wealthy in the society, neglecting those who are poor. This explains why MacBride (1980), cited by Ekwo in Nwosu and Ekw (1996, p.61) posits that “unknown to many perhaps, is the fact that not all the news stories they hear these days from the radio, watch on television and even read from the newspaper and magazines, are or used purely because of their news values”. In journalism, there are traditional criteria for judging certain events, ideas, places and personalities as newsworthy, but today, such journalistic criteria are giving way to a situation whereby important developments are pushed aside by unimportant and even trivial news items concerning urban events and the activities of personalities. Nnorom (1994),

cited by Ekwo, in Nwosu and Ekwo (1996) describes news commercialisation as a phenomenon whereby the electronic media report as news or news analysis, a commercial message by an unidentified or unidentifiable sponsor, giving the audience the impression that the news is fair, objective and socially responsible. This unwholesome practice has negative effects on the media and the society at large. The impacts as noted by Asemah (2011, p.34) are:

a. it has given birth to a situation whereby news is narrowly defined against the weight of the news source's pocket. The media, whether print or electronic, now use money as criteria for publishing news;

b. another problem is the censorship and gate keeping problem, which news commercialisation constitutes for the editor. The editor is handicapped under the commercialisation policy. It is the duty of the editor to always edit stories, but, under the news commercialisation policy, the editor cannot edit stories according to known standards or principles in journalism. He has to be so meticulous in the process of editing, so that he will not edit the substance and length of the story that has been paid for. Any story that has been paid for is not to be edited because, it has automatically become a sacred cow" that is, subjects or issues that get favour of the media houses. The ability of the editor to judge what is news or not is completely restricted because, money becomes the evaluator and perhaps the editor;

c. loss of credibility. The news commercialisation policy has made journalists to lose credibility because, it is now believed that they pay attention to the wealthy people who can pay for news so that they can suppress, twist and falsify the stories; and

d. government of some countries may bribe journalists to write favourable news items about its policies and programmes, even when they are inimical to public interest.

OBJECTIVE JOURNALISM BUILDS DEMOCRACY

Journalism has a lot to contribute to the development of democracy, not only in Nigeria, but the entire world. Objective journalism entails that the journalist should detach him or herself from whatever stories that are being conveyed to the people. When journalist collects bribe from news sources to twist stories, it will definitely lead to one problem or the other.

The press articulates public conscience through focusing attention on issues and concerns of public interest. It sets the public agenda. As a purveyor of public opinion, it expresses public sentiment on any given subject, which is entertained by the best informed, most intelligent and most moral persons in the community. If journalism is to serve humanity, then the press should operate objectively.

The press always takes on the form and the correlation of the social and political structures within which it operates. To see the difference between press system in full perspective, then one must look at the social systems in which the press functions. To see the social systems in their true relationship to the press, one has to look at certain beliefs and assumptions, which the society holds; the nature of man, the nature of society and the state, the relation of man to the state and the nature of knowledge and truth.

The information role of the media in the democratic process involves creating a platform for public dialogue and ensuring diversity of views, values and perspectives on public affairs. The public sphere theory posits that by generating a plurality of understanding, the media should enable individuals to re-interpret their social experiences and question the assumptions and ideas of the dominant culture... it will give subordinate classes increased access to ideas and arguments opposing ideological representation that legitimate their subordination and enables them to explore more fully, ways of changing the structure of society to their advantage (Curran, 1991, p.103). He further notes that the mass media have a role to play in the democratic process, by creating an arena for free dialogue between and among the people and to ensure that their views are observed and adhered to, which includes helping to create the conditions in which alternate viewpoints and perspectives are brought fully into play. In a way, this is a restatement of the old notion of the mass media acting as a market place of ideas. More than this however, is the social purpose of this role. Mass media diversity and pluralism is not just progressive social engineering, it is for emancipation and empowerment, giving people the right to define their normative vision of the world and their place in it through access to alternative perspective of society (Curran, 1991).

The media, both the print and electronic, have a very crucial role to play in every democratic process. Ogor, in NBC (2002, p.74) notes that broadcasting is regarded as the oxygen of democracy. Ogor further notes that it is the responsibility of the broadcast media to help increase the level of general awareness and mobilisation of the population and an active participant in the shaping of democratic values, through education and public enlightenment. According to Ogor, in NBC (2002, p.79):

Public broadcasting upholds the principles of true speech and expression, as well as, free access to communication. It enables all criticizes to communicate openly on a level playing field. It also serves the interests of all people, irrespective of religion, political background, belief, culture, race, etc. In its overall programming, broadcasting reflects as comprehensively as possible, the range of existing opinions and free flow of information to the people is a must.

Going by Ogor's assertion, information is crucial to the sustenance of democracy in any given society. Democracy cannot thrive without adequate information and communication. There must be free flow of

information about the activities of the government to the populace. The populace must be aware of all the activities of the government, whether at the federal, state or local government level. For democracy to be solidified in any country, there must be press freedom. But, how can the media effectively carry out this role, if they are not objective. Schramm (1963) observes that broadcasting is expected to lay a concrete foundation for the democratic culture of a nation and this democratic culture has to be based on equity, truth, fairness, justice and respect for human rights, access itself, as an actor, as well as, evolve new strategies for growth and enduring democracy. The media should be seen as agents of socialisation and source of unity. This would be done through information dissemination and sharing of ideas, so that individuals become aware of a given situation and are able to participate in the task of nation building.

Commenting on the role of information in democratic government, Uche (1999, p.79) argues that democracy entails more than electing the so-called representatives of the people into government. What the government later does with the mandate is even much more important and of higher concern to democracy than mere act of being elected. Uche (1999, p.79) further argues that:

The essence of democracy can be gotten from the age-long simple definition of the concept, which is government of the people, by the people and for the people. Democracy represents our popular power, a form of government that is centred on the sovereign authority of the people. For the people to retain their power over democratic governance, there must be an unfettered flow of information from the government, through the pluralistic media.

The above assertion shows how crucial the media are to any democratic society. Thus, of all the political rights to enhance democratic process, Uche (1999) singles out the right to free speech, publication and association, as the most integral to democracy. Without an independent media, there can be no question of free speech and free discussion of political issues. In other words, the uninhibited expression of the different and opposing viewpoints of the public matters can only be guaranteed in an atmosphere of a free and independent press. Communication and institutions for its dissemination have become central to the functioning of democracy. In a view that sounds deterministic, Meyer (2002), cited in Asemah (2011, p.115) asserts that:

No democracy worthy of the name gets by without a minimum of symmetry in the communicative links that connect the political leadership with the rank and file or without a sufficiently developed public sphere for the flow of information and argument or finally, unless the communicative atmosphere of society promotes efforts to deliberate and reach consensus.

The concepts of market place of ideas, the media as the fourth estate of the realm and agenda setting, clearly express the role and place of the mass media in democratic politics and the society in general. McNair (1999, p.22) lists five main functions of the communication media in

what he calls the “ideal– type democratic societies”:

- they must inform citizens of what is happening around them (what we may call surveillance or monitoring functions of the media);
- they must educate as to the meaning and significance of the facts;
- they must provide a platform for public political discourse, facilitating the formation of public opinion and feeding that opinion back to the public from whence it came. This must include provision of space for the expression of dissent, without which the notion of democracy consensus would be meaningless;
- they function to give publicity of governmental and political institutions – the watchdog role of journalism; and
- they serve as channels for the advocacy of political viewpoints.

For the mass media to adequately perform these functions, the political discourse circulated by the media must be comprehensive to the citizens and truthful in terms of representing the genuine intention of the speakers. Hunter (1998), drawing on the work of Trade, states that the public could not exist without the function of some form of shared text that was both regularly published and generally accessible. According to McQuail (2004, p. 41), “the public is an essential element in democratic politics, based on the ideal of rational discourse within an open system. The rise of the public is characteristic of modern liberal democracy and related to the rise of the ‘bourgeois’ or party newspaper”. Democracy needs a well informed citizenry and the mass media are the main channels for doing this. They have been vested with so much power that we have come to accept that without them, democracy is doomed. This is because, in any political system, the media play a very crucial role, the nature of this role is governed by several factors like constitutionalism, ownership structure, readership potential/preference. One of the arguments for press freedom was predicated on the thesis that since the press has a responsibility to discharge in the society similar to those of the Executive, Legislative and Judiciary, it ought to be given certain powers and privileges as applied to the three arms of government, in order to enable it function efficiently. Ayoola (n.d), cited in Asemah (2011, p.117) puts this argument most succinctly:

If the press has special responsibilities in the society as it does have (to educate and entertain and thereby build up a virile and well informed public opinion), then it has a right like any other organ charged with special public responsibilities, to require an express guarantee of freedom, to carry out its assigned public responsibility in public interest without undue molestation or hindrance. To do otherwise, is to charge it with public responsibility and at the same time, deny it of appropriate protection.

The mass media have the freedom to hold opinions, freedom to receive and impact ideas and information.

The Nigerian mass media, therefore function, both as individual and as an institution. These freedoms are not without checks and these checks are as binding on the media as they are on individuals. Suffice to say that the operations of the media are not only affected by the general statutes, which check the freedom of expression, but also in some cases, by the instruments, which establish the media. As an institution, the media are expected to play an important part in the democratic process by monitoring government actions and those of its officials as they affect the nation and reporting same to the electorate. Such information on the government and its agents, it is hoped will enable the electorate to know in which direction they are being led.

CONCLUSION

The media as agents of development and information dissemination in our society are very crucial to the sustenance and development of democracy in Nigeria and in fact, all countries. The mass media, whether electronic or print, cannot be divorced from the political process, as there can be no meaningful democracy without effective and free flow of information. The media, by their nature, are persuasive in nature; they inform, socialise, persuade and educate the populace about those things happening in the society. Through the media, the government in a democratic dispensation is able to keep the citizenry informed about the problems, policies, programmes and prospects of the government and the government will also know the opinions of the citizenry through the mass media. Based on this, it becomes mandatory for the media to be used as veritable tools in democratic setting. The study concludes that news commercialisation is a threat to objective journalism practice and when there is no objective journalism, democracy will not flourish.

RECOMMENDATIONS

The paper gives the following recommendations:

a. The broadcast and print media in Nigeria should endeavour to refrain from news commercialisation; the news should not be based on the amount of money one has; instead, it should be based on the newsworthiness of the event.

b. Objective journalism is very central to the sustenance of democracy; thus, there is the need for both print and broadcast media journalist to engage in objective journalism, because it is through objective journalism that sound investigative journalism can be practised.

c. Broadcast and print media journalists need to undergo training from time to time, so as to acquaint themselves with the ethics of the profession. Journalists should be part of conferences, seminar, symposiums, etc.. Through all these, they will get to understand the profession better.

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