

The Effectiveness of Using the Indigenous Media in Curbing Terrorism – The Nigerian Experience

Temofeh Catherine Isioma

Lecturer, Mass Communication Department, Wellspring University,
Off ADP Junction, along Irhirhi road, Benin City, Edo State- Nigeria

Abstract

Nigeria is a country with so much turmoil even since its independence in 1960. Although, it is a country with myriad of problems ranging from corruption, extreme poverty, inadequate socio- amenities to cater for its teeming youths, bad leaders in Government, unemployment and underemployment, in fact the list is endless, none of these problems are as grievous as that of terrorism which has gulp the government millions of Naira in order to tackle it yet to no avail and the citizens of Nigerian have not had it funny either as it had led to countless deaths, maiming and loss of billions of properties. The mass media have over the years reported acts of terrorism in the name of keeping people informed thereby making the activities of these terror groups known in minutes to the mass audience. Terrorists must have publicity in some form if they are to gain attention, inspire fear and respect, and secure favourable understanding of their cause, if not their act. The essence of this research paper is to educate the world at large and Nigerians in particular on how important indigenous media which operates in three forms; verbal, non- verbal and esoteric modes which are familiar, available, ubiquitous and cheap to operate can be of help in saving the country, Nigeria from the mighty hands of terrorism. Programmes by Government and non- governmental agencies, religious bodies and the mass media have all tried in vain, towards sensitizing the people in embracing peace and shunning violence but these terrorists groups still become more formidable. Nigeria is an African country that still believes in communal living that is based on oral, close-knitted environs this is fostered by the people's local dialect, superstitious beliefs, eating and dressing patterns and so on. The thematic frame work for this paper is the Source Credibility theory since indigenous media thrives best on believability for it to work and these local means of communication can help curb these terrorists tendencies thereby help to make the people embrace unity. The researcher therefore recommends that indigenous media should be used by the Government, religious bodies and the mass media in their programmes when it concerns peaceful dialogues and talk shows, and the media should report terrorists acts with caution since terrorists acts are made known by the powerful influence of their reports whether on social media, Television , print and radio. Also the country should be made state less in order to encourage oneness and discourage racist tendencies from individuals of different states, as has been for decades.

Keywords: Terrorism, Indigenous Media, Violence and Insurgency

INTRODUCTION

The medium of communication that a people believe in matters a lot. Just as Prof. Ugboajah (1985) once said –“ these traditional communications are modes that are known and believed by the set of people who engage in its usage and are known for it “. Majority of Africans be it an educated man/ woman, still believes in these local ways of living as it still acts as a guide in their everyday lives. Instances abound like a child's naming ceremony, ways of greeting, patterns of dressing and eating, traditional marriage rites which still remains the key before any couple is declared husband and wife and so on. According to Ibager (1994: pp 81- 82), “traditional systems of communication are an integral part of the socio- cultural heritage of Africans “.

The indigenous/ traditional media is a very unifying factor when it comes to conflict / crisis resolution (Temofeh, 2016). Historically speaking, communication has been traditional from the beginning of mankind (Bittner; 1989). “A quick look into the reality of the existence of indigenous communication systems/media, it shows that before the advent of modern means of communication, there have been traditional forms of communication in which information was made to reach the recipient of the message without the use of the mass media” (Ugboajah; 1985).

According to Ugboajah (1972 cited in Wilson and Unoh (1991:28),” the most important thing about these indigenous means of communication is that, the audience has learnt to attach great significance to it as a media which have a unifying factor due to its credibility”.

The mass media on the other hand is alien and costly to operate to the people of Nigeria and apart from that, they have the power to set an agenda that the people will follow (Elihu Katz et al; 1973). Take an instance, the manner the mass media: old/ new media scramble to get a story concerning a bomb blast by a suicide bomber and placing it on the front page of a primetime newspaper/ reporting the news story as the main headline on the news bulletin for the day with every gory detail, is alarmingly high instead of a story about Government Developmental projects that will better the lots of the people. This information on one hand is to help inform the people of what is going on in their society as regards acts of terrorism but the other aspect of the news story is

that, it creates fear in the audience and help these terrorists in spreading their message for indeed the mass media places lots of emphasis and elaboration on such issues by creating so much attention with the aid of repetition, that virtually every indigene and non-indigene is made to listen and talk about the act of terrorism executed by someone whose life is of little/ no significance to the society (CNN reports, 2017 by Christine Amanpour).

Today, it is news of a bomb blast. Yesterday, it was a suicide bombing, tomorrow; it may be an assassination and the day after, mass murder. Every day in Nigeria, the news seems to get from bad to worse, as the security situation deteriorates further and further (Sani, 2013). It is ridiculous to know that our Government negotiate with terrorists using mobile phones but up till today, our security agencies have not used simple tracking devices to locate these terrorists. The world of technology have developed overtime, but we have refused to move along with it, multiple technologies exist that can be used to improve on the insecurity state of the nation, but our security agencies do not use such hi-tech. Recently, in March 2017, on Silverbird Television, it was reported (as stated by the Chief of Army Staff- Buratai) that the leader of the Boko Haram insurgents is still very much alive and even posting videos of the planned havoc he will reck on the citizens of this beloved nation. This shows that security agencies and the efforts made by the mass media in trying to promote peace have failed, it is therefore paramount for Nigerians to go back to their roots and practice indigenous communication/ media for it has proved to solve issues beyond the scope of modern times.

The aim of this research article is not to downgrade the functions of the mass media which include: role of surveillance, correlation, entertainment, education and cultural transfer but to suggest to them, military agencies, religious bodies, Government and non-governmental agencies who come in contact with these terrorists either in form of proffering solution through advice/ dialogue or through the use of force by the military, that we can live in peace by communicating through the indigenous modes of communication which are very credible and encourages oneness within a particular community and the world outside that very community. (Temofeh, 2016)

Terrorism according to Oxford Advanced Learners Dictionary 'is the use of violence for political aims or to force a government to act, especially because of the fear it causes among the people'. The effects of terrorism are mostly felt in the Middle East and Africa continents, where countries such as Iraq and Nigeria account for the majority of deaths due to terrorist attacks. Despite an increase of terror attacks globally, almost four in every five of last year's record number terrorism-related deaths occurred in just five countries- Nigeria inclusive (World Atlas.com). As the 20th Century has given way to the New Millennium, terrorism has remained on the rise in a diverse range of countries from around the world. Numbers of people have died in terrorist attacks over the past couple of years. If we look back in time, only 3,329 terrorism related death occurred back in 2,000, but over the course of less than a decade and a half, the number had risen to 32,658 deaths in 2014, an almost tenfold increase (Global Terrorism Index, 2015).

REVIEW OF THE GLOBAL TERRORISM INDEX, 2015

The 2015 Global Terrorism Index has rated countries around the world based on the prevailing trends of peace and terror within these countries. For residents there, one alarming generality that jumps about the Global Terrorism Index results is that it outlines concentrated areas of terror within the Middle East, Asian, and Africa continents as being most affected by terrorist attacks. The top 5 from among the list are Iraq, Afghanistan, Nigeria, Pakistan and Syria. It is believed that nearly 78 percent of global terrorism-related deaths occurred in these five countries alone, further emphasizing the alarming domestic situations in these places.

Research suggests that nearly 32,600 people died in 2014 due to acts of terror. This accounts for a marked 80% increase from 2013, with numbers remaining on the rise yet still. In the Global Terrorism Index, each country has received a rating between "1" and "10". Within this rating's criteria, a "1" would indicate the least affected a country can be by terrorism while a "10" would indicate a country has been affected to the worst degree possible. Worst among the list, the countries of Iraq, Afghanistan, Nigeria, Pakistan, and Syria have received ratings of 10, 9.23, 9.21, 9.07, and 8.11 respectively. Their ratings are then followed by India at 7.75. Yemen has jumped drastically to receive a rating of 7.64 due to the recent onset of civil conflict there. Somalia received a 7.6 itself, largely attributable to the conflicts still raging between the Islamist militant group al-Shabab and the UN-backed government of the country (World Atlas, 2016).

THE GLOBAL TERRORISM INDEX

Rank	Country	Terror Rating
1	Iraq	10.00
2	Afghanistan	9.23
3	Nigeria	9.21
4	Pakistan	9.07
5	Syria	8.11
6	India	7.75
7	Yemen	7.64
8	Somalia	7.60
9	Libya	7.29
10	Thailand	7.28
11	Philippines	7.27
12	Ukraine	7.20
13	Egypt	6.81
14	Central African Republic	6.72
15	South Sudan	6.71
16	Sudan	6.69
17	Colombia	6.66
18	Kenya	6.66
19	Democratic Republic of the Congo	6.49
20	Cameroon	6.47
21	Lebanon	6.38
22	China	6.29
23	Russia	6.21
24	Israel	6.03
25	Bangladesh	5.92
26	Mali	5.87
27	Turkey	5.74
28	United Kingdom	5.61
29	Greece	4.98
30	Uganda	4.89
31	Bahrain	4.87
32	Nepal	4.79
33	Indonesia	4.76
34	Algeria	4.75
35	United States	4.61
36	France	4.55
37	Mozambique	4.39
38	South Africa	4.23
39	Iran	4.22
40	Paraguay	4.09
41	Myanmar	4.08
42	Sri Lanka	4.08
43	Saudi Arabia	4.01
44	Mexico	3.99
45	Tanzania	3.98

Rank	Country	Terror Rating
46	Chile	3.97
47	Tunisia	3.70
48	Ireland	3.66
49	Malaysia	3.58
50	Ethiopia	3.54

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Nigeria is at a dreadful precipice. Observers of the country and everyone with any interest in it must be very concerned about what the fallout would be should it be unable to surmount its current insecurity problem and other issues. The problems are a complex blend of social, political, ethnic, legal and constitutional problems which now bedevil the country in proportions never before experienced in the turbulent and checkered history of this potentially great nation. There is now a dangerous escalation of terrorist campaigns with all the hallmarks of insurgency. Imagine been ranked the third country most affected by terrorism with a 9.21% rating.

THE HISTORY OF TERRORISM AND INSURGENCY IN NIGERIA

Since 2010, terrorist attacks in the form of bombings, maiming, kidnappings of persons who are not regarded as infidels by these terrorists or for whatever cause they claim to be fighting for in Nigeria, has been on the increase. More than ever in the history of Nigeria, the scourge of terrorism poses great challenges and threats in the Nigerian state. Our slide into anarchy might just be around the corner; for the level of terrorists act is obviously beyond the capacity of our security agencies to deal with the menace effectively even till date.

Although terrorism is not easily defined, it may be said to be, the use of force, usually violent, as a means of coercing a target population to submit to the will of the terrorists. Terrorism is intended to elicit or maximise fear and publicity, making no distinction as to combatants and non-combatants in a conflict (Raphael, 1997).

Legally speaking, the word 'terrorism', according to a recent United Nations (UN) document describes it as any 'act which is intended to cause death or serious bodily harm to civilians or non combatants with the purpose of intimidating a population or compelling a government or an international organisation to do or abstain from doing any act'. Terrorism takes many forms, including political, philosophical, ideological, racial, ethnic, religious and ecological issues. The taxonomy of terrorism, including precipitating motivations and considerations, is now a subject of intense study both home and globally because just as the Global Index on terrorism showed, it is a serious issue that needs most dedicated attention.

Insurgency is one objective of organised terrorism, just as terrorism is one of several strategies of insurgency. Both terrorism and insurgency may be used by states in their internal and foreign policy operations as terrorism and terrorist tactics constitute part of the strategies and tactics of insurgency. The operational tactics are essentially those of guerrilla warfare (Akintokunbo, 2011). The objective of acts of terror is to intimidate, frustrate and raise the feeling of uncertainty, imminent danger and the loss of hope, so as to cripple or limit all aspects of human activity and normal livelihoods (Raphael, 1997). Al Qaeda, Boko Haram, MEND and, lately, Ansaru, are currently international and local Nigerian examples of terrorist networks. Until recently, Nigerian terrorist activity was thought to be motivated by ethnocentric/ racist tendencies, religion, poverty and even illiteracy as thought by some authorities.

But, historically speaking, the actual time/period acts of terror started in Nigeria may be difficult to pinpoint but according to archives and authorities like, Akintokunbo (2011), Muzan, (2014), there were some religious/ racists movements and insurgency acts which might have triggered terrorism as we are experiencing today. They include but not limited to;

1. Declaration of Niger Delta Republic

The first known insurgency or terrorism attempt in Nigeria may be credited to the movement to liberate the Niger Delta people led by Major Isaac Jasper Adaka Boro. Major Boro belonged to the Ijaw ethnic group in the Niger Delta region and, at the time of his rebellion, was a student at the University of Nigeria, Nsukka. His grievance was against the exploitation of the oil and gas resources of the Niger Delta by both the federal and regional governments in total disregard of the citizens of the area. Boro formed the Niger Delta Volunteer Force (NDVF), an armed military group composed of 150 of his kinsmen. He firmly believed that the people of the Niger Delta deserved a more equitable share of the wealth which accrued from oil. To press the point, on 23 February 1966, the NDVF declared the Niger Delta Republic. The Republic lasted only 12 days before the federal military forces crushed the insurgency move and arrested Major Boro. He and his followers were charged, tried and imprisoned for treason. However, on the eve of the Nigeria-Biafra war in July 1967, General Yakubu Gowon granted them amnesty. Major Boro enlisted in the federal forces in the war against the rebel Biafran forces of Odumegwu Ojukwu. He died a hero at Ogu, near Okrika in Rivers State. This is the background to the emergence of the Movement for the Emancipation of the Niger Delta (MEND) which we now have today.

2. Nigerian civil war

The Nigerian civil war (sometimes called the Nigeria-Biafra War) was fought from 6 July 1967 to 15 January 1970. The war followed a coup d'état of 15 January 1966, led by military men of the Ibo-speaking ethnic group, and a counter-coup d'état of 29 July 1966, led by military men mostly of the Hausa-Fulani-speaking Northern region. A great unrest followed these coups, including the destruction of lives and property of persons from the southern part of the country, particularly those from Eastern Nigeria known as the Ibos. Their

Ibo kinsmen had been identified as leaders of the first coup, which led to the demise of some prominent leaders of the north, including Alhaji Tafawa Balewa, then Prime Minister of Nigeria, and Alhaji Ahmadu Bello, then Premier of Northern Nigeria. Colonel Odumegwu Ojukwu declared independence from the Nigerian Federation on 27 May 1967, naming the new state- the Republic of Biafra. The civil war that ensued was probably the most devastating that the African continent as it lasted for almost three years and whose primary cause was ethno-religious hegemony and the problem of consequential control of economic resources. Some of the resultant effect of the Biafran war are: the religious gap between the Christians and Muslims in the country became wider, as there has been a rise in the levels of distrust, mutual suspicion and antagonism between these two major religions in the country, despite the obvious successes of the Ibos in professions, commerce, industry and government, the Ibos, who inhabit the major proportion of what was Biafra, do not feel fully integrated into the politic of the country-Nigeria, and this gave rise to a feeling of marginalisation and alienation.

3. Movement for the Actualisation of the Sovereign State of Biafra (MASSOB)

Almost three decades after the end of the Nigerian civil war, there emerged the Movement for the Actualisation of the Sovereign State of Biafra (MASSOB). This movement is led by Mr Ralph Uwazurike, a lawyer by training. This movement has a firm root in the five South-East states of Nigeria that is the home to the Ibo people. MASSOB has been reported to be well armed and there have been reported cases of confrontation with the Nigerian police and military forces. MASSOB adopts the Biafran national flag and this can be seen displayed in the South-East political zone of the country. The conspicuous display of the Biafran flag in a territory that would otherwise be Nigerian sovereign territory suggests that a state of Biafra still exists - at least in the minds of the Ibos.

MASSOB is obviously a logical follow-up to the failed activities of the Biafran belligerents. MASSOB has so far never claimed responsibility for any terrorist act, nor has anyone been attributed to its activities so far. However, MASSOB has introduced and circulated Biafran currency notes as legal tender, issued passports for citizens of Biafra and has even issued an 'official' statement in 2009, predicting the collapse and disintegration of the Nigerian state by 2013, into six republics are likely to emerge after the disintegration of Nigeria, namely, Biafra Republic (Ibo East), Arewa Republic (Hausa-Fulani North) and Oodua Republic (Yoruba West), and three other unnamed republics and such acts can lead to any country's' disintegration.

4. Movement for the Emancipation of the Niger Delta (MEND)

More than 30 years after the demise of Major Isaac Jasper Adaka Boro, there was a resurgence of the armed protest against the federal government and the multi-national companies engaged in the oil industry of the Niger Delta. Most of the armed groups were made up of raggedy, ill-equipped, restive youths, who are spread across the length and breadth of the Delta region. At its inception, this resurgence seemed to be decidedly unfocused as to who the target should be - whether it should focus on the oil companies, the government, or the chieftains and their middlemen as the primary culprits in the perceived scheme of denials of benefits from oil operations and from the associated injuries to the people and their environment.

Initially, there was great fighting among these armed youths. This came to a great height in the late 1990s, as the main communities in Warri, Delta State, went into an all-out armed conflict, one tribe against the other. The war was centred on who should control the oil benefits coming to Warri, a centre of oil extraction and refinery, including Port Harcourt, Rivers State, in the West African oil industry. The Ijaws, Itshekiris and the Urhobos fought a destructive war for the soul of Warri for more than five years, but somehow the realisation that the common enemy was the federal government and its foreign company partners changed their campaign focus from fighting and killing each other to a major campaign against the government. By this time, the restiveness of the youths had spread across the entire Niger Delta in so many ways possible.

Earlier on there had been various movements and activists who opposed the perceived injustice the Niger Delta people were forced to bear by the government and its oil company partners. In most cases, including Umuechem and Ogoni in Rivers State, they were mostly non-violent. However, when Ken Saro-Wiwa, a non-violent environmental activist of the Movement for the Survival of the Ogoni People (MOSOP), was executed by the Nigerian government, this fuelled an insurgency across the Niger Delta. At the height of the Niger Delta insurgency, some of the groups had formed including; Ateke Tom's group, Alhaji Mujahed Asari Dokubo's Niger Delta People's Volunteer Force - leading to major guerrilla warfare in the region. This period also saw the emergence of the group known as the Movement for the Emancipation of the Niger Delta (MEND).

MEND considers itself to be an umbrella group, co-ordinating a large number of groups of various sizes and lethal capacity. The tactics used by MEND and its Niger Delta insurgent groups are largely those of guerrilla

warfare, using speed boats and highly-sophisticated weapons, kill, maim and take hostages, demanding large sums of money in foreign currency for their release they often quickly out-manoeuvre and overrun elite security operatives of the country whose job was to guard the oil operations in the creeks, swamps and offshore areas. There have been reported incidents of bombings attributed to MEND, including the incident in Abuja for which the leader of MEND, Henry Okah, was convicted in South Africa. Based on reported activities beyond the confines of the Niger Delta, MEND seems to have expanded beyond the Niger Delta region to become a virtually nation-wide threat.

5. Oodua People's Congress

The Western states of Nigeria are home to the Yoruba and the the Oodua People's Congress (OPC), a nationalist Yoruba organisation was formed in 1997. The founding head of the organisation is Dr Fredrick Fasheun, and its militant aspects are headed by Ganiyu Adams. The organisation came about as a natural outcome of the massive Yoruba protests which followed the death of Chief Mashood Abiola also known as M.K.O, who was widely regarded as the winner of the later annulled presidential elections of 12 June 1993. This group opposes Nigeria's federal system of government and wants the Yoruba to secede from Nigeria and form a sovereign Oodua Republic.

6. Northern Arewa groups

Other groups emerged in the northern part of the country known as Arewa, which resulted from violent, intra-religious campaigns between different sects of Islam that resulted in the deaths of several thousands of people. The Maitatsine sect led by Sheik Muhammadu Maruwa fought mainstream Muslims who refused to accept its path in Islam. Coincidentally, there were frequent violent and bloody intra-religious clashes between members of Izalatu bidi'at wa Ikamatul Sunna (Izala) and the Tijaniyya Tariqa Quadriyya Tariqah (Tariqah) sects. The Izala, headed by Shiekh Abubakar Muhammadu Gummi, regarded the Tariqah sect as un-Islamic and prevented them from leading Jumat prayers which resulted to crises and violence.

This realisation may have informed the establishment of the Arewa People's Congress. Even though the name 'Arewa' means 'north', a geographical description, the real focus may be northern elements of Hausa-Fulani extraction. The Arewa People's Congress is a group established in Northern Nigeria in December 1999 to protect the interests of the Hausa-Fulani in Nigeria. It was probably established to counter the growing influence in the Western parts of Nigeria of the Oodua People's Congress (OPC), which was reported to have been engaging in increasing confrontations with the Hausa-Fulani in the west.

7. Jama'atu Ahlil Sunna Lidawati wal Jihad (Boko Haram)

The latest upheaval in the north is Boko Haram which has, without a doubt, the character of an insurgency. The rise of the Boko Haram (meaning 'Western education is sinful') has brought about heightened tension, anxiety and a sense of insecurity in any part of Nigeria. The group has probably only existed for about three years. It is based in the northern states of Nigeria and has attacked both the police and military, churches and other places of worship, schools, international agencies, market squares and other highly-public targets. Newspaper estimates place the number of casualties in the wake of the Boko Haram in the hundreds of thousands, with many others maimed or wounded. The group's weaponry includes bombs, arms and ammunitions of various degrees of lethal capacity. The government is probably doing its best to contain the terrorist trend, but it is very clear that the task of bringing back the peace and tranquillity that once characterised the northern states must be everybody's concern. Even the issue of the Chibok Girls is on-going, who knows what will become of the country if this menace is not checked.

8. Jama'atu Ansarul Muslimina fi Biladis Sudan (Ansaru)

Jama'atu Ansarul Muslimina Biladis Sudan, also known as Ansaru (meaning 'Vanguards for the protection of Muslims in black Africa'), is a self-proclaimed Islamist Jihadist militant group which is based in the north-eastern parts of Nigeria. It was founded in January 2012, when it broke away from Boko Haram. It is reputed to have a more international focus than Boko Haram. Ansaru's motto is 'Jihad fi Sabilillah', which means 'Struggle for the cause of Allah'. This group is still very new and secretive in its operation. It is alleged to have abducted a Briton and an Italian from Kebbi State, a French national from Katsina State and, in February 2013, seven French citizens from Northern Cameroon. These kidnappings are the best known of this group's activities in its barely two-year history. More time will be needed to make conclusions as to whether the group's activities are escalating or de-escalating.

THEMATIC FRAMEWORK

The thematic framework for this research paper is Source Credibility theory which was founded by Carl Hovland and Walter Weiss in 1951 after they carried out an experiment based on trying out the same message to some people as coming out from a high-credibility source and to other people as coming out from a low-credibility source. The results showed that the high-credibility type produced more opinion change on three out of four topics presented to the respondents proving that having the right source can increase the effectiveness of a message.

This theory is therefore relevant to this paper in the sense that it shows how messages from the Government, non- governmental agencies, religious bodies through the mass media, our hopes on foreign aids and the mass media programmes with peaceful moral undertones sent to the people have one way or another not been effective because the people did not see it as being credible and trustworthy.

Indigenous media can be harnessed as a means of mobilising the people to embrace unity, no matter the region or part the person is from because these terrorists are humans who mostly believe in the type of communication medium (in addition to the right source of the message) that they know which is the indigenous media because, most Nigerians are traditional, close- knitted people who love themselves. These indigenous forms of media have proved to resolve conflicts among the people whether age long conflict/ crises or not. According to Ekpa (2004), traditional communication approach have helped to resolve issues which would have escalated to acts of terror among the Ibibios, Ibos, Yorubas and the Hausa- Fulanis, even other minority tribes have benefitted from it.

FORMS AND WAYS INDIGENOUS MEDIA CAN HELP CURB TERRORISM

According to Ogonna, (2012) ‘‘there are three forms/ modes of traditional/ indigenous media, which are verbal, non- verbal and esoteric media’’. He further stated that, the verbal mode has to do with all that involves the use of speech in communicating with the indigenous media; non- verbal mode involves messages communicated without the use of mouth while the esoteric mode involves communicating through psychic ability like telepathy to a receiver inter alia.

These aforementioned modes of indigenous communication can be applied in resolving conflict situations to avoid it escalating to terrorism. The verbal mode of communication can be used locally to resolve issues through the use of dialogue between the terrorist group and the Government since these means of communication in Africa- Nigeria in particular enhances unity like what pertains in the culture of the Ibos and Igbos. This body of elders acts as referee and mediators known as the ‘‘Umuna’’ in the dispensation of peace concerning issues that relate to offense against the gods, offences that break the unity and solidarity of the village or area (Ekpa, 2006). With this high esteem of Umuna, and the respect accorded them, they could be used in times of conflict to resolve issues from escalating to terrorism.

That of the non –verbal mode which does not involve the use of speech has also proven to be useful like the ‘‘Ubuntu’’ which is popularly used among the Ibibios. Ubuntu is aimed at promoting a culture of peace, tolerance, peaceful coexistence and mutual development. (Ekpa, 2004) describes Ubuntu as a principle or a spirit which spells out attitude of togetherness in spirit and humanness. It can also be seen as an African philosophy which emphasises openness, acknowledges obligation , seeks harmony, balance and equilibrium.

The idea of praying, meditating and appeasing the gods/ goddesses of the land helps in cleansing the errors and mistakes committed by the indigenes/ occupants of the community/ country (Temofeh, 2016). The esoteric means of communication is basically psychic and involves the learned in the act. Most African countries particularly, Nigeria is very religious as we still base our lives on traditional beliefs which pervade the land despite our foreign religious affiliations – Christianity and Islam (Ugboajah, 1977). A typical Nigerian attribute virtually all that happens (whether good or bad) in their lives to one belief system or another, no matter the social, academic or material status of such an individual, which means that our indigenous culture still have impact in our lives as Nigerians. (Temofeh, et al,2016).

Soyinka (2016) contends that, despite the hues and cries of developed nations like China on secularization, they do not relegate their culture to the background due to foreign religious influences and allow these foreign religions dictate the state of affairs for them. The esoteric mode of communication can come in the form of pouring libation/ appeasing the gods of the land (but of course not sacrifices that involves barbaric and wicked acts) all geared towards praying for the restoration of unity and oneness among a race/ people (Ekpa, 2004).

Terrorism or terrorists acts can be curbed using any of the above as it can bring people together, most easily than through the use of force carried out by the military and paramilitary forces of the federal republic of Nigeria. The mass media of course is not left out as their activities revolves in escalating and making known the acts of terror through their programmes, and as such should be advised to reduce such programmes that has the tendency of making the gap wider between people of a race instead of narrowing it.

CONCLUSION

Indigenous media are the media of communication that are native to a people and had been handed down from preceding generations. They have not been cast in stone though but have retained their essence and importance despite having undergone technical and other forms of changes overtime. Going by the features of the traditional media by several authorities like; Ugboajah (1977), Wilson (1991), Chukwu (2006) who described it as been credible, definitive, time- honoured, transactional, ubiquitous, integrative, low- cost, non- alienating, and adaptable makes it a very reliable type of communication in controlling terrorism in this country.

Since the indigenous media are not alien and has that integrative ability on its users, the people of Nigeria

can always identify with them and feel obliged to use and apply the messages (including the source of the message) disseminated through it to these terrorists, since these local modes of communication can compel attention, generate interest and promote needed attention towards curbing terrorism. Moreover, going by what the various movements of the various listed groups aforementioned who have been trying to claim supremacy in Nigeria, there is no doubt that in such country violence and acts of terror could erupt.

For the fact that Nigeria has been rated as the third most affected country by terrorism by the Global Terrorism Index, it shows that all hands must be on deck to checkmate the spread and menace of terrorist's activities through the use of the indigenous media which have the qualities of fostering oneness among the people. The mass media is not left out reports have one way or the other promoted the spread of these acts of terror to the mass audience through its endless repetition of news reports and analysis, talk shows, documentaries and so on which on the long run helps to drive home the point what the terrorists want to spread thereby instil fear and violence in the citizens of the country.

RECOMMENDATIONS

The researcher therefore recommends that indigenous media should be used by the Government, religious bodies and the mass media in their programmes during peaceful dialogues between it and these terrorists and talk shows, since local language and other forms of indigenous media has the power to unify people of a race/ region.

The media should report terrorists acts with caution since these acts of terror are made known by the powerful influence of their reports whether on social media, Television, radio and the print in other not to instil fear and excite the mass audience towards sticking to violence instead of resolving issues amicably which is one of the foundations of indigenous media.

The country which contains not less than thirty- six states including the federal capital Abuja, has the tendency of widening the gap between the people of Nigeria. Instead to foster peace, the Government should make the country State less- whereby people will have places of residence instead, in order to encourage oneness and discourage racist tendencies from individuals of different states/ regions as we have been experiencing.

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