

## AUDIENCE ASSESSMENT OF BROADCAST MEDIA REPORTAGE OF THE LOOTING OF PALLIATIVES DURING THE ENDSARS PROTEST IN AMUWO-ODOFIN, LAGOS STATE, NIGERIA

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### Abstract

This study was carried out to find out how the residents of Amuwo-Odofin L.G.A, in Lagos State, Nigeria assessed the broadcast media reportage of the looting of palliatives during the EndSars protest in Nigeria. A survey research design was used. All data were generated with the aid of a questionnaire. **The findings showed that** 61% of the respondents agreed that the broadcast media adequately reported the looting of palliatives. Further findings, indicated that 61.3% of the respondents said that the broadcast media effectively played the surveillance function of the mass media in their reportage of the looting of palliatives during the EndSars protest in Amuwo-Odofin, L.G.A of Lagos State. Based on the findings, the study recommended that the media should often report crisis issues regularly so that people would be aware of what is happening around them like the looting of palliative issues in Nigeria during the EndSars protest in Nigeria.

**Keywords:** Audience, Broadcast, Media, Looting, Palliatives, Endsars, Protest, Amuwo-Odofin

### Introduction

Nigeria is accosted by numerous security challenges, especially the Boko Haram Islamist insurgency in the northeast, long-running discontent and militancy in the Niger Delta, increasing violence between herders and farming communities' separatist Biafra agitation, and in recent time's banditry/kidnappers. The increasing magnitude of insecurity in Nigeria has largely threatened our national unity (Ezegwu, Udoyo & Chime-Nganya, 2020). One malaise that has continued to destroy many nations all over the world is a crisis. The outcome of this crisis has led to the loss of properties worth billions, the economies of nations are crippled, and the lives of many are terminated. The outbreak of crisis impacts fear and devastation amongst the inhabitants of a given location thereby hindering growth and facilitating underdevelopment. Several countries have suffered and are still suffering from one form of crisis or the other. The Liberian war, Rwanda's genocide, the Somalian

crisis, Sierra Leonean war, the Libyan crisis, the Bahrain unrest, the clampdown on Yemen, and the Syrian conflict are stark reminders of the crisis-prone global world we have found ourselves. The outcomes of these conflicts have been very devastating in such individual environments (Okoro & Chukwuma, 2012, p.1).

Nonetheless, one crisis that feasted peace and harmony in Nigeria during the last quarter of 2020 was the EndSars protest. On October 8, 2020, the youth of the country began a protest with the hashtag #ENDSARS. It was targeted at curbing police brutality, which was encapsulated in a five-point demand to wit: Immediate liberation of all arrested protesters; justice for all deceased victims of police brutality and appropriate compensations for their families; setting up an independent body to oversee the investigation and prosecution of all reported police misconduct within a period of 10 days; carrying out psychological assessment and

retaining of all disbanded SARS operatives before they can be deployed, which should be verified by an independent body and increasing the salary of policemen and adequately compensating them for protecting the lives and property of citizens. The Federal Government promptly followed suit with the protesters' demands but they remained on the streets; they did not believe that government would indeed implement those demands given past experiences. That gave hoodlums the chance to penetrate their ranks and the rest, as they say, is history.

However, one thing that came out from the violence that ensued was that despite the fact the country has flattened the curve of Coronavirus disease (COVID-19) and the economy completely reopened, a number of palliatives meant to cushion the sufferings of the masses at the peak of the pandemic when the economy was practically shutdown, did not reach the intended beneficiaries. Some states hid them in their warehouses, and some politicians in their homes, until hoodlums broke into them and carted away with what they could. Meanwhile, during the rage of the pandemic, many Nigerians lamented that the palliatives promised by the government did either not get to them or were too small to tone down their sufferings. A resident of Amuwo-Odofin Local Government Area of the state, Mrs. Beatrice Afolabi notes that “there was nothing like palliative for the poor; it was meant for the rich. They are the people that brought the disease to Nigeria, now they want us to suffer. The so-called food they claimed they shared did not get to the poor and downtrodden. “The food was shared with party members and we didn't get it because we are not members of the party” (Agbedo, Thomas-Odia, Diamond, Eze, Adeowo & Akade, 2020).

Similarly, another resident of Ikotun, Joseph Obichukwu told *The Guardian* newspaper that, “you journalists know the truth. During that period, the chairman of our street called one Saturday morning to show us the so-called food that was to be shared. It was one DeRica of rice, one DeRica of beans, one sachet of tomato paste for a street with about 80 houses”. “The chairman told us that only three of the palliative bags were sent to the Community Development Association (CDA) that comprises eight streets with over 500 houses. When they want to share electricity bills,

they come to our doorsteps but when they want to share food with the masses, they will not deploy that same system,” said Patrick Obayan, a septuagenarian in Isuti-Egan, Igando, in Ikotun-Igando Local Council Development Area of Lagos State, then told *The Guardian* (Agbedo, Thomas-Odia, Diamond, Eze, Adeowo & Akade, 2020).

Although a lot of Lagosians shared his sentiment, it was not unexpected to many observers that the looting 'operation' began in Lagos on Thursday, October 22. They knew where whatever remained of the palliative was reserved. The hoodlums who began the looting reportedly set a bonfire at a junction close to the warehouse located on Benster Crescent in Mazamaza in Amuwo-Odofin Local Government Area of the state, gained entrance into the warehouse and took what they felt they deserved before inviting residents in the area to come and partake in the looting.

As the Lagos State government made efforts to prove to residents that the items were not hoarded, saying, “the distribution was ongoing but had to be halted due to protests before the invasion of the warehouse”, a similar scenario played out in the Federal Capital Territory (FCT), Abuja; Osun, Taraba, Kwara, Kaduna, Adamawa, Plateau and Cross Rivers states, among others. In some states, there were reports of hoodlums combing communities in search of COVID-19 palliative warehouses so they could ransack them. According to Adebayo (2020), in Lagos, the palace of the Oba of Lagos, Rilwan Akinolu, was attacked and looted, so were the Lagos High Court, Igboere, and retail businesses on the Mainland and Island. Powerful images emerged from Bode Thomas Street, a popular business area in Surulere, of ruins, forcing comparison with Syria's devastated city of Aleppo on social media.

However, in crises, such as the EndSars protest/looting of palliatives, the media have a cardinal duty of providing the public with relevant information. The media have a core task of properly giving good accounts of the conflicts. Media reports can essentially contribute to the ignition or resolution of any crisis whether in Nigeria or any other part of the world. Studies (Onyebuchi, 2010; Ngene, 2010 and Noble 2011 as cited in Chukwuma, 2012) have shown that through adequate, balanced, and objective

reportage, people who hitherto would have taken to arms to express their displeasure are informed, enlightened, and most importantly convinced to make use of dialogue or legal redress. This looting has so far captured the interest of several local and international media including the Nigerian broadcast media (such as Nigerian Television Authority, African Independent Television, Federal Radio Corporation of Nigeria, Metro FM, Wazobia FM, and the Channels Television, etc).

However, just like other media, the Nigerian Broadcast media had continued to serve the audience (including residents of Amuwo-Odofin Local Government Area where the looting started) with various developments regarding the looting of the palliatives. The critical question here is, having watched the various Nigerian broadcast media reports on the looting of palliatives during EndSars protests across Nigeria. The question nagging to be answered is: What is the perception of Amuwo-Odofin residents as to whether the broadcast media adequately reported the looting of palliatives during the EndSars protest in Amuwo-Odofin? What is the perception of Amuwo-Odofin residents as to whether the broadcast stations were being biased in the reportage of the looting of palliatives during the EndSars protest?

### Research Questions

1. What is the perception of Amuwo-Odofin residents as to whether the broadcast media adequately reported the looting of palliatives during the EndSars protest in Amuwo-Odofin?
2. What is the perception of Amuwo-Odofin residents as to whether the broadcast media was timely in their reportage of the looting of palliatives during the EndSars protest in Amuwo-Odofin?
3. What is the perception of Amuwo-Odofin residents as to whether the broadcast media had effectively played the surveillance function of the mass media in their reportage of the looting of palliatives during the EndSars protest?
4. What is the perception of Amuwo-Odofin residents as to whether the broadcast stations were biased in the reportage of the looting of palliatives during the EndSars protest?

## Literature Review

### Concept of Crisis/Conflict

Conflict is a phenomenon that forms part of human life. Conflict occurs as a result of a clash of interests within or outside an entity. Every part of the world has experienced one kind of inter-group conflict or another. Whether religious, ethnic, or political, the conflict led to the loss of lives and property (Abdullahi, 2019). Crisis characterizes the dynamics of human interaction: it is a worldwide phenomenon that can occur between individuals, groups, and nations (Asemah, 2020). According to Wilson (1997, as cited in Asemah, 2013), conflict is any situation, which results in controversy, struggle, strife, contention, and consequence, bringing about a state of incompatibility between humans and a crisis within the society. This means that conflict or crisis refers to the state when there is a disruption in the natural order of things; it may occur at the interpersonal and group levels; that is, local, national, and international levels. To Gouran, Miller & Wiethoff (1992 as cited in Ibrahim, 2019), conflict may be seen as an expressed struggle between at least, two independent Parties, who perceive incompatible goals, scarce resources, and interference from the other party in achieving their goals.

A conflict can change relationships. Friends can become enemies as a result of conflict. A conflict cannot only be between individuals, but also, among countries, political parties, and states, as well. Conflicts hurt the lives of the people of a nation. It is an ill wind that blows no one good.

### Causes of Conflict/Crisis

A lot of reasons have been identified for the occurrence of conflicts, according to Ogbemi, Pride & Akpoveta, (2019) some of these include:

1. High growth and staggering rate of unemployment among the youths have resulted in idleness, restiveness, hopelessness, and outright frustration which often results to fuel violent reactions.
2. The promotion of violence as an economic opportunity by many sectarian, idle, and jobless youths.
3. Dysfunctional, structural, divided, and discrimination at various levels of the state and

society which impacts adversely on issues such as unemployment, promotion, opportunities as well as group and community relations and land rights often linked to the problem of indigenes.

4. Pervasive patterns of domestic and cultural violence in Nigeria and other African countries such as harmful traditional practices and the clash between institutions and forces of modernization.

5. Institutional pressure on public agencies whose role and functions should ideally contribute to conflict prevention and management such as the police and other law enforcement and adjudication agencies.

6. The high incidence of state failure. The state's abdication or perhaps inability to provide and maintain order, and unconcealed appetite for misrule.

7. Religious intolerance. This has led to senseless killings in Nigeria and many other African countries.

8. Unemployment and poverty: Unemployment and consequent poverty among Nigerians, especially the youths are a major cause of insecurity and violent crimes in Nigeria. Without job employment/creation, how does the government address poverty and inequitable distribution of wealth among citizens?

### **Media Coverage of Conflict**

Conflict is seen to have a universal face as it evolves over the years. Hence, making it difficult to have an all-embracing definition. Conflict, according to the Oxford Advanced Learner's Dictionary (2005), is a situation in which people, groups, or countries are involved in a serious disagreement or argument. It also means a violent situation or period of fighting between two countries. It is common knowledge that anything unusual makes the news, thus whenever acts of conflict/crisis occur, it is always a breaking news. Owens-Ibie (2002 cited in Bello, 2020) states that conflict is the bread and butter of journalism. It sells and media organisations find ready raw materials in them. The media serve in a dual capacity; they can play negative roles in enhancing and evoking conflicts or can be constructive thereby preventing and resolving conflicts and making their contributions to peacebuilding (Best & Obateru, 2011, as cited in Amannah & Nimaa, 2019).

Bamidele (2012, p.27) opines that the media has a strong influence on conflicts and the outcomes of conflicts". He further observes that "media economics and incredible competition in reporting the news have been identified as an important factor that contributes to the press reporting in a manner that promotes conflict escalation". Thus, the quest for the press to satisfy media owners' interest in having more audience or readers makes them explore the reportage of conflicts in a sensationalised manner.

Chukwuma, Diri, & Oginibo (2015) observe that the media's normative role is to serve the need of society; but now media has been found to either consciously or unconsciously contribute to the escalation of the conflict. Media has been fingered in the escalation of many conflicts across Africa like the Rwandan genocide, Bosnia genocide, and the Yugoslavia conflicts. A socially responsible media is not supposed to be involved in the escalation of conflicts. A professional journalist will not underscore the concept of objectivity (Bamidele, 2013) as the expectation of the public is associated with truth, impartiality in it, and coverage of the environment. Hieber (2001 cited in Bello, 2020) argues that regardless of the theoretical demarcation of the media's role in the conflict, the media should take it as its moral responsibility to advocate for peace-building during a crisis.

Nonetheless, Nigerian media constitute one of the most important institutions of socialisation and in fact, the major cultural industry responsible for the sharing of ideas in Nigerian society (Pate, 2011). The surveillance and correlation functions of the media are at the core of mobilization against acts of insecurity. The surveillance role says the media provide information to the society which is used in opinion molding and attitude adoption. The correlation role says the media related news and various happenings in the society to the individuals' life and environment. This is done through interpretation and explanation of the implications of happenings on the life and environment of the masses, including implications of acts that breed insecurity in society. It is expected that through effective information, society would gradually turn against such acts (Chukwudum, Badekale, Foluso, & Hammanjoda, 2016). Asemah & Edegoh (2012) also observe that the media have a crucial role to

play in setting the agenda of peace in Nigeria and to do this effectively, there has to be objective reporting. Asemah & Edegoh (2012) argued that media practitioners must learn how to remove themselves from the stories that they are reporting and report objectively.

### Review of Empirical Studies

Olomajobi, & Ajilore (2018) studied press coverage of the Herders-farmers conflict in selected Nigerian newspapers. The objective of their study was to find out the major sources of reports on the herder's conflict in select educational newspapers using the content analysis research method. Three national dailies were studied: *The Punch*, *The Guardian*, and *Vanguard*-between January 2015 and August 2016. Findings showed that the newspapers were dependent on government officials, security operatives, and victims/eyewitnesses as sources of their reports on the herders-farmers conflict. The newspapers indicated herders as the principal perpetrators of violence, framing the herders-farmers conflict more as illegal attacks by herders on farming communities than as resource-use clashes between both parties.

Ezegwu, Udoyo & Chime-Ngnya (2020) examined the framing of the Islamic Movement of Nigeria (IMN) clashes with security forces in select Nigeria Mainstream newspapers (*The Guardian and Punch*). The content analysis method was adopted by the researchers. The findings revealed that the sampled newspapers reported the clashes, but an abysmal number of 57 stories were published out of 192 editions of the newspaper studied, while a total of 6 frames were used to report the issue. The authors recommended that newspapers in Nigeria should employ more frames especially positive frames in reporting crisis/conflict matters. This will facilitate the peaceful resolution of such issues.

Adisa (2016, as cited in Amannah & Nimaa, 2019) in his study examines the effect of media frames on ethnic conflicts. The study which specifically seeks to understand the extent to which media frames about ethnic issues contribute to fueling volatile ethnic groups in Nigeria utilized primary data generated from 26 ethnic group leaders in Nigeria. the study found that the way newspapers frame ethnic issues contributed towards inciting double standards, and name-calling, all of which stemmed from the

ownership interest and these widens ethnic differences and eventually stimulate ethnic groups into conflict/crisis. The study recommended that the Nigerian government must shed its insensitivity and confront the problem with sincerity and purpose.

Ogbemi, Pride & Akpoveta (2019) studied mass media, peacebuilding, conflict prevention, and management in Africa. The study adopted a qualitative research method. The researchers opine that information is power and urges that various audiences including the teeming population of youths in Africa be informed and educated regularly by the mass media on the need for peace to ensure and secure their future. The researchers recommended the revitalization of government-owned media and repositioning for better public acceptance and involvement in mobilization and development efforts.

In view of the above empirical studies carried out by various researchers on their areas of concentration, most of the researchers employed different methodologies to get results. However, no study has examined audience assessment of broadcast media reportage of the looting of palliatives during the EndSars protest in Amuwo-Odofin, L.G.A of Lagos State, Nigeria. This is the knowledge gap this study aims to fill.

### Theoretical Framework

#### Social Responsibility Theory

Social responsibility theory maintains that media freedom of expression on news and agenda setting particularly on political events should be responsible in such a way that information and messages should be complete, truthful comprehensive, intelligent, and clear. Also, Nwodu & Fab Ukozor (2003) affirm that the social responsibility philosophy seems to be a more realistic and dynamic concept because it assigns responsibility to members of society, government, and media professionals. What this implies is that the mass media professional must be responsible to society by being objective in their reporting and by publishing what is in the interest of society rather than their interests.

The social responsibility theory posits that the power and near monopoly position of the media imposes on them an obligation to be socially responsible in discharging their duties. The theory explains that the media owe society a duty to responsibly discharge their

functions/obligations. Obot (2004, p.104), citing McQuail (1987), while highlighting the main principles of the social responsibility theory, asserts among others, that “the media should accept and fulfill certain obligations to the society.” These obligations amongst others involve providing the public with adequate, objective, and balanced reports on relevant developments in the society. In line with this study, the Nigerian broadcast media owe the public a duty of providing adequate, accurate, and balanced reports on the reportage of the looting of the palliatives during the EndSars protest in Amuwo-Odofin, L.G.A of Lagos State. These reports must be devoid of ethnic, religious, and political sentiments. This is the demand of the Hutchins Commission of 1947.

**Methodology**

The research method adopted for this study was the survey. This method was considered appropriate for this study because the study is restricted to the audience assessment of broadcast media reportage of the looting of palliatives during the Endsars protest in Amuwo-Odofin, Lagos state, Nigeria. The population for this study

comprised all the residents of Amuwo-Odofin Local Government Areas of Lagos State. The projected population of Amuwo-Odofin in 2020 was 480,961 according to the National Population Census of Nigeria report. The sample size of 400 respondents was gotten using the Taro Yamane formula. While the purposive sampling technique was used to obtain a representative sample for this study. As defined by Wimmer & Dominick (2011), the purposive sample is for specific characteristics or qualities and eliminates those who fail to meet these criteria. In other words, the sample is selected non-randomly. Purposive sampling was used because the researchers were interested in all those who are residents of Amuwo-Odofin L.G.A, of Lagos State where the looting of palliatives started in Nigeria. The questionnaire was used as an instrument for data collection.

**Data Presentation and Analysis**

Out of a total of 400 questionnaires distributed to Amuwo-Odofin L.G.A residents of Lagos State, 372 copies of the questionnaire were retrieved and analysed for this work.

**Table 1: Respondent's thoughts on how broadcast media adequately reported the looting of palliatives during the EndSars protest in Amuwo-Odofin**

Responses	Frequency	Percentage
Yes	226	61
No	94	25
Can't Say	52	14
<b>Total</b>	<b>372</b>	<b>100</b>

The data in table 1 indicates that respondents said that the broadcast media adequately reported the looting of palliatives during the EndSars protest in Amuwo-Odofin L.G.A of Lagos State.

**Table 2: Respondent's thoughts on whether the broadcast media were timely in their reportage of the looting of palliatives during the EndSars protest in Amuwo-Odofin**

Responses	Frequency	Percentage
Yes	220	61
No	104	25
Can't Say	48	14
<b>Total</b>	<b>372</b>	<b>100</b>

Data in table 2 shows that most (61%) of the respondents think that the broadcast media adequately reported the looting of palliatives during the EndSars protest in Amuwo-Odofin, L.G.A of Lagos State, Nigeria.

**Table 3: Respondent's thoughts on whether the broadcast media effectively played the surveillance function of the mass media in their reportage of the looting of palliatives during the EndSars protest in Amuwo-Odofin**

Responses	Frequency	Percentage
Yes	228	61.3
No	84	22.6
Can't Say	60	16.1
<b>Total</b>	<b>372</b>	<b>100</b>

The significance of the data in table 3 above indicates that the broadcast media effectively played the surveillance function of the mass media in their reportage of the looting of palliatives during the EndSars protest in Amuwo-Odofin.

**Table 4: Whether the respondents perceive the broadcast media stations as being biased in the reportage of the looting of palliatives during the EndSars protest in Amuwo-Odofin L.G.A**

Responses	Frequency	Percentage
Yes	92	25
No	209	56
Can't Say	71	19
<b>Total</b>	<b>372</b>	<b>100</b>

The implication of data in table 4 indicates that 56% of the respondents said that the broadcast media stations were not biased in the reportage of the looting of palliatives during the EndSars protest in Amuwo-Odofin, L.G.A of Lagos State, Nigeria.

### Discussion of Findings

**Research Question One: What is the perception of Amuwo-Odofin residents as to whether the broadcast media adequately reported the looting of palliatives during the EndSars protest in Amuwo-Odofin L.G.A of Lagos State?** The researchers sought to establish whether the respondents perceived the broadcast media to have adequately reported the looting of palliatives. The quantitative data generated showed that 61% of respondents agreed that the broadcast media adequately reported the looting of palliatives, 25% of respondents did not agree that the broadcast media adequately reported the looting of palliatives while 14% of respondents could not decide on the matter. This means that the majority of the respondents agreed that broadcast media adequately reported the looting of palliatives in Amuwo-Odofin L.G.A of Lagos State. Hanson & Stone found (2011) in their research that the media coverage sporadically informed the general public about the looting of the Iraq National Museum in Baghdad. Similarly, Owen (2018) notes that the media serve several essential roles in a democratic

society. Their primary purposes are to inform the public, providing citizens with the information needed to make thoughtful decisions about leadership and policy.

**Research Question Two: What is the perception of Amuwo-Odofin residents as to whether the broadcast media was timely in their reportage of the looting of palliatives during the EndSars protest in Amuwo-Odofin?** It was discovered that the majority of the respondents agreed that broadcast media were timely in their reportage of the looting of palliatives during the EndSars protest in Amuwo-Odofin, L.G.A of Lagos State, Nigeria. This finding supports Smith, Smith & Ajayi's (2020) study that affirmed that the mass media were timely and played a great role in the reportage of the COVID-19 pandemic in Nigeria which helped to curb the virus. The finding corroborates the key idea in social responsibility theory as observed by Obot (2004, p.104), citing McQuail (1987), the

main principle of the social responsibility theory among others is that “the media should accept and fulfill certain obligations to the society.” These obligations amongst others involve providing the public with adequate, objective, and balanced reports on relevant developments in the society. In line with this study, the Nigerian broadcast media provided the public with adequate, reports of the looting of the palliatives during the EndSars protest in Amuwo-Odofin, Lagos, Nigeria.

**Research Question Three: What is the perception of Amuwo-Odofin residents as to whether the broadcast media had effectively played the surveillance function of the mass media in their reportage of the looting of palliatives during the EndSars protest?**

The findings also showed that the majority of the respondents said that the broadcast media effectively played the surveillance function of the mass media in their reportage of the looting of palliatives during the EndSars protest in Amuwo-Odofin, L.G.A of Lagos State. The looting started from Amuwo-Odofin L.G.A, which later spread to other parts of Nigeria. The viral video of the looting spread like wide fire across Nigeria and other parts of the world. About this, Pavel (2010) opines that the media has certain important functions to perform which include influencing public opinion, determining the political agenda, providing a link between the government and the people, acting as a government watchdog, and affecting socialization, entertainment, educating the masses, and mobilization as well.

**Research Question Four: What is the perception of Amuwo-Odofin residents as to whether the broadcast stations were being biased in the reportage of the looting of palliatives during the EndSars protest?**

The Quantitative data generated to determine how the respondents perceived the broadcast media as being biased in the reportage of the looting of palliatives during the EndSars protest showed that most of the respondents said that broadcast media were not biased in the reportage of the looting of palliatives during EndSars protest in Amuwo-Odofin, L.G.A of Lagos State. This finding did not support Usigbe & Ilo's (2019) study that showed low confidence

in the media outlet among those who perceived its news story as biased. The result also aligns with the basic assumption of individual differences theory which seeks to explain the differences among human beings in terms of their reactions or responses to issues. Wogu, (2008, p.119) asserts that “this approach holds that every member of the audiences possesses unique qualities, which accounts for the differences in behavior”. One strong reason mass media messages cannot have the same effect on all members of a mass media audience is that there are individual differences in personality characteristics among such members. (Bittner, 1989 as cited in Wogu, 2008).

**Conclusion**

The outcome of this research shows that most Amuwo-Odofin L.G.A residents agreed that the broadcast media adequately reported the looting of palliatives and were timely in their reportage. The research also showed that the media effectively played a surveillance function. It was concluded that the Nigerian broadcast media were not biased in their reportage of the looting of palliatives during the EndSars protest in Amuwo-Odofin, L.G.A of Lagos State.

**Recommendations**

Based on the findings, the following recommendations are hereby given:

1. The study recommends that the media should be at the forefront of reporting national issues especially crisis events amongst other things.
2. The media should timely in reporting crisis issues regularly so that people would be aware of what is happening around them like the looting of palliative issues in Nigeria during the EndSars protest.
3. The media (broadcast media) should recognize and understand the surveillance function of the media. Here, they should be able to carry out environmental scanning to identify and detect potential dangers and inform members of the public of such issues as the looting of palliatives among others.
4. Nigerian journalists or reporters should display professionalism in their reportage of issues by not being biased or allowing sentiments of religion, regional affiliations, or political and economic factors to affect their report.



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