# COLLABORATIVE JOURNALISM VIS-À-VIS HEIDEGGER'S BEINGNESS ON SOCIAL MEDIA SPACE FOR SUSTAINABLE PEACE AND DEVELOPMENT IN NIGERIA

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This lecture is dedicated to the Okunerere Adoration family worldwide.

## TABLE OF CONTENTS

## INTRODUCTION

Over the years, cconventional journalism practice has always been the act of the professional journalists acting as reporters or correspondents to their various media.

These professional journalists are those who are trained in the nitty-gritty of journalism practice and are at home with the ethics of the journalism profession.

These professionals are employed by mainstream media houses to serve as reporters, correspondents, editors or media managers. The stories they write are seen to be reliable, credible and objective. How well they do these in their practice determines the readership and viewership they win to their various media houses. These professional and conventional media practices are what characterize the following media houses in Nigeria: *Punch* newspaper, NTA, *Daily Sun, Vanguard*, AIT, Channels television etc.

However, the invention and growth of new media technologies have made it possible for ordinary individuals to have avenue for the collection, processing and distribution/transmission of information. This is made possible through blogging, creating of website and the use of social media platforms such as FaceBook, X (formally Twitter), Instagram, Tiktok, Telegram, Snapchat etc. The ordinary individuals who use these platforms as avenues to disseminate information have been christened citizen journalists (Anorue et al., 2013: Obayi & Onyebuchi, 2014). They post happenings within their environment, capture real life events and upload them for people to see. Because they are not professional information distributors, most of their contents are riddled with lots of unethical issues (Obayi, 2021). Most people do frown at these contents and are quick to call them fake news when this practice started in the early days.

More recently, some of these citizen journalists and online content producers have come to win the confidence of the masses by disseminating only credible information. Most people seek information from these ordinary citizens by patronizing their websites, blogs, and social media platforms for information. This is the paradigm shift from the use of solely conventional mainstream media to the patronage of non-conventional mainstream media outfit owned by citizen journalists (Anorue et al., 2013: Ekwueme et al., 2013).

Today, the idea of professional journalists working alone and criticizing the actions of citizen journalists has been seriously condemned. The professional journalists stand to gain a lot from the resources and information provided by the citizen journalists, who might have been present as at the time the event happened or/and might have captured it live on video. When the professional journalists work in collaboration with the amateur or citizen journalists, this practice is called collaborative journalism (Obayi & Onyebuchi, 2014). This collaborative form of journamism is the newest form of the paradigm shift in the practice of the profession. It is arguable that this form of journalistic collaboration can engender sustainable peace and national development.

It is against this backdrop that this lecture focuses on the need for a collaborative journalism practice that can engender and sustain peace, as well as promote development within the segments of society and Nigeria at large.

## CHAPTER ONE

## COLLABORATIVE JOURNALISM

**Concept of Journalism**

Journalism is an act of sourcing, collecting, processing and distributing news and other editorial content through a mass mediated means for consumption by the people for the day (Obayi et al., 2018). Babb (2024) defined journalism as "the collection, preparation and distribution of news and related commentary and feature materials through such print and electronic media as newspapers, magazines, books, blogs, webcast, podcast, social networking and social media site and email, as well as through radio, motion pictures and television". From these definitions, it is clear that the reporting of editorial materials through social media and other new media platforms on the internet is journalism.

Niles (2024) noted the "journalism is a form of writing that tells people about things that really happened, which they don't know about". From this definition, Niles looked at journalism from the standpoint of writing by anybody. There was no effort made to suggest that the writer might be a professional or not. This style of defining journalism was also adopted by My Educator (2024), where it defined journalism as the "act of creating on distributing reports of current events based on evidence gathered from sources, eyewitness account and research". In these definitions, journalism is looked at from the way reports on news contents are being generated which is either through eyewitness account, confidential sources or through research by the journalist. Dugger (2024) added that the act of gathering and presenting news and information is simply Journalism.

Greste (2021) defined journalism as "the practice of investigating, collecting, verifying and preparing or editing for dissemination of information, commentary, opinion or analysis, including but not limited to news or current affairs, for the purpose of making that information, commentary, opinion or analysis available to the public or a section of the public and in respect of which a relevant person or persons abide by journalists code of practice or the organization for which the work is governed by or submits to journalists code of practice." This definition by Greste underscores the need for journalism to be practiced by trained individuals or professionals. These are persons that have been exposed to the codes and body of knowledge enshrined in the profession.

Journalism, according to Obayi et al, (2018), has a unique culture with norms, which are expected to be practiced by those who are part of the culture. These norms are the codes of conduct that guide the practice of the profession. This is part of what makes the profession an enviable one. It means, therefore, that those outside this culture are likely to abuse the norm of the profession. Many people have high expectations from journalists simply because of these norms. The feelings among journalists as working for public good is due to these codes of conduct that is guiding the profession. In fact, Onyebuchi et al. (2019) noted that the absence of professional journalists have not only affected the professions, but has created room for poor quality of news content for the people. Today, people who are not professional journalists have come to participate in the process of news production and dissemination.

**Citizen Journalism**

Over the years, the exclusive duty of trained journalists to collect, process and disseminate news have come under intense challenge and decentralization due to the invention of new communication technologies which have simplified the art of journalism and have also opened news ways of executing the trade (Ekwueme et al., 2013). Albarado (2024) defined citizen journalism as the act of collecting, processing and disseminating information done by people who are not professional journalists by using websites, blogs and social media. In essence, these definitions encapsulate situations where ordinary people on the street carry out the job of journalism without recourse to the fact that they are not trained journalists. Not minding the public concern on the level of professionalism displayed by these people, the practice and concept have continued to gain popularity worldwide. Albarado stated that "instant text and visual reporting from the scene has been provided by citizens in disaster zones." People in nations experiencing political unrest, as well as those where the government controls print and broadcast media, have employed a range of technical means to disseminate information about hotspots.

According to Ocean (2023), citizen journalism is news that is obtained and reported by regular people (non-journalists) who are not working for news outlets like newspapers, magazines, radio, or television. It is common for social media sites like Facebook and Twitter to display this type of news. Some of the popular used tools by citizen journalists are smartphones, IPad, laptops and tablets. The citizen journalist who happens to be the person behind citizen journalism, in most cases, is not even aware that he is a journalist actively, disseminating information for the consumption of the

people. In most cases, the contents they disseminate are vivid and accurate to a fault. Efforts are not made to repackage, colour and choose words that will make the story acceptable to the people. The stories of the news are given out raw without obeying the ethics of journalism practice. Who will fault them? Besides, they are not trained journalists.

To Anorue et al. (2013), citizen journalism is a term which describes the act of individuals within the society engaging the process of gathering, processing and publishing of news materials. Licitar (2018) citing Rosen (2008) defined citizen journalism as a situation of phenomenon in which the audience who are primarily passive receivers of information employ press process within their disposition to collect, process and disseminate information for the consumption of the public. In this situation, citizens become active contributors of information in media space. Dwivedi (2013) noted that the term citizen journalism was first coined and used by Clemencia Rodriguez to explain a form of citizen media in the hands and operative power of the ordinary citizen.

The Cambridge Dictionary (2014) defined citizen journalism as the activities of recording or writing news stories by the untrained citizens of the society as they go about their day to day activities. By implication, citizen journalists are not trained professionals but ordinary citizens of the country who are either curious or interested in the act of gathering and reporting news stories. Studies matter (2024) defined citizen journalism as the gathering and sharing of news by the general public. It is a

phenomenon whereby members of the society create news content for public consumption.

Citizen journalists constitute an important aspect of news consumption in the country today. Their activities are said to be a response to mainstream media negligence of the needs and interests of the people in the society. They act to augment for the lapses seen in the reportage of news by conventional media practitioners. The emergence of citizen journalism has prompted mainstream media practitioners to readdress what constitutes journalism practice and who is a journalist. According to Miller (2019) citizen journalists have "disrupted news media ecosystem by challenging the veracity and representatives of information flowing from mainstream news media newsrooms. However, the controversy related to the desired level of citizen involvement in the news process is a historical debate that began before the citizen journalism phenomenon. As early as the 1920's philosophers advocated for the citizens to take part in the processes of news gathering and production. In the 1990's, the invention of new media technologies have made it possible for the citizens to now take part in news dissemination.

The internet and new media technologies have made it possible for the ordinary citizens to have the devices that can facilitate the gathering of news and the distribution of the news story. One key feature of citizen journalism is the ability to capture events as they break especially when it is happening within their vicinity. Phones have now become so smart that cameras and word processing softwares are now inputted in them to facilitate news gathering ability. A citizen with a smart phone is a potential journalist

in the making because he or she can use it at any time to capture real time events as they are happening. Little wonder, most citizen journalists are seem as I-reporters, because they cover the event from the perspective of an eyewitness.

Ideally, the idea of being a journalist behind the breaking of a story makes reporters to work so hard to make friends and possibly be in areas where events are likely to break. These friends made by reporters quickly call the journalists to inform them about events that are breaking in their areas. This is how journalists enjoy the popularity associated with breaking news. Most scoop events or happenings in various ministries, parastatals and government agencies, even in corporate settings. However, this situation has greatly changed with the practice of citizen journalism. Most citizens who are supposed to relay news stories to media practitioners are now reporting the stories themselves, thereby gaining some form of popularity and exposure in the society. To cement this process, the new media technology has created the social media platform which gives citizens the avenue to own their own media space by creating handles. Before now, blogs were the most prominent means by which citizens create their own space. However, blogs creation are very expensive and hard to maintain, making it less attractive for the citizens to operate. But the social media platform is dynamic and easy to use, thereby prompting the citizens to make use of this platform.

Based on this SejnHusejnefendic (2016) classified the function of citizen journalism into two categories:

1.) In nations with strong levels of democracy, such as Germany, Canada, Austria, and South Korea, citizen journalism can be on par with professional journalists.

2.) Citizen journalism can serve as an adjunct to mainstream media, but in less democratic nations (like some Asian or African nations), it occasionally even takes the role of established media (Husejnefendic, 2016).

Igor Brlek (2009) identified a few elements that form the basis of citizen journalism. The existence of citizen journalism in our society will depend on a number of factors, including the middle class's level of development, the availability of technology, audience dissatisfaction with traditional media, and a desire to be heard.

Stuart Allan (2013) defines citizen journalism as a form of first-person reporting in which people take on or imitate the role of a professional journalist in order to contribute to the newsmaking process, frequently at times of crisis, tragedy, or disaster. In general, "regular" people won't consider journalism during emergencies. Nonetheless, some people may choose to participate in the aforementioned first-person reporting. To educate and engage with others, they frequently use their mobile phones to take pictures of the event, record a video, tweet, or write a message explaining their surroundings and experiences.This incident was referred to as "accidental journalism" by Allan (2013). Sohaib Athar's live tweeting is among the most well-known instances used to demonstrate this concept. When Athar heard a helicopter fly over his home in Abbottabad, Pakistan, in May 2011, he decided to share it with his Twitter followers. Athar resided there with his family. Athar wrote the following: "helicopter hovering above Abbottabad at 1:00AM (is a rare event) Mullen, later tweeted a series of information; he stated that more than one non-Pakistan helicopters were involved, that

one of them is being shot down and he provided his followers with a Facebook link to a map that pinpointed the same area.

After all of his tweets, it was later found out that Athar live-tweeted a secret mission by the Special Forces of the USA in which they had successfully executed Osama Bin Laden (2013). This occurrence is now remembered as "Twitter's CNN moment", and StuanAllin (2013) furthermore, solidified that the intrinsic value of "being there" has been prized since the earliest days of crisis and citizen journalism. This is why Anorue et al. (2013) citing Contentious (2010) noted that lots of citizen journalism happen without people taking note of it, because they happen on websites and online forums where the actual intention is not to actively practice citizen journalism.

**Types of Citizen Journalism**

According to Ogea (2023), there are different types of citizen journalism which are:

**Audience participation:** This is the most common form of citizen journalism. It entails the act of posting contents or comments on conventional media platforms on social media space.

**Independent news or information websites:** These are websites created by ordinary citizens, who are not professional journalists, for the sole purpose of disseminating news stories. They are not associated with a particular news outlet.

**Participatory news sites**: These are online websites platforms that are created to allow citizens to publish news in a newspaper format.

**Collaborative and contributory news sites:**These are sites that allow individuals to contribute to the news content for public consumption.

**Thin media:**This is an email based news contributions. This form of media is commonly seen in email news letters that focus on a specific interest.

**Personal broadcasting sites**: These sites make use of video or audio based formatted contents to reach members of the audience on a specific area of interest.

**The Concept of Collaborative Journalism**

To boost the credibility and acceptance of online news dissemination, it is proper that some elements of editorial guidance and clean up are used to present the information they dish out. This will entail professional journalist working closely with citizen journalist to have a better and more refined information processing and dissemination. This act of professional journalist working side by side or in collaboration with citizen journalist is called collaborative journalist.

Collaborative journalism is indeed, no doubt, a fast growing practice in the field of journalism not just in Nigeria but in the world. According to Stonbely (2017), collaborative journalism is "a cooperative arrangement (formal or informal) between two or more news and information organizations, which aims to supplement each organization's resources and maximize the impact of the content produced." It is a collaboration between professional and amateur reporters.

Obayi and Onyebuchi (2014) citing Coles (2009) aver that collaborative journalism is the act of professional journalists merging their news stories with pictures and information produced by citizen journalists. According to Rueckert, (2021) "collaborative journalism is about putting aside your ego to work together with a common goal in mind. Stories, sources and documents are shared equitably in the pursuit of greater impact". Rueckert further explained that "when journalists come together, there is also safety in numbers, especially when it comes to investigating corruption, crime and impunity. Forbidden Stories was founded on this premise: even if you kill the journalist, you can't kill the story" (2021).

Link journalism, a phrase coined by Scott Karp in 2008, is "a form of collaborative journalism in which a news story's writer provides external links within the story to reporting or other sources on the web." Brian, (2017) emphasized that these links are meant to complement, enhance, or add context to the original reporting. Jeff Jarvis, cited by Stelter (2008) from the Graduate School of Journalism's new media program at the City University of New York, has said that link journalism creates a "new architecture of news."

There is no possible way for professional journalist to be everywhere that one event or the other is happening. Its is difficult to leave the act of news dissemination to professional journalists alone in this digital era. Deliberately or in-deliberately, the citizen, with smart phones and digital devices will capture an unfolding event and disseminate without regards to the rules. The Endsars saga was a case in point in which the Lekki tole gate tragedy was captured live and reported by the people who were

present during the protest. In this case, the videos and account of the event is expected to be used by conventional media houses to give live report of the event. This is the whole idea behind collaborative journalism. While this is still a time of high-stakes competition among news outlets, it is also a time of high-reward collaboration". To meet the mounting challenges from mounting crises, a historically competitive media culture is giving way to an accelerating trend of collaboration (Quackenbush, 2020).

Graves and Konieczna (2015) explained that "collaboration among reporters or between newsrooms has been practised in different forms for more than one hundred years. One of the earliest journalism collaborations was among the newsrooms that made up "the wires" in the mid-nineteenth century. Through most of the twentieth century, especially after the advent of the penny papers, competition between outlets was the norm. But even during the height of profitability in the late twentieth century, when competition not collaboration was the most salient relationship between newsrooms, it was common practice for journalists on the same beat to collaborate by sharing notes, swapping tips, and helping each other out in general". Formal collaboration during that period was most common among individuals or departments within a single organization, rather than between separate organizations. Collaborative journalism is calling for wider collaboration outside the same media organisation. It is asking for professional journalists attached to legacy media houses to find common grounds or modalities to make use of the contents or information produced by citizen journalists (Obayi & Onyebuchi, 2014). This will improve the quality of news presentation as professional journalists will process and present the information gotten

by armature citizen journalists and merge it with their own information, and present them in a professional fashion.

**Manifestations of Collaborative Journalism**

In today's information superhighway, the media space have seen numerous forms of collaborative journalism practice. Murray (2023) observed that there were several collaborations made by media houses/journalists in order to generate more robust information for public consumption. These observation shaped his classifications of the the types of collaborative journalism, which are:

**1. Cyprus Confidential (Multimedia Collaboration)**

The ICIJ led a private investigation into Cyprus that involved 68 media partners worldwide. An important role was provided by the Organized Crime and Corruption Project, another collaborative heavyweight. The inquiry looked into how Russian elites, particularly those close to President Vladimir Putin, have been able to conceal their money through Cyprus-based financial services companies. Additionally, those funds were protected from the severe sanctions imposed on Russia following its invasion of Ukraine in February 2022.

**2. The Bruno and Dom Project**

Forbidden Stories is a French organization that collaborates with journalists worldwide to continue investigations initiated by journalists who have been murdered. Following

the murder of British journalist Dom Phillips and his companion and guide Bruno Pereira in June 2022, the Bruno and Dom Project continued their investigation into illicit fishing in Brazil. The industry "threatens the Amazon's resources and the survival of the indigenous populations that Pereira defended," and Forbidden Stories and its collaborators spent a year looking into it before uncovering organized crime activities as the cause of their killings. More than fifty journalists from sixteen news organizations were able to collaborate with Forbidden Stories on this project.

**3. Narco Files**

The effects of organized crime and the "tentacles of drug trade's violence, corruption, environmental destruction, and economic instability" were studied in The Narco Files: The New Criminal Order. The Centro Latinoamericano de InvestigaciónPeriodística (CLIP), Vorágine, Cerosetenta / 070, and the Organized Crime and Corruption Reporting Project spearheaded the investigation. Distributed Denial of Secrets and Enlace Hacktivista provided the organizations with early access to the data.The inquiry involved over 40 other media outlets, comprising journalists from 23 other countries, primarily in Latin America but also in Europe and the US.

**4. Inundated**

The partnership that led to the release of Inundated in August 2023 was coordinated by the Institute for Nonprofit News. It examined flooding-related problems in Detroit, Milwaukee, Minnesota, and Chicago with coverage from INN members Ensia, Grist,

Wisconsin Watch, Planet Detroit, Sahan Journal, and Borderless. The series had approximately 130,000 unique visitors from participating newsrooms and national republication partners, in addition to audiences at 15 other newsrooms and 13 non-news organizations. It was also highlighted in the Inside Climate News weekly, which has 300,000 subscribers.

## 5. The Rural News Network's Speaking Out

Another project led by INN is "Speaking Out: Rural Communities of Color Changing the Narrative." It concentrated on the almost 14 million people of color who reside in rural America and deal with particular difficulties such negotiating racism in the legal system, environmental regulations, and real estate, as well as getting access to broadband and healthcare. The series' principal editor was Dan Haugen, managing editor of Energy News Network. He collaborated on the project with 17 other journalists and editors for about three months, covering stories on the ground in five states as well as Puerto Rico.

## 6. The Predator Files

The Predator Files, an investigation that revealed the widespread use of spyware, was based on hundreds of private documents that Mediapart and Der Spiegel were able to obtain and analyze with assistance from Amnesty International's Security Lab. Fifteen media organizations participated in the initiative, which was organized by the European Investigative Collaborations (EIC) network. It was discovered that European businesses

have been providing tyrants worldwide with cyber-surveillance technologies for years, which are then used against dissenters and other people.

**7. Oklahoma Media Center's Ecosystem Engagement Project**

This combines the infrastructure of a well-established media cooperation with an ecosystem-wide research project. The main research objectives of the Oklahoma Media Center's ecosystem engagement project were to determine where marginalized people in rural and urban areas get their local news, why they believe or trust information, and what would encourage them to financially support local media. This year, the project financed a statewide study that was released by the cooperation in September. Additionally, Trusting News provided training to help partner newsrooms carry out experiments to increase the support and credibility of local news.

**8. URL Media**

A model that "focuses on empowering and building a network of high-performing BIPOC media organizations that join together to share resources, knowledge, content, and revenues to promote expansion, enhance performance, and expand revenue streams for long term sustainability" is being used by URL, which currently has 27 partners. (I borrowed that from one of their most recent emails to friends and partners.) In 2023, they sold $1 million worth of advertising for their partner organizations, and they are getting close to 25 million people across all of their network's platforms (!!!).

## 9. CalMatters and Catchlight's work on unhoused Californians

For a year, the two organizations collaborated to chronicle three street medic teams in Bakersfield, Redding, and Los Angeles that were assisting some of California's 170,000 homeless individuals in getting access to healthcare. The CatchLight Fellow, Larry Valenzuela, was employed by CatchLight's Local Visual Desk as a CalMatters photographer.

## 10. The Vulkan Files

Examining thousands of papers made public by the Russian information security firm NTC Vulkan is the main goal of the collaborative investigative reporting project known as The Vulkan Files. The records were first provided to the German newspaper SüddeutscheZeitung by a whistleblower, and then they were reviewed by a team of journalists led by Paper Trail Media and Der Spiegel. Several independent cybersecurity specialists and five Western intelligence organizations eventually verified the authenticity of the released papers. Along with a number of other media sites, the consortium comprised prominent news organizations like *The Guardian, Le Monde,* and *The Washington Post.*

## CHAPTER TWO

## PHILOSOPHY OF BEINGNESS AND INDIVIDUALISM

**Understanding Heidegger Philosophy of Beingness**

According to the Encyclopedia Britannica (2024), x-raying the history and life of Heidegger, it noted that the philosopher was born September 26, 1889 in Germany, making him a German philosopher. Heidegger was born in Messkirch, Germany, to a sexton at the local Roman Catholic church. Despite coming from a low-income family, he was awarded a religious scholarship to follow his secondary school in the nearby town of Konstanz because of his clear intellectual prowess. Heidegger was a 20-year-old student of Heinrich Rickert and Edmund Husserl at the University of Freiburg. With his dissertation on psychologism, Die LehrevomUrteilimPsychologismus: einkritisch-positiverBeitragzurLogik, or "The Doctrine of Judgment in Psychologism: A Critical-Positive Contribution to Logic," he was awarded a doctorate in philosophy in 1913. His habilitation thesis on Scholastic theologian John Duns Scotus was finished in 1915, which was a prerequisite for university-level teaching in Germany (Britannica, 2024).

The trajectory of European philosophy in the 20th century was shaped by his seminal contributions to metaphysics and ontology, the philosophical study of existence or being. "The distinction between Being and Existence is one of the key concepts in Heidegger's work," according to The Curious Philosopher (2024). Existence deals with the routine, everyday actions of people, whereas Being explores the essence of our existence as humans. Heidegger thought that we had to face the question of Being in

order to know who we really were. He presented the idea of Dasein as a cornerstone of his investigation into the essence of human life. Often translated as "being-there" or "existence," dasein describes the special manner that people exist in the world, which is defined by their ability to reflect and be self-aware.

According to Heidegger, Dasein is constantly present in a world, participating in significant connections and activities that influence its perception of reality.According to him, a person's purpose in life is to interact and engage with people in order to find meaning in it. A person living in solitary confinement will not be able to enjoy life. The fundamental question of why we are here and why we are living should, in essence, be the starting point for our existence. It is the solution to the problem that will help humanity figure out how to live a life that will be interesting and helpful to other people. According to Heidegger, our will to live also entails helping others.

Heidegger also talked about the idea of authenticity and inauthenticity in human existence. **Authenticity** entails "owning up to one's existence, facing the reality of mortality, and making choices based on individual values and convictions. In contrast, **inauthenticity** is characterized by conformity to social norms, distraction from necessary concerns, and a tendency towards living in bad faith. For instance, individuals who prioritize external validation and material success over personal growth and self-discovery are more likely to experience inauthentic modes of existence. Heidegger emphasized the importance of confronting one's mortality and taking

responsibility for shaping one's own destiny in order to live an authentic life" (The Curious Philosopher, 2024).

Dunne (2023) averred that "the simplest way to understand Heidegger's philosophy is to say that he is attempting to ask: what does it mean for something to exist, at all? That question has to be understood in terms of the various resonances of 'meaning'. First, what is it for something to exist? Second, what is the significance of things existing at all – what are the wider implications for philosophy that this is possible? Both are at play here, because Heidegger wants us to think hard both about the conditions of existence in theory and practice, and about the significance of those implications for philosophy as a whole. Heidegger was exceptionally conscious about his place in a wider philosophical tradition, and wanted his work to represent a real break from what had preceded him in that canon."

According to Heidegger, "the question of the meaning of Being, and consequently Being as such, has been neglected by 'the tradition'" (roughly, Western philosophy from Plato forward)," according to the Stanford Encyclopaedia of Philosophy (2011). According to Heidegger, the history of Western philosophy has failed to see the ontological distinction and has instead described existence as a type of ultimate existence. This is demonstrated by the various names that Being has been given, such as idea, energeia, substance, monad, or will to power. Being itself has so been forgotten. Heidegger therefore sets out to reclaim the question of what Being means. He makes two contrasts between various types of inquiry in this context. In the

first, the ontological difference is simply expressed as the difference between the ontological and the ontical, where the latter is concerned with the meaning of Being, with how beings are intelligible as entities, while the former is concerned with facts about entities. By stating that the history of Western thought is marked by a "onticization" of Being (by the habit of treating Being as a being), we can use this technical language to illustrate the argument about the forgetting of Being as such. Heidegger clarifies, however, that "an ontic knowledge can never alone direct itself 'to' the objects, because without the ontological… it can have no possible Whereto" (translation adapted from Overgaard 2002, p.76, note 7). This is in reference to Kant and the Problem of Metaphysics. Within the category of the ontological, the second distinction between various types of inquiry is between regional and fundamental ontologies. Regional ontologies are concerned with the ontologies of specific domains, such as biology or banking, while fundamental ontologies are concerned with the a priori, transcendental conditions that enable specific modes of Being. According to Heidegger, the fundamental-ontological is presupposed by the regional-ontological, which is presupposed by the ontical. As he puts it:

> The question of Being aims… at ascertaining the a priori conditions not only for the possibility of the sciences which examine beings as beings of such and such a type, and, in doing so, already operate with an understanding of Being, but also for the possibility of those ontologies themselves which are prior to the ontical sciences and which provide their foundations. *Basically, all ontology, no matter how rich and firmly compacted a system of categories it has at its disposal, remains blind and perverted from its own most aim, if it has not first adequately clarified the meaning of Being, and conceived this clarification as its fundamental task.* ((H*Being and Time* 3: 31) (References to *Being and Time* will

be given in the form of 'section: page number', where 'page number' refers to the widely used Macquarrie and Robinson English translation.) Heidegger, n.d).

**Key aspects of Heidegger's teaching on Beingness**

There are four basic areas of Heidegger's teaching on Beingness which include:

1. Relationality: Beingness is characterized by its relational essence, emphasizing the interconnectedness of all entities.

2. Contextuality: Beingness is context-dependent, meaning that existence is shaped by its surroundings and circumstances.

3. Temporality: Beingness is temporal, involving a past, present, and future.

4. Finitude: Beingness is finite, acknowledging the limitations and mortality of human existence.

Heidegger's philosophy has had a significant impact on various fields, including:

1. Existentialism: Heidegger's concept of Beingness influenced existentialist thought, emphasizing individual responsibility and authenticity.

2. Phenomenology: Heidegger's focus on conscious experience and the study of being informed phenomenological research.

3. Hermeneutics: Heidegger's emphasis on interpretation and understanding shaped hermeneutic theory and practice.

4. Philosophy of Technology: Heidegger's critique of modern technology and its impact on human existence remains influential.

**Understanding Kantian Philosophy of Individualism**

Immanuel Kant (1724–1804) was the key figure that popularized modern philosophy. According to Stanford Encyclopedia of Philosophy (2024), Kant "was born April 22, 1724 in Königsberg, near the southeastern shore of the Baltic Sea. Today Königsberg has been renamed Kaliningrad and is part of Russia. But during Kant's lifetime Königsberg was the capital of East Prussia, and its dominant language was German. Kant was born into an artisan family of modest means. His father was a master harness maker, and his mother was the daughter of a harness maker, though she was better educated than most women of her social class". Although Kant's family was never impoverished, his father's business was struggling when he was a child, and his parents occasionally needed to rely on relatives for financial assistance.

Kant's early interest in classics was swiftly eclipsed by philosophy, which was taught to all first-year students at the University of Königsberg, also known as the Albertina. Philosophy covered mathematics, physics, logic, metaphysics, ethics, and natural law. Kant worked as a private instructor to young children outside of Königsberg for six years after graduating from college. At this point, Kant's parents had both passed away, and his financial situation was still precarious enough to prevent him from pursuing a career in academia. In 1754, he at last made his way back to Königsberg, where he started teaching at the Albertina the following year. Kant taught

philosophy there for the following forty years until he retired in 1796 at the age of seventy-two (Stanford Encyclopedia of Philosophy, 2024).

In order to elevate philosophy to the status of a science in a manner akin to that of mathematics and sciences, the Kantian movement is a loose collection of very disparate ideologies that share Kant's preoccupation with examining the nature, and particularly the boundaries, of human knowledge. These ideologies, which share Kant's critical attitude and methodology, are therefore in opposition to irrationalism, expansive speculative naturalism (like that of Dutch Jewish rationalist Benedict de Spinoza), and dogmatism. A concern with the nature of empirical knowledge, the way the mind imposes its own categorical structure upon experience, and in particular the nature of the structure that makes human knowledge and moral action possible—a structure that is thought to be a priori (logically independent of experience)—the status of the Ding an sich ("thing-in-itself"), that more ultimate reality that presumably lurks behind the apprehension of an object, or the relationship between knowledge and morality are some examples of the "family resemblances" that characterize the various sub-movements of Kantianism (Vleeschauwer, n.d.).

According to Otteson (2009), Kant's philosophy of individualism started in his 1785 Grounding for the Metaphysics of Morals, where Kant showed a deep concern for the dignity of the individual autonomous will, which has worth in itself only because it is an end in itself. In explaining his idea of individualism, Kant makes two major claims which are: autonomy or freedom is necessary for an individual to be a "person," and this claim admits of no exceptions; that is, any admixture of heteronomy in one's moral

maxims or any treatment by others as anything other than an end in oneself compromises one's moral personhood. "Kant's first claim centers on his concept of personhood, which itself rests on his notion of an autonomous will. "Rational beings," he says, "are called persons in as-much-as their nature already marks them out as ends in themselves, i.e., as something which is not to be used merely as a means and hence there is imposed thereby a limit on all arbitrary use of such beings, which are thus the objects of respect"(Otteson, 2009). A person, unlike a thing, has the capacity both to construct laws for himself and to choose to follow them; hence, Kant argues, a person must be treated as an end, not simply as a means. Of course persons may be treated as means—when one pays someone else to mow one's lawn, for example—but persons may never be treated simply as means. Respecting the mower's personhood presumably entails making him an offer and allowing him to accept or decline it as he judges fit, consistent with his own rationality; forcing someone to mow one's lawn against his will is treating him merely as a means.

Kant extends the argument by linking the notion of a person with the notions of worth and respect. The only thing whose existence has action toward oneself; it does so not on account of any other practical motive or future advantage but rather from the idea of the dignity of a rational being who obeys no law except what he at the same time enacts himself". In the kingdom of ends, Kant even goes so far as to claim that "everything has either a price or a dignity," and presumably not both, and that there is no third option. This implies that everything that is not a person has a price, and that only persons have dignity to the extent that they are persons. Individual human beings

have a dignity because of their natures as beings of a certain kind (namely, rational and autonomous), and this fact about them entails that these individuals must be respected, both by themselves and by others. This conception of rational nature implies that my using you against your will to achieve an end of mine is immoral because it violates your dignity as a person. According to Kant, "moral worth" can only be attained by acting in accordance with one's obligation to uphold such a moral rule. He also contends that "reason in the consciousness of its dignity despises" "empirical inducements" that would cause it to behave contrary to its obligation. The rational will can allow no exploitation as a mere means without being compromised, just as the moral rule itself cannot allow any exceptions since doing so would undermine its universality and, hence, its formal identity as law. Its rational nature and intrinsic dignity are the foundation of Kantian individuality, and it can be argued that the remainder of his moral philosophy is based on this idea (Otteson, 2009).

According to Kant's second assertion, "enlightenment" (Aufklärung) entails a shift away from moral and intellectual immaturity, in which one relies on other people to make moral and intellectual choices for them. Staying under someone else's tutelage prevents one from making this transition, and hence, if one decides to make these choices for someone else, which Kant contends is the case under a paternalistic government, one jeopardizes that person's enlightenment. Kant also writes that "to think for oneself means to look within oneself (i.e. in one's own reason) for the supreme touchstone of truth; and the maxim of thinking for oneself at all times is enlightenment. These write up of Kant also help to clarify his notion of personhood and rational agency

by indicating some of their practical implications. For example, one would expect him to argue for setting severe limits on the authority that any group of people, including the state, may exercise over others: because individual freedom is necessary both to achieve enlightenment and to exercise one's moral agency, Kant should argue that no group may impinge on that freedom without thereby acting immorally (Otteson, 2009).

**Key Aspects of Kant's Teaching on Individualism**

There are four basic areas of Kant's teaching on individualism which are:

1. Autonomy: Individuals have the capacity for self-legislation and moral agency.

2. Dignity: Each person possesses inherent dignity and worth, deserving respect and moral consideration.

3. Universality: Moral principles should be universalizable, applying equally to all individuals.

4. Respect: Individuals should treat each other with respect, recognizing their inherent dignity and autonomy.

**Kantian Individualism and Heidegger Beingness from the Lens of Journalism**

The Kantian philosophy promotes individualism which focuses on the dignity of the individual's autonomous will, freedom and self actualization (Otteson, 2009). This makes for a possibility of an individual focusing on himself or herself. As it relates to social media use, an individual may pay attention to only himself/herself without

minding what every other person thinks. This worrisome situation may create the propensity of an individual getting oneself engrossed in the use of his mobile device to post whatever comes to his mind, especially when there is breaking newswithin his/her area or in the society at large. This situation has encouraged the individualistic tendency of most people where they sit down pressing their phones, laptops, iPad and other tech gadgets. The more they bury themselves in these activities, the less they pay attention to the happenings around them. This ideology is captured in the Kantian Philosophy of Individualism which promotes the self. To Kant, the human being is an end on its own and not a means to an end. This means that as rational being, he can exist solely for himself. Unfortunately, this situation promotes selfish tendencies and irrational thinking in a presumed rational being as stated by Kant.

It is this individualistic tendency of the Kantian Philosophy that has made this citizen journalism practice of individuals in the society to progress in error because these individuals, without looking for ways to verify their facts on information or to hear the other side, quickly post what they assume to be true, the whole truth and nothing but the truth. The down side of the situation is that most of these so-called truth, lack the moral side of life, the ethical consciousness for social coexistence and information that are likely to promote peace in the society. Because the citizen journalist is not grounded in the ethics of journalism profession, he tends to post gory pictures that are unethical and tends to fuel situations that can otherwise be managed. Though lacking in this area of ethical consciousness and morality and legal implications of their social media post and online communication, they are also bedevilled by the

Kantian individualistic tendencies. It is evident that these citizen journalists do not subject their work to editing and proofreading by a second party before uploading them for public consumption. They see themselves as the final arbiter of their own thought and the final judge on their own content. Unfortunately, their content in most cases, do not meet the requirements for information that are likely to promote societal growth, peace and development. Information circulating in the social media space should be such that will promote social coexistence, peace, development and togetherness. This brings us to the fact that instead of being an individual in our philosophical existence, we should try to live for another.

The idea of living for another or for the collective good of everyone in the society is completely enshrined in Heidegger Philosophy of beingness. In his philosophy, he talked about four major principles which are Relationality, Contextuality, Temporality and Finitude, prominent among which is Relationality and Contextuality. Heidegger beingness argues that the primary essence of being is to live for another and promote social coexistence in the society. In essence, an individual who is an entity should seek to live for the betterment of society and his fellow man and not merely to exist. This is why Heidegger differentiated between beingness and existence and argued that to exist is to live on day-to-day basis but to be is to enjoy life and thrive in the midst of others by carrying them along.

As a journalist, with Heidegger philosophy at the root of practice, the consciousness will be to write and report stories that will better the society and promote peace and development. It is in this conscious state of existing for another that the

journalist is expected to have his or her work reviewed by another party (an editor) before it is being posted or published. In this situation, one will observe that ethics are likely to be obeyed, morality is likely to be honoured and social coexistence is likely to be the compass for information dissemination. This is where professional journalism practice comes into play. An ideal media house is fashioned in such a way that there are editors who review the works of reporters before sending them out for public consumption. The practice as a whole has its own ethical guidelines and body of knowledge that makes it a profession. And that is why when professional journalism practice is done in its right form, it brings about development and growth of the society. Little wonder, McQuail (1987) cited Oluwasola (2020) by propounded the development media theory which emphasizes the use of the media for development especially in third world countries and Africa in particular.

Today, professional media houses are changing with the dictates of time by embracing new media technology as they unfold. From the time of Gutenberg's moveable type of printing press through the invention of telegraph vis-a-vis radio and development of television, media practice has situated itself within the realm of social media (Lehmann-Haupt, 2024). Most conventional media houses are turning to the new media on social media platforms to reach their potential audience who are now digitally inclined. It means that most conventional media houses and citizen journalists are jostling for space in the social media platforms. The professional media practitioners pride themselves as credible, reliable and ethical while the citizen journalists tend to be

more vivid by posting the real thing at the right time. This is where the clash of the titans begins.

Juxtaposing the Kantian Philosophy of Individualism and Heidegger Philosophy of beingness as it plays out in journalism practice, one is forced to be favourable towards the Heidegger Philosophy which tends to promote social coexistence and existence for another. This existence for another is captured in the African philosopher's ideology of Ujamaa - meaning brother take care of your brother. If journalism practice is done with social consciousness of promoting peace and development in the society, there will be less rancour and chaos in the society (Anorue et al., 2012).However, this form of journalism has been criticised and will still be criticised for not unearthing what government is working so hard to earth or hide from public view. Investigative journalism is also at the heart of positive journalism practice. This is where the citizen journalist comes on board by releasing scoops and information that ordinarily might not be found on conventional media platforms.

The citizen journalists hardly doctor the figures and are quick to post events as they are breaking. This is the common trend happening in Telegram today as soldiers in Ukraine and the Kursk region of Russia are continuously posting on Telegram their immediate conquest in the war front (Aljazeera, 2024). This situation has angered the West to the point of France arresting the owner/CEO of Telegram, Pavel Durov (Aljazeera, 2024). The down side of this citizen journalism practice is the propensity to lie, report fake stories, and exaggerate situations. The area of exaggeration was made evident in the recent riots in London where many people were killed and injured due to

the report of an individual on Twitter over the death of a young girl (Syed, 2024). These are the extreme sides of citizen journalism practice. Even the xenophobic attack of Nigerians in South African was caused by a social media post by an individual which painted Nigerians as invaders of the economy of South Africa because the Zulu King called in foreigners to leave the country (Afe-Babalola, 2019). Back home, the #EndSARS saga fuelled by social media posts almost caused civil unrest in Nigeria.

The cases of social media messages resulting to excessive social reaction are numerous.Given the citizen journalist practice on social media and most main stream media are now on social media, one will argue that to arrest the downsides of the two extremes, it is pertinent that a form of collaboration be promoted between the two walls of practitioners. This is where the concept of collaborative journalism was developed.

## CHAPTER THREE

## NEW MEDIA AND SUSTAINABLE PEACE

**The Concept of Peace**

Scholars have defined peace as the absence of war (Brzoska, 2021: Diehl, 2016). But defining peace in relation to war is not the best way to go. The definition of peace in relation to war has been defined as negative peace.Negative peace can be defined, as the absence of violence or fear of violence (Vision of Humanity, 2024). This definition of

peace is always the easiest one to remember whenever the concept of peace is talked about. However, there is a more proactive- definition of peace which is seen to be positive. The global peace index (2023) has provided the required data for the definition of peace, which is defined as the attitudes, institutions and structures that create and sustain peaceful societies. Positive peace, therefore, is a cross-cutting factor for progress, making it easy for businesses to sell, entrepreneurs and scientists to innovate, individuals to produce and government to effectively regulate (Vision of Humanity, 2024).

Leckman (2024) noted that the Oxford Dictionary definition of peace is negative in nature, as it relates to what society does not want, rather than what it wants. This dictionary definition sees peace as freedom from:

a) Civil unrest or disorder; public order and security.

b) Quarrels or dissension between individuals, especially in early use, between an individual and God; a state of friendliness, amity, concord.

c) Anxiety, disturbance (emotional, mental, or spiritual), or inner conflict; calm, tranquility.

d) External disturbance, interference, or perturbation, especially as a condition of an individual.

e) Absence of or cessation of war or hostilities; the condition or state of a nation or community in which it is not at war with another.

f) Absence of noise, movement, or activity; stillness, quiet.

Lackman (2024) went ahead to define peace from four components which are; culture, outcome, process and disposition. He explained them thus;

a. Peace is an outcome (e.g, it is assessed by the absence or cessation of violence).

b. Peace is a process (eg, peace building is characterized by efforts to negotiate freedom from violence through the creation of social bonds within and across groups of people).

c. Peace is human disposition (e.g, it is a personal and social orientation to secure freedom from distress and to foster a capacity to act, predicated on a fundamental recognition of freedom and dignity of all people.

d. Peace is a culture i.e, it is distinctive from a culture of violence and fosters a sense of global citizenship).

**What is Sustainable Peace?**

The idea of sustainable peace is a relatively new concept. Precisely, "on 27 April 2016, the General Assembly and the Security Council adopted "twin" resolutions on peacebuilding (A/RES/70/262S/RES/2282.

According to Peace Infrastructure (2019), sustaining peace can be describedas actions taken to "prevent the outbreak, escalation, continuation and recurrence of conflict, address root causes, assist parties to conflict to end hostilities, ensure national reconciliation and move towards recovery, reconstruction and development".It can also be defined as the process and a set goal aimed at the prevention of conflict, underpinned

by the people-centred approach that is grounded in international human rights laws and standards (United Nations Women, n.d).

International Peace Institute (2017) gave four different dimensions upon which to describe sustainable peace. "First, we describe sustaining peace as an explicit and deliberate policy objective for all states, regardless of whether they are beset by violent conflict. Second, sustaining peace is underpinned by an infrastructure composed of institutions, norms, attitudes, and capacities spanning different sectors and levels of social organization. This infrastructure needs to be constantly nurtured and updated to adapt to changing contexts and circumstances. Third, sustaining peace is conceived as a necessarily endogenous process that requires strong and inclusive national ownership and leadership. Finally, sustaining peace is multi-sectoral and all-encompassing, amounting to a meta-policy deserving of attention at the highest levels of national government".

**Understanding New Media**

Obayi (2019) citing Diri (2009) defined new media as those methods and social practices of communication and expression that has developed over time using multimedia, digital devices and computer networking. McQuail (2010) went ahead to define new media as desperate sets of communication technologies that is made possible through digitalisation and that is widely available for personal, corporate and social use as communication devices.

South Eastern University (2018) defined new media as those digital media that are interactive, with the features of a two-way communication which involves some form ofcomputing and is very easy to process, analyse, store and retrieve information. It has the ability to search for information and access it. The new media is an interactive media platform which facilitate a process where the receivers of the information or communication are also active producers of content.New media can also be used to refers to "various forms of digital communication that have emerged in recent years, including social media, podcasts, websites, blogs, streaming platforms, and mobile apps. A defining characteristic of new media is its ability to utilize multimedia elements such as video and audio to create engaging, easily shareable content across different platforms" (WGU, 2023).

Rouse (2022) noted that new media is a broad term used for various kinds of electronic communications that are conceivable due to the invention of computer technology. Similarly, new media is generally defined as "media and methods of communication that are digital, primarily through the internet" (Learn.org, 2023). In contrast to "old" media, which includes newspapers, magazines, books, television and other such non-interactive media, new media consist of internet enabled websites, online video/audio streams/podcasting, email, online social platforms, blogs, Internet telephony and all forms of other communication facilities made possible through the internet.

**New Media and Sustainable Peace in Nigeria**

Unlike other issues of social discourse, there is really no absolute definition as to what peace actually is. However, Igbuzor (2021), expressed that peace has been generally defined as "the absence of war, fear, conflict, anxiety, suffering and violence". It is imperative to note also that this definition has been argued to be inadequate for understanding the meaning and nature of peace.

Sustaining peace aims to "prevent the outbreak, escalation, continuation and recurrence of conflict, address root causes, assist parties to conflict to end hostilities, ensure national reconciliation and move towards recovery, reconstruction and development" (Peace Infrastructure.org. 2019).

According to Peace Infrastructure.org (2019) the United Nations General Assembly and the Security Council in 2016 adopted the landmark resolutions on peace-building: (A/RES/70/262) and (S/RES/2282) of which an important breakthrough in the twin resolutions is the recognition that efforts to sustain peace are necessary not only once conflict has broken out, but also long beforehand, by addressing root causes to prevent "the outbreak, escalation, continuation and recurrence of conflict".

The term "sustaining peace," therefore builds on and expands the concept of post-conflict peace-building. It refocuses the UN's work in the area of peace and security to include proactive measures aimed at strengthening peace where it already exists by reinforcing the structures, institutions and social mechanisms that underpin it.

In doing so, this new approach seeks to render all of the UN's current and future work on peace and security more effective" (Peace Infrastructure.org, 2019).

In fact, this resolution made it possible for member states to acknowledge that maintaining peace is a shared responsibility and to restate that national governments and authorities bear the primary responsibility for determining, promoting, and guiding peace-sustaining objectives, strategies, and activities. Therefore, the resolutions urge countries, the UN, and other important stakeholders to form tighter strategic and operational cooperation.

The United Nations' 17 Sustainable Development Goals were established in 2016 as part of the 2030 Agenda for Sustainable Development. Their ultimate purpose is to be accomplished by 2030. Caparini and Milante (2017), maintained that "this reflects the fact that peace and development are continuous processes that require constant cultivation and may necessitate decades of effort before the benefits are realized. Allied to the sustainable development agenda is the new UN concept of sustaining peace, which calls for better linkages between the UN's three foundational pillars: peace and security, development and human rights, and humanitarian action. It replaces the sequential approach to conflict that often resulted in silos of prevention, humanitarian action, peacekeeping, peace-building and development and calls for better linkages and sharing of instruments across these different sets of responses".

Caparini and Milante further explained that while "the concept of conflict prevention remains mostly aspirational, several developments in 2016 such as the WHS, the Sendai Framework, the Global Partnership for Preparedness and the Global Alliance for Urban Crises can be interpreted as investments in sustaining peace and possible paths for a positive peace" (2017).

**Factors for Sustainable Peace**

Just as noted earlier, it is clear that for development goals to thrive in any society, there must be the existence of sustainable peace. Igbuzor (2021), also argued that "for there to be sustainable peace, society must evolve ways of addressing the root causes of conflicts by helping to foster participatory democracy, justice and accountable governance, the rule of law, respect for human rights, and a balanced and equitable distribution of resources, among a host of others-all issues the neglect of which often results in instability within states".

Igbuzor (2021), enumerated the following as the critical factors for sustainable peace in any society:

1. Justice

2. Just and accountable governance

3. Protection of human rights

4. Equitable distribution of resources

5. Peace and security education/culture of peace

One may state unequivocally that if any of the previously described elements are absent, violence would ensue, which is the opposite of peace. In Nigeria, for example, it is indisputable that there is no lasting peace because violence manifests itself in many forms, including physical violence like the brutality of security forces against civilians, armed banditry and robbery, kidnapping, rape, etc. In addition, there is structural violence in many policies that favour the wealthy. For example, the political nomination of candidates for office, nomination fees, and electoral expenses are all examples of structural violence against the poor, and occasionally against women. Injurious customs like as widowhood, Gishiri cutting, and female genital mutilation constitute cultural violence. Economic violence is the distribution of oil blocks to those in positions of power. Economic violence occurs when the public treasury is looted. Rewriting the history of previous governments that were known for instituting corruption in an attempt to regain power is emotional and psychological abuse of the populace.

According to Igbuzor (2021), there are three major issues that could jeopardise Nigeria's peace and security. These are:

I. **Ethno-religious conflicts:** The political elite's manipulation of Nigeria's ethnic and religious makeup has created numerous difficulties for the country's governance and security. The State's inability to carry out its fundamental responsibilities of upholding justice, law and order, and social services for the populace has made this

worse. For example, ethnic militias and non-traditional security groups, like the outlawed Odua Peoples' Congress (OPC) and the now-defunct Baakasi Boys, have emerged in various regions of the nation as a result of the State's failure. In the meantime, it has been shown that the nature of violent conflict around the world has changed recently, especially with regard to its origins and modes of expression. Ethnic and religious violence in Nigeria has increased within the last 20 years. It is essential to observe that Nigeria's economic crises since the return to civil government coincided with this revival.

According to Ajayi, "militarisation, the absence and distortions of democracy, economic issues, the collapse of the educational sector, the expanding army of almajirai, insufficient security, the escalation of micronationalism, the absence of justice and equity, and the weakness of Civil Society groups are the sources of conflict in Nigeria." The claim that the majority of ethnic conflicts in Nigeria frequently have religious undertones is one theme that appears frequently in the works of academics (2014).

ii.    **Niger Delta crisis:** Okocha, Attah, Emmanuel, and Nwanze, (2024) argued that the "Niger Delta slipped into crisis as a result of the political economy of oil characterized by destruction of the environment, crisis of governance, unjust revenue allocation formula, infrastructural decay, poor regulation of the oil and gas sector with its attendant vulnerability and human suffering. This led to the amnesty programme announced by the Federal Government on 25th June, 2009 to all militants in the Niger

Delta to surrender their arms unconditionally and renounce militancy. The amnesty period lasted for 60 days from 6th August to 4th October, 2009 at the end of which 20,178 militants registered and 2,760 weapons, 18 gunboats and 287,445 rounds of ammunition were collected. The success of the amnesty programme has been commended by all. The demobilization and transformational training (which was part of peace education) took place in some designated centres in the Niger Delta region. The achievement of this sustainable peace however depended on the effective integration".

**iii)** **Electoral violence:** According to Igbuzor (2021), electoral violence is any act of violence that occurs during political activities, including pre-election, during, and after the election. Examples of such acts include thuggery, using force to disrupt political gatherings or polling station voting, or using dangerous weapons to intimidate voters and other electoral participants or to injure or cause bodily harm to anyone involved in the electoral process.

## CHAPTER FOUR

## NEW MEDIA AND DEVELOPMENT COMMUNICATION

**The Concept of New Media**

The new media is now widely known as the media of convergence. It is a form of media that relies on computers for redistribution (Every Young Media, 2022). The term new media encompasses two trends that have occurred over the past few decades: "the evolution of existing media delivery systems and the development of new digital communication technologies" (Vaia, n.d.). When the term new media is mentioned, it is used to encapsulate "the digital forms of communication and content that have emerged with the rise of the internet, including websites, social media platforms, blogs, podcasts, and streaming services" (Fiveable, 2024).

**The Concept of Development Communication**

The concept of development has traditionally been associated with developing nations, particularly those that have relatively fewer resources than the wealthy nations that fund bilateral and multilateral development organizations. In recent years, the study of development has been blending into a broader interest in social change that applies to any group actively advancing social, political, cultural, or economic advancement, regardless of their background or location. Numerous causes, including long-term changes in political leadership and policy, economic situations, demographics, normative conditions, and ideological ideals, can contribute to social change: Social transformation and development communication meet at the point of deliberate, planned, and strategic interventions(Communication, n.d.).

According to Kumar (2021), development communication is the process of using communication and the media to alter the political economy of development in ways that allow people, groups, and societies to decide on the course and advantages of development initiatives (Kumar, 2021).Human behavioural variables are more appropriately included in the design of development projects and their goals when development communication is used as a discipline in planning and execution.

The term development communication describes a methodical approach to social change that is started and carried out by communities and organizations. Participatory and deliberate tactics aimed at advancing the general welfare, whether in terms of material, political, or social requirements, are included in development itself. While interpersonal and mediated channels are included in the more general topic of development communication, more focused approaches to media development explicitly include mediated technology like computer systems, radios, and televisions (Communication, n.d.). Development communication is a field that gives human behavioral aspects more consideration when designing development initiatives and their goals.

**New Media and Development Communication**

Development brings into existence several infrastructural facilities and amenities which undoubtedly help in building the standards of living of the public, improve their societal

standing and pave the way for their material growth. "The participation of the public in the development process has manifested itself in multitudinous changes we are witnessing around us every day such as the construction of new roads; construction of new residential premises; availability of clean potable drinking water for everyone; increased electricity production; easily accessible means of communication such as mobiles, internet, etc; ever growing number of Primary Healthcare Centre in rural areas; opening of a large number of primary schools and creation of new universities in order to provide word-class education to Nigerian students" (Srivastava, 2020).

The term "development journalism" is five decades old. Chua (2019), explained that "development journalism is a type of reporting and writing on topics related to the process of economic development. Its supporters define it as independent journalism that highlights news of development projects, provides critical coverage of development planning and programs, and informs readers of how the development process is affecting them. Although the concept of development journalism sounds simple, it has been highly politicized since it was first created in the 1960s. Much of the debate over development journalism has focused on the issue of press freedom, and whether or not a commitment to covering economic development from a positive and even "emancipatory" perspective is fundamentally at odds with freedom of the press".

Srivastava (2020), argued that the job of development journalists is to "critically analyse and evaluate these issues and create awareness in the public regarding these development issues. Their job is to inform the readers; the listeners and the viewers

about various developmental schemes and programmes implemented or executed by various government departments and agencies". He further explained that "the job of a development journalist is to bring to the public awareness about various government development policies, programmes and schemes that are beneficial for them so as to create a favourable environment for the implementation and execution of all these development oriented policies, programmes and schemes and ensure the participation of the public in making them successful".

Romano (2022) maintained a position that "development journalism involves creating journalism that helps societies to improve their standard of living, particularly in post-colonial developing nations. Development journalism involves evaluation and translation of development policies, processes and outcomes in terms that can be understood by ordinary people. There are radical departures, however, in perspectives about whether development journalists should support nation-building projects, act as government partners, serve as watchdogs of government, or promote empowerment of community members and social change". Romano expressed that "the spread of the Internet and social media has also created new opportunities for development journalists to engage with communities and support development, social cohesion, and security" (2022).

According to Duke, Brown, and Talabi (2017) "development journalism is perceived as the alternative journalism primarily focused on national development agriculture, family planning, health and rural development cum projecting to the

forefront the plight of the poor masses. Development journalism is primarily community oriented journalism as against the western style of journalism which has failed to show concerns about such issues as bridging the gap between the centre and the periphery because, there are disparities in the level of development in Africa and the West".

It is indeed no doubt that current Nigeria journalism is faced with numerous challenges which impede development journalism. Some of these challenges according to Duke, Brown, and Talaba (2017) are:

1.  It is now challenging to distinguish between the roles of professional and citizen journalists (the news producer and the recipient) in the digital age. Online journalism is a menace that lurks in the shadows of journalists if they customise their work to development journalism in light of the increasing prevalence of digital technologies. They fear losing their employment as a result of this threat.

2.  Once more, elites place a high priority on global issues including resource conflict, cultural change, and others. Because they rely on the support of the elite to be financially viable, the media are therefore under pressure to report on such stories.

3.  The issue of ownership pattern is relevant. Publishers and business tycoons have developed a class based on global trends, thus they have little interest in development journalism. Therefore, in order to keep their jobs, editors and reporters adhere to the publishers' goals and objectives.

4.	One major issue is the absence of contemporary tools to reach people who lack the resources to get in touch with the media and create news. Marxist theorists have argued that the media is controlled by the same person who owns the means of production.

5.	Another significant barrier to development journalism is the requirement to meet deadlines. The inherent competition among journalists for their bylines frequently deprives the underprivileged of the opportunity to make news. Journalists search for news that is deemed significant in their advantage because mass media are the elite's primary mode of communication. In this context, "prominence" means upholding the status quo, which is Western-style, and preserving the elites' interests. Therefore, a strategy must be developed to buck this undesirable trend so that issues of the general public and progress can take precedence.

6.	Development journalism is hampered by the commercialisation of news. Due to news commercialisation, less important news finds its way into the public's consciousness while other developmental concerns go unchecked. If the term "mass" is to mean anything, journalists must move away from cash-and-carry journalism and serve both the rich and the poor. Otherwise, the media will keep widening the divide between the haves and the have-nots. Today's media mostly consists of commercialised news that is meant to be entertaining, appealing to a wide audience, economical, and whose attention can be sold to advertisers.

7. Nigerian journalism today is characterised by a complete reliance on press releases, which is bad for this region of the world. It is implied that the general public will not be able to find any news at all. News releases are obviously designed to serve the interests of the public figure who issued them. Therefore, our media should be concerned rather than get engaged.

8. One major issue is journalists' indifference to reading and researching development-related topics. Past are the days when journalists were contemporaries of novelists. Hardly do we read features these days with phrases or memorable quotes of multiple authors to illustrate a point. Journalists no longer read widely to dig up buried issues that are considered less important but sacrosanct to national development.

9. The plurality of the Nigerian media is a reflection of the diversity of Nigerian society: regional, cultural, ethnic, religious, political and ideological. As Kano Communiqué captured it; this is a major source of subjectivity in the Nigeria journalism practice and it affects the practice of development journalism.

## CHAPTER FIVE

## CONCLUSION AND RECOMMENDATIONS

**Conclusion**

There is no gain stressing the obvious that Heidegger's Beingness is all about the coexistence of man within a given society. For this reason, a person is expected to live for his fellow man, meaning that we are created for one another, not necessarily for ourselves alone. You are being for another means that you exist for another; you need the other person in order to exist well. Your existence is founded on another and as such, you need the other hence no need for wars that can terminate the other. This view is in synergy with that of Julius Nyerere of Tanzania, whose philosophy of Ujamaa, (meaning brother, look after your brother) exemplified the who essence of our being. Human beings, due to their rational nature, are meant to be their brothers' keepers and work in accordance to that purpose.

In contrast to this ideology, the Kantian philosophy of individualism looks at man as existing for himself. In essence, human beings are supposed to take actions and behave in such a way that they can preserve themselves and as an individual. It argued that man is a rational being and knows what is best for him or her. So, man should strive to live life to the fullest for oneself. This entails that the wellbeing of another is not really the primary concern of the individual.

When looking at the position of the two philosophers, one can argue that with the sophistication of society and social interaction, one cannot easily exist solely for himself or herself. There is need to take the other man into consideration. This is the whole essence of the laws which are getting more complex by the day. The more individuals pay less attention to the need of his/her neighbours before behaving in a

certain way, the more the law is there to catch up with him/her. Therefore, the Kantians must exist for the Heideggers, because the Heideggers are already existing for the Kantians. As it concerns the act of disseminating information on social media space or the internet, the two schools of thought must work together, hence, the idea of collaborative journalism.

**Policy Recommendation**

Conventional media houses should make it a media policy to incorporate credible contents/information that are made available by citizen journalists as a means of fostering collaboration with the citizen journalists. This type of policy will make most citizen journalists to imbibe more cautious predisposition in capturing breaking news, where a professional journalist is not present; knowing that the information he/she is capturing can be gainfully used by professional media houses. By making this policy, journalists who work with these conventional media houses will know that it is a thing of policy that if they can get credible information and content from citizen journalists, that their media outfit will make use of it. This will go a long way to encourage the collaboration that is needed for enriched information dissemination.

**Recommendations**

Based on the aforesaid, the lecturer recommends as follows:

1. Professional journalists should see citizen journalists as sources of information for their news story, just the way they see eye-witness accounts and interviewees as sources of good news stories. This will make it easy to approach the citizen journalist and ask for help to beef up your story.

2. Professional journalists should ensure that the information they are asking for from citizen journalists is such that the credibility of the information can be ascertain. This will help them run away from fake news, misinformation, disinformation, fictions, and defamatory contents. It is not a good practice for journalists to be compelled all the time to write rejoinders for aggrieved persons due to their own carelessness.

3. Professional journalists should as much as possible avoid all cases of using the information provided by the citizen journalists without acknowledging them. It is a grave offense to use the intellectual property of another man without making reference to him/her. A little acknowledgement here and there will go a long way to facilitate better relationship with the citizen journalists, thereby making the road open in case of any future need.

4. The professional journalists should not forget the ethics of the profession when using the content or information obtained from the citizen journalists. He/she should not allow the citizen journalists to compel him/her to make use of any video or content that is against the good taste of the profession. It is important to note that the essence of the collaboration is to make the quality of the information better and

not to lower the standard of news dissemination. Some of these citizen journalists can be very persuasive. So, be very careful.

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