

MEDIA AND SOCIAL RESPONSIBILITY: A STUDY OF TELEVISION COVERAGE OF OGABKIRI COMMUNAL CRISIS

FRIDAY NWAFOR, PhD.

DEPARTMENT OF THEATRE AND FILM STUDIES, FACULTY OF HUMANITIES

UNIVERSITY OF PORT HARCOURT, CHOBA, PORT HARCOURT

OVUNDA, PhD.

DEPARTMENT OF THEATRE AND FILM STUDIES, FACULTY OF HUMANITIES

UNIVERSITY OF PORT HARCOURT

&

WINDY SYLVANUS ALIKOR

DEPARTMENT OF MASS COMMUNICATION

PORT HARCOURT POLYTECHNIC, RUMUOLA PORT HARCOURT

Abstract

This study titled Media and Social Responsibility: A Study of Television Coverage of the Ogbakiri Communal Crisis. The study was centred on interrogation of the role played by the media in the communal crisis that engulfed the Ogbakiri community of Rivers State. It aimed at assessing the extent the media played the role of social responsibility during the crisis. The study adopted descriptive and qualitative research methodologies. The study anchored on three theories namely: social responsibility theory, structural functional theory and third party intervention theory. Findings of the study among others were: Excessive quest for return on investment by television stations which negated Article 12 of the Code of Ethics of Media Practitioners in Nigeria. Again, the media practitioners were more interested in making news than mitigating the crisis. Also, lack of crisis mediation and arbitration programmes by television stations did not help in de-escalation of the crisis. Moreover, the amount of social responsibility exhibited by the media cannot be applauded. Consequently, the study recommended among others: The media industry particularly television stations should see peace advocacy campaign, peace keeping, peace building, peace enforcement, promotion and rendering of humanitarian services to the vulnerable and helpless in the war-torn communities as part of their corporate social responsibility to the society rather than mere coverage of the crisis. Furthermore, the media practitioners and their employers should see crisis mediation and arbitration as a sacred service to God and humanity as this will help in skyrocketing their social responsibility to the society. The study also recommended the pursuance of the 3-core values of professionalism, productivity and profit generation by the media industry especially television stations with concomitant social responsibility. Similarly, media industry especially television stations should promote the use of Alternative to Dispute Resolution (ADR) and ROPPIE paradigms in managing and resolution of communal crisis in Rivers State in order to scale up their social responsibility obligation to the society.

Key terms: Crisis, Crisis Management, Mass Media, Television and Social Responsibility

Introduction

The import of the action or inaction of persons, group of persons, communities or states results into crisis. Crisis by extension results in the destruction of life and property thereby bringing to

a halt to socio-economic development generally. Between 1997 and 2002, Ogbakiri community in Emohua Local Government Area of Rivers State was engulfed in a crisis that resulted in the lost of

over one hundred and eighty lives and property worth hundreds of millions of naira destroyed. This research is geared towards interrogating the role of the media especially television houses during the Ogbakiri communal crisis given that the media are vested with the ability to inform, educate, entertain, defend, mobilize, advocate, persuade, preserve, promote democracy and governance, marketing of merchandize and individuals, build a virile and egalitarian society, mediate and arbitrate in time of crisis, create platform for the public to ventilate on topical issues affecting the society and muckraking of those in the corridors of power and captains of industries.

Consequently, the society expects the media to carry out these roles with concomitant social responsibility particularly in coverage, reportage or presentation of crisis situations to their media content consumers or audience to avoid been seen as dysfunctional in society.

Any media coverage of crisis that lacks appreciable social responsibility no matter the amount of objectivity that underpins the coverage is widely seen as anti-development to the concept and theory of development media and against the doctrine of social responsibility theory of the media.

However, television as the mirror of the society is believed to be indebted to the society in terms of building a healthy, virile and egalitarian society as part of its social responsibility.

Development experts now see television as a catalyst for national development and antidote to solving societal problems if used properly. For them, television can be engaged and used as a research tool to identify the yearnings and aspirations of people in the society and, make them known to the government for possible action via its agenda-setting and status conferral using its avalanche of programmes such as muckraking, documentary and other development oriented programmes. This development advocacy by development experts can hardly be achieved in state of crisis, rancour and acrimony. Therefore, peace is a sine qua non for socio-economic

development of any state, nation or society. That is why this study is apt at this time when crises have ravaged most parts of Rivers State.

Television has been seen and adjudged by crisis managers and peace ambassadors as indispensable tool for crisis management. It has the capacity to douse tension, restore peace and foster harmonious living in the society through well-thought out messages if designed strategically and directed at parties involved in crisis with a concomitant objectivity and professionalism. Peace and dialogue are expected to be emphasized by television programmes planners, designers and directors while violence and hostility are strongly condemned.

This is because in the time of crisis or even at war, human beings are the actors and the victims of the quagmire hence adequate management of information is considered to be a critical factor and panacea for crisis management and de-escalation of the troublesome and worrisome situation which often leads to destruction of lives and property. Television can provide platform for purging grievances among the parties in crisis if engaged professionally, ethically and objectively in crisis situation. Media scholars are in consensus that television programmes in Nigeria such as: *The Bridges, Focus Nigeria, Tuesday Live, Point Blank, Nigeria People and Politics, Community Forum, Kakaaki, My Environment and I, Community Watch, The Platform, Discussion, Talk-shows and Exclusive Interview programme* of the free-to-air and pay-as-you go television stations can help to tune down the level of crisis particularly when the parties in the crisis are brought to a live programme to dialogue and brainstorm on how to resolve their differences. Nigeria Television Authority (NTA), African Independent Television (AIT), Television Continental (TVC) and other stations' peace advocacy, peace keeping, peace building and peace enforcing programmes can serve as valueless assets in creating attitudinal change among the warring parties in our local communities if engaged with a substantial social responsibility.

Against this background, television as a mirror of societal happenings and antidote to societal problems is expected to play a critical role in crisis mediation and arbitration in Rivers state using the aforementioned programmes rather than mere coverage of crisis. This is the thrust of this study.

Statement of Problem

The role of the media in crisis situation has continued to generate a lot of debate between media practitioners and the public. Media practitioners especially crisis and wartime reporters both in the print and broadcast media often see themselves merely as observers and chroniclers of crisis events but the public especially crisis mediators and arbitrators see them as agents of crisis management and resolution since their role has far reaching impact and implication on the society.

But media content consumers often find the coverage of crisis situations by the media industry frustrating and worrisome due to their nature of media coverage and representation. They argue that television crisis coverage and representation of crisis footage is more heart touching than radio, while newspapers representation of crisis is more sensational.

Indeed, there is a growing perception that media generally are guilty of over sensationalizing or escalating of crisis rather than de-escalating of the quagmire of crisis in the society.

A case in point is the infamous and inglorious Ogbakiri communal crisis which led to the death of over one hundred and eighty persons and destruction of almost all the houses in the community. Against this background, the echoes and reechoes of drums of crises, sounds of guns, dynamites and grenades in Ogbakiri, Rumuekpe, Ibaa, Obele and Omudioga in Emohua Local Government Area on one hand, on the other hand, the current festival of crises in Taabaa, Nyokuru, Opuroko, Zaakpor, Bouwe, Bedere, Kedere, Leeway and Bumu in Gokana and Khana Local Government Areas of Rivers State bring to mind a sense of mayhem, calamity, catastrophe, bloodshed, beheading of human beings,

destruction of poverty, increased in criminality, hunger, frustration, poverty and rising cases of social vices and juvenile delinquency and other immoral behaviours and attitudes perpetuated by the deviant characters in the crisis ridden areas.

Again, how the media especially television stations dealt with Ogbakiri communal crisis is a greater concern to many people in Rivers State.

However, previous researchers had investigated the role of the media in managing crisis in Rivers State without adequate attention to investigating the level of media social responsibility exhibited in the coverage of Ogbakiri communal crisis. This lacuna created by the previous researchers is what this study seeks to cover.

Objectives of the Study

The objectives of this study are to:

- 1) Determine the role of the media in the coverage of Ogbakiri communal crisis in relation to social responsibility?
- 2) Ascertain the perception of the public on the role of the media in the coverage of Ogbakiri communal crisis as regards social responsibility.
- 3) Examine the kind of media coverage model adopted by the media practitioners in the coverage of Ogbakiri communal crisis with respect to social responsibility.
- 4) Identify the constraints the media practitioners faced especially in television stations in the coverage of Ogbakiri communal crisis which impeded their social responsibility.

Research Question One (1) was designed to ascertain the specific role the media played in the coverage of the Ogbakiri communal crisis. The answer was presented in table 4.1 in the data analysis of this study. The result of the data analyzed showed that the media were merely interested in making news out of the crisis situation rather than thinking outside the box on how to mitigate the crisis. This finding is against

the Articles 11 and 12 of the Code of Ethics of Nigeria Media Practitioners and Nigeria Union of Journalists which emphasized on public interest and social responsibility of the media particularly in the time of civil disorder in order to promote peace, national unity, public good, universal principles of fundamental human rights, justice, equity, etc., Similarly, the finding also negates the prescription of social responsibility theory of the press which holds that the media should at all-time carry out their role in the society with the utmost desire to promote peace and unity in the society. The theory further holds that the media should place public interest over and above the business interest of their investors and as well promote peace and tranquility in the society at all-time irrespective of whose ox is gored.

Research Question Two (2) was designed to ascertain the perception of the public on the role of the media in the coverage of Ogbakiri communal crisis. The answer was presented in table 4.2., which showed that the public or respondents were dissatisfied with the manner the media handled the Ogbakiri communal crisis hence could not affirm and commend the media industry generally.

Research Question Three (3) was primarily aimed at identifying the media coverage model adopted by the media practitioners in the coverage of Ogbakiri communal crisis.

The answer was presented in table 4.3 of the data analysis of this study. The result of the data analyzed showed that the respondents that subscribed to “media by-stander coverage model” polled the highest respondents and percentage as noted earlier meaning that the media were lukewarm or lackadaisical in mitigating the crisis but emphasized on creating news out of the the stories emanated from the crisis.

Research Question Four (4) was designed to identify the major constraints affected the media practitioners in the coverage of Ogbakiri communal crisis. The answer was presented in table 4.4 of the data analysis of this study. The result of the data analyzed showed that the respondents that subscribed to “quest for return

on investment and fear of loss advertisement patronage” polled the highest respondents and percentage as noted earlier meaning that media industry especially television stations in Rivers State emphasized much on profit making for their owners and investors rather than giving the desired attention to media advocacy campaign on peace-keeping, peace-building and peace enforcement programmes which could have been driven by some television programmes such as *My Environment and I, Security Watch, The Bridges, The Point Blank, Discussions, Talk Shows, Interviews, Kakaaki and some infotainment and edutainment programmes*. This finding negates social responsibility theory of the media which holds among others that the utmost responsibility of the media is to promote greater good, peace, healthy, virile and equalitarain society irrespective of whose ox is gored.

Clarification of Key Terms

Some terms are clarified according to their usage in the context of this study. They include

Crisis: This is a state of unrest and disruption of an existing status quo which brings a state of rancour and acrimony in the society.

Crisis Management: This is the act of using human, material, financial and information resources in transformation of crisis situation, violent misunderstanding or hostility via mediation and arbitration with the aim of having a state of peace and tranquility using television stations as key players.

Mass Media: These are channels of mass communication such as television, film, radio, cinema, magazine, books, social media, etc. through which messages are disseminated to the masses.

Television: This is an electronic medium of conveying of messages which is facilitated by the use of sophisticated technologies with the capacity to transmit audio and visual signals to a mass audience.

Social Responsibility: This is a media doctrine which holds that media industry and its

practitioners should at all time place public interest over and above profit making and promotion of the socio-economic and political interest of media entrepreneurs and investors especially in the time of rancour and acrimony in the society.

Theoretical Framework of the Discourse

This study was hinged on three theories namely the Social Responsibility Theory, Structural-Functional Theory and Third-Party Interventional Theory. However, the flagship theory in this study was the social responsibility theory while structural-functional theory and third-party intervention theory played a complementary role. The three theories were unbundled in this study, beginning with the social responsibility theory.

Social Responsibility Theory

Social responsibility theory is one of the flagships of media theories and it is profitable in this kind of study because of its assumptions. This theory was propounded by Fred S. Siebert, Theodore Peterson and Wilbur Schramm in 1947. According to Baran (2004, p.449) social responsibility theory is a normative theory. That is, it explains how media should ideally operate in a given system. It is now the media standard in United States of America and other developed and developing nations like Nigeria. Baran further states that social responsibility theory asserts that media must remain free of government control but in exchange must serve the public responsibly. The core assumptions of this theory according to McQuail (1987) as cited in Baran (2004) are:

- i. Media should accept and fulfill certain obligations to the society.
- ii. Media can meet these obligations by setting high standards of professionalism, truth, accuracy and objectivity.
- iii. Media should be self-regulatory within the framework of the law.
- iv. Media should avoid disseminating materials that lead to civil disobedience, violent conflict or that might offend minority groups.

- v. Media professional should be accountable to society as well as to their employers and the market.
- vi. Media should as a whole be pluralistic, reflect the diversity of the culture in which they operate and give access to various points of view and rights of reply.
- vii. The public has a right to expect high standards of performance and official intervention can be justified to ensure the public good.

In like manner, Ndolo (2006, p.35) opines that social responsibility theory owes its origin to an American initiative of freedom of the media in the coverage of societal issues with concomitant commitment to peace, tranquility and national cohesion and avoid promotion of issues that are socially harmful to the society.

Therefore, the media must accept certain obligations to the society if they must enjoy freedom in the course of carrying out their roles. The media should underplay the news or programmes which might lead to crisis, crime and social tension or cause offence to ethnic or religious conflict in the society (Ndolo, 2006).

According to Okoye, (2007, p.38), social responsibility theory accepts the principles of libertarian theory with responsibility. Among others, the media should be free to seek truth. Social responsibility theory also sees the media as so powerful and so important to the survival of the society. Therefore, the mass media owe the society obligation to maintain peace and order (p. 39).

Hasan further opines that:

The social responsible theory is based on the assumption that media play essential roles in the society. Therefore, should accept and fulfill certain obligations to the society; these obligations are to be met by setting high standards in communication of information,

truly, accuracy, objectively and balanced (p.40).

Hasan also avers that social responsibility theory is an extension of the libertarian theory in that the media recognize that they have a responsibility to the society to carry out their constitutional mandate or role. Furthermore, media scholars like (Ndolo, 2006; Ekwelie, 2006; Okoye, 2007; Hasan, 2013) are in consensus that media should be allowed to carry out their roles in the society with a substantial amount of freedom and blended with social responsibility. The interest of the public or society should be placed above personal interest and profit making for media entrepreneurs or media owners. This means profit making or return on investment (ROI) should not come before public interest or social responsibility.

Under social responsibility theory, the media are supposed to serve as a watchdog of the society and ombudsman in order to have a virile and egalitarian society. In this case, media channels such as television, cinema, film, radio, newspaper, magazine, book, etc., should serve as agents of development and as antidotes to anti developmental issues such as crisis, crime, terrorism, militancy, cultism, kidnapping, extra judicial, banditry among others. From the foregoing, we can see that the use of social responsibility theory as the flagship theory in this study is beneficial to the work.

Structural Functional Theory

Herbert Spencer and Robert Merton are the earliest contributors to structural functional theory. This theory is derived from a sociological perspective to media analysis. Structural functional theory sees the whole society as a single entity and as a complex system whose parts work together to promote solidarity, stability, harmony and social equilibrium in the society (Gabriel-Nappier, 1997). Gabriel-Nappier further holds that the proponents of the theory believe that the society consists of parts which function interactively and mutually to meet the needs of the society. According to Gabriel-Nappier, institutions that make up the components of the society

include economy, politics, religion, education and family. Gabriel-Nappier further notes that:

They engage in recurrent activities to meet certain needs in society, and such needs are peace, order, integration, guidance, safety, good life, etc. To achieve these needs, there are subsystems which work in conjunction with the institutions to actualize the societal needs, and media are part of the subsystems which are meant to contribute in building a virile and egalitarian society. peace building.

According to the proponents of this theory, in responding to the needs and demand of groups as well as individuals, the media generally occupy an epicenter in the achievement of the aforementioned needs and demands. In this scenario, media are seen as a subsystem with interconnected components working for the good of the people. The structural-functional theory emphasizes on the interdependence of institutions and subsystems in society by focusing on how each of the components of the institutions and subsystems influence the other parts for the good of all.

Third-Party Intervention Theory

This study also adopted the third-party intervention theory to complement social responsibility theory which served as the flagship theory in this study as noted earlier. According to Moore (1996, p.6) third-party intervention theory is a mechanism for managing and resolution of crisis in modern society. It advocates for peaceful mechanisms in resolving crisis through mediation and arbitration process. This process is facilitated by a mediator and arbitrator.

Moore further posits that third-party intervention is an Alternative to Dispute Resolution (ADR) approach which promotes mediation and arbitration model in crisis resolution. The mediator and arbitrator are seen as impartial arbiters in crisis intervention. Mediation and arbitration process is adopted when past efforts to reach a

common ground by the warring parties proved fruitless (Moore 1996).

Again, under this process the third party with the formal mandate and upon the acceptance of the disputants, hears the issues in contention and discusses them with each side in a formal setting. The mediator and arbitrator conduct themselves, more or less like a judge. Their resolutions are often respected and accepted by the parties in the crisis once taken. Moore further states that this kind of mediation and arbitration is known as the adversarial approach of mediation and arbitration which involves the use of some measures of force and it goes with win or loss outcome. The source of the adversarial crisis management tradition comes from the culture, tradition or popular belief of the people unlike non-binding mediation and arbitration approach which though follows the usual formal setting guarantees the right of the disputants to accept or reject the decision of the mediator and arbitrators (Moore, 2001).

So in adversarial third party intervention theory, the mediator and arbitrator most often appeal to the disputants to accept compromise and sacrifice of their positions to a certain degree in order to make the exercise a win-win approach in crisis management and resolution rather than a win-lose (Albert, 2001).

It is against this background, that the researcher feels that the media especially television being the watchdog of the society, the ombudsman of the society, the manager of public information, the reporter of societal happenings and again, the mirror of the society can conveniently engage its plethora of programmes like: *The Bridges, Focus Nigeria, My Environment and I, Kakaaki, People Politics and Power, Point Blank, One-on-One, Tuesday Live, Good Morning Nigeria, Community Watch, Interview, Discussion, Talk-show and other infotainment and entertainment programmes* to mediate and arbitrate in the crises ravaging some of the rural communities in Rivers State in order to save lives and property as envisaged by the social responsibility theory of the media rather than mere coverage and representation of the crises to the audience. From the foregoing, it is obvious that

the use of this theory to flesh up social responsibility theory and structural functional theory is a plus to this study.

Abridged Literature Review Overview of Crisis

Nwanegbo (2005, p.52) observes that period of crisis is likened to period of destruction, savagery and carnage. Apart from crisis masterminds, innocent civilians are equally subjected to torture and killing as in Nigeria, 1966-1970 civil war, Liberia war, Rwanda genocide, Somalia war, Sudan war, etc which were the extreme cases of crises. Nwanegbo further posits that crisis has political, economic, social and religious consequences. It heightens anxiety, leads to unemployment and disrupts social amenities like hospital, electricity and water supply, sanitation management, educational activity, development projects and programmes, etc., are greatly affected in the time of crisis. Crisis like other events makes news in media world. It is a major news value and determinant of news worthiness in media practice.

The world has become increasingly a difficult place to live in. daily human beings are reported in the media to be in crisis with one another as individuals, groups, nations or groups (Wilson, 2007, p.112).

According to Wilson (2007):

Almost every day, throws up new challenges to an increasingly paranoid and crisis prone world. Again, it is needless to ask why crisis exists in human society. What is important now is the efforts human beings have made to effectively manage crisis that has become a common phenomenon. Crisis is a term tied to negative things hence it has become a hate world. Many people particularly leaders avoid it like a plague or disease (p.13).

According to Wilson, crisis is a human phenomenon that has been with humanity since

the creation of man and woman. When Adam and Eve ate the forbidden fruit in the garden of Eden, he had Eve to blame for his disobedience. It was their human crisis that started crisis on earth according to the Bible. Many scholars believe that crisis is inevitable in human society. It is a basic characteristic of man's environment (p.14).

Anyadike (2009, p.321) holds that crisis is a recurring natural phenomenon which is inherent in every socio-cultural, economic and political settings. However, depending on how it is handled, it could be destructive and progress-driven. Anyadike further posits that at whatever level crisis occurs, it does not fail to unleash its concomitant effects on the society.

Dukes (1996, p.164) cited in Anyadike (2009) states that crisis is a potentially useful aspect of the society and the basis for social change. This by extension means that crisis serves as a medium through which people express divergent views which leads to divergent solutions. Again, Ejumodu (2008) in Anyadike (2009) sees crisis as having the capacity to present stagnation or stimulate development since it is a medium through which problems are aired and solutions proffered.

Ifedi (2005, p.21) quoted in Anyadike (2009) opines that:

Crisis in our society can be functional or dysfunctional. Functional crisis has to do with healthy disagreement between two or more people while dysfunctional crisis is highly emotional and involves destructive tendencies. From the foregoing, crisis is not completely condemnable since there is good part of it if handled properly.

In our society today especially in Rivers State, there are issues that give rise to crisis. Among which are religious jingoism, political jingoism, tribal jingoism, economic deprivation, boundary disputes, cultism, violent agitation of resource control, bad governance, oil politics, chieftaincy

dispute, herdsman versus farmers' dispute, political impasse, hunger, etc. The media which are carrier of public messages find such aforementioned issues newsworthy for public consumption hence their frequent presence on television and other channels of the mass media.

Wilson (2007, p.114) earlier citing Watershed Partnership sees crisis as a natural or man-made disagreement between individuals or groups that differ in attitudes, beliefs, values or needs. It can also originate from past rivalries and personality differences. Harvard Business Review as cited in Center and Jackson (2007, p.417) holds that crisis is a situation that has reached a critical phase for which dramatic and extraordinary intervention is necessary to avoid catastrophic effects on the society. Center and Jackson further opined that crisis is a turning point for good or bad.

Also American Institute for Crisis Management defines crisis as a significant business disruption that stimulates extensive news media coverage. The resultant effects usually have an adverse effect on the society and people. Business and humans suffer in every crisis ravaged area or society (Center & Jackson, 2007).

American Crisis Management Institute identifies four basic causes of crisis:

- i) Acts of God crisis
- ii) Man-made crisis or Human error crisis
- iii) Mechanical crisis
- iv) Management decision and policy crisis

Burgoon and Ruffner averred that:

Crisis is almost indispensable in human society. There is no day without news of crisis in the local, national and international media. Crisis remains a core element that often brings fear, worry, frustration, and anxiety, destruction of lives and property and devastation among the inhabitants of a given society including other emotional and psychological traumatic effects. Where there is crisis, destruction

of lives and property becomes almost the norm while development, peace, serenity, unity and harmonious coexistence become almost impossible among people of the same or different tribe, race, religion, ideology, etc.

Besides, Ashong (2010, p.15) states that crisis is in two distinct ways or perspectives. He notes that crisis has two schools of thought which are the pluralists and the human-religionists. The pluralists hold that crisis is an inevitable and desirable part of human relations and can foster human and societal development if properly managed while the human-religionists theorized that crisis signifies a disorder, hostility, breakdown of peace and unhealthy relationship and communication among the warring parties hence is not needed in human society (p.17).

Keghku (2010) quoting Apple (1994) opines that crisis is a behaviour intended to obstruct the achievement of the goals, vision and mission of other persons or organisations. Wilson (1997, p.163) sees crisis as any situation which may result in controversy, struggle, strife or contention and its consequence brings about a state of incompatibility between humans and the society.

In Nigeria for example, we are currently faced with terrorism, in the Northern Nigeria, killer herdsmen, communal crisis, oil induced crisis as witnessed in the Niger Delta, cult crisis, political crisis, religious crisis, host community crisis, poverty crisis, etc.

According to Chukwuma, Diri and Ogiribo (2013, p.160) crisis breeds hardship, fear and retrogression in any crisis ridden society. Chukwu (2014, p.160) observes that the outbreak of crisis in any society heralds fear and devastation among the inhabitants of a given location. It impedes growth and brings underdevelopment.

Giving credence to the above assertions, Okoro and Chukwuma (2012, p.163) aver that one

fundamental impediments to the advancement of any society is conflict; conflict encourages stagnation as well as retrogression of the socio-economic terrain of any society. It equally engenders acrimony and hatred amongst the inhabitants of such society. Scholars versed in development communication have contended that development can hardly take place in time of crisis be it political, social, economic, crisis, etc (p.164). Okoro and Chukwuma further averred that:

Crisis dethrones developmental quest and further impoverish the people. Crisis is one of the defining features of modern world, since the beginning of violent agitation for resource control in the Niger Delta, there have been an increased in crisis in Rivers State that have taken the lives of hundreds of persons and the suffering of displaced people (p.165).

Kane (2010) as cited in Chukwu et al. (2015) posits that it is impossible to accurately quantify human suffering due to crisis. Crisis is part of life. As long as people exist and interact with one another, crises are bound to occur.

Kane further observe that:

It is estimated that over 40 major conflicts broke out across the world in 2000 while in 2007 the world was plunged into thirty major armed crises. In 2008 there were about twenty eight armed crises in twenty four countries. The ploughshares' 2009 armed crisis reports further show that majority of these crises have occurred in Africa and Asia. Thousands of people have died from these crises and many others displaced (Chukwu et al., 2015).

Dokubo (2018) in a television interview observed that in the last three years, hundreds of persons have been killed in Rivers State as a result of plethora of crises. The crises in Rivers State and other parts of the Niger Delta

have increased in recent time. Dokubo again points out that:

The crises in Rivers State are given an impression globally that the State is unsafe for business or economic activity. The people of Rivers State have accused successive governments in Nigeria, politicians and multinational corporate organizations operating in the State as responsible for the perennial crises.

However, crisis is not new to mankind. Crisis is as old as human existence and even the Holy Bible has several accounts of recorded crisis, ranging from the crisis between the Serpent, Adam and Eve on one hand, and God on the other hand over the consumption of the forbidden fruit that angered God to curse them (Genesis 3: 1-19). Again, there are issues that can be regarded as crises in the Bible: Cain and Abel issue over sacrifice to God, Esau and Jacob issue over their father's blessing, Jacob's children verses Joseph their brother over coat of many colours and Joseph uncommon dreams, and reports of crises or war fought by King David and others. All these are facts about crises in the Holy Bible to buttress the fact that crisis is as old as human.

Similarly, God Himself faced crisis in His creation of heaven and earth. Genesis 1:1-3 reads: In the beginning God created the heaven and the earth. And the earth was without form, void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said: Let there be light, and there was light. God saw that the light was good and God separated the light from the darkness and He called the light Day and the Darkness He called the Night (Genesis 1: 1-5).

So, it is convenient to say that the state in which the heaven and the earth were without form, void and darkness could be regarded as crisis because it was undesired situation by God and God Himself did something quickly to get the desired

situation which He later called Day and Night. This in other words can be called crisis management. Therefore, it is not a heresy to state that God is the first crisis manager. Again, how the society, organization or individual handles crisis situation determines the resultant effects of crisis in society.

Seitel (2011, p.417) in this regard writes: "It is essential that crisis or emergency situation be managed intelligently and forthrightly with the news media such as television, radio, newspaper, magazine, film, social media, etc." Seitel further posits that any society or organization that is ravaged with crisis is likely to experience surprise, escalating events, loss of control, panic, security threat to life and property (p.418).

Ruffner (1978, p.487) identifies inter-group and institutional crises as some of the crises often experienced in the society today. At the level of inter-group, crisis frequently erupts between groups when competition for scarce resources is present. This is buttressed by the frequent activities and demands by groups such as O'dua Peoples Congress (OPC), Movement for the Survival of Ogoni People (MOSOP), Niger Delta Volunteer Force (NDVF), Niger Delta Avengers (NDVF), Movement for Niger Delta Emancipation (MNDE), Actualization of Sovereign State of Biafra (ASSOB), Arewa Consultative Forum (ACF), etc.

Historic Background of Ogbakiri Communal Crisis and the Media Coverage: 1997-2002

Ogbakiri community in Emohua Local Government Area of Rivers State was engulfed in violent and bloodletting crisis for about five years leading to catastrophic effect on the indigenes of the community.

Over one hundred and eighty persons lost their lives and almost all the residential houses in the six villages that make up the community were utterly destroyed. The biological cord that tied the people together was cut off, many inter village marriages were broken, aged long relationships were also cut off and freebies of land given by their forefathers to their relatives in other villages were forcefully taken back. Again, public infrastructure such as health centres, schools,

town halls and many churches were equally destroyed with dynamites and grenades while others were razed down during the crisis. Consequently, many people were left homeless while others abandoned the community for the neighbouring communities of Emohua, Ogbogoro, Choba, Kalabari, etc until now. The pains of that communal crisis are still fresh in the hearts of many Ogbakiri indigenes till date despite the fragile and relative peace currently existing in the community as observed in this study.

At that time of crisis, it was easy to look through the newspaper headlines and broadcast media commentaries and news bulletins to predict who the media were supporting and the position taken by them. It was equally easy to identify the kind of model of media crisis coverage the media industry in Rivers State was adopting in the coverage and reportage of the crisis in Ogbakiri. During that time, Ogbakiri was the flashpoint of crisis in Rivers State and the major provider of crisis oriented news stories for many media houses in the state particularly the local tabloids and broadcast stations.

The way the media houses both the print and the electronic media covered, reported or presented the crisis on pages of newspapers and on the airwaves calls for public evaluation and investigation. For example,

The Beacon Newspaper, The Independent Monitor, The Sunrise Newspaper, The Port Harcourt Telegraph, etc were busy casting headlines which read:

Ogbakiri Boils Again

Ogbakiri Destroys Ogbakiri

Ogbakiri on Fire

More Die in Ogbakiri

Ogbakiri Turns Refugees

We Shall Kill More ... Ogbakiri Charles Taylor

No More Peace in Ogbakiri says, The Forest

War of Vendetta in Ogbakiri

Forty killed in Ogbakiri

Why we are to Kill More in Ogbakiri says, Who-No-Go-Die

Thirty Toddlers Confirmed Dead in Ogbakiri

These are few among banner headlines the media particularly the print media used in marketing their merchandise or media consumables during the inglorious Ogbakiri communal crisis. Similarly, most of the radio and television jingles on the communal crisis were commercialized in favour of one party or the other hence did not help in managing and resolution of the crisis. Skeptics often argue that this kind of crisis coverage or representation can hardly help in de-escalation or mitigating of crisis but rather heightens the crisis under the watch of the media.

According to Nyeruka (2006) media reportage of Ogbakiri communal crisis was more of dysfunctional than positive hence did not help the parties in resolving their differences leading to unpredicted loss of lives and property in the community. Nyeruka further notes that the crisis was unabated in spite of plethora of calls for peace from different interest groups such as Christian Association of Nigeria, Ogbakor Ikwerre Cultural Organisation Worldwide, Ikwerre Women Association, Neighbours without Borders, Association of Justices of Peace, Peace Ambassadors of Nigeria, Crisis Mediators and Arbitrators of Nigeria among others.

Nyema (2017) observed that the adoption of extra mundane by Ikwerre Supreme Traditional Rulers and Chiefs-in-Council brought relative peace to the warring community. According to Nyema, the rituals and the invocation of the gods, goddesses, jujus and ancestors of the land served as a catalyst for changing the negative narrative of Ogbakiri communal crisis. Nyema further opined that relative peace returned to the community after the rituals which triggered the acceptance of truce on 18th May, 2002 at Ogbakiri Health Centre by the six villages that make up Ogbakiri community and witnessed by the then Governor of Rivers State, Sir Peter Odili. In the wisdom of Nyema, "what the indigenes of Ogbakiri need now is peace building programmes, intercultural festival and inter-community marriages" to sustain the relative peace in the community.

Victims of Ogbakiri Communal Crisis

Among others, the underlisted persons lost their lives in the aforementioned crisis:

1. Dadaeji Wejor Wutobor Echonwere
2. Bubor Wali
3. Seniorman Woke
4. Promise Wodi
5. Ndidi Oyekwere
6. Musicman Etekoachay
7. Sparko Echomgbe
8. Best Awuse
9. Friday Elenga
10. Comfort Friday Elenga
11. Achinike Oyekwere
12. Scenty Emesiobi
13. Ismeal Ihunwo Worlukalama Akwa
14. Inkanwon Elenwo
15. Achinike Nyekwere
16. Eze Nyekwere
17. Keke Ndala
18. Ben Keke Ndala
19. Chimankpam Keke Ndala
20. Hycent Egbulajor,
21. Juju Nyeawha
22. Tony Innoma Agwor
23. Chief C. Okwu
24. Zuru Okwu,
25. Toupman Egbulajor
26. Oluowhor Okugba
27. Agnes Okugba (Oluowhor Okugba's mother)
28. Ada Ejire (Nee Foby)
29. Wosty Adala Ichendu
30. Happiness Amadi
31. Pele Mekwa Wisky Abe
32. Chibuofor Abe
33. Monday Okoro
34. Orlu Owakwe
35. Monday Amadi Junior Akawhor
36. Monday Amadi Senior Akawhor
37. Wada Worlu Ogelem
38. Nweri Ebulu
39. Bild Nhekere Nyeche
40. Oge Kennison
41. Hamilton Awuse
42. Baby Nta Awuse
43. Felicia Awuse
44. Chinyere Awuse (Felicia Awuse's daughter)

45. Njoyo Ekwa

Sources: (Chigor, Iyala & Onyenke, 2019)

Media and Coverage of Crisis

Crisis usually provides newsworthy materials for television stations and other mass media houses. Crisis is the bread and butter of television journalism in spite of the growing advocacy for peace-building. Adeyanju (2014, p.55) however warns that modern television in particular, due to its visual and auditory impact on the audiences, can play both a positive and or negative role in crisis management if not properly managed.

There is need therefore for a high sense of social responsibility when handling religious, political, inter-ethnic, inter-communal crises and other civil disorders because of the extreme reactions that on the spot coverage of crisis can attract from the public. In crisis situations, the audience expects the whole truth, including updates on the crisis and how it affects them (p.56).

Akpan (2016, p.31) appraising the role of television in reportage of crisis:

Warns that telling the truth in news reportage about ethnic or religious crises, especially the number of deaths, if it is high, extent of destruction and how the carnage was carried out, might be dysfunctional. This is because it can trigger retaliatory reactions from the aggrieved segments of the society or those sympathetic to the victims.

Obor (2010) observes that live coverage of crisis or civil disorder by television can spur participation and inflame the riots even at the extent of transforming them into a sort of show, in which case, the television assumes the role of a participant in the riots rather than a mere observer, thereby influencing the outcome of the real event.

Bassey (2017, interpersonal comm.) accuses television of inflaming and exacerbating crisis. He argues that the presence of television cameras frequently transmits a potentially violent situation

into an actual violent one and that mischief makers often show their most troublesome selves at the sight of television crew. He further warns that:

Television pictures of looting, wanton destruction and mayhem create a contagion effects which often heighten crisis situation. On the positive side, some have argued that the presence of the television on the scene is obtrusive because the awareness on the part of the participants that the whole world is watching them may well have positive effect rather than negative results.

Television has an important role to play in managing crisis, breaking stereotypes, misperception and misrepresentations that lead to societal, communal or corporate organizational crisis. Television journalists and crisis videographers who report societal events generally must see themselves first as crisis managers, mediators and arbitrators in crisis period (Olawale, 2017, p.139).

Olawale further posits:

That crisis reporters in television stations and other media houses should cultivate the attitude and behaviour of reporting what can unite the warring parties rather than what divide the people through the style of their of coverage and reportage of crisis in the society. The method use in reporting crisis situation must not be inflammatory and partisan but geared towards crisis management and resolution.

According to Olawale, journalists covering and reporting crisis situation should not just report objectively but with a concomitant social responsibility and possibly make

Television is like a double-edged sword. In the wrong hands, it

recommendations on issues that can mitigate the remote and immediate cause of the crisis they covering and reporting in their television stations (p.140).

Besides, Olawale suggests that television programmes presenters and crisis beat reporters should look beyond the position of their sources; they should unearth the interests, needs, fears of each party in the crisis. Where the reporters are not sure of what happened, the news must reflect thus. Rumours must not be transmitted to the audience as facts (p.140).

According to Ndimele and Kasarachi (2006) it took only one broadcast message to begin the Rwanda genocide in which one million Tutsis and Hutus were killed. The slogan in the media then was: "cut the tall trees down." The tall trees in this crisis were the Tutsis who naturally are tall and lanky in nature. Therefore, television programme handlers, the warring parties or parties in crisis must avoid inflammatory language, provocative statement, uncomplimentary language and negative narratives that make one party the loser while the other the winner.

Alumoku points out that: "The goal of this independent radio station was to promote peace and national reconciliation programmes in Rwanda. Without mincing words, the radio station achieved its set out goals through its peace building programmes."

Mass media especially television has the capacity to deescalate and escalate crisis depending on how it is engaged in crisis situation. Through its reports, it can inflame crisis or deescalate it. In line with this, Nwosu (2004, p.5) notes that television can be perceived as an institution in society that contributes to peaceful resolution of crisis but in reality, we often find that television programmes manager either consciously or unconsciously contributes to escalation of crisis through its manner of presentation of such event. Nwosu further argues that:

can cause more havoc in crisis situation either by paying too

much attention or not paying attention at all and on the other hand, it can be a medium or platform for crisis mediation or arbitration in society (p.6).

Burke (1991) quoted in Anyanwa (2004, p.114) asserts that television is required for the triumph of crisis. Obor (2004, p.103) confirms the above view by stating that “television by the social structure can either serve as tool for crisis exacerbation or vehicle for crisis resolution”. According to Chukwuma, Diri and Oginibo (2015, p.167) television wields the power of either managing a crisis situation or escalating it. It has been seen to be very useful in crisis period. It has the capacity to douse tension, restore peace and foster harmonious relationship among warring parties through well thought out crisis-oriented message.

In this kind of message, peace and dialogue are emphasized while violence and hostility are de-emphasized or discouraged in crisis situation using television and other channels of mass media as key players in the crisis management (p.168). Chukwuma et al opines:

Television is considered to be critical in crisis situation because it is regarded as information merchants and the mirror of the society. In the time of crisis, hope rising information from the mass media especially from television is needed by the unsuspecting public to douse the tension. Therefore, how television used its power of audio and visual message determines how the crisis it gives attention is managed or escalated (p.169).

This has important implications in crisis de-escalation or escalation. Television is supposed to play a key role as a change agent in crisis period.

Though, generally believed to be a harbinger of good governance, Social media were recognized as the motivator of the ravaging Middle East crises and protests for change of leadership. Unfortunately, as numerous studies from the mass communication literature have shown, the television too often ends up protecting the status quo. Moreover, television acts to constrain other groups, such as social protesters, who attempt to effect social change, especially when the protest groups become more extremist and militant.

Methodology

Research Design

This study adopted a combination of qualitative and quantitative research designs which involved a descriptive-survey and historical analysis of the Ogbakiri communal crisis. The use of the above mentioned research designs seemed to be appropriate for the study because of the nature of the study.

Population of the Study

The population of this study covered eighteen thousand, six hundred people (18,600) based on 2019 INEC Voters Register. This study relied on literate adults who participated directly or indirectly in the Ogbakiri communal crisis from the six (6) villages that make up the community. The villages are as follow:

1. Okporowo
2. Oduoha
3. Rumuoro
4. Ahai
5. Rumuokani
6. Rumuada

Sample Size and Techniques

This sample size of this study was four hundred (408) respondents drawn from the six (6) villages of Ogbakiri community. Each of the villages had sixty-eight (68) respondents to participate in the exercise. The researcher adopted a purposeful and convenience sampling techniques in order to have some characteristics that would help in answering

1.	News	50	42	35	37	38	20	222	56
2.	Agenda Setting	35	30	35	20	15	21	156	39
3.	Mediation and Abiration	1	2	3	1	1	2	10	3
4.	Undecided	1	1	2	2	1	1	8	2
Total		87	75	75	60	55	44	396	100

The table above shows that 222 respondents representing 56% said that the role the media played in Ogbakiri communal crisis was the “news role” meaning they were more interested in making news out of the crisis situation while 156 respondents representing 39% said the role the media played in the aforementioned crisis was the “agenda-setting role” of the media. Again 10 respondents representing 3% said the role the media played in the above mentioned crisis was the “mediation and arbitration role” but 8 respondents representing 2% were indecisive. Based on the result of the data analyzed here, the respondents that subscribed to “news role” polled the highest respondents (222) and

percentage (56%) hence has answered the research question one (1) of this study.

Research Question 2: What is the perception of the public on the role of the media in the coverage of Ogbakiri communal crisis with respect to social responsibility? To tackle the above stated research question, item 18 in the questionnaire was gainfully engaged. The item in the questionnaire read:

- i) Are you satisfied with the level of social responsibility exhibited by the media industry particularly television stations in the coverage of Ogbakiri communal crisis?

The answer to the question was presented in tables 2.

Table 2: Public Perception of the Role the Media in the Coverage of Ogbakiri Communal Crisis

Respondents from Ogbakiri Community									
S/N	Affirmative Response	Okporowo	Oduoha	Ahai	Rumuokani	Rumuoro	Rumuada	Frequency	Percentage %
1.	Yes	18	12	30	28	32	30	150	38
2.	No	58	60	26	40	30	26	240	61
3.	Indecisive	1	1	2	1	1	0	6	1
Total		77	73	58	69	63	56	396	100

The table above shows that 150 respondents representing 38% answered “Yes” to the question raised in the questionnaire while 240 respondents polling a percentage of 61% expressed displeasure by answering “No” to the question but 6 respondents polling 1% were indecisive. Based on the result of the data analysis, the respondents that answered “No” polled the highest

respondents (240) and percentage (61%). Therefore has answered the research question two (2) of this study. The result of the data analyzed here showed that the public could not affirm the role of the media in the coverage of Ogbakiri communal crisis hence could not commend the amount of social responsibility exhibited by the media in the crisis.

Research Question 3: What kind of media coverage model adopted by media practitioners in the coverage of Ogbakiri communal crisis with respect to social responsibility? To handle the above research question, item 21 in the questionnaire was profitably engaged. The item in 3.

the questionnaire read: What kind of media coverage model adopted by the media practitioners particularly in television stations in the coverage of Ogbakiri communal crisis?

The answer to the question was presented in table

Table 3: Media Coverage Model Adopted by Media Practitioners in the Coverage of Ogbakiri Communal Crisis

Respondents from Ogbakiri Community									
S/N	Media Coverage Model	Okporowo	Oduoha	Rumuoro	Ahai	Rumuokani	Rumuada	Frequency	Percentage %
1.	Media Objectivity	5	5	4	6	6	4	30	8
2.	Media Detachment	32	30	35	30	23	20	170	43
3.	Media Attachment	2	1	-	-	1	1	5	1
4.	Media By-Stander	40	40	28	20	32	30	190	48
5.	Media Peace-Keeping and Peace Building	-	-	1	-	-	-	1	0
Total		79	76	68	56	62	55	396	100

The table above showed that 30 respondents representing 8% submitted that the kind of media coverage model adopted by the media practitioners in the coverage of Ogbakiri communal crisis was “media objectivity model” while 170 respondents representing 43% said that the media practitioners adopted “media detachment model” in the coverage of the crisis. But 5 respondents representing 1% subscribed to “media attachment model” whereas 190 respondents polling 48% subscribed to “media by-stander model”.

Again, one respondent representing 0% subscribed to “media peace-keeping and peace-building model” as the kind of media coverage model adopted by the media practitioners especially in the television stations in the coverage answer to the question was presented in table 4

of Ogbakiri communal crisis. From the result of the data analyzed, the respondents that subscribed to “media by-stander model” polled the highest respondents (190) and percentage (48%).

Therefore has answered the research question three (3) of this study.

Research Question 4: What were the constraints the media practitioners faced in the coverage of Ogbakiri communal crisis which impeded their level of social responsibility?

To tackle the above stated research question, item 22 in the questionnaire was effectively engaged. The item in the questionnaire read: What were the challenges faced by media practitioners especially in the television stations in the coverage of Ogbakiri communal crisis? The

Table 4: Constraints the Media Practitioners faced in the Coverage of Ogbakiri Communal Crisis

Respondents from Ogbakiri Community									
S/N	Constraints of the Media Practitioners	Okporowo	Oduoha	Rumuokani	Ahai	Rumuoro	Rumuada	Frequency	Percentage %
1.	Lack of Security of Media Practitioners and Weak Editorial Policy	45	55	10	12	15	15	152	38
2.	Lack of Motivation and Absence of Life Assurance Policy for Media Practitioners	26	20	12	15	5	8	86	22
3.	Quest for Return on Investment and Fear of Loss Advertisement Patronage	55	45	20	8	20	10	158	40
Total		126	120	42	35	40	33	396	100

The table above showed that one hundred and fifty two (152) respondents representing 38% of the respondents submitted that the constraints the media practitioners faced in the course of coverage of Ogbakiri communal crisis were “lack of security of media practitioners and editorial policy” of media industry while eighty six (86) respondents representing 22% submitted that “lack of motivation and absence of life assurance policy for media practitioners” in the coverage of the communal crisis were the major constraints the media practitioners faced in the coverage of the crisis but 158 respondents representing (40%) subscribed to “quest on return on investment and fear of loss of advertisement patronage” as the constraints faced by the media practitioners in the coverage of the Ogbakiri communal crisis. Based on the result of the data analyzed, the respondents that subscribed to “quest for return on investment and fear of loss of advertisement patronage” polled the highest respondents (158) and percentage (40%) hence has answered the research question four (4) of this study.

Discussion of Findings

The discussion of findings in this study was based on the results of the data presentation and

analysis using the four (4) research questions presented in the chapter one of this study as a guide. Consequently,

Research Question one (1) was designed to ascertain the specific role the media played in the coverage of the Ogbakiri communal crisis. The answer was presented in table 4.1 in the data analysis of this study. The result of the data analyzed showed that the media were merely interested in making news out of the crisis situation rather than thinking outside the box on how to mitigate the crisis. This finding is against the Articles 11 and 12 of the Code of Ethics of Nigeria Media Practitioners and Nigeria Union of Journalists which emphasized on public interest and social responsibility of the media particularly in the time of civil disorder in order to promote peace, national unity, public good, universal principles of fundamental human rights, justice, equity, etc., Similarly, the finding also negates the prescription of social responsibility theory of the press which holds that the media should at all-time carry out their role in the society with the utmost desire to promote peace and unity in the society. The theory further holds that the media should place public interest over and above the business

interest of their investors and as well promote peace and tranquility in the society at all-time irrespective of whose ox is gored.

Research Question Two (2) was designed to ascertain the perception of the public on the role of the media in the coverage of Ogbakiri communal crisis. The answer was presented in table 4.2., which showed that the public or respondents were dissatisfied with the manner the media handled the Ogbakiri communal crisis hence could not affirm and commend the media industry generally.

Research Question Three (3) was primarily aimed at identifying the media coverage model adopted by the media practitioners in the coverage of Ogbakiri communal crisis.

The answer was presented in table 4.3 of the data analysis of this study. The result of the data analyzed showed that the respondents that subscribed to “media by-stander coverage model” polled the highest respondents and percentage as noted earlier meaning that the media were lukewarm or lackadaisical in mitigating the crisis but emphasized on creating news out of the the stories emanated from the crisis.

Research Question Four (4) was designed to identify the major constraints affected the media practitioners in the coverage of Ogbakiri communal crisis. The answer was presented in table 4.4 of the data analysis of this study. The result of the data analyzed showed that the respondents that subscribed to “quest for return on investment and fear of loss advertisement patronage” polled the highest respondents and percentage as noted earlier meaning that media industry especially television stations in Rivers State emphasized much on profit making for their owners and investors rather than giving the desired attention to media advocacy campaign on peace-keeping, peace-building and peace enforcement programmes which could have been driven by some television programmes such as *My Environment and I, Security Watch, The Bridges, The Point Blank, Discussions, Talk Shows, Interviews, Kakaaki and some*

infotainment and edutainment programmes. This finding negates social responsibility theory of the media which holds among others that the utmost responsibility of the media is to promote greater good, peace, healthy, virile and equalitarain society irrespective of whose ox is gored.

Conclusion

The assessment of media and social responsibility of television in the coverage of Ogbakiri communal crisis in Rivers State revealed that more needs to be done by media programmes handlers in television stations in terms of adherence to social responsibility theory of the media and Article 12 of Nigeria Media Practitioners and Nigeria Union of Journalists Code of Ethics which emphasized among others the social responsibility of the media practitioners especially in area of promotion of peace and tranquility in society at all-time irrespective of whose ox is gored. Again, the findings of this study revealed that media practitioners and their employers need to scale up their level of social responsibility towards the society in the time of crisis particularly to the warring communities in order to save lives and property.

Similarly, it is the position of this study that media houses particularly television stations should consider crisis mediation and arbitration as a sacred service to God and humanity hence should volunteer airtime for parties in crisis to meet with media content handlers and crisis mediators and arbitrators in a live television programmes with a view of sitting together, talking together and brainstorming on how to develop peaceful mechanisms for resolution of the crisis bedeviling their relationship.

Also, the findings made by this study serve as a wakeup and clarion call to media practitioners in various television stations in Rivers State in particular and Nigerian nation at large to be socially responsible to the society by not just covering and reporting of crisis situations but see their role as a call for promotion of peace and order in the society via conceptualization of

peace-driven-programmes and programming in their stations.

Recommendations

The study recommended the following:

- 1) Media content handlers should give proper attention to crisis mediation and arbitration programmes in time of crisis situations rather than mere coverage of crisis as part of their corporate social responsibility.
- 2) Let them pay (LTP) programmes should be minimized during crisis coverage in order to attract the affected communities or parties in crisis to a live television programme for crisis mediation and arbitration purposes.
- 3) This study also recommended the adoption of the acronym of ROPPIE paradigm for crisis management and resolution especially for television stations and crisis mediators and arbitrators. In this crisis management and resolution paradigm, 'R' stands for research on the immediate and remote cause of the crisis, 'O' stands for the objectives for which the television peace advocacy campaign sets out to achieve, the first 'P' stands for Planning of multi communication strategies and programmes to apply in the crisis management and resolution initiative whereas the second 'P' stands for Programming of the crisis management and resolution programmes to be aired and promoted by television stations. Again, 'I' in the acronym stands for the implementation of the planned multi communication strategies and programmes of television stations geared towards crisis management and resolution while 'E' stands for Evaluation of the efficacy of the crisis management and resolution programmes implemented.
- 4) It is also the recommendation of this study that media practitioners especially in television stations should encourage the adoption of traditional and cultural models of crisis management and resolution especially the use of extra mundane in handling and diminishing of bloodletting crisis.

- 5) Again, media industry should emphasize on what can stimulate a sense of peaceful co-existence and brotherhood among communities in crisis rather than mere coverage of the crisis in order to be seen as being socially responsible to the society.
- 6) Media practitioners particularly in television stations should adopt media peace volunteerism, media attachment and muckraking media practice in the coverage of communal crisis in the society in order to unearth the hidden maladies surrounding the quagmire with the aim of mitigating the problem.
- 7) Media industry especially television stations should evolve programmes that can stimulate harmonious relationship among the warring communities through advocacy campaign for intercultural festivals, intermarriages, inter wrestling competition and inter football competition to encourage peace keeping and peace building in the crisis ridden communities.
- 8) Media industry particularly television stations should champion advocacy campaign on peace education, peace keeping, peace building, peace enforcement and promotion of humanitarian services to the vulnerable and helpless in the warring communities as this gesture would help in stepping up their level of media social responsibility.

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