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The Intellectual Dimensions of Corruption in Nigeria

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Abstract: Against the background of the deepening crisis of the Nigerian academy, this study undertakes a critical analysis of the intellectual dimensions of corruption in Nigeria. It argues that the incorporation of the academy particularly its intellectual components into the corruption enterprise, has impacted on corruption discourses and analyses most notably the polarization into two realms, the public and the private. This characterization represents in itself a distinct dimension of intellectual corruption, apart from its other forms as analysed in the study. This development has had negative implications for both state and society particularly on their democratization and developmental drives through the reversal and perversion of routinised academic culture of quality teaching, research and publication. Unless critical measures are taken to sanitise the Nigerian academy within a broader framework of a reformist state, the crisis of the academy being a reflection of the deepening crisis of the state, the study submits that corruption analysis and their outcomes may not advance the anti-corruption crusade of government.

Key words: Intellectual, dimensions, corruption, polarization, Nigeria

INTRODUCTION

Corruption is unarguably one of the most topical issues in the discourses of the deepening crisis and contradictions of post-independence Nigeria. The level of attention devoted to it may not only be due to its rapid and unprecedented expansion to all facet of human endeavour and its menacing consequences, but also because of the seeming fecklessness of successive attempts at combating it. The problem has become so endemic that, as Omotola (2006, 2004) has pointed out, one can begin to talk about the political culture of corruption in the country. To be sure, Transparency International, an international non-governmental organization that is reputed for its exploits in its measurement of countries' Corruption Perception Index, ranked Nigeria as the most corrupt among the 52 countries ranked in 1996 and 1997. This could be regarded to be of little significance as the country was then under the firm authoritarian grip of the military. The hope that the advent of democracy in 1999 would mark an appreciable breakaway from the past, including the country's perennial problem of corruption, largely remains in the pipeline. Nigeria, in what seems senseless squandering of hopes, ranked as the most corrupt in 2002, the second most corrupt in 2003 and the third most corrupt in 2004 (Omotola, 2006). These point to the fact that the anti-corruption war has hardly made positive impacts in the country perhaps due to its depth.

Although, the monumental upsurge in corruption has been accompanied by a corresponding emergence and growth of academic scholarship on the subject, it is however a development that presents us with a paradox. While scholars have undertaken to unravel the causes, consequences and possible solutions of corruption, discourses on its intellectual dimensions is still far from crystallising. The result is that analyses of corruption in Nigeria tend to be undertaken at two realms. These are the public (others) and private (we) realms, the former connoting the government and characterised by strong radicalism and the latter representing essentially the academic community but not limited to it and characterised by liberal tendencies in analyses. There are, however, some notable exemptions to this latter categorisation (SSAN, 2002, 2004). In spite of its concern, the SSAN would appear to have been mostly interested in the general theme of the governance of higher education in Nigeria, with occasional input to ethical issues and corruption in the ivory tower. As it rightly noted in an editorial comment: Nigeria's educational system is presently in a deep, infectious and outrageous crisis that cries, loudly and painfully, for attention (SSAN, 2001). Ever since and than before, the SSAN has continued to devote a substantial portion of its resources to the challenges posed by the crisis of the Nigerian academy.

Against the background of this renewed concerned about the deepening crisis of the Nigerian academy, this

study critically examines the phenomenon of corruption in the academy, with emphasis on its intellectual dimensions, which seems so far to have eluded serious attention. It is this obviously yawning gap and how to fill it that this study addresses. In it, we argue that the incorporation of the academy particularly its intellectual components into the corruption enterprise, has impacted on corruption discourses and analyses most notably in the polarisation into two realms that is, the public and the private. This characterization represents in itself, a distinct dimension of intellectual corruption. Taken together, these developments have had implications for both state and society particularly with respect to its democratization and developmental drives. Unless critical measures are taken to sanitise the system within a broader framework of a reformist state, the deepening crisis of the academy, being a reflection of the deepening crisis of the state, corruption analyses and their outcomes may not advance the anti-corruption crusade of government. In the end, it is the democracy and development agenda (which ideally should be people-centred) that will suffer.

ON INTELLECTUAL CORRUPTION

What does it mean to describe someone as an intellectual? What are the main responsibilities of an intellectual? It is only by engaging these questions that we can advance to conceptualise intellectual corruption, the concept of corruption having become so familiar and less controversial. Generally speaking, intellectuals are those who cherish and pursue the truth and knowledge not only for their own sake, but also for the advancement of the society. Montefiore (1990) defines an intellectual as anyone who takes a committed interest in the validity and truth of ideas for their own sake. Addressing the same issue from a functional perspective, Said (1994) defines intellectuals as those engaged in the production and distribution of knowledge.

By implications, an intellectual basically has a responsibility to promote intellectualism. Or, as Adele Jinadu (1997, 2002) puts it, the basic task of intellectuals is essentially that of intellectual responsibility to and for the pursuit and defence of the truth and of the conditions that make them possible. Other responsibilities of the intellectuals are generally referred to as social responsibility, that of community services which Szacki (1990) explains to be primarily involving political involvement, with coming out of laboratories and libraries. While both components of intellectual responsibilities-projecting and upholding the truth and community services-are important, the task of defending the truth at all times, whatever the odds, seems much more paramount. For, it is the truth, what Ronald Barnet (1997) characterizes as the whole truth, that legitimize our knowledge activities in higher education.

The foregoing raises some problems. For one thing, how do we explain the truth? What appears to be the truth to one person may wear a contrary look to another. Yet, we can simply explain the truth in this context as the pursuit of teaching, research, publication and community services, which represent the main planks of intellectual architecture (Bargh *et al*., 1996; Evans, 1991; Havey and Knight, 1996; Tenuche and Omotola, 2004; Omofa, 2005), within the best tradition of academic culture and excellence. For another, what conditions make the pursuit of the truth possible? In this context, the most notable of such conditions include the issues of academic freedom, autonomy and funding.

The issues of academic freedom, autonomy and funding have been central to the discourses of the deepening crises of higher education in Nigeria (SSAN, 2002). As a concept, academic freedom connotes freedom to think in peace, without distractions of wordly commitments (Butteridge, 1969). It has also been defined as the freedom of members of the academic community, individually or collectively, in the pursuit, development and transmission of knowledge, through research, study, discussion, documentation, production, creation, teaching, lecturing and writing (Adejoh, 2004). This freedom is generally seen as a matter of right, not concession. Both the Kampala Declaration and African Charter acknowledge this when they note that:

> Every African intellectual has the right to pursue intellectual activity, including teaching, research and dissemination of research results, without let or hindrance subject only to University recognized principles of scientific inquiry and ethical and professional standard (Adejoh, 2004).

With this background, we can now proceed to conceptualise intellectual corruption. We first examine the concept of corruption. Simply defined, corruption connotes the perversion of generally acceptable standards and ways of doing things for personal or other forms of benefits, often with negative consequences for the entire system and society (Ackerman, 1999). Accordingly, intellectual corruption connotes the perversion of intellectual responsibilities, be it deliberately or not, for personal gains at the expense of the system. This has manifested in several dimensions in Nigeria. For instance, the ultimate task of upholding the truth, whatever the odds, which requires that intellectuals continue to remain, focused and committed to a regime of

routinised academic culture symbolised by quality teaching, research and publication, has suffered serious reversal and perversion in recent years. More than ever before, the Nigerian academy is increasingly becoming crisis-ridden, radiating its deficiencies in sustaining the best academic tradition of excellence that characterises the decades of the 1960s and 70s (Erinosho, 2004; Tenuche and Omotola, 2004; Obi and Agbu, 2002; Olukoju, 2002). Even in the realm of social responsibility where many Nigerian intellectuals would appear to have suddenly emerged as trail blazers particularly beginning from the Babangida regime (1984-93) till now, most of their activities have been an object of serious criticisms. The argument is that they offer insincere advice and policy options to the government so as to advance selfish interests (Jinadu, 1997, 2002, 2004; Adekanye, 1993). These and related perversions fall into our conception of intellectual corruption.

DIMENSIONS OF INTELLECTUAL CORRUPTION

The foregoing provides the foundation for the analysis of the intellectual dimensions of corruption in Nigeria. These dimensions encompass the domains of academic recruitment, publication regime, promotion, extortion and mentoring. The requirements for recruiting academics into higher institutions, be they federal or state, like other government establishments, are very clear. First, the issue of merit based on academic qualification is of utmost importance. Next is the question of federal character, a power sharing device in Nigeria that seeks to prevent a situation whereby any given institution is dominated by people from a particular background to the marginalisation of others. This is predicated upon the necessity to avoid a situation whereby the dominant group can hold others and the system into ransom. Consideration is also given to the location of such institutions especially in terms of lower cadre staff. But today, the whole idea of recruitment along these lines has been reversed. Federal universities are the worst hit, where in the last couple of years, most universities have become federal only by name. At all levels-management and academic-the recruitment enterprise has been effectively privatized and based on a system of patronage where the ultimate decider is man know man. As long as one belongs appropriately to the right camp (and you must strive to be seen as so by the powers that be), recruitment into the university system becomes a formality, not minding the qualification, competence and capability of the person to deliver. This was the personal experience of this researcher in his search for placement in the academics. For example, I lectured on part-time for three and half years at Kogi State University (KSU), Anyigba, 'our' state university. Throughout this period, recruitment was done at least three times but I was not considered despite the fact that all stakeholders including management kept eulogizing what they called my academic potentials because there was no godfather to push my case for me.

Closely allied to the above is the issue of promotion exercise. While the rules are also very clear, emphasising quality of teaching, research and publication, as much as professional association membership and participation, it would appear that circumventing these criteria has become the rule rather than the exemption in most instances. As it has become of recruitment, so also has promotion been privatised and used as an instrument of reward to the loyal academics and penalty for deviants who have refused to play along. It is so serious now that the promotion of the loyal boys is not only regular, but in some cases, also accelerated even when the so-called deviants have been on the queue for years stagnating. Omofa (2005) noted this at KSU and warned in a public lecture organized by the university's ASUU about the impending danger such portends. Since, the system has become prebendal and neo-patrimonial based on incorporation, the place of academic research and publication has waned probably because the managers of the system can always device the escape route for their clients. This is usually done either by changing the rules of the game wild-way at critical moments in a way that will accommodate their interests, or by issuing letters of acceptance on papers that are at best merely under assessment and at worst only exist at the realm of imagination. These are concessions that the bad boys will never enjoy.

The publication regime remains one of the most notorious areas of intellectual corruption. Perhaps, the schismatisation of the system into the pro and anti-elements has contributed to this. Since the emphasis is on publish or perish, at least for those caught on the wrong side of university politics, the tendency has been to device alternative means of surviving that are usually criminal. These include the resort to desk-top publishing made possible by the revolution in information technology and the use of road side publishers that have no regard for publication ethics as a way of circumventing the rigours of academic publishing. The academic landscape has always witnessed the massive proliferation of journals, which suffer major deficiencies in all respects. The phenomenon of volume one, number one has been a recurrent decimal in journal production in Nigeria. After the first issue, many of them go into extinction. Those that

manage to survive are far between and have been totally commercialised and politicised. And because they depend on financial contributions from prospective authors, little attention is accorded to peer review by many of those journals. This is worse with the surging private journals established as business ventures. This development is most rampant in the South Eastern part of the country where several of such outlets are commonplace. For these and related reasons, Nigerian journals can hardly be found beyond the publishing institutions with very low patronage and readership and can hardly compete in the international arena (Tenuche and Omotola, 2004; Erinosho, 2004). In separate studies, Tenuche and Omotola (2004) and Erinosho (2004) lend credence to these incidents. Specifically, Tenuche and Omotola (2004) found out that most journals in Nigeria remain in circulation because of subscription from contributors, which ranges between N3-N10, 000.00.

The issue of academic book publishing is not very different. Though a general problem, the case of edited books is worse. We have seen instances where the editor(s) of a book only publish(s) self with few other chapters from colleagues. Where the book enjoys some geographical and institutional spread, we still discover that some editors have more than two papers as demanded by the ethics of standard publication. To make matters worse, most of these books are published by road-side printers, with little or no professional expertise on book publishing, let alone having independent assessors to assess the publishability of manuscripts. The result is the massive proliferation of books without a corresponding production of knowledge. Such books have become the order of the day across Nigerian higher institutions. The excruciating condition of this development may have informed a new regime of censorship across universities where list of accepted journals and publishers are gradually being generated and institutionalized. Though far from crystallizing and uniform, it has been such that most of the applicants for the 2005 promotion exercise at the University of Ilorin, Nigeria, where I lecture failed because this new regulations were fully applied.

Academics have also demonstrated their ingenuity to device means of extorting money from students. In Most cases, this is usually done through the production of handouts, otherwise known as reading material. While the production may not be entirely bad in itself, the form and character it has assumed is worrisome. First, in the absence of a regulated price regime, such materials are sold at exorbitant prices. For instance, a twenty-page material goes between N200 and N300. Second and more worrisome is that such handouts are forced on the students with the use of open threat of failure (carry-over) against the students: if you don't buy we will be here together next year to celebrate your academic funeral. I will be glad to teach you the course again etc are some of the ways of threatening the students to submission. I was a victim of these slogans in my university days as an undergraduate in the late 90s. And despite institutionalized sanctions against such practices, it is far from being totally over as they continue by other means.

Admittedly, the authorities of most universities have responded very well by deligitimising the production and sales of handouts. In some places where it has not been totally outlawed, a regime of regulated pricing has been instituted, as has been the case at the University of Ilorin. In such cases, the request must first be made by a majority of the students in a letter to the Head of the Department (HOD). The HOD will then liaise with the lecturer in charge to work out the modalities and price. Such regulatory measures have also been put in place concerning sales of books such that no lecturer is allowed to sell books directly to students. The new regime is that such books be deposited at the school's bookshop where interested students can buy. Nice measures! Yet, we observe that these are honoured more in the breach. From personal experience and observation, these measures have not been able to yield the magic formular for taming the monster of academic extortion. In some instances where students have written to their HODs for handouts, it has always been at the behest of the course lecturer via the use of subtle threat or gentle man agreement with the students. Today, students are still forced to buy books at exorbitant rates. As long as the affected staff is in the good book, there may be no raising of an eyebrow and vice versa.

Beyond extortion through sales of books and handouts, academics also extort money directly from their students. It is now commonplace in higher institutions for lecturers to demand for money in exchange for marks. In some other instances, lecturers hide under consultancy to extort money from their students especially those under their project supervision. This is done in many ways. For one, the lecturer may allow the student to do the research, which must be submitted to him/her for typing, editing and binding at a fee usually imposed by the lecturer. In some other instances, the lecturer undertakes to write the project and deliver a finished product to the student also at a fee. Some liberal ones however give the student the freedom to do the work but must type and bind at a given place dictated by the lecturers usually owned by him/her or relatives. This latter dimension is the most common and seems to be gaining increasing patronage especially in the face of increasing economic hardship.

The scourge of sexual harassment represents another dimension of corruption. Although, there has been widespread arguments as to the question of who harasses who between the lecturers and the female students (Fayankinnu, 2004; Ezumoh, 2004; Pereria, 2004), the fact remains that sexual harassment has become a dominant feature of staff-students relations in Nigeria. The academic dimension is that sex is now traded for marks. There have been several instances where those that refuse the advances are victimised especially by deliberately failing such students. Unfortunately, higher institutions in Nigeria do not seem to have well institutionalised mechanisms for redressing this ugly development (Erinosho, 2004). The result is that such cases are most often ignored, swept under the carpet and the victims having to contend with the psychological trauma associated with it. Only recently specifically August 2005 was a lecturer in the department of English at the Lagos State University, Nigeria caught in a widely celebrated case of sexual harassment. In this case, the student reportedly accepted to play along, with the active connivance of the university authority to which she had reported the case. In most universities in Nigeria, several lecturers have had one reason or the other to appear before disciplinary panels for sexually related allegations but discharged for want of evidence. These are well captured in a preliminary but comprehensive study on the subject at Lagos State University (Adedokun, 2005).

UNDERSTANDING INTELLECTUAL CORRUPTION

Nigerian academy boasts as one of the best across the globe in the decades of the 1960s and 1970s, exhibiting the best of academic tradition and culture (Ajayi, 2002; Yaqub, 2002). During this golden era, academics live up to their intellectual responsibilities of quality teaching, research, publication and community services. Beginning from the 1980s, there has been a reversal of trend. Why has this been so? First, any attempt to understand the crisis and contradictions of intellectualism in Nigeria must of necessity begin with the crisis and contradictions of the Nigerian State. By implication, the deepening crisis of the Nigerian State offers a good point of departure in explaining the crisis of Nigerian academy. It would be recalled that the decade of the 1980s was an era of economic recession in Nigeria, as in several other African countries. The search for an enduring solution led to the adoption of the Structural Adjustment Programmes (SAPs) whose conditionality the Babangida regime implemented. Studies have continued to show how the SAPs regime brought about more severe distortions and disarticulation in the domestic political economy in forms of rising inflation, unemployment, inequalities and dependency (Olukoshi, 1991, 1993; Badejo, 1990). As the costs of living heighten, with the poor getting poorer, Nigerians had to device alternative coping strategies. While the entire country was engulfed in this struggle for survival especially the rural settings (Mustapha, 1993), the Universities suffered serious consequences.

The most glaring effect on university education is the fluctuating fortunes of funding. This resulted in a series of strikes and confrontation between the Academic Staff Union of Universities (ASUU), accompanied by the search for greener pastures at home and abroad. On the home front, the military government through patrimonial incorporation had to co-opt articulate scholars and critics into top government positions such as Ministers, advisers and ambassadors. The potency of ASUU's engagement with the state led to the hardness of the latter in its deployment of force against the former, resulting in massive exodus of scholars (brain drain) from Nigerian Universities to foreign lands (Amuwo, 2003; Olukoju, 2002). Those who could not make it along the above division had little or no choice than to device alternative means such as venturing into several other engagements-trading, part-time jobs etc., all with implications for their intellectual responsibilities.

The deepening crisis of the funding of higher education in Nigeria (Adegun, 2002; Olaniyan, 2002; Odekunle, 2002; Obikoya, 2002), coupled with the foregoing, was to have negative effects on academic research, publications and conferences. Scholars now have it extremely difficult to be represented at reputable international conferences for financial constraints. Locally too, several hitherto reputable and regular journals disappeared also for similar reasons. Given the condition that you either publish or perish, Nigerian scholars had to evolve coping strategies for sustained academic research and publishing. It is perhaps this that led to the idea of the proliferation of journals across disciplines and institutions, which hardly go beyond their domains. They also go into extinction shortly after their debut and have limited reach, not beyond what Olukoju (2002) called their captive market. This is a situation whereby students were required to subscribe to the journal as part of their registration requirements.

It is, however, important to note that the problem cannot be totally blamed on the Nigerian state. The Universities too have contributed to the crisis in many respects. The task of governing the universities rests with their management. Unfortunately, most managers of the system particularly Vice Chancellors have come to see

their offices as their own share of the national cake. As such, basic rules must be relegated to the background so as to accomplish their primordial agenda. In furtherance of this, they may deliberately refuse to promote and ensure quality assurance in recruitment, promotion and publication. As Omofa (2005) has pointed out, the question of fairness, equity and justice have been replaced by considerations for forces of identity particularly ethnicity, religion and several other political factors. As such, the best brains are sacrificed to roam the street while mediocre fills the system.

While it is true that Nigerian universities have been under funded, it is equally through that university funds have been mismanaged. This takes the form of over invoicing, allocation of contracts to self or agents and direct embezzlement of funds. This may have been made possible by the fact that some Vice Chancellors have become Emperors, sort of, who run the system like an empire (Iyayi, 2002). The complete politicization of the system is another dimension of the crisis. It is such that while some enjoy a good patronage from the system for playing along, others are periodic victims of victimisation. The response of ASUU to this hardness through a radicalised struggle has not helped matters either. While the instrumentality of strike seems the only language that the managers of Nigerian Universities and State understand, it has to be observed with moderation. The inability of ASUU to do this has added to the deepening crisis of intellectual corruption. This is because; academics always look up to ASUU for rescue during crises. Now that ASUU has become seemingly irredeemably incapacitated to act effectively, given its castration in most universities, Nigerian academics are wont to device other means of survival.

IMPLICATIONS FOR NATIONAL DEVELOPMENT

The deepening crisis of Nigerian academy particularly the phenomenon of intellectual corruption has had direct impact on national development. The first and most basic is in terms of the loss of power it has brought to bear upon the state. The perversion of intellectual responsibility with the active connivance of the managers of the system and some segment of the academics, has contributed to the massive exodus of scholars from the ivory tower. Why the problem may not be about the exodus per see, it becomes worrisome given the fact that it is unidirectional, without influx of expatriates to Nigerian Universities. Worse still, it is the best brains that are lost to the outside world. The implication is that the affected constitute a permanent loss of skills to a country's economic development (Amuwo, 2003). This is basically so because, as Amuwo has argued:

> They do not participate in their country's socio-economic production and knowledge structures. While they may be involved in disaporic skills and logistics networks with their countries of origin, their location outside of the main theatre of domestic knowledge production has effectively resulted in creating a missing link in intellectual capital and energy extant at home (2003).

The foregoing has had implication for the quality of education in the country. Most graduates today can hardly compete favourably internationally. Observers now talk about half-baked graduates who are not well grounded in the basics and methodologies of their disciplines. This has been most played out in terms of the quality of post-graduate research in the country. Apart from the low level of theoretical, comparative and applied perspectives that has characterised postgraduate research, studies have shown, drawing lessons from the social sciences, that graduate training in Nigeria:

> Has not been internationally competitive. A lot of their products are poorly equipped; lack the international exposure that can mainstream them into the current debates and discourses in their disciplines (Obi and Agbu, 2002).

Closely related to the above is the sharp decline in the number of qualified and competent hands in universities to handle post-graduate training. It is disappointing to observe that some Nigerian Universities of the second generation (established in the 70s) do not have well-functioning post-graduate programmes for lack of qualified manpower. Those that manage to initiate one have been epileptic in their operations, resulting in longer duration of programme at greater cost to students. To survive the system, students too, like their lecturers, have had to engage in some other money-making activities to supplement their ever-dwindling financial base due to the declining state of the economy. The implication is that they too have limited time for their research, with telling impact on the quality of the students and their research.

The cumulative effect of these has been the emergence of image crisis for Nigeria within the international knowledge community. The most eloquent testimony has been declining recognition accorded Nigerian certificates not only abroad but also at home.

Graduates from Nigerians Universities now find it hard to enroll for direct post-graduate studies abroad. While there are obviously some exceptions, it however constitutes a dimension of the country's image crisis. Even at home, some employers now have to subject graduates from Nigerian Universities to a multi-stage test to ascertain the authenticity of their degrees. This is apart from the fact that some institutions most especially state universities have been blacklisted as below the standard, where anything goes.

By implication, there is bound to be the dearth of intellectual and intellectualism. The best hands are hardly recruited as forces of identity have taken the lead in every issue relating to university governance. And since such people depend on patronage to survive, the managers of the system are wont to capitalise on this weakness to perpetuate all sorts of atrocities. The most notable of this is the total rape of academic freedom that is so pivotal to the University system as a whole and the academics in particular for the effective discharge of their responsibilities. Today, the question of job security that has for long been associated with the academic community is fast disappearing into the thin air. Lecturers are now being sacked without recourse to the due process. ASUU that has usually been a beacon of hope for the redress of these vices seems to have lost out completely in the struggle and can no longer play the role of a balancer. In some cases, it is either they no longer exist or have been crippled. Where they exist, they do at the mercy and instance of management and to that extent could be seen as an appendage of management with no power of its own. This underscores the depth of this dimension of the crisis, having implications for academic productivity and enthusiasm.

In the final analysis, it is the Nigerian State and society that suffer. Across time and space, the importance of scholars especially in terms of their intellectual responsibilities has always been acknowledged. Socrates, Plato, Aristotle, Marx etc. were great intellectuals who made great contributions to the governance and development of the societies in which they lived. Scholars have also been seen as central to the sustainability of the democratization and development project in their countries. They are expected to provide the knowledge framework through which the state and society can be mirrored. Unfortunately, the deepening crisis of the academy has not enabled them to do this well. While some have been in government in various capacities for long, we cannot say in prcise terms their role in the governance of the country. But there is a feeling that their activities are driven more by concern with coping with the strain and stress of a dwindling economy than any selfless commitment to promoting good governance. Yet, there is a seeming acute shortage of manpower in the midst of plenty. This paradox derives from the fact that in terms of quantity, there are excesses but when measured quality-wise, there are serious shortages. Nothing captures the scenario better than this:

> The most critical issue... in Nigeria is the glaring decline of capacity in a period of national reconstruction, democratization and globalisation, when such capacity is most needed... The 'brightest and the best' are abandoning research for the lush splendor of the private sector, the allure of political office, or the hard-currency denominated paychecks of the international arena. Those left behind clearly survive under desperate conditions, especially if they are unfortunate enough to be on the wrong side of the local politics. The state of social science research is dire; but there is still more hope (Obi and Agbu, 2002).

CONCLUSION

The study has examined the intellectual dimensions of corruption in Nigeria, its causes and implications. Our analysis indicates that the Nigerian academy is enmeshed in a deepening crisis of integrity, which has taken heavy tolls on intellectual responsibilities of scholars. In the long run, it is the state and society that suffer the most, given the inevitable consequences of this state of affairs on the democracy and development projects of the country. It is therefore import that urgent steps be taken to address the situation.

Since, the problem is largely a reflection of the deepening crisis of the Nigerian state, whatever measures to be taken must be done within a broader framework that targets the state for reform. There is need to critically reinterogate the Nigerian state to ascertain why it has been dependent, unproductive and predatory and appropriate measures designed to address these problems. Democratizing public policy making processes at all levels of governance, decentralizing political powers to reduce competition for the centre and efforts made to sustain the democracy project, can be helpful. It is within this framework that higher institutions stand the chances of pursuing university autonomy, adequate funding and greater productivity.

There is also the need to address the problem of internal democracy that is conspicuously absent in the Universities. This tendency has contributed more to the rape of academic freedom, leading to a sharp decline in the discharge of the intellectual responsibilities of scholars.

The question of funding also remains central. As centre of knowledge production and dissemination, Universities should be able to develop independent sources of revenue for their needs. They can do this by partnering with the private sector, generating the mass body of knowledge necessary or the advancement of businesses, science and technology. However, only a regime of good governance predicated upon accountability, transparency and control can sustain this.

Above all, there is need for a sustained effort to change the value system at all levels. The fact is that Nigerians have jettisoned the values of honesty, hard work, discipline, self-reliance and so on. The get-rich-quick syndrome would appear to have taken over. This has contributed to the collapse of most basic ethical issues in teaching, research, publication and community services. Only a sustained socio-political reengineering that emphasizes value reorientation at all levels may serve to reverse the trend. It may even be appropriate to inculcate such values into the academic curriculum of schools beginning from the elementary schools to University level. The assumption is that when the mind is right, the actions are likely to be right too and vice versa. Since this is a long-term measure, punitive measures that can serve as deterrents to others should be institutionalised for the short run. This should be done in an open, transparent and just environment. The effective execution of these measures offers some hope.

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