Assessment of the Causes and Implication of Hate Speech on National Security in Nigeria

Aminu, Davidson Bowo[1], Martins Olugbenga Lawrence[2]

[1]*National Orientation Agency, P. M. B. 27 Garki, Abuja.*
[2]*Department of Political Science, Joseph Ayo Babalola University, Ikeja- Arakeji*

davidsonaminu@yahoo.com

Abstract
The research study focuses on the implication of hate speech on National Security in Nigeria. The study believed that hate speech has taken an extensive dimension due to poor regulations and its damaging effects and implications on national security are unquantifiable. Political elites most times indulge in hate speech especially during electioneering campaign so long as it enables them to capture and retain political power. The objectives of the study is to examine the causes and implication of hate speech on national security and to proffer policy recommendations on how to curb the menace. To aid the research, the study adopts secondary sources of data collection. The findings of the study revealed that the consequences of hate speech can be enormous, ranging from national chaos, mishaps and mayhems. It also affirmed that most of the security problems confronting the country have their roots to hate speech. To curb the menace, the study recommends proactive sensitization campaign by critical stakeholders, legislation, sanction of erring media practitioners and empowerment of internet service providers to bring down Blogs and websites that promote and encourages hate speech.

Keywords: Hate Speech, National Security, Violence, Nigeria

Introduction

Nigeria has witnessed an increase in hate speech which is exploited to distort socio-political, cultural and economic relationships. Hate speech is a deliberate misinformation spread through print and electronic media to cause distrust and inflame our faults lines. The increasing incidence of hate speech especially through social media has undermined journalistic norms and has also become a potent force of misinformation. Hate speech spreads quickly due to its mode of propagation, thus constituting a threat to national security. Hate Speech promote prejudice and hate which undermine social cohesion. It is important for Nigeria to mitigate the propaganda and hate speech. (Office of National Security Adviser, 2019)

Governments of many countries have come to view hate speeches as crimes because they can be used as instruments of discrimination, intimidation and violence towards the persons or group of people being addressed. Hate speeches are generally considered negative hence governments enactment of stiff laws to curtail their usage and speech. (Nemes, 2002) Ezeibe (2018) notes that Hate Speech has taken an extensive dimension in Nigeria due to poor regulations. It has permeated every nook and cranny of the country. It has equally become an important aspect of electioneering campaign that numerous election related conflicts in Nigeria are credited to hate speech. Observably, hate speech has eaten deep into the bone marrows of Nigerians and it has continued unabated.

The hatred between the ethnic groups in the country has intensified as the use of hate speech continued unregulated. This hatred manifests mostly between the dominant ethnic groups – Hausas, Yorubas and Igbos. The unnecessary provocation by some leaders through hate speech without any fracas is threatening the Peace and Security of Nigeria. While Nigerians are not united to tackle injustice, poverty, corruption and underdevelopment, they are easily convinced to stand on erroneous foundation that easily beset the unity and security of the country. Nigeria is known for violence and ethnic-religious mishaps and hate speeches are some of the remote and immediate causes of the uprisings.

National Security has become a serious issue of concern in Nigeria because there is high level of insecurity in the land. Since hate speech has a relationship with insecurity, effort must therefore be made to curtail it. More than ever before Security Challenge have continued to threaten the peace and progress of the Nigerian state (Uwaebuka W. M., 2019)

According to Uwaebuka (2019), the media is a medium through which hate speech is circulated to fuel ethno-religious crisis, political tension, tribe sentiment, character assassination and corporate deformation. The primary aim of the promoters and mongers of hate speech is to instigate acts capable of causing disunity among people. The damaging effect and implications of hate speech on national security is unqualifiable. Unfortunately, more than ever before, the media is ever on ground to spread hate speech and with the emergence of information and communication technologies, particularly the social media, hate speech is disseminated with ease. This situation portents great danger to our national security.

Instances of Hate Speech in Nigeria

Due to social diversities, hate speeches tend to vary across time and space and possibly constraint by existential societal realities. Prior to the 2011 general elections, the National Coordinator of the Coalition of Northern Politicians, Dr. Junaidu Mohammed observed that the next president must be a northerner or there would be no more Nigeria, adding that if Goodluck Jonathan wins the Presidential election, it would be followed with violence. Guardian Newspaper (November 2, 2010, pg 4.) The Niger Delta People Salvation Force, Alhaji Asari Dokunbo once contends that there will be no peace in the Niger Delta region and the entire country if his preferred candidate, former President Goodluck Jonathan loses in the 2015 general elections. Vanguard Newspaper, May 05, 2013. Similarly, former Governor of Ekiti state, Mr. Peter Ayodele Fayose observed on Thisday Newspaper of January 15, 2015 that Muhammed Buhari should not be elected as he was likely to die in office due to ill-health. The above instances of utterances depict that hate speech is not peculiar to any single region or group as it cuts across a myriad of social and societal hierarchy.

Objectives of the Study

The main objective of the study is to examine the implication of hate speech on the national security while the specific objectives are:-
i) To identify the causes of hate speech and
ii) To proffer policy recommendations on how to curtail the menace in order to ensure national peace and security.

Methodology

The data for this study was largely obtained from both primary and secondary sources. The primary data was collected through field survey using questionnaires and interview method on respondents. On the other hand, secondary data and information was employed and utilized from both   published

and unpublished sources such as Seminar papers, Policy Publications, Books, Journals and previous documented research findings and reports of other researchers.

Conceptual Clarifications

Hate Speech

Hate speech has of recent become prominent in the country's socio-political and ethno-linguistic contexts. It has become an avenue for aggression and conflicts in Nigeria. UNESCO (2015) sees hate speech as the expression that advocate incitement to harm based upon the target being identified with a certain social group. It may include but not limited to, speech that advocates, threatens or encourage violent acts.

Adibe (2014) notes that hate speech employs discriminatory epithets to insult and stigmatize others on the basis of race, ethnicity, gender, sexual orientation or other forms of group membership. It is any speech, gesture, conduct, writing or display which could incite people to violence action. This was corrobated by Segun (2015) as he observed that hate speech is often the gate way to discrimination, harassment and violence as well as a precursor to serious harmful criminal acts. This shows clearly that hate speech usually leads to violent attack on any group or individuals.

According to Wikipedia, hate speeches are spoken words which are offensive, insulting and threatening to an individual or a group based on differences in race, religion, ethnicity, origin, gender, which may be unpleasant to the target audience. They are capable of evoking anger, hostility, animosity and strong detests to someone. Hate speeches may take variety of forms such as outright verbal insults, castigations, criticisms, laughter and hissing among others. In a nutshell, hate speech is capable of causing harm to society.

To Neisser (1994), hate speech is all communications either written, verbal, symbolic that insults a racial, ethnic or political group weather by suggesting that they are inferior in some respect or by indicating that they are despised or not welcome for any other reasons. Neisser further argued that apart from causing danger of physical assault, hate speech risks violent reaction. Similarly, Moyo (2002) conceived hate speeches as wars waged on others by means of words.

According to report by centre for Information Technology and Development CITAD, (2015) seventy percent of the people disseminating hate speech in Nigeria social media space use their identity and can be reached for a follow-up action. While they used English language to disseminate hate speech, they used coded language that had been used in the past to generate violence and harm. As a result of hate speech, the hatred between the major ethnic groups or tribes in the country namely Hausa, Ibo and Yoruba have gotten worse. While hate speech occurs regularly in the media and in public discourse in Nigeria, it often heightens and crystalizes during election periods, and thereby contributing to violence (Olusola, 2018).

Odorige (2017) observed that most of the hate speeches in Nigeria were made by prominent persons in the society to sway the people and manipulate their thought pattern. Some of such speeches go beyond hate speech to treasonable utterances.

Causes of Hate Speech

Adedokun (2019) notes that factors responsible for hate speech include ethnic rivalry and mistrust, religion intolerance, impunity, domestic xenophobia which is struggle for supremacy between North and South, social media, class war between the rich and poor and low level of education, awareness and enlightenment. It is no longer in doubt that hate speech is propagated and spread by social media due to lack of legal framework and because of its interactive

nature. Such social media platforms include Facebook, Twitter, Youtube, Whatsapp and numerous others. Media that is expected to edit and curb hate speeches are not living up to expectation because they want to get advert patronage. The popularity of social media and the scope of making comments which are not moderated by anyone in the public has made hate speech to go viral and with capacity to spread rapidly and reaching more people within a short time. Scholars like Cornwell and Orbe (1999) have pointed out a disturbing view about using social media to disseminate hate speech and messages of hatred. On the other hand, religion intolerance and tribal segregation has also help to fuel the spread of hate speeches in the country. Due to selfish interest and inordinate ambition of some ethnic, political and religion leaders, they have continued to embrace hate speeches and this is threatening the peace and unity of Nigeria.

National Security
In conceptualizing National Security, it is important first to start with the definition of security in order to fully understand the two concepts. Security according to Bill (2013), is a reasonable level of predictability at different levels of the social system, that is, from local communities to the global level. Nnoli (2006) notes that security is a state of reduced threats and tension in which the stability of a state is not in danger of disruption from within and outside. Security in all places and countries has been considered as a "first order value" worth preserving. The afore-mentioned notwithstanding, there is no consensus on the definition of security. This is so because as a social phenomenon, it is often approached from different perspectives. Above all, the concept of security has been seen as a situation where a person or thing is not exposed to any form of danger or risk of

physical or moral aggression, accident, theft or deterioration.

Having defined and explained the concept of security, it has become imperative at this junction to conceptualize the twin words, 'National Security'. Braithwaite (1988), quoting the encyclopedia of the social schemes sees National Security as "ability of a nation to protect its internal values from external threat". Brennan (1961) observed that national security is the protection of national survival while Ray (1987) believed that National Security is to be understood in terms of the desire and capacity for self-defense. Ochoche (1988) holds that National security focuses on the amassment of military armament, personnel and expenditure.

Al-Marshat (1985) believed that National security is more than territorial defence and should focus on the physical, social and psychological equality of life of a society and its members both in the domestic setting and within the large regional and global system. According to the NOA political Education manual (2011), a nation has national security when it does not have to resort to war or the threat of war to preserve its legitimate interest. National Security is the ability to pressure the nation's physical integrity and territory; to maintain its economic relations with the rest of the world on reasonable terms and to preserve its nature, institution and governance from disruption from within and outside. National Security as further opined by Abari (2019) is the requirement to maintain the survival of the national-state through the use of economic, military and political power and the exercise of diplomacy.

Aminu (2018) observed that lack of national security can give rise to anarchy and chaos. It can also leads to disruption and abandonment of economic activities such as farming, mining, manufacturing, construction and trading among others. The

consequences of all these are under-development, mass poverty, disease, hardship, loss of lives and property and abandonment. There can also have a damaging consequences of giving signal to the international community that a country is not safe, secured and suitable for economic investment and activities. Aminu (2018) further observed that National Security can be enhanced if both the government and the governed play their proper roles in their countries.

Nweke (2014) sees National Security as the requirement to maintain the survival of the state through the use of economic diplomacy, power projection and political power. Anyadike (2013) observed that in order to possess National Security, a nation needs to have economic, energy and environmental security. Measures that should be taken to ensure national security include using diplomacy to rally allies and isolate threats, marshalling economic power to facilitate or compel cooperation, effective armed forces, implementing civil defense and emergency preparedness, ensuring the silence and redundancy of critical infrastructure, using intelligence services to detect and defeat or avoid threats and espionage, and to protect classified information, using, counter intelligence services or secret police to protect the nations . Aliyu (2012) notes three important variables that is attributed to the causes and problems militating against National security issues in Nigeria as poverty, inequality and mass unemployment. These variables are actually the fundamental security threats which have engendered insecurity in the country today.

Theoretical Framework
The most relevant theoretical framework for this study is the Social Identity Theory. The theory originated from British Social Psychologists, Henry Tajfel and John Turner in 1979. Tajfel and Turner's Social Identity

Theory explains that part of person's concept of self comes from the groups to which person belongs. In other words, membership of social groups form an important part of an individual identity. The two scholars believed that people tend to classify themselves and others into various social categories and this usually takes the forms of ethnicity, religious and gender. The promoters of hate speeches, weather political, ethnic or religious leaders can be seen as social groups whose objectives are to spread messages of hatred for selfish interest - without consideration of the implication on national security. The relevance of the Social Identity Theory is therefore based on its ability to justify how elite greed, abuse of political power, alienation, marginalization and exclusion has engendered ethno-religious hate speech.

Implication of Hate Speech on National Security (Discussion of Findings)
The problem of Hate speech must be properly addressed if national security must be enhanced. This is because, it divides the society, blinds the mind, reinforces sentiments and plunges society unto unending conflicts.

Findings from the study reveals that hate speech if not properly checked can give rise to anarchy and chaos. Anarchy leads to disruption and abandonment of social and economic activities. The consequences are under development, mass poverty, disease, hardship, loss of lives and property as well as abandonment. The findings further affirmed that hate speech can have a damaging consequences of giving signal to the international community that a country is not safe, secured and suitable for economic investment and other activities.

Based on the research findings, the altercations and vituperations of hate speech across the country by individuals, politicians, religious leaders, ethnic or tribal leaders,

group of persons and organisations have a strong foreboding of looming disaster. Godfrey (2018) believed that the incessant and unprovoked hate utterances renting the electronic and print media is a threat to national unity and security. He believed that while ethnic strategists have continued to use subtle and inciting statements to create platform in order to voice out their ethnic sentiment, some politicians are also making hate speeches to achieve their selfish ambition to the detriment of the people they claimed to be protecting.

Abari (2017) observed that Nigeria is being ruined and stand the risk of impending crisis in the face of unchecked hate and divisive speeches. Nigeria risk the loss of their freedoms if the ugly trend of hate speeches is allowed to snowball into a war situation. If the country is allowed to be plunged into crisis because of the antics of an irresponsible few, the country will not be spared of the deadly destructive effects. Abari further notes that the Nigeria thirty months old civil war of July 1967 to January 1970 in which over two million of our compatriots lost their lives in addition to property, was preceded and started by intolerance and series of hate pronouncements, hate speeches, hate conducts and hate actions inflicted upon one another by the citizens. Today, may older Nigerians still carry within their bodies, with a deep sense of nostalgia, the pains of injuries from the civil war.

According to Godfrey (2018), the immediate root cause of 1994 genocide in Rwanda was precipitated by a derogatory speech by President Juvenal Habyarimana, a Hutu who began to use anti- Tutsi rhetoric to consolidate power among the Hutus. As a result of the genocide, millions of Tutsi civilians lost their lives. The case of Rwanda genocide is just one. We could mention a lot of similar instances. Hate speeches, have never contributed anything meaningful to anybody.

Osinbajo (2017) observed that hate speech is a terrorism that should not be taken lightly and urged Youth to desist from every form of verbal molestation. Without any doubt, hate speech is capable of creating national conflict and disunity if allowed unabated. In other words, if not checked, it can have serious negative implication on our national security. This is because, it is capable of encouraging violence act.

Godfrey (2018) observed that the consequences of hate speech on national security can be enormous, ranging from national chaos, mishaps and mayhems, adding that the Nigeria civil war of 1967-1970 in which lives and property were lost was precipitated by hate speech. Hate speech does not only tear society apart, but also contravenes our cultural values and traditions. Based on the research findings, hate speech is a monster that must be fought as it is capable of pulling down multitude and misguide millions within a short time. For instance, a hate speech precipitated by poverty and illiteracy was said to be the major cause of insurgency in the North-East of Nigeria.

According to Abiz (2008), most of the security problems confronting the country have their roots to hate speech. These security problems have been identified to include political and electioneering conflicts, socio-economic agitation, ethno-religious crisis, ethnic militias, boundary disputes, terrorism and other organized crimes. These problems either individually or collectively have constitute threats to the Peace, Security and development of the country. Invariably, they have implication for the continuity and survival of the nation's nascent democracy. The numerous election related conflicts in Nigeria today according to the study are credited to hate speech.

In a society like Nigeria, most cultures are built on respect and dignity. When this respect is threatened with hate speech, the consequences are emotional distress, physical harm and disruption of peace. This can be a sole contributor to increasing suicide rates and violence in the Nigerian society (Attias, 2001). Adetiba (2017) observed that in a country that has different ethnic groups and political parties, when a speech is targeted to an opposing group, this causes political unrest, disruption of power and can lead to the verge of civil war.

Hate speech is a threat to national security and hence no responsible government should fold its hands and allow it to dominate media space because of its capacity to exploit our national fault line to set the people against one another in order to trigger a national conflagration. There must be a point where a nation just responsibly take action against hate speech otherwise, it will simply see the fabrics of society torn apart. In Rwanda, over eight hundred lives were lost to hate speech alone while in Nigeria, there were instances of pandemonium and confusion caused by hate speech. Hate speech constitute a real and imminent danger to the country (Lai Mohammed, 2019).

Massaro (1991) notes that hate speech is dangerous to societal development. It leads to crises and conflict as well as destroys and leave long lasting casualties and hence should be nipped in the bud. Hate Speech has resulted to tension escalation of crises situation and reprisal attacks when there is non-existent attacks in the country. Abari (2019) observed that Hate speech whether at the local Government, National and international levels have potentials to threaten the peace, security and the corporate existence of a country. The biggest prank that consume the world today is Hate Speech and if not curtailed, its consequences must be worse than all the crises the world had

witnessed. It has the potentials to set up one community against the other and one country against another. In a country like Nigeria which is a multi-ethnic and religious, hate speech is time bomb.

In a heterogeneous and polarized country like Nigeria, hate speech is capable of threatening the nation-building process by widening the social distance among Nigerians, commenting existing distrust and undermining national security. It can also natively affect the economy (Jideofor, 2018) Findings of the study further reveals that hate speech has been a tool deployed for confounding and fuelling conflicts as well as championing retrogressive causes, especially among youths. And this has not helped to foster unity, peace and development that Nigeria desperately needs. Violent conflicts, whether electoral, communal or ethno-religious, have always been the end product of hate speech being spread through the social media.

The findings of the research affirmed that elections in Nigeria over the years have been marred by disruptions and violence leading to loss of many lives and property. The unfortunate thing about some of the violence is that they were instigated by promoters and managers of hate speech. Most of the panics and anxieties that characterised elections in Nigeria are as a result of hate speech promoters who have no incentive to be honest. Using the instrumentality of the social media, they promote hate speech about political parties, political actors and electoral body to cause tension in the country. The negative impact of hate speech on electoral processes is electoral violence.

The study also revealed that there is a plethora of hate speech circulated through the media with the ultimate mission of inciting fear, anxiety, suspicion and disunity across ethnic groups in Nigeria. The devastating implications of promoting such hate speech is

that it causes panic and result to act capable of triggering violence across ethnic and religious divides thereby endangering national security.

Based on the research findings, hate speeches in Nigeria are mostly credited to political leaders and their ethnic regional or religion based supporters. Political leaders in Nigeria neglect their provocative tendencies of hate speech so long as it enables them to capture and retains political power. Hate speech has been elevated to the status of political campaign strategy and it accounts for the escalation of pre, during and post-election violence in Nigeria.

Conclusion and policy implications

While the debate as to whether hate speech is a punishable offence rages on, positive measure has to be put in place to curb the menace because of its negative consequences and impact on the society. In cases where it does not out rightly lead to violence, discrimination and intimidation, it fans the flame of discord which eventually find expression. In view of this, all hands should be on deck to ensure that its prevalence is nipped in the bud.

In a multi-cultural country like-Nigeria with different religious and diverse ethnic settings, inflammatory statements are very sensitive that if not curtailed, could lead to ethnic and religious clashes. Hate Speeches made by citizens have heated polity and resulted in the loss of lives and property especially between 2011 and 2015 before and during elections.

Policy Recommendations

Based on the empirical and theoretical findings of this study, the following recommendations are proffered:

The National Orientation Agency and other critical stakeholders responsible for communicating government policies, programmes and activities should continue to sustain proactive sensitization campaign to curb incidences of hate speech as it is a recipe for violence and anarchy.

The internet service providers should be empowered and encouraged to bring down Blogs and websites that publish, promote and provide unfettered space for the expression of hate and offensive speeches.

Media organisations through their unions should sanction erring members as well as urged them to incorporate good ethics and professionalism as part of good journalistic Practice. Media should also make deliberate effort in promoting media literacy to enable the public know the implication of hate speech on our national security.

Government should endeavour to put in place, laws prohibiting hate speech. Once there is a legal framework regulating the hate speech in the country, this will go a long way in stemming the menace. Legislation should be passed and prosecutions initiated and pursued against suspects irrespective of their status in the society.

The security Agencies should champion the campaign against hate speech by evolving penetrative strategies comprehensive enough to educate various communities on threats of hate speech to national security.

References

Abari, G. (2019). A keynote delivered at Roundtable on Curbing Hate Speech and Fake-News, Abuja.

Adedokun, M. O. (2019). Hate Speech and its Effect on the Nigerian Communities: A case study of Ibadan metropolis, Oyo State

Adetiba (2019). Ethnic Conflict in Nigeria: A Challenge to Inclusive Social and Political Development. PHD Thesis, University of Fort Hare, South Africa.

Adibe, J (2015). Fayose advert: Offensive or Hate Speech? Adapted from a paper presented at a roundtable on hate organized by the Kukah Centre:

Abuja, on 27 Jan. 2015

Al-Mashat, A. M. (1985). National Security in the Third World Boulder: Colorado Westview Press

Aminu, D. B. (2018). Citizens Mobilisation and Orientation for Sustainable Development.Vol. I pg. 33-37.

Anyadike, N. O. (2013). Boko Haram and National Security Challenges in Nigeria: Causes and Solutions. Journal of Economic and Sustainable Department 4 (5) Retrieved from httt:/www.iisteorg.

Bill, C. (2013). Solutions to Insecurity in Nigeria. THISDAY Award Ceremony

Braithwaite, T. (1988). "Foundations and Dynamics of National Security" Nigerian *Journal of International Affairs, 12*(3), 107-127.

Brennan, D (1961). Setting the goals of arms control. In Brennan (ed) Arms control, disarmament and National Security. New York. George Brazille

Cornwell, Nancy, C. and Orbe, Mark P. (1999). Critical Perspectives on Hate Speech: Explicating the Centrality of 'Dialogic Listening' in Attempts for Meaningful Dialogue. International Journal of Listening. 13, pp. 75-96.

Definitions for "hate speech", Dictionary.com. Retrieved 25th June 2011.

Diven Foley, (2016). The dangers of "Hate Speeches."

Ezeibe, C. (2015). Hate Speech and Electoral Violence in Nigeria: A paper submitted to the Department of Political Science, University of Nigeria, Nsukka

Godfrey, B. D. (2018). Hate Speech and Patriotism. Awaru Publishers, Yola, Nigeria

Jideofor, A. (2012). Ethnicity, Hate Speech and Nation Building. Sahara Reporters htttp://Sahara reporters.com/article/ethnicity hate speech and nation building-Jideofor August 26, 2012-23:44.

Leonard W. Levy and Kenneth L. Karst, Vol. 3. (2nd ed.), Detroit: Macmillan Reference US, pp. 1277-79. Cited in "Library 2.0 and the Problem of Hate Speech," by Margaret Brown Sica and Jeffrey Beall, Electronic Journal of Academic and Special Librarianship, vol. 9 no. 2 (Summer 2008).

Mohammed, L. (2019). Briefing at a press conference with Media Executives on Hate Speech and Fake News, Abuja

Nemes, I. (2002). Regulating Hate Speech in Cyberspace: Issues of Desirability and Efficacy. Information & Communications Technology Law. Vol. 11, No. 3

Neisser, E. (1994). Hate Speech in the New South Africa: Constitutional Consideration for a land recovering from decades of rational repression and violence", South African Journal of Human Rights 10:33-356.

Nockleby, John T. (2000). "Hate Speech" in Encyclopaedia of the American Constitution, ed.

Nnoli, O. (2006). National Security in Africa: A radical new perspective. Enugu PACREP

Nweke, P. O. (2014). National Security issue and Challenges in Nigeria: Which Way Forward? International Journal of Youth Empowerment and Entrepreneurship Development.Vol. 1 (1) pg 96-106, December, 2014.

Nweke, G. A. (1985). African Security in the Nuclear age; Enugu: Fourth Dimension Publication

Ochoche, S. (1998). The Military and National Security in Africa. In Hutchful (Ed.)Military and Militarism in Africa. Senegal: Codesirea Ray, E (1986) Opium of the people. Newswatch Newsmagazine, February 26, 1986

Odorige, F. O. (2017). Hate Speech as Agent provocateur and Precursor to Insecurity in Nigeria. Term paper

Pastor Ajisafe, Hate Speeches youtube video, retrieved 28th September, 2017

Ray, E. (1986). Opium of the people: Newswatch Newsmagazine, February 26, 1986

Rwandan genocide, from Wikipedia, free encyclopaedia, retrieved September, 2017.

SamuelJohnson (1974).The Patriot: Addressed to the Electors of Great Britain (1774), published by Pafraets & company, Troy, New York, 1913; volume 14, pages 81-93.

Spiegel, L. (1999). Hate Speech, Civil Rights and the Internet: The Jurisdictional and Human Rights Nightmare. Albany Law Journal of Science and technology.

Segun, O. (2015): Nigerian 2015 elections and the internet of hate. Retrieved fromhtttp://itednews.com/2015/0/20/ nigerian 2015 elections and the internet of hate on 7th March, 2017.

Toni M. Massora: Equality and Freedom of Expression:The Hate Speech Dilemma, 32 Wm & Mary L. Rev. 211 (1991)

Turner, J. C. & Tajfel, H. (1986). The Social Identity Theory of Intergroup Behaviour. Psychology of Intergroup Relations, Pp. 7-24.

UNESCO (2019). World Trends in Freedom of Expression and Media Development (in Focus) "Election and Media in digital times" retrieved from https://en.unesco.org/world-media-trends-2019 on Sunday 19th May, 2019

Uwaebuka, W. M. (2019). The Menace of Fake News in Nigeria: Implication for National Security. Paper presented at the 17th Annual National Conference of the School Business studies, Federal Polytechnic, Ede, Osun State – 2nd-5th July, 2019.

Wikipedia (2019)."Hate Speech" Retrieved fromhttps://en.m.wikipedia.org/wiki/ Hate Speech on Sunday 19th May, 2019