Community Participation in the Fight against Corruption in Nigeria: The Local Language Policy Perspective

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Abstract:
Decades after Nigeria's independence, the country is still among the poorest in the world despite the availability of both human and material resources. The image of the country has been damaged by corruption. The level of corruption in Nigeria is beyond imagination. This article explores the role of community participation in the fight against corruption in Nigeria using the local language. The elite theory was used to operate the fight against corruption through community participation via the use of local language and twenty-five scholarly journal articles got from Google scholar, web of science, Sage, and other scholarly search engines were sourced and used. The content analysis tool used for this paper is systematically positioned to review words and themes, within some given qualitative data. The paper opined that local language can serve as a functional vehicle of interaction and an instrument of advocacy in the fight against corruption in Nigeria. The paper further established that local languages are an embodiment of culture, reflecting the depth of the people's beliefs and knowledge. Hence, using it as a tool in the fight against corruption would be highly effective. The paper concludes that strengthening democratic institutions, including those created for fighting this menace, and the possibility of having a creditable community-sponsored candidate for elective position in the government would create a sense of belonging and indeed, bring a sense of optimism in governance and in the fight against corruption.
Keywords: Corruption; Community; Languages; Participation; Nigeria.

Introduction:

One of the biggest challenges facing Nigeria since her independence in 1960 is corruption. Unfortunately, corruption has been one area that has witnessed persistent growth, and the magnitude and variety of this phenomenon have drawn the country decades behind in the committee of nations. According to Oluwaniyi (2011), corruption has become a widespread phenomenon in the country and has eaten deeply into the social fabric of the nation if it has now become "normal" in both the public and private sectors. Corruption in the country is common as developments of contract awards, inflated payment of pensioners/salaries, and unaccounted expenditure of public funds to political allies, friends, and family in the guise of contracts outright embezzlement of public funds, and kickbacks on public procurements. Corruption is one of the greatest constraints to Nigeria's socio-as development and effective governance. Corruption is a threat to political stability and economic development in Nigeria. Nigeria, with an estimated population of about 206 million, occupies a landmass of 923,768 square meters, making it the most populated and largest country in Africa, as well as the ninth most populous in the globe, unfortunately, has been classified as one of the most corrupt nations in the world (Shehu, 2005). According to Shehu (2005:69), the continuous military intervention contributed to this menace, as the scholar put thus, "prolonged military intervention in the country's governance, the weak institutional structures, including of course the criminal justice system and the bureaucracy, there is a perception of systemic corruption in the country". Corruption was institutionalized during the military regime and was a way of life and a means of retaining power, while the rule of law was relegated, public service was subjected to Draconian rules in force, and the culture of cutting corners was deeply rooted (Shehu, 2005). Even when the military claimed to have seized power to stop the spate of corruption in Nigeria, they turned out to be more corrupt than those they often accused of corruption.

Nigeria with over 250 ethnic groups and over 450 languages, thus, making it a multi-lingual and multi-cultural country where diverse customs and cultures coexist; this makes the fight against corruption even more interesting if effectively use. Nigeria's local languages and cultural diversity can contribute to the fight against correction because most ethnic groups are identified by the local languages spoken in their community, also, no ethnic group would want its local

language to be identified with corruption. For instance, the three largest ethnic groups include Hausa, Yoruba, and Ibo, with Hausa, Yoruba, and Ibo languages, respectively, others spoken languages such as Efik, Kanuri, Ebira, Edo, Ijaw, Ibibio, Nupe, Urhobo, Idoma, Tiv, Ishekiri, Igala, Isoko, Fulani, the Ekweres, and many more would not want to be associated with corruption (Onimisi. 2018; Onimisi, 2020; Ayenbi, 2014). According to Obinyan (2010:16) "In the contemporary world where information and knowledge have grown to become indispensable in human development and societal advancement, the development and standardization of indigenous languages have become imperative", especially in the fight against corruption in this case and other societal menaces. Thus, the study examined the role of community participation in the fight against corruption using local languages in Nigeria. The paper is divided into six subsections, which include the introduction and conceptualization of the keywords used in the work. The paper further analyzed corruption in Nigeria to unravel the causes and damage corruption has done to the country. The mainly stresses the need for community participation in the fight against corruption in Nigeria and the conclusion

Conceptualization:

Corruption: According to Sen (1999), corruption is the violation of the constitutional provision and established rules/regulations for personal gains. Sharing similar ideas Dike (2001:15) sees corruption thus: "diverts scarce resources into private pockets, literally undermines effective governance, endangers democracy and erodes the social and moral fabric of a nation". Pavarala (1996:51) sees corruption as exhibiting:

> *'Behavior which deviates from the normal duties of a public role because of private (regarding e.g. family ties) pecuniary gains; or violates rules against the exercise of certain types of private influence. This includes such behavior as bribery (use of reward to pervert the judgment of a person in a position of trust); nepotism (bestowal of patronage by reason of inscriptive relationship rather than merit); and misappropriation (illegal appropriation of public resources for private regarding uses).*

The definition of OECD as cited by Andenas (1995: 60) sees corruption as an "offer or provision of any undue pecuniary or another advantage to or for a foreign public official in violation of the

official's legal duties, to obtain or retain business". According to Punch (1985) asserts that corruption occurs:

> *"when an official receives or is promised significant advantage or reward (personal, group or organization) for doing something that he is under a duty to do anyway, that he is under a duty not to do, for exercising a legitimate discretion for improper reasons, and for employing illegal means to achieve approved goals."*

According to Johnston (1996:324), corruption can be said to have occurred "when a person in a position of trust and responsibility, in defiance of prescribed norms, suppresses the rules to advance his personal interest at the expense of the public interest he/she has been entrusted to guard and promote". According to Nye (1967)

> *Corruption is behavior which deviates from the formal duties of a public role becauseof private-regarding (personal, close family, private clique) pecuniary or status gains; orviolates rules against the exercise of certain types of private-regarding influence. Thisincludes such behavior as bribery . . . , nepotism . . . ; and misappropriation (illegalappropriation of public resources for private-regarding uses).*

Corruption involves putting personal interests over the collective interest of the governed. Corruption also involves circumventing the constitutional provision or enactment for personal gains and at the expense of the organization or institution. Corruption is an immoral or dishonest form of behavior that is not in line with acceptable general norms and standards, and its perpetrators act for their personal gain as against the public interest (Azeez, 2011). The Report of the Vision 2010 Committee, view corruption as "those improper actions or transactions aimed at changing the normal course of events, judgment and position of trust."

Local Language:

Generally, the language itself is a tool or resource used for communication, and the expression of personality, a signal of identity (Dominguez, 1998). Language is used for knowledge and information transmitted through physical communication (Johnson and Sager, 1980). The use of 'native language' or local languages can be useful in addition to other forms of the fight against corruption in Nigeria. The use of local language in the quest to end corruption in Nigeria if

genuinely pursued can yield a positive result. The local language can be used effectively to understand "the nature and functions of language itself" (Halliday, 2004: 322). Learning and using the local language "refers to the language in the construction of reality: how we use language to build up a picture of the world in which we live" (Halliday, 2004: 317). Thus, local languages include the dialect or variety of a language. According to Rothery (1996) to successfully gain and effectively use local languages, the users need to be led through cycles of deconstruction, joint construction, and independent construction, and at the same time build their understanding of the language.

Theoretical Underpin: For this paper, the elite theory. Vilfredo Pareto (1848-1923), Gaetano Mosca (1858-1941), and Robert Michels (1876-1936), were fellow cofounders of the Italian school of elitism, influenced subsequent elite theory across the global in the Western tradition.The basic assumption of the theory stated that small minority, consisting of members of the supereconomic elite and keypolicy actors, holds the most power of any state especially in an independent of democratic elections.Through positions in companies or on corporate sheets, and impact over approach arranging networks through the monetary help of establishments or positions with think tanks or strategy conversation gatherings, individuals from the "tip top" apply huge control over corporate and government choices.

Elite theory opposes pluralism (more than one system of power), a tradition that emphasized how multiple major social groups and interests have an influence upon and various forms of representation within more powerful sets of rulers, contributing to decently representative political outcomes that reflect the collective needs of society (Amsden, 2012; Bottomore, 1993; Burnham, 1960). The basic characteristics of this theory are that power is concentrated, the elites are united, the non-elites are diverse and powerless, elites' interests are unified due to common backgrounds and positions, and the defining characteristic of power. Elite theory recognizes that "counter-elites" frequently emerge within groups that are ostensibly excluded from the state's traditional networks of power on the basis of arbitrary criteria like nobility, race, gender, or religion. Exchanges between such disappointed gatherings and the state can be dissected as discussions among elites and counter-elites (Amsden, 2012; Bottomore, 1993; Burnham, 1960).

The theory was used to study how fight against corruption canoperate through community participation via the use of local language. Elite theory describes power relations in a contemporary society such as ours. It opined that small clique people (minority groups) who are members of the political class, the policy-making network, and critical stakeholders hold the most power in a state and they exert substantial power over how the state programs, policies, and directions should go. The elite is small, powerful individuals or groups that control the greater majority of the people, through psychological and knowledgeable power got through political or any other means, the overall purpose of governing and exerting authority in the state (Vergara, 2013; Pareto, 1963). The elite theory presents a collection of people that control the policies of the government (Vergara 2013). In the Nigerian context, the political elite theory represents a group of people found in the communities and government institutions such as the executive and legislative arms. The critical point of the theory is that stakeholders, such as members of the community, can actively take part in the fight against corruption using language. Corruption breeds underdevelopment and increases social inequality, hence, the need for the community to take part in the fight against this menace called corruption.

Methodology:
Data for this paper were sourced from scholarly journal articles. About twenty-five scholarly journal articles obtained from google scholar, web of science, Sage, and other scholarly search engines were sourced and used. The content analysis which involves systematicreview words and themes, within some given articles and with a focus on the secondary data sourced. Content analysis was used to analyze the data by the researcher by systematic bringing out the important point for the articles and phenomena such as the role of the local language, corruption, and community participation were the focus during the analysis.

Corruption in Nigeria: Unraveling the Damage and the Need for Community Participation

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Although corruption is a universal issue, the Nigerian case has become very worrisome because of its negative impact on the socio-economic development of the country and the seemly lack of good governance across all levels of government. The massive and deep-rooted nature of corruption in the country has put Nigeria amongst the most highly corrupt nationand presented the country's image negatively to the international community. According to Transparency International (TI) in 1996 where Nigeria became the second most corrupt nation among the 54 nations surveyed (Chukwuemeka, Ugwuanyi, &Ewuim, 2012;Nkwede & Emordi, 2018). This trend continued in 1998, Nigeria was again ranked the 2nd most corrupt nation, this time out of the 85 countries polled that was conducted by the same TI at that time (Lipset and Lenz, 2000). And in 2001, the country was ranked 90 of 91 countries in the data of IT at that time. By 2010 and 2011, Nigeria ranked 134th out of 178 and 143rd of 183, respectively (Abiodun, 2012). Transparency International released in 2008 shows the Corruption Perception Index (CPI) of the countries put Nigeria at 121 out of 180, and on a scale of 10.0, the country scored 1.6 in 1999; 1.2 in 2000; 1.0 in 2001; 1.6 in 2002; 1.4 in 2003; 1.6 in 2004; 1.9 in 2005; 2.2 in 2006; 2.2 in 2007 and 2.7 in 2008, which present a downward trend (TI, 2008). Nigeria is ranked 150 least corrupt nationout of from 180 countries examined, according to the 2022 Corruption Perceptions Index as showed in Transparency International. The 2022 Transparency Internationalreport shows that the previous score of 24 out of 100 points in the early year's assessment, the country's position went up to 150th in the current index compared to its 154th position out of 180 countries assessed. Nigeria has assumed a prominent position in the list of most corrupt nations in the world in the last three decades.About sixty percent of the wealth of Nigeria is, unfortunately, wiped away by corruption (Achebe, 1983). The report of Transparency International (TI) shows that over 500 billion dollars have been taken from the coffers of the government of Nigeria through activities of corruption between 1960 and 2009. The reasons for community participation in the fight against corruption:

1. **Hindrance to Resource Mobilization:** Corruption in Nigeria constitutes a hindering block to resource mobilization. It is imperative to note that corruption leads to the diversion of resources that would have ordinarily benefited the entire community where they are found. The diversion of resources effective in the quest for poverty eradication, and economic and sustainable

development of not just the communities in the countries, but the nations are by the act is losing great momentum resource aboard in each state/geopolitical resource. In Nigeria, it has led to recurrent kidnapping, armed robbery in some cases, vandalism, and the high crimes which are linked to corruption have become institutionalized thus, hindering effective resource mobilization and reduced value system as manifested in people's behavior (Aluko, 2002; Dumbili and Sofadekan, 2016).

2. **Quality of Infrastructure:** Another prominent reason why the community participates in the fight against corruption using the language understood by the people in government is the poor quality of infrastructure currently littered throughout the communities and country. The poor quality of infrastructure in Nigeria and the reduction in the quality of goods and services rendered to the community today in areas such as education sectors, health facilities, and other social services is a reflection of the high corruption in the nation (Chukwuemeka, et al., 2012). The kick-back system used by corrupt individuals does affect the quality of infrastructure presented to the people to use an

d often, the specification is incompatible with the amount awarded for the contract. Inflated contract costs are capable of decelerating the pace of infrastructure and its quality, while the socio-economic development is reduced to between 50 and 90 percent, with significant consequences for the public treasury (Taiwo, 1998).

3. **Affects Democratic Consolidation:** Corruption affects the quest for democratic consolidation in Nigeria. Corruption leads to a loss of interest in the electoral process and puts into question the credibility of the electoral empires. Community participation in the democratic process is affected when the creditability of the entire process is put into question because of corruption. In addition to the socio-economic development impact of corruption on the nation, corruption leads to democratic consolation setbacks and the erosion of government legitimacy and legacy, creates defective and questionable leaders, and even democratic destabilization in the form of a military coup and truncation of civilian rule (Abioduum, 2012 and Ugwuanyi, 2011). Corruption causes democratic instability, made a mockery of the basis of the authority of the state, and constitutes a great challenge to democratic instability, and the legitimacy of democracy is put into question.

4. **Present Negative Image for the Country:** Why community participation in the fight against corruption using the local languages is even more necessary is because of the negative image it has brought to the country. The negative impact of official corruption on the country is unimaginable, as it has earned Nigeria an atrocious image both at home and abroad. The negative image it has of the country is just an aspect of the damage corruption has caused the country, besides, it "distorted and retrogressed development. Our infrastructures — NEPA, NITEL, Roads, Railways, Education, Housing, and other social services were allowed to decay and collapse. All these have brought about the situation of chaos and near despair. This is the challenge for us" (Cited in Shehu, 2015:71). At the international level, the consistent and pervasive corruption in the country has not only tarnished the image of the country among the committee of nations, but it has also, unfortunately, resulted in foreign countries and their citizens exercise extreme caution when dealing with Nigerians in both economic and social relations (Chukwuemeka, et al., 2012).

5. **Affects Human Development:** Corruption truly has negatively assisted in the deterioration of the quality of human development and in the standard of living in Nigeria. According to Derin, (2007), the most damaging effect of corruption on the community and indeed the country at large, if left unchecked would spread like wide fire and can end the existence of the nation. Similarly, Chukwuemeka, et al. (2012) opined that the negative multiplier effect of corruption in the community and indeed Nigeria has manifested in the massive spread of poverty, underdevelopment, and low human development. Corruption is a major factor contributing to not challenges of both the human development crisis and underdevelopment in Nigeria.

Causes of Corruption in Nigeria:

The prevalent corruption in Nigeria is largely responsible for the appalling conditions of socioeconomic, infrastructural, and political problems currently facing the country.

1. **Budgetary System:** The budgetary system operated in Nigeria creates room for corruption in practice. Another important factor that creates room for corrupt practice is the lack of monitoring of the budgetary provision. Monitoring the responsibility of the budget has been left in the hands of the national assembly members only, Nigerian and in indeed communities, where certain

budgetary provisions are supported covers, tend to negative responsibility to ask questions about the quality and in some cases where the project is not carried out.

2. **Deviance Behavior:** Another cause of rampaging corruption in Nigeria is the deviance of those involved, who lacks any guidance of any sort for socially acceptable behavior (Taiwo, 1998). Deviance behavior extends to the gradual disappearance of society's cultural and traditional norms

Of questioning the source of wealth of its members. The communities now use the local languages in most cases to question the very source of wealth of members in their respective villages and communities, unfortunately, the practice used has been replaced with a heroic embracement of the perceived corrupt (Taiwo, 1998). Deviant behavior by individuals placed in a position of trust in Nigeria circumvents the rules and ignores the national interest and public morality for personal benefits.

3. **Lack of Accountability:** A system that does not promote accountability or refuses to make the nature of holding those scheduled with responsibility accountable encourages corruption. The vacuum created by the lack of accountability is one significant factor that prompts corruption in public offices, especially, where critical stakeholders such as community leaders, civil society organizations, and beneficial support projects are not holding the government and its officials accountable. The omission in the collusion of auditors use to certify the authenticity of questionable accounts and the lack of accountability by officials of government who are access contracts and its performance breast corruption in the system (Taiwo, 1998).

Attractive Political Office/Absence of Rule of Law: Political offices have been made so attractive that people do all it takes to occupy them. Politics in Nigeria is perceived as a means to gain access to fantastic wealth through political position or office (The Economist, 1993). Thus, certain political offices in the country are seen as a flourishing ground for corruption and amassing wealth for generations yet unborn. In addition to the attractive political office is the absence of the rule of law that is an indicator of good governance, and where the rule of law is practically not in existence corruption is bound to flourish (Shehu, 2005). The fundamental role of the rule of law in the fight against corruption has been relegated in Nigeria, thus, creating flourishing corrupt practices. The upsurge in corrupt activities in the country is attributed to the

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absence of rule of law as many citizens have not had the chance to live under a government who adhered to the principles of the rule of law since independence.

Fight Against Corruption: The Role of Community Participation Using Local Language Policies and Techniques in Nigeria

Long before modern times, the value of language began, and the importance of language in human history has never been in doubt (Danladi, 2013). Politically, the local language serves as a functional vehicle of interaction and an instrument of communication, although it possesses additional cultural importance because it equally serves as a tool of the dominant ideology (Danladi, 2013). In this sense, understanding and learning a language helps to create a social bond, a shared sense of values, communal awareness, and possessing systematic elements where each has a capacity of contributing to the workings of the whole (Beau Grande and Dressler 1992:31; Danladi, 2013). Language is a valuable and powerful instrument of control. Local language forms a large part of the culture of people, and it is through these languages that the people express their views, myths, folktales, history, and proverbs (Picador et al., 1988). The local languages express a characteristic of human behavior, and it possesses an overlapping and comprehensive set of sub-languages (Danladi, 2013). According to Danladi (2013:2) the comprehensive and overlapping nature of language cuts across "ethnically and geographically defined territory known as dialects—some are sometimes defined by shared settings known to be registered while others are linked to the profession, class or educational level or a combination of these elements".

The consistent and pervasive nature of corruption in Nigeria for over six decades led to the enactment of various decrees by military regimes and the enactment of laws by democratically elected governments. Among the policies established to curb corruption in the country are, Corrupt Practices Decree in 1975, Public Complaints Commission in1975, The Public Officer Investigation of Assets Decree in 1976, Code of Conduct Bureau in 1979, Ethical Revolution in 1981, War Against Indiscipline in 1984, Corrupt Practices Decree in 1984, Mass Mobilization for Social Justice and Economic Recovering (MAMSER) in 1985, Foreign exchange Decree in 1995, Money laundering Decree in 1995, Banks and other Financial Institutions Act in 1991, National Orientation Agency in 1992, War Against Indiscipline and Corruption (WAIC) in 1994,

Advance Fee Fraud and other Related Offences Decree in 1995, Independent Corrupt Practices Commission (ICPC) in 2000, Economic and Financial Crimes Commission (EFCC) in 2004, Advance Fee Fraud, Corrupt, Practices and Money Laundering Act in 2004, Advance Free Fraud and Other Related Offence Act in 2006, Fiscal Responsibility Act in 2010, Nigeria Extractive Industries Transparency Initiative in 2010, Money Laundering Prohibition Act in 2011 (Chukwuemeka, et al., 2012:340-341). The question now is what is the role of community participation, especially using the technique of language? Use of local languages can be used in the fight against corruption:

1. Critical Orientation about Corruption: Local languages can effectively create critical orientation about the harmful effect of corruption on society and our immediate communities. In doing so, the citizens are better kept abreast about the implication of corruption to them and their immediate environment using the language they best understand. The roles of the local language in the fight against corruption include creating a substantial orientation about the people's historical experience with corruption, the patterns, and their implications using languages they best understood. Local languages are an embodiment of culture reflecting the depth of a person's beliefs and knowledge, thus, using it as a tool against corruption would be highly effective.

2. Accountability / Rule of Law: One of the fundamental roles of community participation in the fight against corruption is the continuous demand for accountability and adherence to the rule of law by government officials and stakeholders handling governmental projects. Community participation can stress the need for adherence to the principles of the rule of law, especially among political leaders, using the local languages not only create orientation but also stress the need for the communities to demand accountability and rule of law. The participation of the community can help emphasize and promote the law of the state as supreme and amend some sections such as the immunity clause as entrenched in section 308 of the 1999 constitution so that anti-graft carry the end to both serving political office holders and non-political holders (Taiwo, 1998).

3. Showing Exemplary Leadership / Policy Advice: Community participation also involves showing exemplary leadership to politicians and public servants. Community leaders can equally present exemplary lifestyles to the admiration of the public and follow them up with policy advice as it regards curbing corruption in society. The participation of the community in the fight

against corruption would help to ensure the socio-economic and political agenda of the political class is achieved through valuable political advice emanating from the community which is the direct beneficiary of the program. According to Taiwo (1998), it is very difficult for corrupt political leaders to genuinely start policies against corruption. Hence, to genuinely fight corruption in the country, policies that can effectively curb corruption should emanate from the community itself.

4. Strengthening Institution / Monitoring: Strengthening the institution of government scheduled with the responsibility of curbing corruption could a game-changer in the quick to stop rampaging corruption in the country. The community participation here begins with advocating for strong institutions devoted to the fight against corruption. Effective and serious efforts at fighting corruption in Nigeria should start with the effective prosecution of corrupt past leaders. A strong institution would need no politically motivated persecution of corruption cases. Monitoring and evaluation is another important duty of community participation in the fight against corruption by engaging the government and its officials in constructive criticisms, and, follow-up evaluation of government policies and programs.

5. Advocating for Special Court: Deterrent measures such as the establishment of a special court for speed trier of corrupt cases should be advocated through community participation. The special court should be sorely dedicated to the fight against corruption, this ensures speeding dispersion of cases while reducing the massive implication of corruption on the socioeconomic and political development of the country. Community participation through advocacy in the fight against corruption would help to fast-track the establishment of the special court.

6. Social Advocacy: Social advocacy is another core role of the community using local languages in the fight against corruption in Nigeria. This includes creating awareness about the negative impact of corruption in society. Community participation can also be in form of providing access to vital information and mobilization of the members of the communities, non-governmental organizations, and civil service towards preventing corruption. Socially, local languages in Nigeria can be effectively deployed to create social networks and other activities that will project the implication of corruption to society. In a nutshell, the local language is widely prominent in Nigerian society hence, it functions both at the home front and social sphere, in this case, medium of social advocacy in schools, workplaces, and wider society.

7. Education: The teaching and learning of the local language in universities, colleges of education, polytechnics, and secondary and primary schools should focus on the historical, economic, and social benefits of learning the local language. The teaching and learning of the local language should be geared toward the promotion of societal norms and values. The fight against corruption must be the watchword in the learning of the local language. Involving educational institutions in the learning of local languages, and the subsequent deployment in the fight against corruption will strengthen the effort of the community. Educating the citizens about the harmful implication of corruption can come through workshops, seminars, and conferences. This will enable other people who may not make it to educational institutions.

Conclusion

The fight against corruption in Nigeria and the imperatives of community participation using local languages in curbing this menace is long overdue. Since corruption is a critical problem for the socio-economic development in Nigeria as reflected in the challenges of infrastructure in the country, despite, the human and material resources, the need for community participation through various means such as local language is no better time than now. Ensuring good governance, and effective, responsible leadership with sound principles of adhering to the ethical demands of their leadership positions, championed through community participation. An effective fight against corruption in Nigeria no doubt requires community participation through the use of local languages, and the commitment to promoting decent ethical and moral standards. The local language is crucial to the socio-economic and political system of the country as it provides support for the people, but the use of local languages for humanity and all its embracing benefits continues to elude the country because of its neglect. And for the fight against corruption to be effective in this part of the world, the use of the local languages, as well as the cooperation and understanding of the community, is the key needed to end the menace.

Curbing corruption further requires strengthening democratic institutions. Indeed, one important aspect we have not effectively used in the fight against corruption in Nigeria is the use of local languages and the involvement of community leaders / civil society organizations and non-

governmental organizations. The apparent display of commitment/inclusion of this set of critical stakeholders in the fight against corruption would go a long way. The efforts of these stakeholders towards the fight against corruption should not just end with policy pronouncements, recommendations, and town hall meetings to a more visible presence in governance by encouraging and sponsoring people of integrity and creditable character for public offices. The possibility of having a creditable community-sponsored candidate for an elective position in government would create a sense of belonging and indeed, bring a sense of optimism in governance, and the fight against corruption would ensure.The paper recommends that stakeholders should be deliberately carried along in the quest for the use of local language policy in community participation in the fight against corruption in Nigeria. The mandate of Nigeria's National Language Policy should be expanded to include using the mother tongue as a compulsory medium for fighting corruption in the country.

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