

THE RISE OF HATE AND PEACE JOURNALISM IN THE NIGERIAN DEMOCRATIZATION PROCESS: THE PLACE OF THE NEW MEDIA

Ukwueze, Cornelius Aghadiegwu, Ph.D.

Department of Mass Communication,
Nnamdi Azikiwe University, Awka,
Anambra State, Nigeria

Uche Anthony Ogbonna

Department of Mass Communication,
Nnamdi Azikiwe University, Awka,
Anambra State, Nigeria

Abstract: *Since the advent of the new media, several individuals across the globe have joined the bandwagon; thus, employing new media technologies in their daily activities. Some Nigerians are now using the social media platforms to not only stay in touch with their friends, loved ones and colleagues, but to publish or air their views on major developments in the society. Employing the survey methodology, this study explored the rise of hate and peace journalism in the Nigerian democratization process as it relates to the new media. The area of study is Enugu South local government area of Enugu state. A sample size of 300 was studied. The findings of this study indicated that Nigerians have not only embraced the new media as a political platform for information consumption but for disseminating information by themselves (citizen Journalism). The findings also proved that the new media were used more for disseminating hate speeches than advocating for peace in the 2015 general elections. The study recommends that the proper use of new media technologies should be taught and incorporated in the Nigerian educational curriculum from basic level of education to the tertiary level.*

Keywords: Hate speech, journalism, new media, democratization, hate journalism
peace journalism

INTRODUCTION

Prior to the 2015 General Elections in Nigeria, many political watchers, local and international observers and of course the entire citizenry were concerned about the spate of hate speeches that characterized the political campaign messages and adverts of the two main political parties. As a result of this, there was palpable fear that the Nigeria state was on the edge of a precipice. This worrisome trend brought to the fore the suing for peace by both the local and international community. This culminated in the signing of a peace deal popularly referred to as the Abuja Peace Accord.

In the agreement witnessed by former Secretary- General of the United Nations, Dr. Kofi Annan, and former Secretary-General of the Commonwealth, Chief Emeka Anyaoku, the presidential candidates pledged to “refrain from making, or causing to make in our names or that of our party, any public statements, pronouncements, declarations or speeches that have the capacity to incite any form of violence before, during and after the elections” (ThisDay Editorial of Jan. 25, 2015)

Journalism which is concerned with news coverage and reporting has often been seen as a tool for promoting and ensuring either hatred or peace among political parties, religious organizations and communities. Journalists should ordinarily be the conscience of the society; however, a situation where a journalist or an editor is not just a supporter of a particular political party but is equally a card-carrying member leaves much to be desired! Little wonder Okoye (2011:265) submits that, “Indeed, there is the widespread belief that the press is growing not only in power but also in irresponsibility because of journalists disregard for ethical values.” The most saddening aspect was the apparent docility of the organs or institutions whose duties are to ensure that the media houses adhere to the ethics of the journalism profession. In fact, the desire to win at all costs especially in the presidential election was more consuming and glaring than the need for the common good. The media, including the old and new media, had their fair share in either fanning the ember of hatred or sowing the seed of peace or both.

As the elections got closer, many people went on the social media such as *Facebook*, *Twitter* and others, trying to garner support for their preferred candidates. In fact, many friends became enemies, family members became divided and classmates became ‘clashmates’. This development therefore gave rise to what the authors wish to call ‘Hate and Peace Journalism’.

Since the advent of the new media, several individuals across the globe including Nigerians have joined the bandwagon. Many Nigerians are now employing the new media technologies in their daily activities. A greater number is now using the social media platforms to not only stay in touch with their friends, loved ones and colleagues, but to publish or air their views on major developments in the society. This trend has affected every segment of the Nigerian society such that many first seek information from the social media for every new or emerging issue (news).

Democracy requires the active participation of citizens. Ideally, the media should keep citizens engaged in the business of governance by informing, educating and mobilizing the public. Regrettably, the media are sometimes used as proxies in the battle between rival political groups, in the process sowing divisiveness rather than consensus; hate speech instead of sober debate; and suspicion rather than social trust. In these cases, the media contribute to public cynicism and democratic decay. Still, in many fledgling democracies, the media have been able to assert their role in buttressing and deepening democracy (Coronel, n.d)

The new media have opened the public sphere. The last elections in Nigeria were not spared the “onslaught” of the new media. In fact, the new media was rife with several campaign messages emanating from several party members, supporters and sympathizers.

Although the 2015 general election in Nigeria has come and gone, it has become necessary to look into developments in its wake. Perhaps we can glean some lessons that will help for future elections and for societal growth and development.

Prior to the general elections, there was palpable tension in the country. The media was awash with campaigns by the different political parties especially the ruling party—PDP and the major opposition party—APC. Some of the campaigns were seen as campaign of calumny. Hate speeches and negative advertorials filled the media landscape. However, the new media seemed to be the major platform for such negative journalism where citizen journalists were posting several unconscionable and unmitigated hate speeches and defamatory (libelous) write ups!

STATEMENT OF PROBLEM

The new media have expanded the media landscape. Several Nigerians now have access to media as both content producers as well as content consumers. With this development, some Nigerian citizens who have penchant for the abuse of any new technology have begun to write and post whatever they want without let or restraint. Hence, the social media saw a lot of people posting different and diverse political messages in the social media prior to the General Elections of 2015.

Some of those political messages were aimed at achieving certain goals. Some wanted their friends to be swayed to their own party or party candidates; to support or sympathize with their cause among others. Some communication experts, political watchers and analysts could not help but cry out against the abuse of the platform or media space as some have termed most of those posts or tweets as nothing short of hate speech. However, one may not help but ask, does hate speech really exist in the new media (social media)? If indeed there is hate speech, were there hate speeches towards the Nigerian transition or democratic process?

OBJECTIVES OF STUDY

This study has these objectives:

- To determine the extent of hate speeches during the 2015 presidential election campaigns
- To establish the extent of new media involvement in the dissemination of hate speeches during the 2015 electoral campaigns
- To ascertain if the new media were used in promoting peaceful elections in Nigeria

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RESEARCH QUESTIONS

Arising from the objectives are the following research questions:

1. To what extent were there hate speeches in the 2015 presidential elections?
2. To what extent were new media involved in disseminating hate speeches?
3. Were the new media used in promoting peaceful elections in Nigeria?

PEACE JOURNALISM AND THE NIGERIAN DEMOCRATIZATION PROCESS

Hanitzsch (2007), citing Galtung and Ruge (1965), traced the concept of peace journalism to the Norwegian peace researcher Johan Galtung in the 70s. Peace journalism prioritizes “peace” as its central value and analytical starting point (Hanitzsch, 2007, p. 2). McGoldrick (2000) described peace journalism as a “new form of journalism” which looks “at how journalists could be part of the solution rather than the problem” (p. 19).

Peace journalism as it relates to the Nigerian democratization process is a unique field of journalistic practice where journalism is carried out with the purpose of peace building in order to preserve the unity of the country. This brand of journalism practice becomes necessary, bearing in mind the negative prophecies and speculations that sought to question the corporate existence of the Nigerian state. This brand of journalism was brought to the fore prior to the general elections which was originally scheduled for 14 February 2015. The Abuja Peace Deal was one of its major highlights. Even the postponement of the elections to 28 March and April 11, 2015, could also be said to have been predicated on peace journalism since one of the main reasons given by the electoral umpire—INEC for the postponement was to restore peace to the Northeast that was being ravaged by the Boko Haram sect, in order to ensure peaceful elections.

Centre for Information Technology and Development (CITAD), developed a form for the report of hate speeches. In one of their reports, the Program Officer in charge of peace project, Mallam A.R Maidumbayya presented their efforts on countering Hate and dangerous speech. The major strategies included: influencing the speaker through

counter speech: this strategy involves monitoring consistent hate speakers. The monitors use soft language to call on the hate speaker to order by outlining the danger of what he/she usually posts in the social media space and call on him/her to embrace peaceful alternatives for expressing his/her views in public. The second is by developing audience resistance to dangerous speech: Civil society organizations, media houses and influential leaders can force an influential dangerous speaker to withdraw certain hate speech incidences by speaking out loud against it; creating critical mass around the issue through massive condemnation and call for withdrawal of the speech. Third strategy they employed was counter speech by influential leaders. It is somewhat established that some of the indicators of successful counter speech are the same as the indicators for dangerous inflammatory speech. For example, there is evidence of success when a speaker with influence over the relevant audience gives a strong signal of disapproval of inflammatory speech – or of violence itself. The audience tends to agree with him not to react to such a speech. In recognition of that, CITAD raises media team to meet numerous community leaders, celebrities and religious leaders to get peace messages from them. The media team introduces those among them that have presence in social media to CITADs various peace platforms in the social media and encourages them to make use of them for campaign against hate speech (CITAD, 2015).

HATE SPEECH CUM HATE JOURNALISM

Hate speeches were rife in social media platforms during the last political campaigns in Nigeria. Several individuals, groups and institutions reported this ugly trend in the Nigerian electoral process (NHRC, 2015; INEC, 2015; Ebije, 2014; CITAD, 2015).

Hate speech involves attacks on a person or group on the basis of attributes such as gender, ethnic origin, religion, race, disability, or sexual orientation. In law, hate speech is any speech, gesture or conduct, writing, or display which is forbidden because it may incite violence or prejudicial action against or by a protected individual or group, or because it disparages or intimidates a protected individual or group.

The emergence of social media networks, citizen reporters and other technological mass communication innovations have made it possible for most societies to tap into the world wide web and other digital or online devices to aggregate, tell and produce their own news or personal stories and other pertinent information (Ekeanyanwu & Kalyango, 2013 as cited by Ekeanyanwu, 2013, p. 44). In spite of this high privilege, the new media technologies have been variously abused.

As at February 13, 2015, National Human Rights Commission of Nigeria reported that the Commission had received 10 serious complaints from political parties, NGOs, legal practitioners and private individuals, alleging election-related violence or hate speech (NHRC, 2015, p. 44).

In a report by CITAD (2015), their key findings based on their monitoring of hate speech for the period covering January to Mid-March 2015 specified that about 70% of the people disseminating hate speech in the Nigerian social media space use their identity and can therefore be reached in case of countering and follow up actions. Seventy-six percent of the hate speeches in Nigerian social media space were transmitted through face book either as a post in a private Page/group, a post in a public page/group or a response to a post/forum, followed by online articles and twitter respectively. Over 65% of hate speech practitioners were males with females making a small percentage.

Emmanuel Onwubiko of Human Rights Writers Association of Nigeria (HURIWA) opined that the use of hate speeches in Nigeria preparatory to the general elections became notorious to an extent that one would think and feel that sooner rather than later Nigeria might witness genocidal killings similar to what occurred in Rwanda some years back between the Hutus and Tutsis. Writing on the spate of hate speeches in social media by Nigerians, he stated that “it is regrettable that the popular social media platforms like *FACEBOOK*, *TWITTER*, *INSTAGRAM* among others have become potent weapons for near diabolical attacks targeted at political opponents” (Onwubiko, 2015).

In a write-up published by *Punch* Newspapers on March 10, 2015, with the caption “when hate speeches threaten an election” Ayo-Aderele (2015) decried the hate speeches that characterized political campaigns in Nigeria, from the uncouth, to the uncultured and absolutely damning statements emanating from both camps, Nigerians couldn’t have heard anything worse in recent times as far as campaigns are concerned. The personal attacks are not limited to sardonic jabs; the psychological war has been deployed in media advertisements, social media spaces and, in extreme cases, inter-personal discussions. On the social media, it has been a season of mass “unfriending.” All you need to do to draw the ire of a friend of over three decades, for instance, is to criticize his/her candidate and that is it (Ayo-Aderele, 2015).

According to the National Human Rights Commission of Nigeria, there has been a notable growth in hate speech in the run-up to Nigeria’s 2015 elections. Many examples have been published in print media as news reports or advertisements. A considerable volume of hate traffic is also transmitted by social or digital media through hand-held devices as well as in places of worship, including churches and mosques (NHRC 2015, p. 31).

THEORETICAL FRAMEWORK

This study is anchored on the Social Responsibility Theory of the press. The social responsibility theory which was born in the twentieth century originated in the United States in 1947 from the Hutchins Commission Report on a Free and Responsible Press. The enquiry by this commission became necessary because the Press was not

behaving the way it was expected to behave. Historically, the Press had abused the extreme freedom which it had been enjoying throughout the centuries when the Libertarian Theory held sway (Okunna and Omenugha 2012).

The findings of the commission (Hutchins, 1947) were critical of the press for its frequent failings and for being so limited in the access it gave to voices outside the circle of a privileged and powerful minority. The report coined the notion of social responsibility and named the key journalistic standards that the press should seek to maintain. A responsible press should 'provide a full, truthful, comprehensive and intelligent account of the day's events in a context which gives them meaning.' It should serve as a forum for the exchange of comment and criticism' and be a 'common carrier of the public expression.' Thirdly, the press should give a 'representative picture of constituent groups in society' and also present and clarify the 'goals and values of society' (McQuail, 2010). Page | 7

The underlying principle of the Social Responsibility Theory is that the press should be free to perform the functions which the Libertarian Theory had granted it freedom to perform; but that this freedom should be exercised with responsibility (Okunna and Omenugha 2012).

Citing McQuail (1987, pp. 117-118), Okunna & Omenugha (2012, pp. 206-207) specified the basic principles or tenets of the Social Responsibility Theory to include:

- The mass media have to accept and carry out certain duties or obligations to society
- Setting high or professional standards of truth, accuracy, objectivity, balance and informativeness is the best way for the media to fulfill these obligations
- The press should regulate itself in accordance with the law and established institutions of the society within which the press is operating
- There should be a multiplicity of media voices, that is pluralism, to reflect and represent the diverse categories and viewpoints in society
- Journalists and other professionals who work in the media should be accountable to society not only to their employers and others who could exercise economic control over them
- The people have the right to expect the press to perform creditably and a higher authority is justified if it intervenes to make the press do this and to ensure that the media are serving the public good.

This theory having been necessitated by the irresponsibility of the press gave rise to the Social Responsibility Theory. This theory also opened up the space for expression as captured in the following lines, "There should be a multiplicity of media voices, that is pluralism, to reflect and represent the diverse categories and viewpoints in society" this is in tandem with the new media characterized by interactivity, collaboration, user-generated-content and pluralism (Okunna & Omenugha, 2012; Odi, 2013). Although, the new media have been used for both positive and negative ends, users, including professional journalists as well as citizen journalists should imbibe and

apply the principles of Social Responsibility in order to ensure a free, egalitarian and responsible society for all.

METHODOLOGY

This study adopted the survey research methodology. Purposive sampling technique was used in meeting respondents that were studied. The sample studied were mostly young people whose age bracket is between 20 and 40 years. This is because this set of individuals is deemed to be knowledgeable about the new media and their uses. They are sometimes referred to as the “Digital Natives” or “Netizens” (Prensky, 2001; Flanagin & Metzger, 2008). The Questionnaire was used as instrument for data collection; 300 copies of the questionnaire were administered out of which 285 were returned.

This study covers Enugu South Local Government Area of Enugu State of Nigeria. It is an urban area. It has a population of One Hundred and Ninety Eight Thousand, Seven Hundred and Twenty Three (National Population Census, 2006).

The sample size of 300 was determined based on the guideline for sample size selection given by Comrey and Lee (1992). The guideline stipulates that a sample size of 50 = very poor; 200 = fair; 300 = good; 500 = very good; 1000 or more = excellent for multivariate studies in which category the study belongs. Therefore, we adopted a sample of 300.

RESULTS AND DATA ANALYSIS

It should be noted that the aim of the analysis is to make for a meaningful interpretation. The analytical techniques used include the frequency distribution table which involved percentages for the test of responses (Descriptive statistical analysis).

Table 1: *Copies of questionnaire distributed and returned*

Questionnaire Distributed	Frequency	Percentage
Number Returned	285	95%
Not Returned	15	5%
Total	300	100

Source: *Field Survey 2015*

From Table one, a total number of 300 copies of the questionnaire were distributed out of which 285 copies were returned. This indicates 95 percent return rate while 15 copies were not returned thus indicating 5 percent mortality rate.

Table 2: Respondents' demographic characteristics

Variable/Category	Frequency	Percentage
Gender		
Male	165	58%
Female	120	42%
Marital Status		
Married	102	36%
Single	183	64%
Divorced	Nil	0
Age Group		
20 – 25	81	28%
26 – 30	93	33%
31 – 35	54	19%
36 – 40	33	12%
41 upwards	24	8%
Educational Qualification		
NCE	42	15%
OND	24	8%
HND	42	15%
First Degree	117	41%
Post Graduate Degree	60	21%

Source: Field Survey 2015

Demographic characteristics of the respondents as presented in Table 2 indicate that male respondents were more than female respondents. Male respondents were 165 representing 58 percent while females were 120, accounting for 42 percent.

On marital status, 183 respondents representing (64%) were single while 102 respondents, representing (36%) were married.

Respondents were categorized under five age brackets; 81 respondents (28%) of them were in the 20-25 age bracket; 93 (33%) were in the 26-30 age bracket; 54 respondents (19%) were in the 31-35 age bracket; 33 respondents (12%) were in the 36-40 age bracket, while 24 respondents (8%) were aged 41 and above. Thus, the bulk of the respondents were youths mainly in the 26-30 age bracket.

Data for educational qualification show that all the respondents had tertiary education; 42 respondents (15%) had NCE certification; 24 respondents (8%) had OND; 42 respondents (15%) had HND certification; 117 respondents (41%) had first degree while 60 respondents (21%) had post graduate degrees.

Table 3: Internet access

Do you have access to the Internet?	Frequency	Percentage (%)

Yes	228	80%
No	57	20%
Total	285	100

Source: Field Survey 2015

On Internet access, 228 respondents representing 80% of the total respondents indicated that they have access to the Internet while the remaining 57 respondents representing 20% did not have access to the Internet.

Item six of the questionnaire dealt on the means of accessing the Internet as presented:

Table 4: *Means of Internet access*

How do you access the Internet?	Frequency	Percentage (%)
Mobile phone	171	60
Visiting the Cybercafé	39	14
Ipad (Tablet)	21	7
Laptop	54	19
PC/Desktop	Nil	0
Total	285	100

Source: Field Survey 2015

Table 4 reflects data on how the respondents access the Internet; 171 respondents representing 60% indicated that they access the Internet through the use of their mobile phones; 39 of the respondents (14%) visit the cybercafé any time they needed to access the web; 21 respondents (7%) make use of their ipad/Tablet to gain access while 54 respondents (19%) use their laptops to access the Internet; however, no respondent (0%) indicated that he/she uses own desktop to gain Internet access.

The results presented here have been structured to reflect respondents' answers to the three main research questions, namely:

- 1:** To what extent were there hate speeches in the 2015 presidential elections?
- 2:** To what extent were new media involved in disseminating hate speeches?
- 3:** Were the new media used in promoting peaceful elections in Nigeria?

Research Question One: In order to answer the first research question, items 13 and 14 of the questionnaire were recalled and presented in Table 5.

Table 5: *Existence of hate speeches in 2015 Presidential campaigns*

Were there hate speeches in 2015 Nigerian Presidential Election Campaigns?	Frequency	Percentage (%)
Yes	177	62%
No	45	16%
Somehow	24	8%

I don't know	39	14%
Total	285	100

Source: Field Survey 2015

Table 5 indicates that 177 respondents (62%) pointed out that there were hate speeches in the 2015 presidential election campaigns; 45 respondents (16%) indicated that there were no hate speeches; 24 respondents (8%) answered “somehow”; while 39 respondents (14%) were not aware whether or not there were hate speeches during the 2015 presidential campaigns. Page | 11

It should be recalled that two major political parties were at the forefront of it all, namely: the Peoples Democratic Party, PDP and the All Progressive Congress, APC. While responding to an open ended question (item 14 of the questionnaire), respondents cited examples of hate speeches on the new media against APC to include:

- “Buhari is old and may die in office if elected”
- “General Buhari does not have any certificate”
- “Broom is meant for the floors and after use, hidden behind the door”
- “Gen Buhari is mentally dull to rule Africa’s most populous country”
- “Mohammadu Buhari is an illiterate”

Respondents also cited the following as hate speeches against PDP:

- “The president (referring to President Jonathan) is a woman”
- “Goodluck Jonathan is too corrupt”
- “Goodluck Jonathan is a coward”

The above were the major examples of hate speeches as cited by 70% of the respondents.

Research Question two: To what extent were new media involved in disseminating hate speeches?

To answer this question we recalled item 11 of the questionnaire as presented in Table 6

Table 6: Existence of hate speech in the new media

Does hate speeches exist in the New Media?	Frequency	Percentage (%)
Yes	171	60%
No	27	9%
Somehow	48	17%
I don't know	39	14%
Total	285	100

Source: Field Survey 2015

Out of a total of 285 respondents, 171 respondents (60%) affirmed that there exists hate speeches in the new media; 27 respondents (9%) denied the existence of hate speeches in the new media; 48 respondents (17%) indicated that somehow hate speeches exist in the new media while 39 respondents (14%) stated that they do not know whether or not hate speeches exist in the new media.

Research Question three: Were the new media used in promoting peaceful elections in Nigeria?

To answer the above question, we recalled item 16 of the questionnaire as presented:

Table 7: Peace advocacy in the New Media

Apart from hate speeches, were there some Nigerians asking for peace towards the General Elections in the New Media?	Frequency	Percentage (%)
Yes	180	63%
No	36	13%
Somehow	30	10%
I don't know	39	14%
Total	285	100

Source: Field Survey 2015

From Table 7, 180 respondents (63%) indicated that some Nigerians were suing for peace towards the last general elections; 36 respondents (13%) did not agree that some Nigerians were suing for peace towards the last general elections; while 30 respondents (10%), and 39 respondents (14%) answered “somehow” and “I don't know” respectively.

DISCUSSION OF FINDINGS

The findings of this study indicated that Nigerians have not only embraced the new media for information consumption but for disseminating information by themselves (citizen Journalism). This is statistically supported by 60% respondents who indicated that they access the Internet through the use of their mobile phones with 67% of them affirming that they have written or published in the new media. Dunu and Uzochukwu (2015) posit that in the recent past, the Internet has changed not only people's relationships by creating new platforms for social engagement, but also people's ability to contribute in the development process in the society by creating a space for more diverse political opinion, social and cultural viewpoints and a heightened level of audience participation.

The findings also suggest that the new media have become part of Nigeria's democratization process. Regrettably, some citizens use new media as avenues for disseminating hate speeches. This is statistically supported by 171 respondents

representing 60% of the total number of respondents who agreed that hate speeches exist in the New Media. This is in tandem with the National Human Rights Commission of Nigeria report that there has been a notable growth in hate speech in the run-up to Nigeria's 2015 elections and that a considerable volume of hate traffic is also transmitted by social or digital media through hand-held devices (NHRC 2015, Page | 13 31). This also lends credence to the assertion of Odii (2013, p. 173) who pointed out that as a result of the unedited nature of the social media; some of the contents are capable of inciting people to violence. Many users of the social media apply the networks to cast aspersions on ethnic nationalities and religious groups. The findings also agree with Onwubiko, (2015) who stated that it is regrettable that popular social media platforms like *Face book, Twitter, Instagram* among others have become potent weapons for near diabolical attacks targeted at political opponents.” However, it is not all woes as some citizens were also suing for peaceful elections through the New Media. 180 respondents, representing 63%, indicated that the New Media were also used for promoting peace in the 2015 General Elections; 47% of the respondents who agreed that they played some roles in the 2015 General Elections also indicated that such role (s) involved promoting peace as statistically supported by 56%.

CONCLUSION

The Nigeria democratic process has been bedeviled with lots of challenges, especially the incidence of hate speeches that could have marred the General Elections of 2015. While the rate at which Nigerian citizens have embraced the New Media technologies is commendable, it is regrettable though, when such technologies are abused, as was the case in the build-up to the general elections, where the New Media became the platform for hate speeches. The elections have come and gone. There is the need to use the New Media for promoting peace. The relative peace in Nigeria today has been variously attributed to the act of the former president, Goodluck Jonathan to concede defeat in the presidential elections.

According to Chesa and Apata (2015),, in a ceremony where the former president was conferred with the “2015 Epitome of Peace Award in Nigerian Polity and Politics”, by the Field Superintendent of the Apostolic Church of Nigeria, Apostle John Akai Buzu, he [Jonathan] said “One thing I have decided I will do after leaving office is to be talking to [the] faithfuls of all religions – Christians, Muslims and other religions, on the need for Nigerians to live in peace. We need peace in this country, no matter our religious persuasion or belief. That will be one of my main commitments when I leave office – to reduce discrimination in this country based on religious divides or ethnicity. I believe I will have so many apostles that will follow me to do that.”

Having left office and successfully handed over to President Mohammadu Buhari, it is expected that the peace building efforts of the past president, NGOs, CBOs, well meaning Nigerians and international partners would continue to ensure that

democracy thrives in the country and that New Media technologies are used to advocate for peaceful coexistence while jettisoning all manner of hateful and inciting speeches.

RECOMMENDATIONS

Based on the findings of this study, the following recommendations are therefore made:

- The proper use of New Media technologies should be taught and incorporated in the Nigerian educational curriculum from basic level of education to the tertiary level.
- A mechanism for monitoring hate speeches in the New Media should be instituted.
- Advocacy for peace should be enhanced, bearing in mind the multi-lingual, multi-ethnic and pluralistic nature of Nigeria.

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