CREATING A PEACEFUL WORLD ORDER: IMPERATIVES FOR SOCIAL COMMUNICATION

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Abstract
This paper argues that social communication has a role to play in fostering a peaceful world order. Ever since the emergence of the tools of social communication or the modern media, dynamics of the world have been altered, especially in their approach to the source, management, packaging or dissemination of news items in a micro or macro milieu. Today, news is everybody’s business and it manifests in churning out of materials through such social networks as the Facebook, the Instagram, the Twitter, the LinkedIn, the WhatsApp, etc. In all of these, the traditional realm of news sourcing, news reporting and news sharing has changed. No doubt, social communication in Nigeria and elsewhere has its merits and demerits. Fake-news has been blamed for most of the problems affecting a peaceful world order besides the Contra-World Order school of thought. Creating a peaceful world order is the prerogative of all the members of the society. The League of Nations, the United Nations, the Post-Cold World Order, and, the Henry Kissinger World Order are the sponsors of the Pro-World Order whereas the Ultra Christian Revivalism, Radical Islamic Fundamentalism, and Evil/Crisis-Ridden World Order argue for the Contra-World Order. In its discussion, the paper presents and analyses their respective positions. The present research derives its premise from a Christian ethical perspective while the subject matter proceeds from the principles of Christian tradition and pedagogy. It is also interfaced with the communication ethics. Again, the research depends on strict logical syllogism rather than arithmetical formulae in its discourse. In the end, the work infers that social communication has the task of creating a peaceful world order. The study recommends a number of steps towards the creation of a peaceful world order through the social communication.

Keywords: Peaceful World Order, Imperatives, Social Communication, Ethics, Social Network.

1. Introduction
It is not an overestimation for one to argue that world order has been overtaken by the new media and the current global epistemological consciousness occasioned by auto outlook does not help matters, either. Every turn and every gaze, a plethora of multimedia engages one’s attention. This generation has become its own newsmaker and news-sender. Clutching a smart phone with data, the owner opens the window to the world and starts controlling events in the world, especially, a set of arrangements established by the news owner for local or international audience aimed at defining an order he/she considers germane to personal or communal benefits. This becomes a norm as far as many people are concerned and it could serve for them a pedestal for defining their location, space or time—all in an attempt to define a new world order.

World order is different from a peaceful world order or an evil/crisis-ridden world order envisaged by teeming demographics from different civilizations, cultures and orientations. The difference between the two realities rests on essence, content and application against the backdrop of the two orders being the products or atmospheres of human creation. To achieve a peaceful world order presupposes an extant or existence of an order that is already adjudged or perceived as evil or crisis-ridden. Again, the present world order might as well suit certain forces whereas others from different traditions might argue or punt against it. This is not uncommon since ‘one man’s/woman’s meat is another person’s poison’. For some, it follows that the present world order has failed to accomplish certain aim and objectives for which it was originally created or designed; thus, the need to invent novel
world order considered in essence and content as peaceful. Here lies the problem of which this paper addresses itself and hopes to arrive at a workable solution.

Establishing a peaceful world order is an imperative for every society and for every civilization; it further resonates with reason that a peaceful world order becomes cogent in the human affairs most especially the different disciplines and professions, and in this sense, social communication both as a discipline and a practice is bound to work for its realization through conceptual and empirical tools. In other words, a peaceful world order is an imperative for the social communication. In its origin, outline and objectives, social communication has always been loaded with the onerous task of opening the horizon of the means of interaction amongst men and women — thus sustaining the tripartite functions, namely: informing, educating, and entertaining the public.

However, social communication has varied patrons, clients and consumers which have given a different vista to the institution or discipline. From the perspective of secular society, social communication seems to operate in lieu to its financier’s interest or objectives for the establishment whereas the same establishment has a total departure from the former when operating in religious sphere. This is where the social communication’s imperatives become problematic in juxtaposition to the secular world since as a human endeavour, its actions could lead to ‘what ought’ or ‘what ought not’ parameters in the society.

This work is also saddled with the task of scrolling through a myriad dossier of periodicity in world order as enunciated by the pro-world order advocates and the contra-world order proponents. Garnered from the recent scholarship and appealing to interdisciplinary resources, this work appropriates so and sets certain ‘what ought’ imperatives for the social communication’s contribution to a peaceful world order. No doubt, this might not be as easy tasks as envisaged in this study. This implies that social communication, whether secular or religious, ought to be guided by ethics, values and regulations tailored toward attainment of respective visions and missions culminating in a peaceful world order. Curiously and ironically, a peaceful world order is evolving and cannot be limited to a particular space or time. This understanding makes it ever dutiful, for all and sundry in helping all persons involved with social communication to work for a peaceful world order.

1.1 Scope and Limitations
The scope of this research is on social communication and it is also limited to the Nigerian society, where the phenomenon is practiced both in the public and private sector of human relationship.

2. Explanation of Key Concepts
The study identifies world order, peaceful world order, social communication and imperatives as some of its recurrent concepts.

2.1 World Order
World order is a deliberate set of rules or body of rules articulated by competent persons or aggregate of persons charged with creating a roadmap aimed at attainment of individual or communal desire or interest which could be negative or positive - Good world order or evil/crisis-ridden world order. This concept is beyond social, economic or religious frontier though it is of a universal expectation.

2.2 Peaceful World Order
A peaceful world order is a universal clamour for an atmospheric presence of the key ingredients of socio-economic and religio-cultural mechanisms and/or indices that are foundational to integral harmony which engenders mutual trust anchored on validated values and ethics in a multicultural framework and application. Thus, a peaceful world order, seen from this context, appeals to all men and women desirous of authentic coexistence in the society.

2.3 Social Communication
Social communication is a coinage derived from ‘social’ and ‘communication’ concepts with the view to harnessing their respective significance in public space and time. Social communication, in is context, refers to those relationships that occur with individual or corporate in a state through the media such as radio, television, dailies, Facebook, Tweeter, Instagram, Whatsapp, for mutual benefits of concerned parties, agents or clients.
2.4 Imperatives
Imperatives are the plural form of the noun that expresses a command or the one that issues authoritative, absolute directive aimed at accomplishing a cause of set of causes as given by a competent leader or a body of leadership in a state or organization. Contextually, imperatives are of different layers and articulated for a common purpose --for the present or for future ones; imperatives are aimed at achieving either ‘what ought not’ or ‘what ought’ as their targets.

3. Conceptualizing the World Order and the Imperatives for Social Communication
3.1 World Order: An Overview
World order, gleaned from the earlier explanation in this study is enunciation of rules or set of rules charting a roadmap for attainment of positive or negative values grounded in ideology adjudged desirable or repugnant to humanity, championed by state, individual or organization. Every world order is a product of intellectual competence in a pattern of either home-grown framework or imported ideology laced with national or individual interest on one hand, or set to cause harm or havoc to the other body/entity, on the other hand.

3.1.1 World Order: Notions and Approaches
From this researcher’s field work and analysis, the world order is not a phenomenon that enjoys unanimity of embrace or application due to the following notions and divergent views:
  i) The distribution of power or authority among the political actors on the global stage.
  ii) Implicit or explicit agreement that binds together different sovereign states.
  iii) Relations with local, regional, sub-regional, continental and global dimensions.
  iv) A post-Cold War and post-Colonial concept promulgated by world leaders from European, Russian and American extractions.
  v) World government, an envisaged single common political authority for all mankind as presently tinkered with at the United Nations’ General Assembly, Security Council and other ancillary agencies.
  vi) A religious clamour for all men and women to align with their intentions and deeds with God’s kingdom.
  vii) A concept alluded to the new evangelical Christians or fundamental Muslims who profess that Jesus Christ reigns in the affairs of men or that Paradise is meant for killers of other religious traditions, respectively.
  viii) A concept alluded to the Roman Catholics for their respective declarations of certain years (decades, bi-centennials, annuals, etc) as special and heralding vision, favour or even healing of scars of sins (Great Jubilee, Marian Year, Year of the Father, Year of Holy Spirit, etc).
  ix) A migrant religious (Judaism, Christianity, Islam) concept deployed to the obliteration or denigration of other indigenous traditions with the view of replacing them with new migrant ones.
  x) Scientific and technological projections of better days ahead, based on gains made from discoveries in medicine, mechanics and electronics, genomes, auto industries, space explorations, genetics, etc.

3.1.2 World Order: Major Schools of Thoughts
The concept of world order is as old as the human civilization and it has elicited interest from different walks of life, even in the present time. From then up till now, world order has been a subject of disputation leading to major argumentations, especially to be or not to be (using Shakespeare’s phrase). Here, there are perhaps two major argumentations sponsored by these schools of thoughts, namely, (a) pro-world order advocates and (b) contra-world order proponents.

3.1.2.1 Pro-World Order Advocates (POA)
Pro world order is a movement or ideology that advocates for a seamless connection between human competencies and their actual applications to human spheres in order to bring about new vision, mission and fruit as options for continuity and development in the world. This group believes in the continuum
of human creation through complementarities of human reason and wisdom as rarefied by the Supreme Being. In this respect, Creation Dogmatism remains the main proponent of world order. Their major concern centres on the continuous pattern of change directed at self-reflection and self-sacrifice for the good of the present generation and the future ones. Note well, the PWO has both good world order and evil world order.

i. World Order by the League of Nations

The term ‘new world order’ has been used to designate “any new period of history evidencing a dramatic change in world political thought and the balance of power” (Wikipedia, 2018). New world order sets out to identify, understand or address global problems from multi-nation states’ approach other than mere nation-states. It is widely believed that new world order was first used in Woodrow Wilson’s “Fourteen Points” and later made popular by the League of Nations, immediately after the World War I.

The peace settlement following World War I gave birth to the League of Nations (LoN). It is on record that Japanese diplomats joined other victors to fashion the constitution of the LoN and officially joined the body in 1920 as one of the forty-two (42) charter members and one of the four (4) permanent members of the League of Nations Council. The League of Nations movement was designed to achieve a lasting peace in the world and it became an adopted framework for other continental blocks such as Anglo-American, League to Enforce Peace (LEP), United States of America and the League of Nations Society in Britain (Burkman, 2008: xi-xiv, 1-28).

ii. World Order by the United Nations (UN)

The expectations of the League of Nations for stability of peace in the world could not all be met due to suspicion and bickering. Again, the World War II was an affront to the League’s charter for peace. At the end of the World War II, some sovereign nations had demonstrated their military and diplomatic strengths and realized the need for the collation and expansion of various charters into a single multi-state membership to be known as the United Nations (UN). The name “United Nations” was coined by the United States of America’s president Franklin Roosevelt and it was used in the Declaration by UN of January 1, 1942 during the World War II, when representatives of twenty-six nations pledged their commitment to fighting against the Axis Power. The UN was officially established as a global governing body at the end of World War II in 1945 with its headquarters in New York, USA.

The UN Charter sets out four main purposes: a) maintaining global peace and security, b) developing relations among member states, c) fostering cooperation between nations in order to solve economic, social, cultural, or humanitarian international problems, and d) providing a forum for bringing countries together to meet the UN’s purposes and goals.

The United States of America (USA), the United Kingdom (UK), France, Russia and China constituted themselves into permanent membership of the UN Security Council. They also take their seats at the General Assembly. The UN has many agencies, commissions, councils laced with duties to implementing policies, protocols and charters for development and peace. Thus, the UN is the world’s premier organization that strives to stabilize the human affairs from multidisciplinary, multi-economic and multi-cultural approach.

iii. Post-Cold War New World Order by Mikhail Gorbachev and George H. W. Bush

Again, the same concept gained prominence in a post-Cold War when Mikhail Gorbachev and George H. W. Bush adopted the term in an attempt to define to nature and outlook of the post Cold War era. According to Bush, a hundred generations have searched for this elusive path to peace, while a thousand wars raged across the span of human endeavour. Today, that new world is struggling to be born, a world quite different from the one we’ve known. For Gorbachev and Bush, the new world order sets out to achieve: a) nuclear disarmament, b) German reunification, c) strengthening of democratic institutions, and d) deescalate military warfare.

iv. World Order by Henry Kissinger

Henry Alfred Kissinger is a German-born American bureaucrat, diplomat, and 1973 Nobel Peace Prize laureate. He served as National Security Adviser and later concurrently as Secretary of State.
in the Richard Nixon administration. Kissinger was absolved from all wrongdoings in the Watergate scandal, and maintained his powerful position when Gerald Ford became President.

Henry Kissinger published his work on *World Order: Reflections on the Character of Nations and the Course of History* (2014) which outlines and explains the roots of international harmony and global disorder. Gleaned from his experience as a consummate statesman and diplomat, he analyzes the ultimate challenge for the twenty-four century – how to build a shared international order in a world of differing historical perspectives, violent conflict, proliferating technology, and ideological extremism.

Kissinger argues that there has never been a true world order and he observes that most history, civilizations, traditions defined their own concepts of the phenomenon. Each considers itself as the centre of the world and pictures its distinct principles as universally relevant. He cites the following as the empirical justification of his thesis: China’s global cultural hierarchy with the Emperor as its pinnacle; Rome imagined itself surrounded by barbarians, when it (Rome) fragmented - European peoples refined a concept of an equilibrium of sovereign states and exported across the world; in its early history, Islam considered itself the world’s sole legitimate political unit destined to expand indefinitely until the world was brought into harmony by religious principles; and, the United States of America (USA) was born of a belief in the universal application of democracy (Kissinger, 2014).

The present reality indicates that international affairs take place on a global basis, and these historical antecedents of world order do meet for a common human goal. Every region of the world participates in matters of urgent importance, yet there is a dearth of consensus among these regional actors about rules and limits moderating the process, or its ultimate destination. This results in global tension, suspicion, threat. In this instance as in other instances, USA versus Iran, Iran versus Israel, Russia versus NATO, North Korea versus USA, USA versus Yemen, Saudi Arabia versus Iraq, Israel versus Palestine, United Kingdom versus European Union, and the list continues.

Kissinger’s experience in history and diplomacy shapes his theory on world order and thus guides his audience through the gamut of crucial episodes in recent world history. Drawing from his diplomatic and advisory involvements in the administrations of Nixon and (Vietnam War), Reagan (Soviet Union and debate with Gorbachev), he projects that world order will be balanced and peaceful if USA-China relation and the evolution of the European Union (EU), the lessons from the conflict in Iraq and Afghanistan, USA-EU-Iran Nuclear negotiations, implications of Arab Spring for the West, and tensions with Russia over Ukraine are analyzed in the interest of all the UN’s member states. In all of these, Africa’s interest is copiously missing and the question remains: Is Africa a major part of the world order?

3.1.2.2 Contra-World Order Proponents (COP)

The Contra-World Order Proponents (COP) are persons or group of persons that are against any theoretical or empirical frameworks for the world order due to their preoccupation with the things of the last day, when the creator orders all things according to his plans. The COP is therefore a movement or ideology that advocates for deployment of physical or emotional tools of terrorism or disorderliness to perceived acts of persons, institutions or organizations adjudged noncompliant to COP’s belief or tenet. There seems a deliberate attempt to ignore the world and its projects under the conviction that the best abode for human beings remains in the other world. This group does not believe in the continuum of human creation through complementarities of human reason and wisdom as rarefied by the Supreme Being; rather, instant punishment and acts of destruction are the supposed order which should reign in the world. In this instance, Eschatological visionaries are the proponent of the contra-world order theory.

a. Ultra Christian Revivalism (UCR)

As already indicated at the above description of the COPs, ultra Christian revivalism is a movement’s slant for eschatological visionaries. The members believe in the things of the latter day or parousia and are often suspicious of persons or organizations that signify or parade opinions or rites contrary to their own tenets. Their belief in fighting for God, who assures safe haven at the end of time, emboldens their deployment of terror or other acts of decimation in an effort to wipe the opposite sects or persons. In history, the UCR has unleashed innumerable pitiable and regretful stripes on many persons or institutions in the name of Jesus Christ.
In Europe, the UCR was made manifest in the “Crusades” which were series of religious wars sanctioned by the Church in the medieval period and some of these crusades include a) Campaigns in the Eastern Mediterranean aimed at recovering the Holy Land from Muslim rule, b) Catholic-sanctioned crusades against paganism, c) Catholic-sanctioned crusades against heresy, d) Pope Urban II’s First Crusade in a sermon at the Council of Clermont in 1095 against Turks, etc.

Here in Nigeria, there are some religious who are ultra Christian revivalists who influence crisis in the society through acts of terrorism in the name of Jesus Christ. These leaders in their homilies or special talks mobilize their adherents to perceive African Traditional Religious practice (even when such practice is neither illegal nor criminal) as inimical to Christianity and should be stopped or destroyed. Several instances of wanton destruction of ATR’s places of worship, artefacts, sacred icons and allied ones have been documented.

The Igbo shrine destruction by ultra the Christian revivalists under the alleged instruction of one Rev. Fr. Emmanuel Obimma was a headline news in the Orient Weekend (Sunday, January 28, 2018). The destruction was an act of terrorism and caused tensions in the town. Again, Emefiama Ezeani, a Catholic priest, university lecturer and author, in his email to the Nnewi Diocesan priests with the subject entitled “Evangelizing our Igbo ‘Pagan’ brethren or destroying our society and caricaturing Christianity” observed among other important points that destruction of other people’s religious tradition is at best criminal, uncivilized and ignorance. Citing the news record of Solid FM 100.9 Enugu and the Orient Weekend newspaper’s account of same event, Ezeani wondered the type of ideology being exhibited by the religious leaders in the country.

Furthermore, Punch Newspaper (March 5, 2018) reported about the wanton destruction of about sixteen (16) shrines belonging to the ATR in Anambra State by certain church groups in their overzealous piety. Civil Society Organizations (CSO) in the state described such acts as “barbaric and a violation of the constitution of the Federal Republic of Nigeria”.

b. Radical Islamic Fundamentalism (RIF)
Radical Islamic Fundamentalism (RIF) shares similar ideologies with the ultra Christian revivalism except believing in Jesus Christ, different reward expectations and propagation Sharia. The activities of RIF are mainly in the Muslim world or places considered as hubs of the enemies of Islam or their oppressors. In this regard, some of the RIF agents include though not limited to Al Qaeda, ISIS, Al Shabab, Boko Haram and Fulani Herders.

The terrorist acts perpetrated by RIF in America, Africa, Europe and Asia are properly documented and have remained subject for discourse in the public space. In Nigeria, Boko Haram and the Fulani Herders are two most notorious groups terrorizing the populace through killings, maiming, kidnapping and arson.

3.1.3 Evil/Crisis-Ridden World Order: A Select Record
This study focuses on a) scrambling and partition of Africa, b) Papal-sanctioned inquisitions, and b) holocaust, and c) Biafra Pogrom as some evidences of the evil/crisis-ridden world order.

a) Scrambling and Partition of Africa
The scrambling and partition of Africa was a process of invasion, occupation and annexation of African lands (or territories, kingdoms, clans, etc) by European governments/powers during the New Imperialism between 1881 and the World War I in 1914. The period was most dreaded time in the human civilization and it was an evil/crisis-ridden world order for the partitioned African territories. The “Berlin Conference of 1884-1885” masterminded the plan, way and manner for sharing the African lands amongst the European powers. The loss of American colonies in 1700 and 1800 has been cited as the main cause for France, Britain, Portugal, Spain and Germany fighting for African territories to replace American work force and source of raw materials for their industries.

This paper condemns the scrambling and partition of Africa in the strongest terms and discomtainers whatever “good” or “benefit” some of the neo-colonialists in Africa attempt to just the evil history. The artificial drawing of African political boundaries among the European powers led to the partitioning of several ethnicities across newly created African countries remains one of the negative effects of the illegal action.
b) Papal-Sanctioned Inquisitions and Destruction of Scholarly Works

The inquisition was a group of commissions and directorates with the Roman Catholic Church whose aim was to combat baptized heretics through tribunal’s judgement for punishing the convicts by burning or subjected or other dehumanized deaths. It started in 12th century and the inquisitors were mainly chosen from the local clergy as judges. This study notes that in 1542, Pope Paul III established the Congregation of the Holy Office of the Inquisition as a permanent body staffed with cardinals and other members. The most famous case tried by the Roman Inquisition was in 1633 that of Galileo Galilei, who championed the Copernican’s “heliocentric theory” and of which the Catholic opposed – considered as heresy. Pope Paul V instructed Galilei to recant his theory and went further to ban all works by Copernicus. Galileo was sentenced to indefinite imprisonment and he remained under house arrest until his death in 1642.

Besides cases of inquisition, some notable works by scholars especially in the areas of mathematics, physics and astronomy were destroyed, banned or removed from index of books. The period under review marked the darkest times in the life and times of academics, inventors, theorists, teacher and projectors.

c) Holocaust and Biafra Pogrom

Holocaust, American Racism and South African Apartheid remind the human race about the evil/crisis-ridden world order. The holocaust (Shoah) was genocide during the World War II in which Nazi Germany, helped by its allies or collaborators, systematically murdered up to six (6) million Jews. It was an act against humanity. Adolf Hitler was the German chancellor at the time and also masterminded the holocaust.

From 1967 through 1970, the people of Biafra fought a war for self defence, a war against pogrom and a war to protect the fatherland. Accepting the mandate of the people, Chukwuemeka Odumegwu-Ojukwu declared the Biafra as a Republic, after all entreaties to the Nigerian Government led by Yakubu Gowon failed to stop killings of the people of the Eastern and Mid-Western Regions failed. There are different accounts of the war though Emefiena Ezeani’s In Biafra Africa Died (Diplomatic Plot), has been adjudged as the most fact-oriented account with an enlightened path to objective portrayal of the actual true situation. Record shows that not less than six (6) million died in the war. Again, Gowon threw all known international charters on human rights to the wind, especially the bombings of civilian areas, hospitals, schools, internally displaced persons (IDPs), among other war crimes against humanity. Presently, Gowon has not shown any public apology as he goes about preaching as a Christian pastor with his “Nigeria Praise” team.

3.1.4 Peaceful World Order: Remembering the Antecedents

A glimmer of hope abounds with the instances of some of the vestiges for a peaceful world order as articulated in the following global events and/or establishment, namely, i) Abolition and emancipation of Slavery, ii) establishment of United Nations (UN), iii) the International Criminal Court (ICC). These serve as exemplifications for the peaceful world order.

i) Abolition and emancipation of Slavery

The “Slave Trade Act” took effect on March 25, 1807 and it was the dawn of a peaceful world where salves across the globe regained their freedom, fundamental rights and entered the space and time of the freeborn order. The abolition of the slave trade had its backdrop to the Lord Mansfield's May 1772 judgement in the Somersett’s Case that freed a slave in England. In the USA, slave trade ended on January 1, 1808 when some congressmen/women joined with the North in voting to abolish the African slave trade, through an anti-slave act. According to CNN report (2012), the last country to abolish slave trade was Mauritania, an African nation, for that matter. The abolition of slave trade did not come into full effects not until passed by Congress on January 31, 1865 when neither slavery nor involuntary servitude, except as a punishment for crime where the party shall have been duly convicted, shall exist within the USA.

ii) Establishment of United Nations (UN)

The United Nations (UN) remains one of the results of a peaceful world order. Established in 1945, the UN has become caretaker for world history, civilization, heritage, security (physical, medical, foods, arts and culture, science, etc). Through its Security Council, General Assembly, Agencies, Commissions, and Committees it strives to meet its charters and goals. The UN has played and continues to play roles in the maintenance of peace, order, rule of law and justice among member states.
iii) International Criminal Court (ICC)

The International Criminal Court (ICC) had its beginnings in the 1998 “Rome Statute” adopted by one hundred and twenty (120) States and in 2002, it was ratified by sixty (60) States thereby clearing a way for its official sitting as a global court. The ICC was saddled with the task of defining a) crimes of genocide, war crimes, crimes against humanity; and as of amendment in 2010, b) the crime of aggression, victims’ representation in Court room, fair trial and rights of the defence (ICC, “Founding treaty: The Rome Statute”).

4. Discussion: A Peaceful World Order, Imperatives for Social Communication

As already stated above, information/communication aspect of the Nigerian nation is relatively new by periodicity of existence when compared to other global communities. Some of the worrisome indices remain ignorance of privacy protection laws among consumers, abuse of privacy protection laws by operators/users, and weak enforcement of relevant laws by concerned government ministries, departments and agencies (MDAs). The trend has continued and its consequences are manifold for the Nigerian nation. Information/communication Technology (ICT) involves a massive generation and a dissemination of data for achieving objectives that are consistent with constitutional and ethical frameworks of the Nigerian nation. Understood thus, contemporary theories and praxis argue for a deployment of multidisciplinary tools to the conceptualization and regulation of ICT in order to achieve the best practices in quality assurance and quality control. One cannot have a meaningful discourse on ICT and leave out privacy protection. Information deals with data and they must be generated or used in concert with extant privacy protection laws of the land.

4.1 Imperatives for Social Communication: The What Ought Not

At this of the discussion, a) protectionism, b) undue advantage of the people’s ignorance/apathy of privacy protection laws, c) abuse of user’s privacy, d) fake news and propaganda, and e) weak enforcement of extant laws are some of the areas to be avoided by social communication in the country.

4.1.1 Protectionism: Patrons or Clientele

Social communication should avoid the abuse of the institution or profession through act(s) of protectionism. In this work, protectionism is not limited to politics it also includes a system or practice of protecting the interest of its patrons or clients from external scrutiny by a deliberate black out or zero reportage about their crimes, misdemeanours or other actions adjudged controversial capable of leading to investigation, prosecution and possible conviction.

Most social communication media have their patrons who established such bodies and thus become their image making, especially their engagement with the society to be packed before reeling the news to the platforms. Some of these patrons are either social or religious leaders whose opinions form subjects for public conversations. At times, and most often these patrons of social communication apparatus dictate the contents or theme for the media. The management and staff remain at their mercies and pray for autonomy of intent in the discharge of their duties. Professionals in the social communication bow down to these patrons’ selfless interest in news-themes, news-features, news coverage and news-editorials. In a word, the social communication staffs become helpless in the face of the whims and caprices of their patrons.

In the religious sector of the social communication, protectionism plays out regularly as the religious leaders vent all news items and shields the clergy, religious and influential men and women in their fold. One may read about crimes or immoral actions concerning clergy, religious and influential members of the body from most of the media but not from their own staples. Again religious social communication apparatus shies away from reporting their clients considered of financial or political importance to their organization. By so doing, those clients become the untouchables in the society.

4.1.2 Undue Advantage of the People’s Ignorance/Apathy of Privacy Protection Laws

The Nigerian Constitution is the primary source for the country’s vision and mission with respect to her citizens whose individual or communal actions contribute to the development of the society. The 1999 Constitution (As Amended) defines a number of fundamental objectives and specifically in article 22
(1), states as follows: “The Press, Radio, Television and other agencies of the mass media shall at all times be free to uphold the fundamental objectives contained in this Chapter and uphold the responsibility and accountability of the Government to the people.” This is the charter of thought and action for all parties involved in social communication (mass media) in the country. Some Nigerians are ignorant of this relevant section of the law and its application to social communication. Again, the same schedule on fundamental objectives under articles 23 (1) and 24 (1) (a-f) define “National ethics” and spell out “Duties of the citizen”. Under the “Fundamental rights”, the Constitution in article 37 (1) upholds: “The privacy of citizens, their homes, correspondence, telephone conversations and telegraphic communications is hereby guaranteed and protected.”

The right of privacy confers on individuals to enjoy “the right to be left alone – the most comprehensive of rights, and the right most valued by a free people” (Brandeis, 1928). Considered from another strand, privacy means “the right of individuals to control the collection and use of information about themselves” (The Privacy Journal, September 19, 2005). There are four aspects of the individual’s right to privacy: i) Protection from unreasonable intrusion upon one’s isolation, such as the gathering of details about a person’s Web surfing habit; b) protection from appropriation of one’s name or likeness, such as identity theft, which involves stealing credit cards or social security numbers; c) protection from unreasonable publicity given to one’s private life, such as the revealing of details about a medical condition; and, d) protection from publicity that unreasonably places one in a false light before the public, such as false information published about a person on a Web site (Boatright, 2000: 166-168). Ignorance of these laws has led to inefficiency on the part of operators/regulators to do the needful in safeguarding the rights and privileges of their clients. Some online social communication subscribers complain about imbedded algorithm deployed to steal useful information for selfish purposes. Worse still, instances abound where prosecution suffers set back owing to apathy of users who trivialize and discourage others from taking such an action (Onyiloha, 2017: 72-73). These have not helped matters in this regard.

4.1.3 Abuse of the User’s Privacy
The implications drawn from the above submission are replete with missed opportunities that would have emanated from Nigerians whose privacy suffered one form of invasion or the other. Take the incessant cases of unsolicited texts from GSM operators or the internet providers to the subscribers who suffer from the invasion of their privacy and/or incessant coping with a barrage of messages. “For others still, especially uninformed users, who while attending to barrage of texts fall prey to ploys of subscription to regular deductible amounts to loss of available credits [daily or weekly]” (Onyiloha, 2017: 73). Some subscribers to the ‘caller tunes’, often, complain about being migrated to other promotions without their consents thus resulting in depletion of their credits with huge financial liabilities. Again, many subscribers perceive other market strategies (product promotions) by the operators as traps to unsuspecting clients who fall prey to the bait thereby counting their losses.

4.1.4 Fake News or Propaganda
Social communication should avoid fake news or propaganda because it negates a peaceful world order. Fake news is described as a type of yellow journalism or hoaxes spread through traditional print (dailies, periodicals, reviews) and broadcast news media (television) or online social media. It is a fact that false information is mainly distributed by social media platforms (Facebook, Twitter, Instagram, Skype, Whatsapp, Telegram), however, mainstream media (print, media, online) are also found guilty of the same abuse of the media.

The intents for fake news in social communication are manifold: to mislead in order to destroy an agency, institution, entity, or person; to gain financial or political relevance, using sensationalist, dishonest, or even outright phony phony headlines to gain readership, online sharing, and internet click revenue (advertisement revenues); fake news undermines serious media coverage and makes it difficult for journalists to cover significant news stories. Whether in Nigeria, USA, Britain, North Korea, Iran, China or Australia, fake news trend via the media and with millions of followers who peddle such news at the expense of real news.

Social communication should avoid fake news and abide by Claire Wardle’s (February 16, 2017) “Seven types of fake news”:
1. Satire or parody (“no intention to cause harms but has potential to fool”).
2. False connection (“when headlines, visuals or captions don’t support the content”).
3. Misleading content (“misleading use of information to frame an issue or an individual”).
4. False context (“when genuine content is shared with false contextual information”).
5. Imposter content (“when genuine sources are impersonated” with false, made-up sources).
6. Manipulated content (“when genuine information or imagery is manipulated to deceive”, as with a “doctored” photo).
7. Fabricated content (“new content is 100% false, designed to deceive and do harm”).

In the USA, an unofficial eight (8) has been added to the above list is called “Trumpism”, a fake news version alluded to President Donald J. Trump, meaning accurate news about Trump of which he does not like. Besides, the Nigerian experience of fake news or propaganda has reached its height in the political sector where some citizens alleged that the current President Muhammadu Buhari is the clone of the real President Buhari. This remains a puzzle to be solved by the traditional media.

Further more, some social media in the country besides distributing fake news also become tool of propaganda for the political, religious or cultural groups. They use their news tools as weapons for either supporting or neglecting the causes of their patrons or clientele. Instances abound when a section of the nation’s media keep mum on the government’s acts of illegality, injustice, extra-judicial killings and torture; for example, the IPOB killings, invasion of Mazi Nnamdi Kanu’s residence and his unknown whereabouts.

4.1.5 Weak Enforcement of Laws

There are some existing laws to control social communication services in the country as contained in the 1999 Constitution and other relevant statutes. As a follow up, existing laws made provisions for establishment of appropriate bodies that will articulate principles and enforce them for the best practices. Some of those regulators include Ministry of Information and Culture, National Communication Commission (NCC), National Broadcasting Commission (NBC), National Orientation Agency (NOA), etc. The laws establishing these regulators expressly state their primary and over-sight functions. Abuses in the information/communication are red alerts about inefficiency in discharge of duties. In this area, Onyiloha (2017: 73-74) observes:

Recent financial sanctions imposed by the NCC on some GSM operators in the country have been adjudged as belated measures with respect to hues and cries of subscribers’ complaints about irregularities in GSM industry. One of the GSM operators, Mobile Telecommunication Network (MTN) was recently penalized for unlawful activation of non-registered SIM Cards. For MTN to have benefited from the unwholesome practice remains an indictment on NCC for weak enforcement of laws. The crime of MTN was uploading millions of subscribers to their spectrum and whose identities were not captured at the point of the activation of the sold lines. That amounted to a breach of national security. Instances of weak regulations are too many to name here but suffice it that some of the agencies saddled with enforcement of laws are not doing enough and untold hardships become the consequence of such negligence of duty.

Some social communication operators such as in GSM, take advantage of weak enforcement of extant laws and abuse the process or mechanism which results in a number of breaches. Consumer profiling is one of the problems in the Nigerian telecommunication sector. Client’s profiling takes place when companies openly collect personal information about mobile or internet users at the registration of their products. These operators use their customers’ information in direct sending of unsolicited messages or those ones from their affiliate partners or groups. NCC ought to play by the stipulated rules and regulation, and by so doing, ensures adherence to the rule of law and the required standards.

4.2 Imperatives for Social Communication: The What Ought

The above discussion has shown some low score indices with respect to the operators, regulators and end users of social communication industry in Nigeria. The overall discovery is appalling and this paper advances i) government’s enforcement of extant policies and regulations, ii) user’s proactive roles, iii) recovery of the lost link between freedom and truth, and iv) formation of individual conscience as some the ethical approaches to the problem in order to achieve best international practices in the sector.
4.2.1 Consciousness/Actualization of the Aim and Objectives
Social communication has its traditional aim and objectives and these include: a) informing the public with real news and information, b) education of the public through facts, discoveries and investigative truths, and c) entertaining the public through ethical and meaningful media. These are the core duties of the social communication in Nigeria and elsewhere.

4.2.2 Enforcement of Extant Policies and Regulations
The Nigerian Communication Commission (NCC) is the agency vested with the constitutional mandate of regulatory and supervisory duties including applying punitive measures to erring operators and/or users in the social communication (GSM telephony industry, online media, etc). These provisions are well spelt out in the Acts (and as amended) that established the agency in Nigeria. The Federal Government of Nigeria (FGN) therefore leaves the NCC with the responsibility of initiating policies and regulations aimed at meeting best practices in the sector. NCC derives it foundation, competencies and duties from the “Nigerian Communications Commission Bill, 2001”. Until now, “Decree 75, 1992” was repealed and thus NCC assumed the duty of regulating and supervising the communications sector in the country. The NCC has its functions, staff, service and enforcement spelt out by the bill under review.

Gleaned from the above entries, NCC ought to discharge its constitutional duty by enforcing extant laws meant to improve the wellbeing of the populace. When these laws are enforced by the agency, ethics and values will prevail in the country. The actual meeting of this duty becomes also an ethical call to duty. Cases abound in Nigeria about negligence of duty on the part of NCC and this opens up a field day for either the operators or the users to abuse the social communication system. Take the case of MTN and the different pleadings for clemency coming from diplomatic and multinational sources as a case in point. Again, many rights of Nigerians have been breached by some of the GSM operators and yet NCC has not resolved such general complaints as phony promotions, over-bill complaints and even poor service delivery.

4.2.3 Encouraging the User’s Proactive Roles
There are millions of GSM subscribers and other stream of social communication in Nigeria and they account for both voice and data spectra services. MTN, Glo, Airtel, Etisalat, Visafone, and the recent entrant, Ntel, all provide the services to the urban and rural areas of the country. These users enjoy the communications resources through call and data services in their different homes, offices and public spaces. Of note, the tempo of the early 1990s has almost lost in the poor service delivery and also indices of frustration and dissatisfaction among GSM clients grow on a daily basis. Disenchantment about GSM is a worrisome development.

Unfortunately, users’ apathy seems to have taken its toll on a magnitude proportion leading to non-proactive actions. Abuse or negligence of action is unethical. Likewise, users ought to be proactive in order to resist unethical practices and/or abuse in the industry. Being proactive is an ethical posture that calls for active and informed engagement with the government and its agency, the NCC. Individual or corporate clients should take the lead in protesting for poor network, over-charge, phony promotions, fraudulent deduction of credits, false timing, among others.

It might be difficult for consumer unionism with respect to GSM users in Nigeria; nonetheless, the clients have rights under the “NCC Bill” to demand for the best practices and quality service delivery in the country. A peaceful protest or boycotts of service patronage of the operators are some of the legitimate options for challenging the NCC and the GSM operators. Besides, every user has the rights before the Nigerian law to approach a competent court of jurisdiction when one feels his/her privacy had been compromised. Social communication outfits should encourage users to become proactive in their relationship with the media.

4.2.4 Revival of the Lost Link between Freedom and Truth
The abuse of the social communication in Nigerian calls for recovering the lost link between freedom and truth as legitimate and ethical path to salvaging the industry. A review of the current trends in perception of freedom and truth shows misconception or falsehood about their inter-connection and significance in public life. “Due to a paradigm shift, occasioned by socio-economic factors in Nigeria, there is almost a near-lost connection between freedom and truth. Freedom is an inalienable right of
every human being irrespective of age, class, creed or political affiliation, though without prejudice to dispensation of justice” (Onyiloha, 2017: 76). In the usage of social communication resources especially the ones provided through the spectra of GSM resources, online streams, “one’s freedom is intrinsically tied to truth and vice versa. Freedom is an invitation to manifestation of one’s good or bad intention on one hand, and one’s right or wrong action, on the other hand. In either case, the concerned person takes full responsibility for his or her own decisions and/or choices” (Onyiloha, 2017: 76).

Freedom and truth are at the service of love and the good that is to be accomplished by human freedom is precisely the good of the virtues. The virtues in question are those of prudence, justice, fortitude and temperance. The social communication operators/users or patrons in ought to tailor their services towards love of freedom and love of truth. Emphasis on mere freedom without truth is an ethical fallacy capable of distorting national vision and mission of any society. In this respect, a Christian scholar reasons:

If freedom ceases to be linked with truth and begins to make truth dependent on freedom, it sets the premises for dangerous moral consequences, which can assume incalculable dimensions. When this happens, the abuse of freedom provokes a reaction which takes the form of one totalitarian system or another. This is another form of the corruption of freedom, the consequences of which we have experienced in the twentieth century, and beyond (John Paul II, 2005: 47).

4.2.5 Formation of the Individual Conscience

“We must build a new culture of life that confronts today’s problems affecting life. The first step is forming consciences in regard to the inviolable worth of human life and establishing the connection between life and freedom” (John Paul II, 1995: 95, 96). For the social communication achieve desired norm for the people, a proper formation of individual conscience is an imperative for all the citizens. Conscience is a judgment of the practical reason on the moral goodness or evil nature of an action and if one’s conscience was not well formed using requisite moral, ethical and religious standards, chances of lax or scrupulous conscience become inevitable. Such persons or bodies tilt between the abuses of social communication resources in the society, thereby, suffering from ethical or moral relativism. Ratzinger (1991: 59-60), reasons thus:

Conscience also signifies in some way the voice of God within us. With this notion, the completely inviolable character of the conscience is established: in conscience we have a case that would be above any human law and the fact of such a direct bond between God and man gives man an absolute dignity

Invariably, formation of good and certain conscience helps Nigerians to exemplify the right attitude as an antidote to the indices of the abuse in the social communication sector. Aptly significant, “Humans are complex beings and they cannot be known entirely only through the discourse on conscience; other areas of human endeavours such as economy, pleasure and health concerns have one or more influences on the freedom of conscience. Everyone has an obligation to follow one’s conscience and at the same duty goes with the responsibility to accept one’s action” (Onyiloha, 2016: 794).

4.2.6 Proactive Anti-Corruption Watchdog and Custodian of Democratic Values

The social communication has onerous duties as proactive anti-corruption watchdog and as a custodian of democratic values for creating a peaceful world order. Social communication patrons, operators and users should see anti-corruption as a means to investigating and reporting all cases of corrupt practices in Nigeria. Nigerian journalists, bloggers, online chatters should deploy their tools to tracing, tracking, locating, naming, and linking suspects to material evidences beneficial to anti-corruption agencies for investigation, prosecution and conviction of criminals in the land.

Here, social communication professionals should apply the investigative journalism as practiced in the USA. Nigerian media agents should emulate their America counterparts in tracking the roots of Nigerian politicians and flamboyant religious leaders who live in opulence at the expense of the majority of the citizens that swim in the poverty-infested oceans. The on-going Muller’s investigation of alleged Russian “collusion” with the Trump Campaign Team, the Fire and Fury: Inside Trump White House by Michael Wolff and the erstwhile CIA investigation into Hilary Clinton’s e-mail are some of the illustrations of the journalists and other media professionals as proactive anti-corruption
watchdogs in the society. Sadly, different corruption cases involving a) Abdulrasheed Maina (former head, Presidential Task Force on Pension Reform, b) Bukola Saraki (president of the Senate), Patience Jonathan (former first lady and wife of Jonathan Goodluck), c) Babachir David Lawal (former Secretary to the Federal Government), among others.

Apart from the above duty, social communication in Nigeria should uphold democracy and its values by dedication to the cause of rule of law, electoral reforms, voter education and transparency in electoral process. These can become realities only if the media and their patrons and clients avoid being bought over by desperate politicians and their cohorts. Starting and continuing a public conversation on politics, candidates and electoral process via orientation forum, neighbourhood meeting and workshop.

5. Conclusion, Recommendations and References

5.1 Conclusion
The social communication in Nigeria has the imperatives for creating a peaceful world order if the patrons, operators and clients were aware of the different types of world order in history. This paper identified pro-world order and contra-world order schools of thoughts as well as their respective proponents in history. Each world order had a peaceful or evil/crisis-ridden as defining events of the periods.

Our world needs a peaceful order in order for humans to achieve their vision and mission in life through social, religious, educational and cultural values. A number of negative actions (what ought not) on the part of the social communication in the country have been identified as grey areas in need of solutions. In response, the expected roadmap to achieving a peaceful world order has been outlined and explained in the “what ought”. Nigeria and other countries need a peaceful world order as a stimulus to national development if the social communication meets its imperatives through a number of steps already articulated in this study.

5.2 Recommendations
Having exposed, analysed and evaluated the present subject matter, this study makes the following recommendations:

i) That National Communication Commission (NCC) creates a regular sensitization programme that will serve as an interface between the social communication providers and their users so as to achieve the best standards both in provision and consumption of products.

ii) Government should enforce policies; encourage user’s proactive roles, and punish offenders as practical steps towards finding solutions to the problem in the nation’s social communication sector, especially in building a peaceful world order starting from the country.

iii) The National Assembly should through legislative Act bring about a commission saddled with the duty of adjudicating cases of abuse and/or manipulation of extant social communication rules and regulations in the country.

iv) Religious and civil bodies should sensitize their members and others on the need for ethics and values as benchmarks for best international practices and creating of a peaceful world order in Nigeria.

REFERENCES