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Factoring tradotronic media communication for human security management and social stability in Nigerian communities

Kurzfassung: Das Ausmaß an Tötungen und Blutvergießen in Nigeria nimmt jede Sekunde zu, jede Minute, jede Stunde, jeden Tag, jeden Monat und jedes Jahr. Menschen, Tiere, Eigentum u.s.w. sind in der heutigen nigerianischen Gesellschaft einer ständig anwachsenden Bedrohung ausgeliefert. Die Ursachen für die massive Unsicherheit von Leben und Eigentum sind multidimensional. Der vorliegende Aufsatz befasst sich mit dem Bedürfnis nach tradotronischen Medien zwecks Sicherheitsmanagement in Nigeria. Er zeigt, dass die Dimensionen der Unsicherheit in Nigeria, unter anderem Mordanschläge, Raub und Kidnapping und politisch motivierte Unsicherheit, auf ethnischen Konflikten und Konflikten zwischen Gemeinwesen beruhende Unsicherheit, religiös motivierte Unsicherheit und auf multidimensionalen Konflikten beruhende Unsicherheit umfasst. Er ruft alle, die das Leben und die menschliche Würde zu schätzen wissen, dazu auf, sich zu erheben und das Überleben und die Existenz eines jeden Lebewesens in seiner oder ihrer Umgebung in Nigeria zu beschützen.

Abstract: The level of killing and bloodletting in Nigeria is increasing every second, minute, hour, day, month and year. Man, animals, properties etc are increasingly under threat in contemporary Nigerian society. The causes of the massive insecurity of lives and properties remain multi-dimensional. This paper is centered on the need to factor tradotronic media for human security management in Nigeria. It reveals that the dimensions of human insecurity in Nigeria, include but not limited to assassination-based human insecurity, robbery/kidnapping related human insecurity, political-related human insecurity, ethnic-based human insecurity, inter-communal conflict-related human insecurity, religious-motivated human insecurity and multi-dimensional conflict related human insecurity. The paper called on all lovers of life and human dignity to rise up and defend the survival and existence of every breathing soul around him or her in this sovereign entity, called Nigeria.

1. Introduction

All through history, man has often behaved in such a way that proved the adage: self preservation is the first law of nature. This is closely connected with the Christian maxim that only the living praise the Lord and that the dead do not sing halleluyah. This whole idea points to the fact that man should naturally try to preserve his or her life. The process of life preservation in the traditional African society was a collective responsibility of the society in the spirit of African communalism. Unfortunately, since the rise of colonialism and the independence that followed it, human security in Nigeria is becoming increasingly under threat. Oriaku (2012, 9) wrote that "the Nigerian masses are about the most unsecured bunch in the entire universe". The former Primate of Church of Nigeria (Anglican Communion) has stated that "we have shed so much blood in our effort to be a nation" (Onyedika 2012, 9).

Today, when some kidnappers strike, they take some of their victims to rural Nigerian communities, where they can easily outsmart the security agencies. The new dimensions of terrorism in Nigeria, reveals the constant and consistent elopement of many terror architect to the isolated villages and communities in parts of the country, where they relax and re-strategize. Many communities that have experienced the orgy of killings emanating from inter-communal conflicts were easily run-down by their enemies because of the collapse of the traditional watchdog arm of the age grade and their peer-group based means of traditional communications. Buckle and Rusnak (2001) argued that it has led to "chaotic and wasteful deployment of human capacities and the depletion of the very natural resources on which livelihoods, economies and societies are based". It is because of this act of depletion of human and natural resources that all Nigerians must begin to work towards sustainable peace and security. This peace and human security can be achieved through the factoring of tradotronic media.

Nwabueze (2009:34) wrote that "the concept of tradotronic media refers to a fusion of the traditional media channels with electronic communication channels, which here include the electronic media and other Information and Communication Technologies (ICTs) in existence today". For instance, the International Women's Tribune Centre (IWTC) developed a CD-Rom with the Nakaseke women in Uganda using their language and simple point and click techniques, which enabled illiterate women to be able to use the internet (Zuru, 2004: 11). Such tradotronic arrangement would demystify the ICTs in traditional settings for various purposes, especially to enhance peace and human security in Nigeria.

2. Theoretical framework

This paper is centered on the social exchange theory. The traditional and modern media both promote peaceful communication and development amongst human beings. To underscore this, Nwabueze and Nwabueze (2007), while alluding to Bale (2003) argued that social exchange theory or paradigm, observes that in recognizing the transforming role through which communications seeks to achieve social change, the real social change involves changing the way people think about social problems and solutions. The contemporary widespread threat to human security, across all parts of the Nigerian na-

tion needs to change through a peaceful social exchange communication style that is carried by tradotronic media. Such change will enhance the securitization of Nigerian communities. Securitization means that a problem is "presented as an existential threat, requiring emergency measures and justifying actions outside the normal bounds of political procedure" (Buzan et al. 1998, 23f.). This could be achieved through proper media-based security education, especially in the rural setting.

Ironically, media scholars in recent times are neglecting the level of social communications carried by the traditional media, while placing at a second-class position the traditional communication styles that have sustained humanity and Africans till the recent inculturation of the new media. Enoh (2000, 98) has shown that our traditional communication, especially the proverbs "are like the sweet coating of a pill that is to say their curative or therapeutic essence lies below the outer coating of sweet sounds and exciting word-images. The outer sweetness is intended merely to help the listener to swallow the hidden ingredients and to internalize without tears the behaviors, norms, folk attitudes and social values they convey". Guihorn (2001) has shown that diverse and fragmented forms of contemporary localized knowledge can be mobilized and integrated as a result of the interactive nature of internet facilities between the sender and the receiver. These localized knowledge base, that are rooted in the worldview, orientation, philosophy, experiences and history of a given society goes to a large extent in providing the norms and cultural frameworks through which peace and human security is sustained over the centuries. Teferra (1998) identified how local knowledge and communication can be fused into technology to promote learning curve (as well as peace and security). Nonaka (1994) produced four models on how this idea could work for Nigerians:

- a. Socialization that transmits tacit knowledge held among villagers,
- b. Combination that recognizes different sources of codified knowledge into a new knowledge,
- c. Externalization that encourages Nigerian Diaspora and indigenous villages to post their knowledge (this time on peace and security management) on the web site and
- d. Internalization that creates knowledge through a process of learning, doing, applying the knowledge in real life situations.

3. Dimensions of human insecurity in Nigeria

"In 1996, the Canadian Minister for Foreign Affairs, Lloyd Axworthy, brought to the attention of the international community an alternative conceptualization of security, termed 'human security', which emphasizes the security of people rather than the security of nation states" (Axworthy 1997; Behringer 2012, 2). Human security within states remains a progressive challenge as many security threats faced by many contemporary states has more domestic characteristics than the influence of external sovereign and actors. There are many typologies of human insecurity in Nigeria. First, is the intra-personal human insecurity, which often manifests in form of one attacking oneself, which reaches its zenith in the act of committing suicide and suicide bombing. There is equally the inter-personal human insecurity, which is carried-out when a person attacks another and sometimes leads to manslaughter. There is furthermore, the group-based/ social human insecurity. This is the kind of threat to human groups; either Christians, Muslims, 'settlers' and 'non-settlers' in a community, ethnic groups, communities etc. However, this work would look at the dimensions to human insecurity in Nigeria. Amongst them include:

3.1 Assassination-based human insecurity

This is an age-long form of threat to human security. It is often a form of threat to human live driven by the quest of the assassin to eliminate their enemy. Sometimes the assassin(s) could be hired to kill the victim, in order cases the enemy to the victim takes the Macbethan step to kill a man or woman that he or she thinks is blocking the existential space for him or her. Just recently, Edo State was enveloped with grief over the killing of the Principal Private Secretary to the Governor, Comrade Oyerinde Olaitan by unknown gunmen. Olaitan, 44, was reportedly shot in the eye, chest and stomach, when the assailants invaded his residence at No. 65 Ugbor, Benin City on Friday, May 4, 2012 (Osauzo 2012, 10). Many Nigerian rich and petty –rich men and women have being sentenced to the great beyond by hired assassins. Assassination is ironically growing in Nigerian history from the assassination of a soul to the killing of a complete household and in the recurrent cases at Jos, Plateau State; where there is regular attempt to wipe-out people living within a geographical milieu, in what could be likened to genocide.

3.2 Robbery and kidnapping-related human insecurity

This is a kind of human insecurity that is carried out by armed robbers or abductors in their quest to criminally enrich themselves from the direct or indirect resources or potentials of the victim(s). The primary aim of the activities of armed robbers and kidnappers is often to exploit money or attain other forms of gains that have economic undertones. It should be noted

that during the era of the slave trade, men and women progressively kidnapped the members of their communities and their neighbors, whom they either turned into their serfs or slaves to their goddess, while in many cases they were sold off to the Europeans or the Arab merchants through the Trans-Atlantic Slave trade route or the Trans-Saharan Slave trade route (Ani & Omeje 2013, 10). In recent times, robbery and kidnapping has resurfaced and took a place of prominence in Nigerian nation building process (Ani 2010c). Duku (2012, 1) wrote that In Yobe State "a group of armed robbers came with a Volkswagen Golf car, opened fire and started extorting money from us. Our people resisted and caught one of them... the robbers escaped and came back around 6:00pm with explosive materials, burnt down all the buildings, cars and structures in the cattle market and shot at everyone". It was reported that the gunmen burnt 17 vehicles and killed 60 in the attack but police spokesperson said 34 people died as well as 29 people that were hospitalized (Duku 2012, 1&4).

The act of robbery has in a number of cases taken the most disturbing dimension to good conscious and corporate human survival. Nigerians would not forget in a hurry, the 2011 dual forcing of dozens of Nigerians to lie flat on the high way by armed robbers for on-coming vehicles to smash them into dead human cakes. Such beastlike actions that have sent over a hundred Nigerian into their untimely grave is a collective attack on human existence in the country. Unfortunately, the security personnel are yet to reveal the identity of these satanic robbers, who do not only exploit the resources of Nigerians but derive joy in seeing men and women die in the most inhuman and dehumanizing manner.

Paradoxically, while the members of the higher echelon of the society are often the targeted class, the police and security personnel tends to bear the indirect brunt of the 'war' to attain their goals by these bunch of criminals. Ganagana (2011, 14) presented a grim picture of the state of insecurity of security men. This was revealed when the Police High Command showed that 602 police officers were killed by dare devil armed robbers and *Boko Haram* members in the last five months of 2011. The police recorded 156 deaths in May 2011, 143 officers in June, 122 in August, 119 in September and 62 in November. This high level- killing of security men calls to mind the fact that in recent times, Nigerian security personnel needs security to survive the numerous threats of societal security facing them and the larger Nigerian society. Ganagana (ibid.) presented the opinion of a Police Inspector, who said that: "Our lives are no longer safe in the performance of our lawful duties. Whether it is broad daylight or at night, you have to keep praying to God to save your life as you put on the uniform and set out for work. Being a policeman has become a danger in itself, because apart from the fact that you are not loved by members of the society, the *Boko Haram* and armed robbers are waiting for you, out there, to put you out of circulation. The worst thing is that we do not even have the required weapons to confront them. And our men are dying like chicken everyday in their large numbers. It is a sad development."

3.3 Political-related human insecurity

Political-related form of human insecurity is the form of threat to the lives of Nigerians that is often triggered by the quest for power and how to keep it for a group of political aristocrats, their party, allied group, ethnic group, or interest groups. "The history of political development in Nigeria has recorded the growth of multidimensional forms of violence as a major political behavior in the quest by political-minded individuals and groups to attain state power and keep it. In recent times, Human Rights Watch revealed that over 800 Nigerians lost their lives in post-presidential election violence in the country" (Ani 2011c). The quest for traditional titles have led to the death of many Nigerians in the face of the increasing creation of autonomous communities and the politicization of the traditional rulers' thrones by the State Governments across the country. Okoro and Ani (2011) showed that the death of many Nigerians, emanating from political violence has affected the rise of a peaceful political culture in the country.

3.4 Ethno-based human insecurity

This is the form of human insecurity that is primarily driven by the overt or covert hatred of a person or group from an ethnic group. The incidents of huge loss of lives and property in the Ife-Modakeke crisis of Osun State are still fresh in the mind of Nigerians. Akpuru-Aja (2007, 72) wrote that the "Ife-Modakeke crisis has been wholly an intra-ethnic conflict in Nigeria. It has lasted over a century. It has claimed many lives; destroyed occupational and vocational cultures; occasioned refugee cases and deep rooted lines of socio-political disharmony". Albert (2004, 142f.) on his side argued strongly that in the cause of time, the Ife-Modakeke crisis generated its own dynamics- a departure from the original causes- due to the inconsistent and irreconcilable roles of political interests across both the Federal and the State Government.

A case study of Zango-Kataf crisis (Akinteye 2004, 222f.) reveals that "what started as a dispute over land, or the location of a market place turned out to expose an enduring ethno-religious crisis" (Akpuru-Aja 2007, 97). The debilitating effects of the Tiv-Jukun crisis attacked inter-human relations and security in Nigeria (see Anifowose 2003, 56; Anifowose 1982; Hon 2001; Tyuulugh 2001, 35; Edzuwah 2001, 35). Kpera and Hagher (2001, 28), in the midst of the crisis declared that the Tiv live in the valley of the shadow of death.

3.5 Inter-communal conflict-related human insecurity

This is a form of human insecurity that is driven by war between two or more communities. The recurrent cases of inter-communal conflicts in Nigeria have led to the death of thousands of souls. Inya (2012, 1&18) showed how the line-up of over 70 dead bodies in the conflict between the Ezza and Ezillo led to uncontrollable tears. In a compound of 32 persons, only three persons out of the number escaped the bullets of the gunmen (Osuji 2012, 11). It "shows that the episodic bloodletting smearing between the two sisters communities is far from being over, since 2008 when it started. Onuoha and Ani (2011) showed that the conflict has created a conflict-based inter-group relation between the Ezza and their neighbors. The brutal murder of over 67 hapless women, children and the elderly" (*The Guardian* 2012, 14) as well as the burning of over 150 buildings, market place and business offices, animals etc within a night just like the recurrent Jos harvest of deaths, threatens human existence and security in Nigeria. The conflict between the Ojiegbe-Mgbalukwu-Obeagu communities in Ebonyi State that started in 1910 "which lasted for ninety seven years caused massive loss of lives and properties in the communities involved" (Dada & Ani 2009, 101-112).

3.6 Religious-motivated human insecurity

Religious conflict is "a form of conflict between groups, which differed ideologically along religious lines within a pluralistic setting with each striving for political relevance" (Gofwen 2004, 47). Ani, (2010a, 1) has 'wept' that "Nigeria is a country that is continuously weighed-down by religious burdens. Sustainable religious-peace across Nigeria have been aborted times without number, due to the recurrent cases of religious conflicts". The Chief of Defence Staff has claimed that "the Federal Government is winning the war against *Boko Haram*" (Isa et al. 2011, 1), but the reality is that the *Boko Haram* sect makes real all their threats on the nation (*Daily Sun* 2012). Onaiyekan (2012) has argued that "*Boko Haram* keeps saying that it wants an Islamic State. Well, I don't know whether the Islamic State will come after they have bombed the whole nation". Unfortunately, it has been noted by many scholars that the *Boko Haram* sect could simply be conceptualized as a *Boko* Islamic sect (Nwanju 2010, 107; Ani & Nwanaju 2011, Nwanju 2012). Nwanaju (2010) stated that "they are a distraction and a disruption of religious peace and harmony. *Boko Haram* sect is *boko islam* (false representation of Islam)". "According to very credible accounts from victims or witnesses to the various attacks in Damaturu, the attackers often reek of alcohol and even openly smoke marijuana. A few days ago, a group of hoodlums attacked the Yobe Fire service, Ministry of religious Affairs and the Pilgrims Commission Headquarters, where the entire offices of these organizations were burnt down. The attack also left a nearby mosque completely razed down. Worst, over 2,000 copies of the Holy Quran and several volumes of Sahih Bukhari and Sahih Muslim (books on the Prophet's sayings and traditions) kept in the Ministry's Islamic library were also burnt down ... In Islam, the drinking of alcohol or use of intoxicating substances is an expressly forbidden act. No one genuinely having anything to do with the religion would ever engage in them. And so is the killing of an innocent person or the burning of the Quran or preventing people from observing their religious duties, which carries an even grievous penalty. (Mohammed 2012, 34). The recent threat of *Boko Haram* that Christians should leave the North and Northerners should vacate the South has propelled their killing of a man as well as the over twenty two people that gathered to plan the transportation of the disease and burial of their Southern kinsmen in Adamawa (see Ali 2012, 3). The assassination of Christians has reached its crescendo in Maiduguri. In that geo-political setting, being a Christian is tantamount to living and moving in the valley and shadow of your death. Unfortunately, many Southerners and men in Government corridors cannot and will never imagine the level of assassination going on against the Christians in Maiduguri but other Christians, who are still living in Maiduguri or have fled for the sake of their lives; could recall volumes of assassination lamentation by Christians in Maiduguri over the death of their loved ones. Unfortunately, an end to the ugly development is far from the imagination of Christian and liberal Muslim mortals in Maiduguri, who have being progressively trapped therein by the ugly realities of *Boko Haram jihad* and the challenge of relocation as well as the hard national economy that is biting deep on Nigerians.

3.7 Multi-dimensional conflict-related human insecurity

Ani (2011a, 223) wrote that "Nigeria is characterized by all manners of conflicts". There are other dimensions of conflict that create huge loss of lives regularly in Nigeria. Ani (2011b, 232) showed how nomads-sedentary farmers' conflict has led to massive loss of lives in the country. "The activities of cultists in different universities across the country have at one time or the other led to the destruction of human resources" (Ani 2010b, 160). There is the case of constant killings of Nigerians by security personnel across the country. One would not forget how the Chinedu Nworu was tortured to death by the Ebonyi State Special Anti-Robbery Squad (SARS) for attempting to escape the eyes of the law and forcing them to over-stretch their resources in the process of arresting him (Ogbonna 2011, 1&18). We would recall that following the anti-fuel subsidy protest in recent times, at least a life was lost in Lagos, while in Ilorin another youth was hit by a bullet as the police tried to stop the protest. "The diseased was holding a big stone to throw when suddenly he went down on his feet" (Oladele et al. 2012, 4).

The death of hundreds of Nigerians in the contemporary flooding of the country remained a current nightmare in our consciousness. Omololu, Wantu and Akubo (2012) wrote that "75 die as Nigeria is hit by worst flooding in 29 years". This number of people confirmed dead was just a handful of official record from Adamawa, Kano and Zamfara States. In Edo State, about 30,000 people were displaced from their homes. In Kogi, Delta and Anambra States, the National Emergency Management Agency (NEMA) has called for assistance in the relocation of displaced persons (Omololu & Falaju 2012, 3). In Delta State, the communities that were hit cuts across seven local government areas of the state, including Oshimili North, Oshimili South, Ndokwa East, Ugheli South, Bomandi, Burutu, and Isoko South. Among the communities that were worst hit are Asaba, Anwai, Illah, Okwagbe, Uzere, Aviara, Abari, Burutu, Bomadi, Okpai, Aboh, Abala-Oshimili, Abala-Uno and Oko. "From Adamawa to cross River, Benue, Borno, Kaduna, Kwara, Kogi, Kano, Niger, Edo, North, South: an unusual heavy flood in the last two weeks has overwhelmed the nation. The flood has practically cut the north from the South at the Confluence town, Lokoja, where river Niger from the West meets River Benue from the East before cascading down the south in a rough Y shape. Many lives have been lost. Properties worth hundreds of millions of naira destroyed. Road travel disrupted. Yet, the meteorologist warns still of more deluge to come" (Omololu & Oyeade 2012, 20).

4. The place of tradotronic media in human security management and social stability in Nigerian communities

"Armed robbery, kidnapping, murder and political assassinations as well as the recent phenomenon of Boko Haram have all assumed an unmitigatable crescendo as a result of this callous state of the security agencies and the judiciary in Nigeria. The Nigerian State is equally in short supply of ideas and the requisite political will to arrest the tide of insecurity. What we see in Nigeria is an escalation in the defense every year, which leads to the massive importation of arms and ammunitions, which every security agency now parade in every nook and cranny to intimidate the increasing ranks of criminals and crimes in Nigeria. Unfortunately, crime and insecurity have continued to increase almost in the same proportion with which the government imports arms into the country. Information technology, which is at the foundation of every successful security, is left out of the question" (Ogbuka 2013, 16).

The need for tradotronic media towards human security management is unconnected to the fact that the nature of threats to human lives in Nigeria have grown above the built-urban environment, down to many localities in the isolated parts of the country. In the traditional era of Nigeria history, it was the traditional media that was used to alert the citizenry of emerging or current danger(s). Today, the citizenry in the Nigerian communities are lamenting on poor meteorological communication as the cause of massive loss of lives and properties to terrorism, conflict and flooding, while the government agencies are arguing that the masses have refused to respond to their calls for relocation. This scenario of poor communication has been created due to the negligence of the fact that the larger population of Nigerians live in the rural communities and they are often more interested in how to met their mountainous existential challenges than listening to the radio and other media that are often filled with news concerning the government and their activities, which they mainly believe does not impact directly on them.

Consequently, there is the urgent need to change the gear of communication to community-based radio communication, revival and transformation of traditional media communication as well as the promotion of tradotronic media communication. Community radio is a type of electronic media that offers a model of radio broadcasting beyond commercial service for a targeted audience within a geographic milieu on issues of communal interest. The content of broadcasting is largely popular and relevant to a local/ specific audience but which may often be over-looked by the commercial or mass-media broadcasters. Community radio stations are operated, owned and driven by the community they serve. Community Radio is not primarily profit-driven and provides a mechanism for facilitating individual, groups, and communities to tell their own diverse stories and to share their experiences (Seidu et al. 2011). In 2006, former President Olusegun Obasanjo declared that Nigeria would embrace community radio. Community radio can help solve human security problems. It can sensitize the highly illiterate population on the dangers and fallacy of violent religion particularly in the Northern part of the country and sensitize the populace on security issues (Olakitan 2012). President Godluck Jonathan stated in his speech at the 8th Biennial Conference of African Broadcasters, AFRICAST that "we are aware of the need to expand the broadcast space and give more voice to the people. Consequently, the Federal Executive Council has considered and approved the guidelines proposed by the National Broadcasting Commission for the licensing of Community Radio in Nigeria... Further, we have devolved to the Commission, the power to consider and issue the licenses without further recourse to the Presidency, provided such applicants have met all the conditions stipulated by law" (Jonathan 2010). Olakitan (2012) wrote that the directives have not been supported by concrete action. Recently, the Commission has proposed the setting-up of 800 Community Radio Stations. Niyi (2013) wrote that Mike Omeri, the Director General of National Orientation Agency, while speaking in a meeting organized by the Democratic Governance for Development Project, in collaboration with the Nigeria Community Radio Coalition on 16th May, 2013 stated that 800 proposed Community Radio Stations would start transmission by the second quarter of this year. The stations will serve geographic or territorial communities with various interests and restore the citizen's integrity, promote transparency, accountability and cost effectiveness, stressing that unless the citizens

understood policies and programs of government, such policies stood the risk of failure.

"However, the infusion of traditional and electronic media, particularly radio, could prove to be effective first step towards managing the crisis. Parties involved in the crisis could be invited to a phone-in radio programme to discuss the crisis. Traditional rulers in the community could be invited to the radio programme to speak on the crisis while members of the other factions in the crisis, stakeholders and concerned members of the community could phone-in to dialogue on the crisis. This way, the credibility of the sources would not be in doubt, especially if that leads to resolution of the crisis. Members of age grades in the village in crisis could feature on radio or television programmes to sue for peace" (Nwabueze 2009, 39).

The need for local-content ICT-driven security management is central in the roadmap for tradotronic media. Already, there is increasing use of the media to communicate amongst the Nigerian citizenry. The numerous Nigerian communities can today boast of a large presence of phone users and other forms of electronically-mediated communication equipments in message sharing and dissemination. Hence, the fact that the people are already historic users of the traditional communication channels, it therefore becomes imperative that a hybridized media (Megwa 2011) is necessary to advance the level of communication and dissemination of peace and security messages. Furthermore, a gathering of the elders of a community could rise-up from their meeting in the village square and use the phone to connect the community at land or other crisis with them, to inform them of the need for a third person intervention and other forms of peace initiative. The town criers are today using the modern microphone to communicate to the members of the community, instead of the gung and flute a form. Such microphone-promoted tradotronic means of engaging in town cry could be used to communicate to the villagers on the need to be alert in all forms of security threats; from armed robbers, kidnappers, terrorists, to other forms of enemy groups. The use of internet facility by members of a community residing abroad to discuss community peace, development and security issues in chat room format, sometimes with their Nigerian based counter-parts in the villages is a good example of tradotronic media manipulation. Some communities that have experienced both inter-communal and ethnocentric conflict that scattered some of the inhabitants to various parts of the country are often difficult to resolve. Hence, they often come from their strange abode to unleash mayhem and terror on the group they believe have driven them away from their ancestral land. Achieving conflict resolution in such situation is often difficult.

In addition, the internet and the World Wide Web (www) for instance, have grown at a more rapid rate than any previous mass medium (Severin & Tankard 2001). The combined effect of the World Wide Web, e-mail, chat rooms, social networks and multi-player games have provided a new all inclusive model of communication where iconic, digital and verbal messages converge (Rishante & Gambo 2012, 360). This convergence creates room for peace talks, peace education, security information dissemination etc. With the realization of McLuhan's vision of a global village, ICT has now become a major tool for peace building and security management. "The iPhone has hundreds of thousands of "apps" (applications), each of which has an icon to identify it. The huge number of apps reflects the power of the iPhone or other smart phones. These apps are generally inexpensive and sometimes even free. What these apps mean, semiotically speaking is that the smart-phone now has defined itself as a device that can be used to do many thousands of different things" (Berger 2012, 208f.). The scope of the peace education and security awareness as well as conflict containment that can be promoted through the new media cannot be over-emphasized. Baran (2004) has noted that it is becoming increasingly difficult to draw the line between where conventional mass media and inter-personal communication ends, and where the internet begins. Anaeto, Onabajo and Osifeso (2008) have shown that the media have emerged today into the "one-to-many; many-to-one and many-to-many models of communication. Hence, through formal and informal peace education, the citizenry could be taught that when there is any form of situation that threatens human security, individuals around should speedily use the local gong, flute, drums etc. to invite the attention of the community, which will help smart phone users to use it and other communication device and start connecting the security agencies in order to give them intelligent report that will enable them to nip the security threat or conflict on the board before it occurs.

The traditional rulers and opinion leaders in different Nigerian societies could engage in proactive human security management by extracting intelligent human security threats from their subjects and transmitting them speedily to security agencies. Again, peer groups, youths and other organizations could not only use the tradotronic media to inform security officials of imminent threat but also use them in peace and security education of the members of their society. For instance, the peer groups can organize non-formal peace and security education in their market places, churches, and village square. The traditionalists, who engage in peace rituals and oaths against robbery, kidnapping and other forms of threats in their community, could use the tradotronic media to communicate their programme to the larger Nigerian audience. Communities rocked by inter-communal crisis, could equally invite the security officials, peace and security experts etc. for peace as well as security-related advocacy and educate the citizenry on the need for post-conflict forgiveness, tolerance and peaceful co-existence. "Songs for peace by notable minstrels of a specific ethnic group could be played on radio or television to cultivate the non-violent culture or culture of peace among a people. Such music should also be played during festivals in the village to create an atmosphere of peace" (Nwabueze 2009, 40).

5. Conclusion

Human security in many sovereign states is increasingly being threatened. The level of human insecurity in Nigeria is growing day in, day out. There are those emanating from robbery, kidnapping, terrorism, and inter-communal as well as inter-religious conflicts. However the death arising from other sundry crimes as well as "the Ogoni and Bakassi secession threats are just one out of the many signs of possible break-up as predicted by the U.S., while *Boko Haram* have obviously made the country or the North ungovernable" (Ogbodo et al. 2012, Oluwafunminyi 2012). Men die like chicken and are immediately forgotten under the collective consciousness of the ruling and ruled class. They are buried and that is often the end of the existential story of many people. This made the former Primate of Church of Nigeria (Anglican Communion) and former National President, Christian Association of Nigeria (CAN) to state that "we need a national time of repentance and coming together as a people to seek God's forgiveness for all those we have killed" (Onyedika 2012). This repentance is rooted on the fact that the blood of the thousands of Nigerians that have slept perpetually due to the high level of human insecurity in the country are not just crying to the Almighty God but are also disturbing the ethical conscience of every patriotic Nigerian. Hence, a time has come when all lovers of life and human dignity must rise up and defend the existence of every breathing soul around him or her in this heavily unsafe sovereign entity, called Nigeria. The fact that many of the Nigerians live in rural setting, with minimal access to advanced social media networks that could connect them to the progressively globalized world, makes the quest for tradotronic media imperative in the peace building strategy of the Nigerian nation. It was the effective use of this traditional form of media in the traditional era that helped the society to check the massive influence of criminal, sons of discord as well as the daughters of violence. Nwabueze (2009, 36) wrote that tradotronic media "is a synergy of two broad communication channels with a view to blending the credibility, efficacy, reach, accessibility, message structure and design pattern of the two broad channels, in order to achieve communication objectives".

Olakitan (2012) wrote that Nigeria remains the only country in West Africa, where Community Radio is at infant stage. Dunu (2012) has found that "community radio is an evolving phenomenon in Nigeria faced with the challenge of operating as a distinct radio typology by ensuring broader community participatory medium". Nigeria, which in 2010 had a vibrant "233 Public Radio and Television Stations, 123 Private Radio and Television Stations, 33 MMDS Stations and 13 DTH Stations (Akinyili, 2010) still needs to transform the current status of her Community Radio. This is because Community Radio can be used to promote harmony, peace and unity (Olakitan 2012). Sterling, Brien and O'Benneth (2007) have opined that community radio gives people voice and ability to make contributions for societal advancement instead of being consumers of information. Today, peace and security is geometrically eroding the villages and communities in Nigeria and the quest for peace is in the mind of all and sundry. This could be achieved faster through the integration of the traditional modes of communication and the modern media in what is presented here as using tradotronic media for peace and human security management in Nigeria. There is need for the government to arise and implement policies that would enhance national security. Peace education should be intensified in the country at all level in the formal and informal learning environments (Ani 2011a, b, c, d & 2009). The private sector equally needs to arise and contribute in the war against the loss of lives and properties in Nigeria.

Similarly, when there is already full scale violence, conflict, terrorism and other forms of breach to national security, the information and communication technology allows not only for speedy reportage but for dialogue on the roadmap to peace from some of the peace actors and ambassadors. The idea of cyber bullying, which is often a negative fall-out from the posting of cruel, violent or intimidating messages on webpages or social networks can equally be check-mated, when the society is taught to use the media positively to ensure peace. People should be discouraged from posting deliberate and sometimes inadvertent violent messages on Facebook, Myspace, Youtube and other social networks as they have the ability to generate multiplier violent effect on human security in the country that is deeply divided along ethnic and religious lines. Peace building-centered digital messages of love, forgiveness, tolerance, self defense, friendship etc could be promoted using the ICT. The new ICT is very efficient in transmitting information hence, could carry security alerts with extra-ordinary speed. The elements of timeliness, which deals with the currency of the information (Akinfeleye 1984), positive consequence on the society (Dominick 2009) and peaceful human interest should not be neglected in the ICT-driven reportage for peace and security management. Blogs and other web sites that allow people to comment and respond to one another are examples of the conversation function of the media (Dominick 2011, 25). This conversation function of sites such as Facebook, Myspace, Google Groups and Twitter where people can link up with friends could be used for peaceful conversation that will enhance human security. Through peaceful conversation, negative media stimulation, which suggests that viewing violence will stimulate an individual to behave more violently, could be checked and the country would be set on the path of attaining and secure and peaceful society

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