

Strengthening Citizens' Resistance Against Prevalence of Corruption

Formative Research Report: Knowledge, Attitude and Perception of Corruption Across Three States in Nigeria.

2018

16b, House 2,
P.O.W. Mafemi Crescent,
Utako (behind Chida Hotels),
Abuja.

+234-9-2918264
+234-802 3243 787

info@ccsimpact.org
www.ccsimpact.org

act:onaid



Contents

Acronyms.....	5
Executive Summary	6
Introduction.....	8
Problem Statement.....	9
Study Justification	9
Aim	9
Objectives	9
Research Questions.....	9
Research methodology	11
Study design	11
Study Location.....	11
Study Population.....	11
Sample Size	11
Study procedure	11
Findings.....	14
Akwa Ibom State	14
Perception on Corruption.....	14
Forms of corruption	14
Consequences of corruption	15
Social norms and drivers of corruption	16
Anti-corruption measures	17
Media use.....	18
Ambassadors for Anti-corruption.....	19
Respondents’ perception of personal values that could mitigate corruption.....	20
Kano State	21

Respondents' perception of corruption.....	21
Consequences of corruption	22
Social norms and drivers of corruption	23
Anti-corruption measures	23
Media Use.....	24
Ambassadors for Anti-corruption.....	25
Respondents' perception of personal values that could mitigate corruption.....	25
Lagos State	27
Respondents' perception of corruption.....	27
Forms of corruption	27
Consequences of corruption	28
Social norms and drivers of corruption	29
Anti-corruption measures	30
Media Use.....	30
Ambassadors for Anti-corruption.....	31
Respondents' perception of personal values that could mitigate corruption.....	32
Conclusions and Recommendations	33
Theme 1: Perception on Corruption.....	33
Theme 2: Forms of Corruption	33
Theme 3: Impact of corruption on the community/nation	33
Theme 4: Social norms, values and practices that promotes corruption.....	34
Theme 5: Values and practices that supports anti-corruption.....	34
Theme 6: Preferred choice of media for receiving information.....	35
Theme 7: Anticorruption Ambassador.....	35
Annexes.....	36
FGD Tools	36

Annex 1 FGD Tool for Women Groups	36
Annex 2 FGD Tool for CSO Leaders	39
Annex 3 FGD Tool for Youth Groups.....	42
Annex 4 FGD Tool for People with Disability (PwD) Groups	46
Annex 5 FGD Tool for Civil Servants.....	50
IDI Tools	53
Annex 6 IDI Tool for the Media.....	53
Annex 7 IDI Tool for Religious and Traditional Leaders	56
Annex 8 Participant informed consent information sheet	60

Acronyms

CCSI Centre for Communication and Social Impact

CBO Community Based Organization

CSO Civil Society Organization

FGD Focused Group Discussions

IDI In-depth Interviews

LGA Local Government Area

PLWD People Living with Disability

Executive Summary

The formative assessment was aimed at eliciting key information to guide the design of a behavior change communication intervention. The study was conducted in Akwa Ibom, Kano and Lagos States of Nigeria among various community groups and stakeholders. Overall, twenty-four focus group discussion sessions and 18 in-depth interviews were conducted in study locations. Across the states, all participants perceived corruption to be something highly detestable, inappropriate, unacceptable yet ingrained into the fabric of the society.

Generally, responses from the three states revealed that participants understood the various forms corruption can take, most notably form was related to bribery and financial misconduct.

Beyond knowing the forms of corruption, most respondents could easily identify the devastating effects of corruption. Most common consequences were centered around infrastructural degradation and poor socio-economic development.

Key sociocultural factors, values and practices that promotes corruption were listed as high societal expectations from public officers within the family/community. God fatherism, lack of punishment for corrupt persons and uncertainty about the future were other factors fueling corrupt practices. Also, participants associated some values in support of anti-corruption practices, most common were: honesty, integrity and transparency. They were listed as critical values or attributes that people need to have, if we must win the fight against corruption. Besides, public shaming of corrupt officers was an emerging theme that came out strong across the states.

There was a mix between the traditional and social media as preferred source of information. Despite the variations in participants responses, the use of traditional and social media was emphasized across study states. In addition, respondents preferred notable persons from the movie and music industry as anticorruption ambassador.

Designing an effective SBCC intervention in the SCRAP C project should consider messages focused on promoting moral and social values; and messages addressing societal factors chief of which is the selfish high expectations from public office holders by families and community members. Also, more enlightenment on various forms of corruption,

strengthening antigraft agencies and buttressing the negative impact of corruption on the society is likely to produce desired project outcome. Use of traditional and social media, timing of messages and use of anti-corruption ambassadors perhaps will positively impact on the project.

Introduction

Corruption is an inappropriate behaviour or conduct that violates laid down rules and procedures exhibited by individuals in positions of authority that is often motivated by personal gains. Despite its prohibition by law, corruption remains pervasive in Nigeria with its attendant consequences. The Nigerian society is characterized by features that are associated with corruption like poor social, political, and economic development, inefficient democratic processes and lack of economic growth¹. Corruption can take many forms including bribery, misappropriation, nepotism, fraud, embezzlement, extortion, favoritism, rigging of elections, and falsification of voter's register, over-invoicing, money laundering². Bribery is one of the most common form of corrupt practices in Nigeria and occurs both in government and private businesses.

Available evidence suggests that corruption is on the rise in Nigeria³, despite the anti-corruption efforts of the government of the day. According to the National Bureau of Statistics, 32.3% of Nigerians had to pay a bribe to a government official between June 2015 and May 2016 to get the service they needed. Nigerians who had to pay a bribe spent as much as 13.6% of their annual salary as cash payment for bribes representing a significant loss of revenue to the bribe payers. Given the negative consequences of corruption both at the macro and micro level, there is the need for concerted efforts to reduce the occurrence of corruption in Nigeria and hence the need for this study.

¹ Fadairo et al. (2014). Attitudes and Perception of Corrupt Practices among Public Officials in the Agricultural Sector in Southwestern Nigeria.

² Ogunleye et al. (2012). Corruption and Development in Nigeria: A Psychological Perspective.

³ National Bureau of Statistics (2017). National Corruption Survey: Corruption in Nigeria -Bribery as Experienced by the Population. NBS 2017.

Problem Statement

Although corruption is considered illegal, it is widely practiced across the country. Worse still is the realization that the Nigerian society appears to have accepted it as part of her daily life and even appear to celebrate people accused to have corruptly enriched themselves with public wealth. This phenomenon would need to be quickly addressed if Nigeria is to make any meaningful progress in her fight against corruption.

Study Justification

The purpose of this study is to explore the individual and community level factors that have led to the current state of behavior, attitude and perception concerning corruption among members of the public in the study locations. The information elicited will be used to guide the design and implementation of Social and Behaviour Change (SBC) interventions.

Aim

This formative research is intended to elicit information that would guide the design and implementation of Social and Behaviour Change (SBC) interventions of the SCRAP C project, aimed at changing the perception of corruption in Nigeria and thereby promoting attitude and practices that mitigates corruption.

Objectives

- To determine the perception of corruption among community members
- To ascertain the attitude of community members to corruption
- To identify perceived sociocultural factors that encourage corruption

Research Questions

1. What is the current perception of people in the study locations with respect to corruption?
2. What are those factors that are driving the current attitude and perception of individuals concerning corruption?

3. Which of the traditional or social media platforms are most appropriate to reach out to our target audience?
4. Who are considered credible anti-corruption ambassadors and why?
5. Are there specific norms, values, practice in support of corruption and anti-corruption in the study location?

Research methodology

Study design

This is a qualitative descriptive study using focus group discussions (FGD) and in-depth interviews (IDI) to elicit information from study participants in order to address research questions and objectives.

Study Location

The study was conducted across three states in Nigeria: Akwa Ibom, Lagos and Kano. In each state, a rural and an urban local government area (LGA) was selected except in Kano where four LGAs were selected. In Akwa Ibom study was conducted in Ikono and Uyo LGAs; in Kano: Tauruni, Fagge, Kumbotso and Kano Municipal; while in Lagos, study was conducted in Idimu and Araromi LGAs

Study Population

Participants of the study were drawn from civil society organizations, women groups, youth groups, people living with disability, civil servants, religious leaders, traditional leaders and the media.

Sample Size

Participants were purposively recruited across the study locations to participate in this study. The Centre for Communication and Social Impact (CCSI), engaged reputable gate keepers within each study location to assist in the selection of participants. Each FGD was made up of a homogenous group of 8-10 participants each, not exceeding 10 persons per group. Only participants who could communicate in the proposed language of data collection were recruited.

Study procedure

Data collection guides for focus group discussion and in-depth interviews were developed and used in the training of field research assistants who participated in the study. The research assistants were conversant in the language of the study location. Experienced staff

from Centre For Communication and Social Impact (CCSI) supervised the process across the three states. The data collection tools were translated into Yoruba, Pidgin and Hausa Languages, back translation was also done to ensure consistency of tools and quality of information elicited.

Each FGD session was coordinated by two research assistants: a facilitator and a note taker. Aspects of the methodology employed in this study is triangulation embedded throughout the research process, right from data collection techniques to reporting of findings. For instance, triangulation at the fieldwork stage involved using different data collection instruments and procedures to obtain diverse information from different levels of stakeholders, using different types of data collection techniques including focus group discussion (FGD) and In-depth (IDI). Table 1 shows the different levels of stakeholders that provided information in the three states, and the types of data collection techniques employed in eliciting the information. In total, 24 FGDs, 8 per state, and 18 IDIs, 6 per state, were conducted.

All FGDs had maximum ten participants per session. Thematic areas covered at each FGD session are; Perception on Integrity, honesty ad transparency; perception on corruption; impact of corruption on development; habits and preference of various media; views on corruption by CSOs and Youths; and perception on groups that promotes positive values. The IDI sessions covered similar thematic areas.

Table 1: Showing numbers of focus group discussions and In-depth interviews conducted and the key Study participants

Type of Stakeholders	Akwa Ibom	Kano	Lagos	TOTAL
Civil Society organizations	FGD = 1	FGD = 1	FGD = 1	3
Women groups	FGD = 2	FGD = 2	FGD = 2	6
Youth groups	FGD = 2	FGD = 2	FGD = 2	6
People living with disability	FGD = 1	FGD = 1	FGD = 1	3

Civil Servants	FGD= 2	FGD= 2	FGD= 2	6
Religious Leaders	IDI = 2	IDI= 2	IDI = 2	6
Traditional/Community Leaders	IDI= 2	IDI= 2	IDI = 2	6
Media	IDI=2	IDI=2	IDI =2	6
TOTAL	FGD = 8	FGD = 8	FGD = 8	FGD = 24
	IDI = 6	IDI = 6	IDI = 6	IDI = 18

Findings

Akwa Ibom State Perception on Corruption

Respondents were unanimous in their agreement that corruption is an inappropriate conduct that violates laid down rules and procedures exhibited by individuals at any level of authority that is often motivated by personal gains. In their description of corruption, respondents felt that it transcends the issue of financial misconducts and this includes favoritism, nepotism and abuse of power. Some respondents gave the following explanations when asked what comes to their mind when they hear about corruption

“When I hear about corruption it sometimes irritates me because it involves somebody embezzling what belongs to everybody alone. I will not want to look at the situation on the masses especially if you are being elected into place of authority instead of using that office for the benefit of the people that vote you in for instance if you are political office holder you just carry the money in fact you don’t just stay in our country Nigeria you go out of the country and develop other people’s countries, so it irritates me.”
(FGD, Rural Youth group)

“It is a display of dishonesty, illegal way of doing thing and pervading cause of justice and doing things for the sake of one’s interest, doing something in a crooked way to get monetary benefit” **(IDI, Rural Community leader)**

Forms of corruption

Various forms of corruption were listed by participants included: Embezzlement of funds, abuse of power, abuse of office and/or power. Respondents also listed other vices like cultism and armed robbery that may not necessarily qualify as corruption. Some of the respondents had these to say:

“When there is bribery for example requesting for something before I sign a document for you. Embezzlement of funds is the major way cos when you have a post it is accompanied with finance, also negligence of duty because you took an oath and when you fail in your duty you are corrupt. Embezzlement of funds, superior officer betraying

a younger officer hiding his file knowing that he is due for promotion maybe next year”
(FGD, Rural Civil servants)

“There are so many ways that corruption can occur first on the issue of corruption because corruption is the abuse of office or opportunity that is given to you, so it can occur in different forms such like the mismanagement of our funds, it can occur in duping diverting of public funds into private accounts, insults and whatsoever. There are so many forms” **(FGD, Rural Youth group)**

Consequences of corruption

When respondents were asked what they thought about the effects of corruption, their responses conveyed the fact that corruption was a phenomenon that should be done away with. This was because they felt corruption negatively impacts all facet of the society where it occurs. They listed some of the effects of corruption to include poor governance, lack of development poor educational and health indices. Study participants expressed themselves in the following ways:

“Underdevelopment, lack of industrialization, disease in the increase, and death it will even affect the population. High mortality rate, the workers can catch diseases while treating others. It will hinder transportation and development, sometimes you may produce goods and you can’t transport it to the place where it is needed, high cost of goods and services, living and transport fare” **(FGD, Urban Civil Servant)**

“The suffering we are going through now are the effect of corruption. No good road you cannot access Ikot Ekpene to Aba all are a result of corruption. Decaying infrastructure, the railroads are no more there. No single national airline, no more NITEL, the paper mill is no more, even the educational system is collapsing, I went to public school but now see the amount we are spending yet lots of overcharges.” **(IDI, Muslim Religious leader)**

“We look at the award of contracts, the government is awarding contracts to organizations who bid for it and the person came with sample of how we want it to be by way of proposal when you want to award the contract maybe it is one million naira

but because you have an interest you say make it 1.5million naira, then you give the person doing the contract one million, the contractor then will do substandard work. It will not last or give the desirable value, what should last for years will not and they have to revisit it.” (IDI, print media)

Social norms and drivers of corruption

Participants from both in depth interviews and focus group discussions identified descriptive social norms that drive corrupt practices such as societal expectations which places high expectations and demands on those in public offices, god fatherism/favoritism without which it is believed to be difficult to attain high level public office or political ambition, as well as the practice of celebrating people who are known or suspected to be corrupt. Other drivers include the need to belong, lack of punishments for the corrupt, poverty and inadequate payment of workers. Respondents gave the following reasons to support their claims:

“One of the ways by which community supports corruption is because people celebrate those who are corrupt because somebody secures employment and works for maybe two years before he has a car and then before you know it he starts living big, nobody asks questions, how did you get this money? Even the church will call him and give him position as an elder, the community will give him chieftaincy title, and nobody will be willing to ask how did you get these resources? And if you dare want to ask you will be blackmailed that you are an enemy of progress. These are some of the ways community supports corruption.” (FGD, Urban Civil servant)

“I also think the mode of how people emerge as leaders leads to corruption in the sense that you have godfather who believe they put you into power as such when you get there you have to satisfy them first before you think of the people also the money spent on elections you want to recover it first before you think of the masses. (FGD, CSO)

“ Well sometimes you see media houses get staff to work for them and don't pay them and these staff also have their own families and they have needs yet you expect the person to work from the first to end of the month and you don't pay, they will be forced to do something, you will go for an event you will say this is the story I want to write they will say write it this way, we have a package for you, so you will be between the

fat envelop and you think of your family they will be happy if you bring that home, but if the media organizations are up to date with their promises to pay as at when due all these will be limited. But when they don't they are indirectly forcing you to take bribe.”
(IDI, Print media)

Anti-corruption measures

When respondents were asked to comment on the anti-corruption efforts of the agencies they have identified to be responsible for dealing with corruption, majority felt that these agencies have not been living up to expectation. The reasons they gave for this ranged from political to bureaucratic issues. Some of the study participants expressed themselves in the following manner:

“We have EFCC and ICPC those are the two major ones though their function seems interwoven but they are all directed at that, but like I said before are they living to expectation, if the are we should not be having more corruption, the indices should be lower. They are not working they are not alive to their responsibilities, we have dead government agencies” **(IDI, Print media)**

“EFCC and ICPC have failed us they are perpetuating corruption. The officials of SSS prevented EFCC from arresting. Why should SSS overwhelm EFCC? The Nigerian police who should keep your information will expose you to the people you report especially the cult people” **(FGD, rural Youth group)**

Consistent with their lack of confidence in the anti-corruption bodies, when respondents were asked about anti-corruption measures that they would propose or are familiar with, their responses mostly echoed individual and locally implemented measures. This could probably be due to lack of knowledge of what the anti-corruption bodies do or a confirmation of their distrust for these bodies. Study participants expressed themselves in the following to ways:

“One way is to empower the youth, to create awareness, let the youth know what corruption is all about. When we understand what corruption is then we can identify when we see one. Two is education, a lot of this corruption take place because of our level of exposure, if we have quality education corruption will be minimized so the youth

should be educated, if the youth are employed gainfully the idea of thinking of how to create corruption will be limited” (FGD, rural Youth group)

“Stigmatization. In this community once you embezzle public funds you will be seen as an outcast and future public office will not be assigned to you. Also, we have a deity that if you do, they will sing you round the whole community. My community if you steal, you will walk naked and they will rub charcoal on you.” (FGD, rural Civil servants)

Media use

Media use was found to be common among respondents, however, Facebook, twitter, TV and radio appear to be more popular among respondents. Use of these media is mainly for entertainment, information or educational purpose. AKBC, planet and inspirational FM appeared to be the stations that most respondents preferred. When respondents were asked to state their preferred source to receive anti-corruption messages, social media and radio were the most preferred sources mentioned. While Facebook/WhatsApp and other online sources were more popular among FGD participants. Radio was the second most common source among them.

However, radio was the most preferred among IDI participant. They gave the following reasons for their preferences.

We will prefer AKBC for the interest of our local people, because the channel you subscribe monthly may not be affordable, but with small radio masses will hear it. AKBC is owned by government. (FGD, rural Youth group)

“Facebook/WhatsApp, Its easier, it’s cheaper and cuts across, the phone is easier cos it is handled by everybody” (FGD, urban Civil servants)

“Through radio, like i said Nigerian radio, they will report. Like when judges were to be tried you will hear it all on the radio, television also newspaper” (IDI, Community leader)

“Online Cos you can do almost anything even if its audio you can share, video, written can be online and, most times if its downloaded it can go viral and the younger

generation are online. It's even the things that trend online that start trending normally like offline but we can't just use online" (FGD, CSO)

"All are credible but the issue of media ownership, you look at those issues, when it comes to paper premium times and punch I give it to them when it comes to the fight against corruption. Radio, majority are owned and run by the government the little private ones owned by politicians, when it comes to radio I will give it to inspiration FM here in Akwa Ibom because it is owned by a business man with no party affiliation, so you look at the leadership and management of stations how credible are they? But in inspiration FM we are free of interference. All the tabloids are owned by either APC or PDP except rader news" (IDI Media-radio)

Given these responses, it would therefore appear that, online platforms particularly Facebook and radio would be ideal for communicating anti-corruption messages. Use of traditional media like TV might also present an opportunity to reach the people especially if messages are designed for broadcast in late evenings (8pm to 11pm). Respondents also recommended messages to also be in local languages in order reach a wider audience group.

Ambassadors for Anti-corruption

In addition to the preferred media to effectively reach intended audience, study participants were also asked to identify celebrities or popular individuals that could be used to convey these anti-corruption messages. Although in depth interview participants did not identify any, respondents from focus group discussions identified as many celebrities as were respondents. However, some individuals were more commonly mentioned than others. For example, Tuface and Charly boy were the most mentioned individuals as potential carriers of the anti-corruption message. Pete Edochie and Mama G were the next commonly listed personalities. Next to these were Ini Edo, Timaya, Bishop and Okon Lagos. This therefore suggests that musicians, Nollywood actors and comedians are the potential groups from which anti-corruption ambassadors could be recruited.

Respondents' perception of personal values that could mitigate corruption

Given the role that personal convictions and/or beliefs play in the way people behave, we asked study participants what they thought were the moral values that individuals should possess for them to behave responsibly. The respondents were almost unanimous in their identification of these values. The values most commonly mentioned were honesty, transparency and integrity. They also explained that, these values have their root in cultural/religious norms that need to be taught to people from the early stages of life. They justified their responses in the following ways

“Honesty affect good governance like when they are setting up budget in a locality if you are honest you will know there are some rules guiding setting of budget, industries or few other things in a particular locality, if you are not honest you want to move everything to your locality and causing problem to other place that supposed to benefit from this budget” (FGD, urban Civil servant)

“As she has already said to be honest, transparency is also very very good. Whatsoever we are doing we have to be we have to make it honest, make it to the awareness of everybody. Accountability also matters a lot because the more someone is counting on you to be a good quality child in that community you have to be transparent in whatsoever you are doing. Moreover, a good advice, your own contribution and good advice to that community matters a lot” (FGD, urban Women group)

“Honesty goes on with transparency cos when you are not honest people cannot come to you to do anything. When you are not honest on what you are doing to be sincere and at least in a place like this you have to be very very honest” (IDI, Community leader urban)

Respondents felt that inculcating these values to individuals would significantly reduce corruption and its effects. They justified their position in the follow ways:

“I will give you an example, they issue out a contract for somebody to probably tar a road. a man with integrity knowing fully well that this money was meant for this project won't think of running away with such funds because he k ow if he comes back, he won't even have the mind to come back to demand for more money, but somebody with

integrity will do what needed to be done for the betterment of the community people”
(FGD, CSO)

Respondents also added that people who lack these values in ideal cases are treated as outcast and shunned by members of the community where they lived. Some respondents had these to say about how those who lack these values are treated

“As a civil servant there are things expected of you, it is expected that village head community head position is taken by people that have served in civil service after retirement so if your record was good they will call you to take positions but if not even if you contest the village will reject you” **(FGD, rural Civil servant)**

Kano State

Respondents’ perception of corruption

All respondents agreed that corruption is an unacceptable conduct that violates ethical principles and is illegal. They noted that corruption has become a source of shame and worry due to its widespread practice. Respondents believe that corruption occurs at individual and organizational level. Bribery was the most common form of corruption identified by respondents. Other forms of corruption listed were stealing (money or property), vandalism, examination malpractice and falsification of grades. When respondents were asked to describe what comes to their mind when they hear about corruption, they had the following to say

“E.g. school. If a fund is allocated to develop a project and then diverted to peoples account, then it is corruption” **(IDI, Christian religious leader)**

“Corruption is not only the issue of diverting money. It is also when things are not done well because of personal interests. This is also corruption” **(IDI, Media-radio)**

“Bribing staff at the hospital, maybe trying to jump a queue, trying to get a doctor or a health attendant to attend to you. Anything you want to do you have to bribe your way through If not you won’t get it” **(FGD, urban Women group)**

“In my own opinion bribery and corruption is now part and parcel of our society because anything you want to do today, you have to bribe one person or the other, they have tried to erase it but it is still in the society example Schools, hospital, Office even on the road when you meet Officers they insist you bribe them if not they delay you and refuse to allow you pass. Every aspect of the society is filled with bribery and corruption.” (FGD, rural women group)

Consequences of corruption

Participants of IDIs and FGDs were all in agreement that corruption is detrimental to any society where it occurs. They noted that its effects cut across all segments of the society. Infrastructural decay including lack of health care, educational services and bad roads was the most cited ill effect of corruption by these respondents. Other consequences highlighted were poor economic indices including poverty and lack of job opportunities. Instability and insecurity was also cited as some of the adverse effects of corruption in any society. When study participants were asked to explain the consequences of corruption, they gave the following responses:

“Underdevelopment, Insecurity, Social degradation, Kills the economic development, health sector, education, Lack of good facilities in our hospitals, the rate of education or rise of a lot of private schools in Nigeria because Government cannot take care of the public schools. Abandoned and uncompleted projects. In continuity. If a government leaves a government for another government to come in, he abandons the project the former government was doing and embarks on another one. No continuity in government”. (FGD, urban Civil servants)

“Retrogression in education. Lead to social vices due to joblessness. Since I do not have what to give as a thank you to get my place in school”.

“Retrogression in civil service. Due to injustice, the wrong candidate has been employed. While the most competent candidate is disqualified because there was nothing to bribe his way through”.

“Everybody feels the effects of corruption today, poverty and corruption is what led us to where we are today”. (FGD, PLWD)

“Yes they are visible. Through our borders arms and ammunitions are imported into this country. The issue of Boko Haram. In my own opinion the problem was partially caused by corruption. Dilapidated structures i.e. Roads, Schools etc.” (IDI, Media-TV)

Social norms and drivers of corruption

When participants were asked to share their thoughts on the causes of corruption, social norms such as high societal expectations of those in high positions, god fatherism and greed were the factors listed by participants from both in depth interviews and focus group discussions. While respondents felt that there are no cultural factors that explicitly support corrupt practices, they noted that the expectation of gratification for services rendered is a source of corruption. Some of the respondents presented their arguments in the following ways:

“The Tradition of giving out gifts to traditional rulers for Sallah celebrations etc. thereby creating good rapport with the Traditional rulers. The effect is that the traditional rulers will not be able to question them if they go wrong because of the relationship they have built with them. If only they can divert these funds to the development of some sectors e.g. education it will go a long way to helping situation” (IDI, Traditional leader urban)

“The culture of having a political god father. Without him you cannot be considered for a position at work. Even if it was a business”. The culture of giving gratitude for being considered for a position or even admission”(FGD, PLWD)

“Gratification is used to corrupt the system. It is a culture of saying thank you but it is corruption” (FGD, urban Civil servant)

Anti-corruption measures

ICPC and EFCC were the two most common agencies mentioned by respondents as anti-corruption agencies. While ICPC was more common among FGD participants, EFCC was more common among IDI participants. In addition to these, respondents from IDIs and FGDs

also recognized the police as an anti-corruption body. Religious organizations, SERAP and other NGOs were also identified especially among FGD participants as anti-corruption bodies.

When respondents were asked to comment on the effectiveness of the anti-corruption efforts of these agencies they have identified, they all agreed that more work still need to be done to improve the operations of these agencies. Some of the reasons they gave were:

Yes. I hear a lot on EFCC. It is performing to the best of her ability but to perform better they need the help from the smaller bodies like HISBA” (IDI, Muslim religious leader)

“Our main problem is that the personnel which handle a sensitive position do not have the skill. We need to have skilled officials to have the know-how to operate. E.g. EFCC have to invest in training their staff i.e. investigation etc. the only way they will succeed in a high-profile case they need to investigate. That is why when they take these cases to the court they do not win, because they do not have good investigation officers to tender good evidence” (IDI, urban Traditional leader)

These responses suggest that the respondents feel the work of anti-corruption campaign should be focused on the populace. Furthermore, there is need to empower the anti-corruption agencies to perform their duties effectively in addition to working to improve the integrity of the agencies.

Media Use

We also explored respondents’ media habits and preferences especially with respect to corruption messages. Both traditional and new media was common among these respondents. Radio and television were the preferred media for anti-corruption messages by IDI and FGD respondents. In addition, the use of social media particularly Facebook was also common among FGD participants, while the Daily trust newspaper was the next most common source of information for IDI participants. The different TV and radio stations suggested by respondents were as varied as the participants themselves. However, IDI participants can generally be reached between 7:30 pm and 9:00 pm while FGD participants can mostly be reached between 7:30 pm and 10:00 pm. Not surprisingly Hausa language was the preference

for message dissemination among participants. Some of the reasons given by the respondents for their preferences are highlighted below:

“Radios. Radios have a large coverage and can work even without the use of electricity. And affordable. Social media. Sometimes you don’t get the time to listen to the news”. I can see live programmes and see the person talking” (FGD, CSO)

“Facebook is the most appropriate because immediately you share it everybody will see it” (FGD, urban Youth group)

“Radio. I use Radio a lot. It is affordable and cheaper to use unlike the Television, you need electricity to power it. When there is no power you use Generator. With just 100 naira battery I can power my Radio for a long time”. (IDI, Muslim Religious leader)

Ambassadors for Anti-corruption

In addition to the preferred media to effectively reach intended audiences, study participants were also asked to identify celebrities or popular individuals that could be used to convey these anti-corruption messages. Although participants generally agreed on using musical or movie artists as anti-corruption ambassadors, there was no consensus on who these artists should be. However, Aminu Ala and Adamu Zango were mentioned in more group discussions and IDIs than other individuals. The individual artists mentioned by respondents and some of their reasons are shown below:

Respondents’ perception of personal values that could mitigate corruption

When respondents were asked to list moral values, they think are important for individuals to have for them to behave responsibly, all respondents directly mentioned or described virtues that suggest honesty, transparency and integrity. The uniformity of the participants’ responses and their descriptions of the roles of these values suggests that these are the values that need to be cultivated in the populace to support the anti-corruption campaign. They justified their responses in the following ways

“When the leader is not hiding anything from the people he is governing, there won’t be any problem at all. This is because he shares all the information about his government to the people and nothing is hidden” (FGD, urban Women group)

“When a person is honest most especially a leader, people under him will be honest but if he is dishonest then the whole society would be destroyed. This is because he is seen as an example. Transparency brings about peace, fear and respect. When you are transparent even the staff on the lowest cadre will not be able to face you. Once one is not transparent enough people do not fear him, do not respect him.” (FGD, rural Civil servants)

“The term Integrity has a very important meaning and has a lot to contribute to the societal development. When there is Integrity in any arena then there is Unity, Determination and commitment. When one is Honest he will deliver anything good expected of him, he will be loved and trusted. Once you are Honest, Transparent and have Integrity, you will deliver and perform well” (IDI, Media – radio)

Furthermore, study participants noted that people who display these values should be given the pride of place in the society, while those who lack virtues should be shunned and be given no regards.

Lagos State

Respondents' perception of corruption

Respondents perceived corruption as a bad habit that has become widespread and ingrained in people such that the acts of corruption no longer mean anything. Respondents perception of corruption can be summarized as financial misconducts like embezzlements, bribery, stealing. Furthermore, other criminal acts that may not necessarily be acts of corruption in themselves like assassination and other unlawful acts were also perceived to be corruption. Respondents described corruption in the following ways:

“Stealing by trick, Obtaining through false documentation” (FGD, urban Civil servant)

“It is not something that is new in Nigeria. It is like a general slang now. During the time of general Idiagbon when you hear corruption, you will want to move away but now even when you catch people red handed, they will still have their way. So, people don't really attach any importance to the word.” (FGD, PLWD)

Forms of corruption

Respondents were also asked to give specific examples of acts they consider to be corrupt practices. In their response participants from IDIs and FGDs all directly identified or described acts that suggest financial impropriety. There by suggesting that financial misconduct was the most common form of corruption identified by this population. Some others in addition also described certain forms of injustices that are acts of corruption but can also cause corruption. Some of the other forms of corruption mentioned were: Giving preference to rich people, falsification of results, cheating during exams and dishonesty. Respondents gave the following responses in describing the different forms of corruption they were familiar with:

“In the case of health center I think the government has tried to give us everything but when you take your child for immunization they will now tell you bring this, bring that, bring ten naira before we will give your child injection you will buy hand gloves main while the government has provide everything, that is corruption” (FGD, rural Women group)

“Bribing; like if a contract is given out we the civil servant expect something to come out from the contractor that is part of corruption, which is not supposed to be.” (FGD, urban Civil servants)

“For example, now, where I was residing before we see heads of the community holding meeting concerning light issue afterwards conclusions are made asking all occupants to pay amount of money, we all do, and the light is restored for about two days, after that we don’t see anything again and even the road is very bad. While I was still there we all pay three thousand each to the CDA for the road and they later said the secretary has absconded with the money. All sort of this like that.” (FGD, urban Women group)

Consequences of corruption

We also asked respondents to explain what they thought were the consequences of corruption. In responses to this prompt, IDI participants all identified lack of infrastructural development as consequences of corruption. Some of them also explained that corruption leads to injustice. Participants’ at the FGD sessions responded in a similar manner. They overwhelmingly identified lack of infrastructure because of corruption. Other effects of corruption mentioned by the FGD participants included underdevelopment, poverty, unemployment and economic sabotage.

“Bad roads so people die in accidents, no infrastructures, and insecurity that claim people’s lives, low life expectancy as people die of diseases that should not kill them and they die of the effects of bad roads and insecurity, low quality of living.” (IDI, Broadcast media)

“The nation is in darkness and the bills comes in despite that. We have a government primary school with about 3000 pupils in this community and about 1000 of them sits on the floor because there are no chairs. There are over 250 pupils in each class. A PHC center was built halfway since 1972 and the lands around the PHC have been re-sold to different individuals. These are all effects of corruption in this community.” (IDI, Traditional leader)

“No good schools, no good hospitals and poor implementation of government policy” Brain drain, “Think of those states that are not being paid salaries. It brings hyperinflation. If you don’t want your child to go to public school you have to spend more” (FGD, rural Civil servants)

“It affects us because we don't have access to infrastructures like electricity, pipe-borne water, good roads. Dilapidated health facilities. Sometimes, if you don't know a doctor or nurse they will help you out, you can get the general hospital at 7 am and leave by 8pm. Also, government schools are dilapidated. No chairs for students as they sit on the floor or stand. Entrants pay for chairs and tables before admittance into the schools and they don't even see the facilities.” (FGD, PLWD)

Social norms and drivers of corruption

In line with their submissions that financial impropriety and injustices were the forms of corruption they are familiar with, respondents posited that, the need for gratification, poor remuneration, uncertainty concerning what the future holds and lack of punishment for offenders were the main drivers of corruption in their society. However, they also insinuated that the underlying normative factor is the societal/family expectations of individuals who occupy certain positions. Some excerpts of participants regarding causes of corruption are stated below:

“Our ideology in Nigeria. If you hold any political position your family and friends will be expecting that you should chop the money because of your position. Also, most times we celebrate those that are corrupt.” (FGD, PLWD)

“Another thing is amassing wealth at all means. People are crazy for wealth and they go to any length to get it. The cost of living is so high that people are increasingly becoming desperate. The cost of training children is so high. All these things should be corrected for us to have a better society. Government should therefore ensure the old age of their citizens are secured so people can have integrity and be honest.” (FGD, CSO)

“Gratification- our ethics says we should not accept gratification for anything for publishing i.e. receiving of Brown envelope.” (IDI Print media)

Anti-corruption measures

Responses obtained from IDIs conducted and FGD sessions indicated that participants were familiar with the law enforcement agencies responsible for anti-corruption interventions. When respondents were asked to identify these agencies, EFCC and ICPC were the most identified agencies. Other law enforcement agencies mentioned included DSS and the Nigerian police while some respondents also mentioned NGOs like SERAP, Amnesty International and Transparency international. However, while most respondents believed these anti-corruption agencies need to improve on their activities, some others felt that they are doing their best. The also gave various reason and areas where they think these agencies need to improve on are shown below:

“Laws they say are effective only on the poor. Sometimes, these institutions don’t function well and they can be corrupt also.” (IDI, Traditional leader)

“We recognize their efforts at curbing corruption, as well as EFCC. NADECO did marvelously in this nation also. Of a truth, their work is honorable but we don’t view them as they ought to be viewed but Nigerian police are not doing well. : In how far they have come, I say they have done well at both national and local level However, criminality is growing in our nation but they are trying their best.” (IDI, Muslim Religious leader)

“In some cases they are doing well but in some cases, you will just hear half of the problem, you will not know the beginning or the end. Another thing notices is that while they are doing that they will carry the public along and after a while everything will just be quiet. Example is the case of the kidnapper, when the case started everyone was aware but now no one even know what is happening to it again. When they start a case they should let us know the end.” (FGD, PLWD)

Media Use

To determine how best to reach our intended audience with messages, we explored the media use behavior and preferences of our study participants. Results indicated that traditional media (radio and TV) was more common among IDI participants, while social media (Facebook, Twitter, WhatsApp, and Instagram) was more popular among FGD participants. Among the traditional media users, Bond FM, radio Lagos, inspiration FM (radio), as well as AIT,

Channels, TVC (TV) were the more popular stations. Extract from participants' responses are highlighted below:

“Choice FM, Bond FM, Paper Review” (IDI, Community leader)

“Yes, we listen to the radio. We listen to koko inu iwe iroyin on Bond FM; and Rainbow FM.” (FGD, CSO)

“Facebook because average Nigerians use Facebook” (FGD, urban Civil servant)

“Facebook, WhatsApp, twitter and Instagram” (FGD, rural Youth group)

“All around, radio: 92.5, 92.9, television, Facebook, Instagram, WhatsApp” (FGD, urban Women group)

Despite the support for both traditional and new media as means of disseminating anti-corruption messages, one participant however, noted the following:

In the present-day Nigeria, unfortunately, online platforms because as they expose corruption, they are thus easily susceptible to mislead the public. They have low or near zero production cost, but they can also be used to misinform the public. (IDI, Media)

Ambassadors for Anti-corruption

In addition to exploring our participants media use habits, we also asked them about their preferences for potential anti-corruption ambassadors. In response to this, FGD participants mainly identified musicians and movie actors as potential drivers for anti-corruption campaign messages. While IDI participants identified more with radio and TV personalities. However, the personalities mentioned were as diverse as the study participants. Nonetheless, Funke Akindele, Olu Jacobs, Joke Silver, Omotola Ekeinde, Olamide appeared to have been mentioned more frequently.

Respondents' perception of personal values that could mitigate corruption

Respondents in various ways suggested that certain values or morals need to be imbibed by members of the population in order to make progress in the fight against corruption. A review of the different responses provided by study participants suggested that honesty, integrity and transparency are required virtues among people to help in the fight against corruption and improve the quality of governance or leadership. Some of them gave the following explanation for their responses:

“For a community to develop and experience growth, the people must be truthful in their dealings. As a Baale, I must be open and transparent to my people. They (citizens) must be well educated and respectful. They must be honest and truthful” (IDI, Traditional leader)

“Yes it affects our government because our leader, those people that we elect when they get to that place, they will not use these three qualities which are Honesty, Transparency and Integrity, some are ready to do what is right but the bad ones will not allow them, it is like you put a bad orange in 5 oranges before you know it, it will spoil the 5 oranges.” (FGD, rural Woman group)

Respondents also added that people who lack these values should be treated as outcasts and shunned by members of the community where they lived. Some respondents had these to say about how those who lack these values should be treated.

“They are treated with disrespect, they won't respect them in our association because if you are not transparent and not also honest. For example, if we are to attend an end of the year anniversary maybe they will now choose cloth collectively for everyone so that we all go for the occasion in uniform and then someone or a group of people choose to inflate the price, and such a person or group is discovered, they will never be respected again even if you decide to say the truth later, it will not be heard, and the person won't be respected again.” (FGD, urban Woman group)

Conclusions and Recommendations

The overall objective of this study was to elicit information that would guide the design and implementation of Social and Behaviour Change (SBC) interventions of the SCRAP C project, aimed at changing the perception of corruption in Nigeria and thereby discourage corrupt practices. Key conclusions and recommendations are jointly presented for the three study states.

Theme 1: Perception on Corruption

Across the three states, study participants agreed that corruption was a widespread problem; they perceived corruption to be something highly detestable, inappropriate, unacceptable yet ingrained into the fabric of the society. Although respondents perceived corruption this way, it remains a large societal challenge.

- The project should consider strategies to promote action-oriented decisions, People should not only perceive corruption as bad, but their behavior should be reinforced to take right actions.

Theme 2: Forms of Corruption

Generally, responses from the three states revealed that participants understood the various forms corruption can take; however, the commonest forms listed were related to bribery and financial misconduct. Practices such as vandalism, examination malpractices and falsification of grades were also seen as corruption.

- Interventions should enlighten the populace on the other forms of corruption apart from financial impropriety. This will help to ensure that corruption is dealt with holistically.

Theme 3: Impact of corruption on the community/nation

Respondents easily identified the devastating effects of corruption. Most common consequences were centered around infrastructural decay and poor socio-economic development from the community to the national level.

- The project should design messages buttressing the degrading effect of corruption on the community.

Theme 4: Social norms, values and practices that promotes corruption

Commonly across the states, participants mentioned high societal expectations from public officers within the family/community. Others mentioned were lack of punishment for corrupt persons, god fatherism, uncertainty about the future and poor enforcement by various antigraft agencies.

- The Project should be designed to address these norms and particularly address the high expectations from public officers by family members, community etc. These high expectations have been shown to be a major driver while such public officers mismanage funds.
- Interventions necessary to help improve the effectiveness of these antigraft agencies as well as making them more transparent in the way they conduct their affairs perhaps could reduce the magnitude of corruption.

Theme 5: Values and practices that supports anti-corruption

Across the three states, respondents identified honesty, integrity and transparency as critical values or attributes that people need to have to fight against corruption. Also, public shaming of corrupt officers was an emerging theme that came out strong across the states.

- The program should focus on these attributes and design messages that will further emphasize the need for these values to be promoted and celebrated across populations.
- The project should consider interventions aimed at strengthening the community to: name and shame corrupt officers; and refuse corrupt officers from taking leadership positions or titles in the community.
- Given the roles of moral values in the prevention of corruption, there is need for interventions to promote social values and change the orientation of the people towards moral values.

Theme 6: Preferred choice of media for receiving information

Regarding the preferred choice of media as source of information, respondents across states varied slightly. There was a mix between the traditional and modern platforms. In Kano and Lagos States, the traditional media i.e. Radio and TV was preferred; however, respondents from the FGD in Lagos preferred social media. In Akwa Ibom State, Facebook and twitter were the most preferred source. Some respondents had preference for time when they listen to information from the various media.

- The Project should engage the use of both traditional and social media platforms to deliver messages across various demographics.
- Messages should also be disseminated in the local languages of the target community
- There is need to consider timing in the delivery of messages for both radio and television platforms. Early mornings (e.g.6:15am-8:00am) are preferred for radio while late evenings (6:30pm-10:00pm) for television.

Theme 7: Anticorruption Ambassador

Overall, respondents across the three states preferred notable persons from the movie and music industry as anticorruption ambassador. Except in Akwa Ibom where Tuface was mostly mentioned. Kano and Lagos states had several celebrities named.

- The project should consider the use of notable persons from the movie and music industry as anticorruption ambassador, messages delivered by these personalities are perhaps likely to be received by the people based on this study.
- Secondly, participants choices of anti-corruption ambassador may be a pointer that anti-corruption messages delivered in drama or music may be well received by the community.

Annexes

FGD Tools

Annex 1 FGD Tool for Women Groups

Qualitative discussion guide

Introduction and warm up

Moderator introduction:

- Introduce yourself, and give brief background of the research
- Explain rules for the discussion – free expression, differing with others and changing of opinion is allowed. Assure respondents that there are no right, or wrong answers and that one person should speak at a time
- Inform respondents on need to record the session and confidentiality of the information
- Tell them to speak loudly in order not to compromise the quality of the sound recording
- Ask respondents to please switch off cell phones or put them on silent mode
- Go over consent seeking procedures and ensure adequate documentation.

Respondent introduction:

- Moderator: Respondents to introduce themselves:
- Mention first name only, and mention what they do for a living

Perception on integrity, honesty, and transparency (*Probe for views and opinions*)

1. What are those moral/ethical values considered to be important in this community?
(*probe separately for integrity, honesty and transparency if not mentioned*)
2. Why do you think members of this community think that any of these 3 are important?
3. How do you think **any of these 3** affect good governance? (*probe for each one*)
4. What do people say are the qualities of good citizens of this community?
5. What do people say are the qualities of good leaders in this community?

6. How are people who do not hold these values treated or regarded within this community? (*probe for views, values and actions such as possible sanctions or other community actions*)

Perception on Corruption

1. What does corruption mean in this community?
2. What are the different forms in which corruption can occur (*probe for individual, community and institutional level*)
3. What do members of your group regard as corruption?
4. Mention any specific practice(s) that supports corruption in this community? (*probe for norms/customs, traditions, values of any origin*)
5. Mention any specific practice(s) that supports anti-corruption in this community? (*probe for norms/customs, traditions, values of any origin*)
6. How do your members deal with issue of corruption in your group?
7. As a group, who can you report corruption to? (*Probe and let them mention the institutions*)
8. What do your members think can be done to improve anti-corruption efforts?
9. Mention any anti-corruption campaign your members are aware of?
10. What kind of actions do members of your group engage in to put pressure on these institutions to act? (*Probe for positive or negative action*)

Impact of corruption on development

1. What do people in your community think are the effects of corruption? (*probe for National and local level*)
2. How does corruption affect your nation, community and you (*probe for social impacts – health, education, basic amenities and other social services*) *To guarantee an association with the social costs of corruption, use photo elicitation technique to show scenarios such as bad roads, dilapidated health facilities, sick people not able to get help needed, dilapidated markets etc. show pictures with contrasting scenarios and lead discussion.*

Media habits

1. What radio or TV or Newspaper do you listen to, watch or read in this group?
2. What newspaper/columns do you read/like most in your group? (*probe for topics of interest*)
3. What are the most popular programmes in your group? (*TV/radio*)
4. Who do the groups consider as the best or favorite anchor/presenters and why? (radio and tv)
5. What are the best or favorite programmes on radio or Tv in this group? (news, drama, sport, phone in radio programmes)
6. What time do these favorite programmes air?
7. Who/what determines access to channels or programmes you watch or listen to? (*probe to establish gender dynamic for example who decides channels to watch or listen to*)
8. How do your members get information about corruption?
9. Mention anti-corruption bodies you have heard on the media in Nigeria?
10. Which channels are best to share anti-corruption messages and why? (*probe for radio, tv, newspaper*)

Social media

1. Do you use social media (If majority answer yes continue, if no skip to Question 7, and 8)
2. How do members of your group access internet and social media?
3. What social media platforms is most popular among your group members? (probe for Facebook, twitter, Instagram, snapchat, 2go, WhatsApp)
4. What do members of your group use social media for? (probe for news, sport, entertainment and or comedy)?
5. What would you be willing to use your data on? (probe for pictures, gifs, drama and comedy skits) and why?
6. Who are your key influencers on the social media in this group and why (probe for influencers with integrity)?
7. In the music industry, who do members of your group consider credible ambassadors of anti-corruption and why?

8. In the Nollywood industry, who do members of your group consider credible ambassadors of anti-corruption and why? (explain Nollywood as African magic, home videos but do not examples of actors)

Annex 2 FGD Tool for CSO Leaders

Qualitative discussion guide

Introduction and warm up

Moderator introduction:

- Introduce yourself, and give brief background of the research
- Explain rules for the discussion – free expression, differing with others and changing of opinion is allowed. Assure respondents that there are no right, or wrong answers and that one person should speak at a time, also assuring them that their expression would be kept confidential.
- Inform respondents on need to record the session and confidentiality of the information.
- Tell them to speak loudly in order not to compromise the quality of the sound recording.
- Politely ask respondents to please put their phones on silent / or switch off their phones (this must be done in polite manner, putting in mind the caliber of people involved).
- Go over consent seeking procedures and ensure adequate documentation.

Respondent introduction:

- Moderator: Respondents to introduce themselves:
- Mention first name only, and mention names of their organizations, their positions, and briefly describing roles they play in the institutions?

Perception on integrity, honesty and transparency (*Probe for views and opinions*)

1. What are those moral/ethical values considered to be important in this community? (*probe separately for integrity, honesty and transparency if not mentioned*)

2. Why do you think members of this community think that any of these 3 are important?
3. How do you think **any of these 3** affect good governance? (*probe for each one*)
4. What do people say are the qualities of good citizens of this community?
5. What do people say are the qualities of good leaders in this community?
6. How are people who do not hold these values treated or regarded within this community? (*probe for views, values and actions such as possible sanctions or other community actions*)

Views on Corruption and CSO efforts

1. Mention any specific practice(s) that CSOs feel supports corruption in this community? (*probe for norms/customs, traditions, values of any origin*)
2. Mention any specific practice(s) that CSOs feel supports anti-corruption in this community? (*probe for norms/customs, traditions, values of any origin*)
3. What institutions do you collaborate with that promote positive values such as integrity, honesty and transparency in Nigeria?
4. What activities are you involved in as an organization that impacts on the fight against corruption (*probe for organized action, ask about results and challenges*)
5. What challenges do you encounter as CSOs in the fight against corruption?
6. If your organizations do not currently engage in the fight against corruption, would you be willing to consider these going forward?
7. Which organizations or institutions would you need to partner with and why?
8. How well do you think these institutions fighting corruption are functioning? (*probe for National and local*)
9. What would you do as CSOs to make them function better? (*probe for National and local*)
10. What kind of actions do members of your group engage in to put pressure on these institutions to act? (*Probe for positive or negative action*)
11. Mention any anti-corruption campaign your members are aware of?
12. What role (if any) are your organizations playing?

Impact of corruption on development

1. As CSOs, what do you consider are the effects of corruption? (*probe for national and local level*)
2. How would you communicate the costs of corruption to community members? (*probe for social costs – health, education, basic amenities and other social services. Also probe if the information would differ by audience*)

Media habits

1. What newspaper/columns do you think cover anti-corruption issues? (*probe to get the names of newspapers and the specific columns*)
2. What are the most popular programmes that can be leveraged on for anti-corruption messages? (*probe for TV/radio*)
3. How do people in your network get information about corruption?
4. Which channels do you prefer to share anti-corruption messages and why? (*probe for radio, TV, newspaper*)

Social media

1. How do CSOs use social media?
2. What social media platforms would you consider as best to share anti-corruption messages (*probe for Facebook, twitter, Instagram, snapchat, 2go, WhatsApp?*)
3. What do members of your institutions use social media for? (*probe for news, sport, entertainment and or comedy. Probe for other uses such as gaining traction or attention on an issue?*)
4. Who would you consider as credible key influencers on the social media for anti-corruption? (*probe for influencers with integrity*)
5. In the music industry, who do members of your institution consider credible ambassadors of anti-corruption and why?
6. In the Nollywood industry, who do members of your community consider credible ambassadors of anti-corruption and why? (*explain Nollywood as African magic, home videos but do not examples of actors?*)

Annex 3 FGD Tool for Youth Groups

Qualitative discussion guide

Introduction and warm up

Moderator introduction:

- Introduce yourself, and give brief background of the research
- Explain rules for the discussion – free expression, differing with others and changing of opinion is allowed. Assure respondents that there are no right, or wrong answers and that one person should speak at a time
- Inform respondents on need to record the session and confidentiality of the information
- Tell them to speak loudly in order not to compromise the quality of the sound recording
- Ask respondents to please switch off cell phones or put them on silent mode
- Go over consent seeking procedures and ensure adequate documentation.

Respondent introduction:

- Moderator: Respondents to introduce themselves:
- Mention first name only, and mention names of their organizations, their positions, and briefly describing roles they play in the institutions?

Perception on integrity, honesty and transparency (*Probe for views and opinions*)

1. What are those moral/ethical values considered to be important in this community? (*probe separately for integrity, honesty and transparency if not mentioned*)
2. Why do you think members of this community think that any of these 3 are important?
3. How do you think **any of these 3** affect good governance? (*probe for each one*)
4. What do young people say are the qualities of good citizens of this community?
5. What do young people say are the qualities of good leaders in this community?
6. How do young people treat or regard those who do not hold these values within this community? (*probe for views, values and actions such as possible sanctions or other community actions*)

Views on Corruption and Youth group efforts

1. What institutions do you collaborate with that promote positive values such as integrity, honesty and transparency in Nigeria?
1. What activities are you involved in as an organization that impacts on the fight against corruption (*probe for organized action, ask about results and challenges*)
2. What challenges do you encounter as youth organizations in the fight against corruption?
3. If your organizations do not currently engage in the fight against corruption, would you be willing to consider these going forward and why?
4. Which organizations or institutions would you need to partner with and why?
5. How well do you think these institutions fighting corruption are functioning? (*probe for National and local*)
6. What would you do as youth organizations to make them function better? (*probe for National and local*)
7. What kind of actions do members of your group engage in to put pressure on these institutions to act? (*Probe for positive or negative action*)
8. Mention any anti-corruption campaign your members are aware of?
9. What role (if any) are your organizations playing?

Perception on Corruption

1. What does corruption mean in this community?
2. What are the different forms in which corruption can occur (*probe for individual, community and institutional level*)
3. What do members of your group regard as corruption?
4. Mention any specific practice(s) that Youth feel supports corruption in this community? (*probe for norms/customs, traditions, values of any origin*)
5. Mention any specific practice(s) that Youth feel supports anti-corruption in this community? (*probe for norms/customs, traditions, values of any origin*)
6. How is the issue of corruption dealt with in this community?
7. Who do you/can you report corruption to? (*Probe and let them mention the institutions*)
8. What do you think can be done to improve anti-corruption efforts? (*Also probe for actions groups can take*)

Impact of corruption on development

1. What do members of your organization think are the effects of corruption? (probe for national and local level)
2. How do young people think corruption affects the nation, community and your organizations? (*probe for social impacts – health, education, basic amenities and other social services*) *To guarantee an association with the social costs of corruption, use photo elicitation technique to show scenarios such as bad roads, dilapidated health facilities, sick people not able to get help needed, dilapidated markets etc. show pictures with contrasting scenarios and lead discussion*

Media habits

1. What radio or TV or Newspaper do young people listen to, watch or read?
2. What newspaper/columns do young people read? (*probe for topics of interest*)
3. What programmes do young people consider the most popular? (*TV/radio*)
4. Who do young people consider as the best or favorite anchor/presenters and why? (radio and TV)
5. What do young people consider as the best or favorite programmes on radio or TV in this group? (news, drama, sport, phone in radio programmes)
6. What times do the favorite programmes air?
7. How do young people get information about corruption?
8. Mention anti-corruption bodies you have heard on the media in Nigeria?
9. Which channels are best to share anti-corruption messages and why? (*probe for radio, tv, newspaper*)

Social media

1. How do youth groups use social media and why?
2. What social media platforms would you consider as best to share anti-corruption messages (*probe for Facebook, twitter, Instagram, snapchat, 2go, WhatsApp?*)
3. What do members of your institutions use social media for? (*probe for news, sport, entertainment and or comedy. Probe for other uses such as gaining traction or attention on an issue?*)
4. Who would youth groups consider as credible key influencers on the social media for anti-corruption? (*probe for influencers with integrity*)

5. In the music industry, who do youth consider credible ambassadors of anti-corruption and why?
6. In the Nollywood industry, who do youth consider credible ambassadors of anti-corruption and why? (*explain Nollywood as African magic, home videos but do not examples of actors?*)

Annex 4 FGD Tool for People with Disability (PwD) Groups

Qualitative discussion guide

Introduction and warm up

Moderator introduction:

- Introduce yourself, and give brief background of the research
- Explain rules for the discussion – free expression, differing with others and changing of opinion is allowed. Assure respondents that there are no right, or wrong answers and that one person should speak at a time
- Inform respondents on need to record the session and confidentiality of the information
- Tell them to speak loudly in order not to compromise the quality of the sound recording
- Ask respondents to please switch off cell phones or put them on silent mode
- Go over consent seeking procedures and ensure adequate documentation.

Respondent introduction:

- Moderator: Respondents to introduce themselves in terms of:
- Their names, and what they do for a living

Perception on integrity, honesty and transparency (*Probe for views and opinions*)

1. What are those moral/ethical values considered to be important in this community? (*probe separately for integrity, honesty and transparency if not mentioned*)
2. Why do you think members of this community think that any of these 3 are important?
3. How do you think **any of these 3** affect good governance? (*probe for each one*)
4. What do people say are the qualities of good citizens of this community?
5. What do people say are the qualities of good leaders in this community?
6. How are people who do not hold these values treated or regarded within this community? (*probe for views, values and actions such as possible sanctions or other community actions*)

Perception on groups that promote positive values

1. What are the institutions that deal with issues of integrity, honesty and transparency in Nigeria?
2. What are the local groups that monitor or promote integrity in your community?
3. If there are no such groups at community level, what would you propose for your community?
4. What is your association or group doing around prevention of corruption in your community?
5. Are any of your member's part of any groups or organizations promoting anti-corruption efforts in your community?
6. How can the local 'transparency' groups support the groups at the national level?
7. How well do you think these institutions are functioning? (*probe for National and local*)
8. What would you do to make them function better? (*probe for National and local*)
9. What alternative would you recommend/propose if any? (*probe for National and local*)

Perception on Corruption

1. What does corruption mean in this community?
2. What are the different forms in which corruption can occur (*probe for individual, community and institutional level*)
3. What do members of your group regard as corruption?
4. Mention any specific practice(s) that supports corruption in this community? (*probe for norms/customs, traditions, values of any origin*)
5. Mention any specific practice(s) that supports anti-corruption in this community? (*probe for norms/customs, traditions, values of any origin*)
6. How do members of your group deal with issue of corruption in this community?
7. As a group, who can you report corruption to? (*Probe and let them mention the institutions*)
8. What do your members think can be done to improve anti-corruption efforts?
9. Mention any anti-corruption campaign members of your group are aware of?
10. What kind of actions do members of your group engage in to put pressure on these institutions to act? (*Probe for positive or negative action*)

Impact of corruption on development

1. What do people in your community think are the effects of corruption? (*probe for National and local level*)
2. How does corruption affect your nation, community and you (*probe for social impacts – health, education, basic amenities and other social services*) To guarantee an association with the social costs of corruption, use photo elicitation technique to show scenarios such as bad roads, dilapidated health facilities, sick people not able to get help needed, dilapidated markets etc. show pictures with contrasting scenarios and lead discussion.

Media habits

1. What radio or TV or Newspaper do members of your group listen to, watch or read most?
2. What newspaper/columns do your group members read/like most and why? (*probe for topics of interest*)
3. What do your group members consider as the most popular programmes (TV/radio) and why?
4. Who do your group consider as the most popular/best anchor/presenters and why? (*radio and tv*)
5. What times do these favourite programmes air?
6. How do people from your group get information about corruption?
7. Mention anti-corruption bodies you have heard on the media in Nigeria?
8. Which channels are best to share anti-corruption messages for your group and why? (*probe for radio, tv, newspaper*)

Social media

1. How do people in your group access internet and social media? (*probe for mobile access or laptops or others such as cyber cafes*)
2. What social media platforms do people of this group commonly use? (*probe for Facebook, twitter, Instagram, snapchat, 2go, WhatsApp*)
3. What is the most preferred social media platform among members of this group and why?
4. What do your group members use social media for? (*probe for news, sport, entertainment and or comedy*)
5. What would your group be willing to use your data on and why? (*probe for pictures, gifs, drama and comedy skits*)
6. Who are your key influencers on social media and why? (*probe for influencers that are considered honest, hardworking and with proven integrity*)

7. In the music industry, who does your group consider credible ambassadors of anti-corruption and why?
8. In the Nollywood industry, who do your group consider credible ambassadors of anti-corruption and why? (*explain Nollywood as African magic, home videos but do not cite examples of actors*)

Annex 5 FGD Tool for Civil Servants

Qualitative discussion guide

Introduction and warm up

Moderator introduction:

- Introduce yourself, and give brief background of the research
- Explain rules for the discussion – free expression, differing with others and changing of opinion is allowed. Assure respondents that there are no right, or wrong answers and that one person should speak at a time
- Inform respondents on need to record the session and confidentiality of the information
- Tell them to speak loudly in order not to compromise the quality of the sound recording
- Ask respondents to please switch off cell phones or put them on silent mode
- Go over consent seeking procedures and ensure adequate documentation.

Respondent introduction:

- Moderator: Respondents to introduce themselves:
- Mention first name only, and mention what they do for a living

Perception on integrity, honesty and transparency (*Probe for views and opinions*)

7. What are those moral/ethical values considered to be important in the civil service? (*probe separately for integrity, honesty and transparency if not mentioned*)
8. Why do civil servants believe that any of these 3 are important?
9. How do you think **any of these 3** affect good governance? (*probe for each one*)
10. What do you believe should be the qualities of good civil servants?
11. What do people say are the qualities of good civil servants?
12. How are civil servants who do not hold these values treated or regarded? (*probe for views, values and actions such as possible sanctions or other community actions*)

Perception on Corruption

1. What does corruption mean in the civil service?
2. What are the different forms in which corruption can occur (*probe for individual, community and institutional level*)
3. What do civil servants regard as corruption?
4. Mention any specific practice(s) that supports corruption in the civil service? (*probe for norms/customs, traditions, values of any origin*)
5. Mention any specific practice(s) that supports anti-corruption in the civil service? (*probe for norms/customs, traditions, values of any origin*)
6. How do civil servants deal with issues of corruption in the civil service?
7. In the civil service, who can you report corruption to? (*Probe and let them mention the institutions*)
8. What do civil servants think can be done to improve anti-corruption efforts?
9. Mention any anti-corruption campaign civil servants are aware of?
10. What kind of actions do civil servants engage in to put pressure on these institutions to act? (*Probe for positive or negative action*)

Impact of corruption on development

1. What do civil servants think are the effects of corruption? (*probe for National and local level*)
2. How does corruption affect your nation, community and you (*probe for social impacts – health, education, basic amenities and other social services*) *To guarantee an association with the social costs of corruption, use photo elicitation technique to show scenarios such as bad roads, dilapidated health facilities, sick people not able to get help needed, dilapidated markets etc. show pictures with contrasting scenarios and lead discussion.*

Media habits

1. Where do civil servants get information about corruption?
2. Mention anti-corruption bodies you have heard on the media in Nigeria?
3. Which channels are best to share anti-corruption messages and why? (*probe for radio, tv, newspaper*)

Social media

1. Who are your key influencers on the social media in this group and why (probe for influencers with integrity)?
2. In the music industry, who do members of the civil service consider credible ambassadors of anti-corruption and why?
3. In the Nollywood industry, who do members of the civil service consider credible ambassadors of anti-corruption and why? (explain Nollywood as African magic, home videos but do not examples of actors)

IDI Tools

Annex 6 IDI Tool for the Media

Qualitative discussion guide

Introduction and warm up

Moderator introduction:

- Introduce yourself, and give brief background of the research
- Explain rules for the discussion – free expression, differing with others and changing of opinion is allowed. Assure respondents that there are no right, or wrong answers and that one person should speak at a time
- Inform respondents on need to record the session and confidentiality of the information
- Tell them to speak loudly in order not to compromise the quality of the sound recording
- Ask respondents to please switch off cell phones or put them on silent mode
- Go over consent seeking procedures and ensure adequate documentation.

Respondent introduction:

- Moderator: Respondents to introduce themselves:
Mention first names only, and mention which media they are affiliated with

Knowledge, attitude and practices to promote integrity, honesty and transparency.

(Probe for views and opinions)

1. What are those moral/ethical values considered to be important in this media community of practice? (probe for the above 3 if not mentioned)
2. Why do you think members of the media think that any of these 3 are important?
3. How do you think **any of these 3** affect good governance (probe for each one)?
4. What do people in the media say are the qualities of good citizens?
5. What do people in the media say are the qualities of good leaders?
6. How are people who do not hold these values treated or regarded by the media?

Perception on groups that promote positive values

1. What are the institutions that deal with issues of integrity, honesty and transparency in Nigeria?
2. What ways do your community (NUJ, NGE) promote issues of integrity, honesty and transparency?
3. If these organizations do not promote these ideals, what would you propose for these organizations?
4. How can these bodies (NUJ, NAWOJ, NGE) support organizations that promote these values at the national level?
5. How well do you think these institutions are functioning or carrying out their duties? (probe for National and local)
6. What would you do to make them function or perform better? (probe for National and local)
7. What alternative would you recommend/propose if any? (probe for National and local)

Perception on Corruption

1. Mention any specific practice(s) that the media feel supports corruption in this community? (*probe for norms/customs, traditions, values of any origin*)
2. Mention any specific practice(s) that the media feel supports anti-corruption in this community? (*probe for norms/customs, traditions, values of any origin*)
3. How does the media describe or portray corruption or corrupt practices?
4. How has media shaped the way Nigerians perceive corruption?
5. What are the different forms in which corruption can occur (probe for individual, professional body and institutional level)
6. How is the issue of corruption dealt with in your media organizations and these bodies (NUJ, NAWOJ, NGE)?
7. Using the media, how can we report corruption? (Mention institutions)
8. What does the media think can be done to improve anti-corruption efforts?
9. Are you aware of any anti-corruption campaigns in your community?
10. What kind of actions do your bodies (NUJ, NAWOJ, NGE) and media organization engage in to put pressure on these institutions to act? (Probe for positive or negative action)
11. What can your organizations do to contribute meaningfully to the fight against corruption?

Impact of corruption on development

1. At National level, what do your bodies think are the effects of corruption
2. At local level, what do your media organization think are the effects of corruption
(*probe for social impacts – health, education, basic amenities and other social services*)
3. How does media shape how Nigerians understand the impact of corruption?
4. What can the media do to improve on the corruption narrative? (*probe for realistic, actionable suggestions across print, electronic and new media*)

Media habits

1. What radio or TV or Newspaper do you think are most credible for news on anti-corruption?
2. What newspaper/columns do the media feel people read/like most and why? (*probe for topics of interest*)
3. Mention anti-corruption bodies whose efforts are popular in the media in Nigeria?
4. Which channels are best to share anti-corruption messages and why? (*probe for radio, tv, newspaper*)

Social media

1. How can social media be used by media for the fight against corruption?
2. Which of the social media platforms are most popular with the media? (*probe for Facebook, twitter, Instagram, snapchat, 2go, WhatsApp*)
3. Which of these formats are most likely to be popular amongst the media? (*probe for news, sport, entertainment and or comedy*)?
4. Who do the media consider as key influencers on the social media and why?
(*probe for influencers with integrity*)
5. In the music industry, who do the media consider credible ambassadors of anti-corruption and why?
6. In the Nollywood industry, who do the media consider credible ambassadors of anti-corruption and why? (explain Nollywood as African magic, home videos but do not examples of actors)

Annex 7 IDI Tool for Religious and Traditional Leaders

Qualitative discussion guide

Introduction and warm up

Moderator introduction

- Introduce yourself, and give brief background of the research
- Explain rules for the discussion – free expression, differing with others and changing of opinion is allowed. Assure respondents that there are no right, or wrong answers and that one person should speak at a time
- Inform respondents on need to record the session and confidentiality of the information
- Tell them to speak loudly in order not to compromise the quality of the sound recording
- Ask respondents to please switch off cell phones or put them on silent mode
- Go over consent seeking procedures and ensure adequate documentation.

Respondent introduction

- Moderator: Respondents to introduce themselves:
- Mention first names only, and mention where they are from

Perception on integrity, honesty and transparency (*Probe for views and opinions*)

1. What are those moral/ethical values considered to be important in this community? (*probe separately for integrity, honesty and transparency if not mentioned*)
2. Why do you think members of this community think that any of these 3 are important?
3. What do you think are the reasons why **any of these 3** is/are important?
4. What does your religion have to say about these 3 values?
5. Which of these qualities do you think a religious/traditional/community leader must have?
6. How do you think **any of these 3** affect good governance (probe for each one)

7. What do adherents of your religion say are the qualities of good citizens?
8. What do people say are the qualities of good leaders in this community?
9. How are people who do not hold these values treated or regarded within this community? (*probe for views, values and actions such as possible sanctions or other community actions*)

Perception on groups that promote positive values

1. What are the institutions that deal with issues of integrity, honesty and transparency in Nigeria?
2. What are the local groups that monitor or promote integrity in your community?
3. If there are no such groups, what would you propose for your community?
4. What are leaders like you doing to prevent corruption in your community?
5. As leaders, are any of you part of any groups or organizations promoting anti-corruption efforts in your community?
6. How can the local transparency group support the groups at the national level?
7. How well do you think these institutions are functioning? (*probe for National and local*)
8. What would you do to make them function better? (*probe for National and local*)
9. What alternative would you recommend/propose if any? (*probe for National and local*)

Perception on Corruption

1. What do leaders like you think is the meaning of corruption or corrupt practices?
2. What do leaders think are the different forms in which corruption can occur (*probe for individual, community and institutional level*)
3. What does corruption mean to leaders in your community?
4. Mention any specific practice(s) that supports corruption in this community? (*probe for norms/customs, traditions, values of any origin*)
5. Mention any specific practice(s) that supports anti-corruption in this community? (*probe for norms/customs, traditions, values of any origin*)
6. How do leaders like you deal with the issue of corruption in this community?
7. Who do leaders report corruption to? (*Mention institutions*)
8. What do leaders think can be done to improve anti-corruption efforts?

9. Are you aware of any anti-corruption campaigns in your community?
10. What kind of actions can leaders engage in to put pressure on these institutions to act? (Probe for positive or negative action)

Impact of corruption on development

1. At National level, what do leaders like you think are the effects of corruption
2. At local level, what do leaders like you think are the effects of corruption
3. How do leaders think corruption affects this nation and community? (probe for social impacts – health, education, basic amenities and other social services)

Media habits

1. What radio or TV or Newspaper do leaders listen to, watch or read most?
2. What newspaper/columns do leaders read/like most and why? (*probe for topics of interest*)
3. What do leaders consider as the most popular programmes (TV/radio) and why?
4. Who do leaders consider as the most popular/best anchor/presenters and why? (*radio and tv*)
5. What times do these favourite programmes air?
6. How do leaders get information about corruption?
7. Mention anti-corruption bodies you have heard on the media in Nigeria?
8. Which channels are best to share anti-corruption messages for leaders and why? (*probe for radio, tv, newspaper*)
9. Are there any other channels apart from those mentioned that you would like to share?

Social media

1. Do you use social media (If majority answer yes continue, if no skip to Question 7, and 8)
2. How do members of your group access internet and social media?
3. What social media platforms is most popular among your group members? (probe for Facebook, twitter, Instagram, snapchat, 2go, WhatsApp)
4. What do members of your group use social media for? (probe for news, sport, entertainment and or comedy)?
5. What would you be willing to use your data on? (probe for pictures, gifs, drama and comedy skits) and why?

6. Who are your key influencers on the social media in this group and why (probe for influencers with integrity)?
7. In the music industry, who do members of your group consider credible ambassadors of anti-corruption and why?
8. In the Nollywood industry, who do members of your group consider credible ambassadors of anti-corruption and why? (explain Nollywood as African magic, home videos but do not examples of actors)

Annex 8 Participant informed consent information sheet

Study Title

SCRAP C Formative Research for Key Stakeholders' Perception on Corruption in Three States (Lagos, Kaduna and Kano) of Nigeria

Coordinating Investigator: Babafunke Fagbemi

CI Version Date: Draft Version / October 2017

Introduction

Hello, my name is _____. I am from the [Centre for Communication and Social Impact]. We are conducting a study as a member of a consortium examining the perception of Nigerians on corruption and corrupt practices and how we can curtail and make anti-corruption efforts work in Nigeria. I want to invite you to participate in this study. I will answer all your questions, and then ask you to tell me if you agree to be in the study. I will also give you the name of people that you may call in the future if you have more questions about the study. This form might contain some words that are unfamiliar to you. Please ask me to explain anything you do not understand.

What you should know about this study

This is a study on Corruption. You are being asked to volunteer for the study and can choose not to take part and if you join, you may quit at any time.

Purpose of research project

The purpose of this study is to learn more about the perception of Nigerians on corruption and the efforts that can be made to fight corruption and corrupt practices. Results of this study will help us to plan programs to improve how anti-corruption efforts can be improved in Nigeria.

Why you are being asked to participate

You are being asked to take part in this study because you are a very critical stakeholder whose opinions will help us in improve anti-corruption fight in Nigeria and our communities.

Procedures [Youth group, Women group, Media, CBOs]

In this study, we will be asking people (about 10) to come together in a focus group discussion. In the focus group, we will have people who have similar experiences with you. The focus groups will take place in a comfortable place within this community, the discussion will be conducted in English, Hausa and Pidgin English depending on which you are most comfortable with. All information you provide will be kept strictly confidential.

Risks/discomforts

There are no physical risks to you or your family for participating in this study. We will make every effort to make certain that there will be no way that people can identify your responses in the study. You do not have to answer any question that you do not want to. You are also free to choose to leave the study at any time.

Benefits

There is no direct benefit for your participation in this study. However, your responses will allow us to learn how to develop a campaign that will help improve anti-corruption efforts with respect to behaviour and perception about corruption in Nigeria.

Payment

You shall not be paid for your participation in this study, for interviews and/or focus groups. However, participants may receive an amount to cover transportation costs to the interview location.

Protecting data confidentiality

Information gathered in this research study may be published or presented in public forums; however, your name or other identifying information will not be used or revealed.

Who do I call if I have questions or problems?

- You may please contact **Oluseyi Akintola** or **Oluyemi Abodunrin** both Senior Program Officers at the Centre for Communication and Social Impact on 08053509248, 08098082008.

Permission to proceed

1. Do you agree to participate in the interview? Yes/No. If yes, kindly complete the informed consent form.
2. However, if participant is not able to sign, then verbal consent should be recorded.