

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background to the Study

Social media hate speech the statutes forbid communicate this is hateful, threatening, or abusive, and goals someone as a result of disability, ethnic or country wide origin, nationality, race, religion, sexual orientation. The consequences for hate speech encompass fines, imprisonment, or both. (Iginio, Gal, Thiago, Martinez, 2015).

In general, the description of hate speech tends to be wide, sometimes even extending to embody words that are insulting of those in power or minority groups, or demeaning of individuals who are particularly visible in the society. At critical times Inclusive of all through election campaigns, hate speech can be at risk of manipulation; accusations of selling hate speech can be traded amongst political combatants or utilized by the ones in energy to diminish dissent and criticism (Ezeibe, 2015).

The new media offers an ideal stage to adjust and spread different talks and foul language effectively on account of its decentralized, unknown and intuitive structure.

Social media are pervasive media of communication where information is shared through various online platforms. Merits of social media include connectivity, education help, promotion, awareness, helps improves reputations, information and updates and helps in building communities. Demerits of social media include that they facilitate laziness, spread false news, cyber bullying source of unreliable news, lack of privacy.(www.TechMaish.com, 2020).

Cyberspace Administration of China said on January 2019 that with inside the preceding six months it had closed 733 websites and “wiped clean up” 9,382 cellular apps, despite the fact that the ones are much more likely to be unlawful playing apps or copies of present apps getting used for unlawful functions than social media. China has masses of heaps of cyber-police, who display social media systems and display messages which are deemed to be politically sensitive. Some key phrases are robotically censored outright; along with references to the 1989 Tiananmen Square incident. New phrases which can be visible as being touchy are introduced to an extended listing of censored phrases and are both briefly banned, or are filtered out from social platforms. (BBC online news, 2020).

Australia surpassed the Sharing of Abhorrent Violent Material Act in 2019, introducing crook consequences for social media groups, feasible prison sentences for

tech executives for up to a few years and monetary consequences really well worth as much as 10% of a company's worldwide turnover. It accompanied the live-streaming of the New Zealand shootings on Facebook. In 2015, the Enhancing Online Safety Act created an safety Commissioner with the strength to name for that social media agencies take down harassing or abusive posts. In 2018, the forces had been prolonged to comprise retribution and slander. The eSafety Commissioner's office can give organizations with 48-hour "takedown notification", and fines of up to 525,000 Australian dollars. However, it can likewise fine people up to A\$105,000 for posting the substance. The enactment was presented after the demise of Charlotte Dawson, a TV moderator and an adjudicator on Australia's Next Top Model, who slaughtered herself in 2014 after a mission of digital harassing against her on Twitter. She had a long history of sadness.

Germany's Net DG law came into effect at the beginning of 2018, applying to companies greater than a million registered users in the country. They had to set up methodology to audit protests about substance they were facilitating, eliminate whatever was unmistakably illicit inside 24 hours and distribute refreshes like clockwork about how they were doing. People might be fined up to \$5.6m and organizations up to €50m for neglecting to conform to these necessities. the legislation provided its initial fine below the new law to Facebook in July 2019. The organization required to pay £1.7m for under-revealing criminal behavior on its foundation in Germany, in spite of the very fact that the organization grumbled that the new law had needed lucidity. (Freedom House, 2018).

For instance, phase four of the bill forbids oppressive, compromising and offending conduct, which is available to extremely wide translation. This area would represent a risk to basic assessment, parody, open discourse and political analysis.

The expression "Hate Speech" is not agreeable to a simple definition also, there is no general lawful meaning of detest discourse as the portrayal of what can be viewed as "scornful" is very questionable and generally contested. Notwithstanding, this study agrees with the definition as expressed in the United Nations Strategy and Plan of Action on Hate Speech which characterizes detest discourse as "any sort of correspondence in discourse, composing or conduct, that assaults or uses derogatory or unfair language concerning an individual or gathering based on what their identity is, at the end of the day dependent on their religion, identity, ethnicity, race,

concealing, dive, sexual direction or other character factor. "([www.amnesty.org](http://www.amnesty.org), 2019).

The above uncovers the capacity of detest discourse to cultivate prejudice, scorn, difficulty and lost or confused rough hostility. It can likewise essentially be characterized as a damaging or compromising discourse or composing that communicates bias against a specific gathering, particularly based on race, religion, or sexual direction. Despise discourse may likewise be characterized as a discourse that assaults an individual or a gathering based on ensured qualities, for example, race, religion, ethnic inception, nationality, sex, inability, sexual direction or sex personality.( Theoretical Perspectives on Gender and Development. Parpart, Connelly and Barriteau, 2000). Superficially, it may appear that the constitutive prerequisite for loathe discourse is only any discourse that assaults an individual or a gathering in a biased way. In any case, it is not that basic and this is obvious from the serious discussions that have described the subject of the right to speak freely of discourse, despise discourse and abhor discourse enactments.

It is imperative to express that in the United States, there is no legitimate meaning of despise discourse, similarly as there is none for abhorrent thoughts, unpatriotic discourse or any sort of discourse that individuals may censure.( FREEDOM OF EXPRESSION, [www.law.cornell.edu](http://www.law.cornell.edu),2006). speech must be grave, shocking, brutality inciting, devastation destroying and parcels more for it to be viewed as a loathe discourse. The general accord with regards to the capability for detest discourse appears to then be that it must be any type of articulation through which the speaker(s) plan to assault or/and actuate disdain against an individual or gathering of people. In the view of this researcher as derived from literature, for a discourse to qualify as a loathe discourse, it must meet these necessities:

1. It must be grave, horrifying and brutality inciting.
2. It must be determined to assault an individual or a gathering/class of people.
3. It must be exceptionally unpatriotic.
4. It must be contradictory to free discourse.

Section 4 of the Bill precludes the utilization, creation, distributing, dispersion, introduction, or course of the presentation of any visual or composed material which is compromising, injurious or annoying or includes the utilization of such words so as to work up ethnic contempt or from which ethnic disdain is probably going to be worked facing such individual from an ethnic gathering in Nigeria. It recommends a

discipline of life detainment for any individual discovered subject of submitting this offense and a punishment of death by hanging where such act creates any death toll. This is not an endeavor to help the advancement of despise addresses. Loathe Speech in itself is not right, it undermines the nation's solidarity, harmony and endeavors of the legislature in country building, and it correspondingly augments the social hole between Nigerians.

Nigeria electoral Act of 2010 section 39 of the 1999 Constitution (as amended). contains point by point arrangements explicitly restricting politically persuaded contemptuous discourse. Section 9511 of the Act gives that no political crusade or motto will be corrupted with injurious language straightforwardly or in a roundabout way prone to harm strict, ethnic, innate or sectional sentiments. Oppressive, inordinate, libelous or base language or intimations or innuendoes structured or prone to incite rough response or feelings will not be utilized or utilized in political battles. Segment 102 of the Act further gives: "Any up-and-comer, individual or affiliation who takes part in crusading or broadcasting dependent on strict, ancestral, or sectional explanation behind the reason for advancing or contradicting a specific ideological group or the appointment of a specific applicant, is liable of an offense under this Act also, on conviction will be at risk to a greatest fine of N1,000,000 or detainment for a year or on the other hand to both. Thus, passage 10 (c) of the Guidelines for Political Rallies gave by Independent National Electoral Commission (INEC) additionally forbids the utilization of despise discourse and biased talk during efforts.

A few examples of hate speech recorded during efforts for the 2015 general decisions might be recognized to incorporate the accompanying: Katsina State Gov. Shema apparently encouraged his supporters to assault adversaries and alluded to his political rivals as cockroaches asking his supporters to murder them as they slaughter cockroaches. (Premiumtimes.ng.com, 2014).

The Ekiti State Governor, Peter Ayodele Fayose in January over and again took out first page paper advertorials cautioning voters not to decide in favor of the APC presidential competitor Muhamadu Buhari. These adverts, presently broadly known as "death wish advertorials," suggested that the Presidential competitor was probably going to pass on in office whenever chose, similar to the late President, Yar adua. Talking during the PDP Women Presidential Campaign Rally in Kogi State, the then Nation's First Lady, supposedly depicted Gen. Buhari unfit to be the nation's leader, calling him old and mind dead. Tolerance Jonathan is additionally recorded as having

asked the individuals from the People's Democratic Party (PDP) to stone anybody that guarantees them change. Change is the trademark of the All Progressives Congress (APC). In a similar battle discourse given at a convention which hung on Monday, March 2, in Calabar, Mrs. Jonathan is cited as saying "Our kin no dey conceived children wey dem no dey fit tally. Our men no dey conceived children throway for road. We no dey like the individuals for that side," in this manner offering defamatory expressions clearly alluding toward the Northern pieces of the nation where the dreadful act of youngster deserting known as 'Almajiri' still happens. Subsequent to rising sound after the plenty of reactions that followed the narrative on General Muhammadu Buhari, Presidential candidate of the APC prior in the year, a well-known TV station, AIT, on 1 March 2015 publicized a narrative titled 'Lion of Bourdillon'. The hour-long narrative publicized at 11p.m. exhibited different properties and organizations across Lagos purportedly claimed by Mr. Tinubu, a top chief of the APC depicting him as "Nigeria's greatest proprietor". It likewise confirms that the APC chieftain was charged for opiates in 1993.(The Nation Newspaper, 2015).

## **1.2 Statement of the Problem**

Since the advent of Hate Speech bill recently, the debate about what constitutes hate speech, particularly on social media, has become the new national discourse. The study is to determine the attitudes or perception of mass communication students towards hate speech legislation, would this social media hate speech legislation hinder them from freedom of speech as journalist in the making.

By the provisions of sections 22 and 39 of the Nigerian Constitution, Each person may well be certified for risk of articulation; in conjunction with possibility to preserve sentiments and to urge and bestow mind and statistics with out impedance. The hate speech bill in Nigeria has endorsed passing by hanging for any individual seen as liable of any type of hate speech that outcomes in the demise of someone else. The bill in beginning periods of turning out to be law looks for the foundation of a free commission to implement loathe discourse laws the nation over. For offenses, for example, provocation on grounds of ethnicity or race, the bill prescribes that the guilty party be condemned to "at least a five-year prison term or a fine of at the very least 10 million naira (about \$277,000), or both." Nigeria's constitution secures the privilege to opportunity of articulation and gives that any limitation to this privilege

must be legitimate in a law based society. The Declaration of Principles on Freedom of Expression in Africa additionally gives that any limitation to opportunity of articulation must "fill a real need, fundamental in an equitable society." The specialists ought not misuse worries about despise discourse or fake news as an affection for suppression of free discourse. Battling fake news is probably the most serious issue social media communities are experiencing today. It is presently exceptionally hard to recognize fake news and genuine news. Frequently, whoever is influenced by the news discharges an announcement denying the news. This wellspring of the fake news isn't typically known however a few web journals appropriate these unsubstantiated reports to just get more web traffic. Thus, before you share any news, you should realize how to decide whether its fake news and after on the off chance that it is fake, ensure to report it This study therefore examines the perception of mass communication students on the social media Hate Speech legislation and its effect on freedom of speech in Nigeria, using the mass communication students of Mountain Top University, Ogun state as case study.

### **1.3 Objectives of the Study**

The objectives of the study are:

1. To examine the level of social media hate speech legislation awareness among mass communication students in Mountain Top University Ogun state;
2. To determine the views of mass communication students in the selected university on how social media hate speech legislation can affect their freedom of speech;
3. To ascertain the perception of mass communication students in the selected university about the function of social media hate speech legislation on freedom of the press;
4. To determine the attitude of mass communication students in the selected university about social media hate speech legislation.

#### **1.4 Research Questions**

1. What are the level of awareness on social media hate speech legislation among mass communication students in Mountain Top University?
2. What are the perception of mass communication students on how social media hate speech legislation can affect their freedom of speech?
3. What are the perception of mass communication students towards the role of social media hate speech legislation on freedom of the press?
4. What are the attitude of mass communication students towards social media hate speech legislation?

#### **1.5 Significance of the Study**

The findings of this study will help other researchers in carrying out a similar study. This study would facilitate associate degree analyze the angle of mass communication students towards social media hate speech legislation in Nigeria. it might provide an insight on however social media hate speech legislation will have an effect on the liberty of speech for mass communication students. Finally, it would offer answers for mass communication students on how social media hate speech legislation can affect them as journalist. The concerning} the study is to make awareness about the hate speech legislation it would help mass communicators, bloggers, social media users and therefore the general society perceive the deserves and demerits of hate speech legislation in different words it helps them perceive the results of hate speech legislation.

#### **1.6 Scope of the Study**

The scope of this research is limited on the attitude of mass communication students towards social media hate speech legislation in Nigeria, focusing on mass communication students in Mountain Top University, Ogun state. This research would take place among students the scope would be limited to the period between March-June 2020.

## **1.7 Definition of Terms**

**Social Media:** Web-based media are intelligent PC intervened advancements that encourage the creation or sharing of data, thoughts, vocation interests and different types of articulation by means of virtual networks constantly. It additionally characterized as the capacity to share photographs, feelings, occasions, and so on continuously has changed the way we live and, likewise, the manner in which we work together. For example Facebook, Instagram and Twitter.

**Hate Speech:** Harsh or compromising discourse or composing that communicates bias against a specific gathering, particularly based on race, religion, or sexual direction.

**Online Hate Speech:** Is a kind of discourse that happens on the web, by and large online media or the web, to assault an individual or a gathering based on characteristics, for example, race, religion, ethnic starting point, sexual direction, inability, or sex.

**Hate Speech Legislation:** The rules restrict correspondence that is disdainful, undermining, or damaging, and focuses on an individual by virtue of handicap, ethnic or public cause, identity (counting citizenship), race, religion, sexual direction, or skin tone. The punishments for disdain discourse incorporate fines, detainment, or both.

**Mass Communication Student:** This can be defined as a person who studies mass communication in a university or higher institution in order to acquire knowledge and take it up as a professional career they are so undergraduates, postgraduates and diploma students.

**Attitude:** This is a way of thinking, feeling about something or action towards a person, thing or situation.

**Mountain Top University:** Mountain Top University is a private university in Makogi Oba, Ogun State, Nigeria, founded in 2015. It was founded by Mountain of Fire and Miracles Ministries, a Pentecostal Christian denomination. The university was founded by Dr. D.K. Olukoya, the founder and General Overseer of MFM Ministries worldwide.



## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

In this chapter, an attempt is made to review the related literature to form the background, and conceptual framework for the study. This review analyses the attitude of mass communication students towards social media hate speech legislation in Nigeria. It also discusses the relevant theoretical framework on which the research study finds its base and serves as a backup to the study. Finally, this chapter also looks at various works done by other researchers and scholars in relation to the research study under the empirical review.

#### **2.2 Conceptual Review**

This study conceptual review includes the attitude of mass communication students towards social media hate speech legislation in Nigeria, concept of hate speech and hate speech bill in Nigeria.

##### **2.2.1 Overview of Hate Speech**

Hate speech is described via way of means of Cambridge Dictionary as “public speech that expresses hate or encourages violence closer to someone or institution primarily based totally on something consisting of race, religion, sex, or sexual orientation”. Hate speech is “typically notion to encompass communications of animosity or disparagement of a character or a collection due to a collection function consisting of race, color, country wide origin, sex, disability, religion, or sexual orientation”. (Cambridge Dictionary, 2013).

There is no international legal definition of hate speech, and the characterization of what is hateful is controversial and disputed. In the context of this document, the time period hate speech is thought as any type of conversation in speech, writing or behaviour, that assaults or makes use of pejorative or discriminatory language on the subject of someone or a collection on the premise of who they are, in different words, primarily based totally on their religion, ethnicity, nationality, race, colour, descent, gender or different identification factor. This is regularly rooted in, and generates intolerance and hatred and, in positive contexts, may be demeaning and divisive (Guterres, 2019).

Hate speech includes verbal or non-verbal communication that includes slander directed toward specific social groups, most customarily on the grounds of race and ethnicity etc. (Belavusau, 2017).

In the western world, disdain discourse is most generally perceived as slanderous public articulation focusing on truly burdened social gatherings. Articulation portrayed as disdain discourse normally targets racial and ethnic minorities however it can likewise be coordinated against ladies, individuals, and strict minorities. Despite the fact that "scorn discourse" as a type of articulation is all around censured its characterizing highlights and the utilization of the term openly talk are regularly challenged. At the point when a speaker openly describes another speaker's earlier discourse as a case of scorn discourse such portrayal is perpetually observed as a judgment of the referred to discourse as well as the speakers themselves. A supposed speaker of disdain discourse is depicted as somebody who has abused profoundly held standards of a general public and as somebody with an imperfect (derisive, biased, bigot, homophobic, chauvinist, dictator, and so forth) character that prompts her or him to perform scorn discourse. Because the general public use of the time period as a normative task (Hall, 1988/1989) is possibly to have terrible social effects alleged audio system of hate speech have a tendency to reply to the accusation with a counter task so that it will keep face and to sell the fantastic public identification in their social groups. Usually, such counter demanding situations function an opportunity interpretation of hate speech and a task to the previous speaker credibility (Habashi, 2015).

Disdain discourse is a verbal or composed correspondence communicating a summed up negative feeling on a specific segment, here and there assaulting a person as an individual from that gathering. Scorn discourse regularly targets specific races, sexes, sexual directions, identities, ethnic gatherings and religions. Nonetheless, any unmistakable gathering might be focused on. Disdain discourse is illicit in numerous nations. As indicated by the International Covenant on Civil and Political Rights (ICCPR), "any promotion of public, racial or strict disdain that comprises induction to separation, antagonism or savagery will be denied by law. (Rouse, 2018).

The meaning of discourse is neither generally acknowledged nor are singular aspects of the definition completely settled upon. Ross, et al. accept that an away from of

disdain discourse can help the investigation of identifying scorn discourse by making commenting on disdain discourse a simpler assignment, and subsequently, making the comments more solid. (Ross, Rist, Carbonell, Cabrera, Kurowsky, Wojatzki, 2016). Be that as it may, the line between disdain discourse and proper free articulation is hazy, making some attentive to give scorn discourse an exact definition. For example, the American Bar Association doesn't give an official definition, yet rather declares that discourse that adds to a criminal demonstration can be rebuffed as a component of a scorn wrongdoing. Essentially, we pick not to propose a particular definition, yet rather look at existing definitions to pick up experiences into what regularly comprises scorn discourse and what specialized difficulties the definitions may bring. We sum up driving meanings of disdain discourse from differing sources, just as certain parts of the definitions that make the identification of scorn discourse troublesome.(Wermiel, 2018).

### **2.2.2 Overview of Some Hate Speech Legislation in the World**

Hate speech laws in Canada are included in the federal Criminal Code and in some other federal law. There also are statutory provisions referring to hate courses in some, however now no longer all, of the provinces and territories. Even though it fails to outline what hate speech is, the Criminal Code creates offences with recognize to one-of-a-kind factors of hate propaganda. Those offences are determined within side the court courts and deliver penal sanctions, including fines, probation orders and imprisonment. The federal authorities additionally has requirements with recognize to hate courses in federal legal guidelines referring to broadcasting.

In certain regions and domains, basic freedoms enactment makes common assents for disdain distributions. Those cases are settled through authoritative councils or the common courts, and can include common cures, for example, harms or injunctive help. In certain areas, there are additionally legal limitations on getting to public assets comparable to detest promulgation. The government basic liberties enactment, the Canadian Human Rights Act, once in the past incorporated a common approval for communicating scorn messages by methods for broadcast communications offices under administrative locale. That arrangement was revoked by a government rule which was passed in 2013 and came into power in 2014. The Supreme Court of Canada has dismissed sacred difficulties to the scorn promulgation offenses in the Criminal Code, and has likewise dismissed difficulties to the disdain distribution

arrangements in basic liberties enactment. The Court has decided that while the arrangements limit opportunity of articulation, the limitations are legitimate under area 1 of the Canadian Charter of Rights and Freedoms. On April 11, 2019 the Canadian House of Commons Standing Committee on Justice and Human Rights (JUST) dispatched an investigation of online scorn. The Canadian Human Rights Act in the past had an arrangement, area 13, managing correspondence of scorn messages. The arrangement was revoked by the Parliament of Canada in June 2013, with the cancellation coming into compel one year later. (Committee News Release House of Commons of Canada, 2019).

European Hate Speech Laws, Since the end of World War II, numerous European nations have seen a multiplication of disdain discourse enactment intended to control impelling to racial and strict scorn. In spite of the fact that initially expected to make preparations for the sort of xenophobic and hostile to Semitic purposeful publicity that offered ascend to the Holocaust, today, public scorn discourse laws have progressively been summoned to condemn discourse that is just esteemed offending to one's race, identity, religion, or ethnicity. Under the guise of tolerance and co-existence, Islamists have frequently manipulated such legal guidelines in a bid to monopolize debate and outline what's past the light of permissible public discussion. In huge part, the motion to circumscribe the boundaries of unfastened expression has its roots in 3 gadgets of global law the European Convention on Human Rights (ECHR), the International Convention at the Elimination of All Forms of Racial Discrimination (CERD), and the International Covenant on Civil and Political Rights (ICCPR). Article 10 of the ECHR, for example, grants the freedom of expression to all, but the exercise of this right is conditioned on conformity with the restrictions necessary, inter alia, "for the protection of the reputation and rights of others." The CERD and ICCPR, which also purport to recognize the freedom of expression, go a step further. Given the nebulous requirements on which a good deal of Europe hate speech legal guidelines are based indeed, there isn't even a universally agreed upon definition for what constitutes hate speech it's far little surprise that such regulation has ensnared speech it changed into probably by no means intended to punish. Delineating the road among speech this is taken into consideration impolite and that that is taken into consideration insulting for the functions of crook prosecution is an

fully subjective undertaking, and a difference that governments are ill-perfect to determine.

Compounding the trouble of those laws' arbitrariness is their selective application: even as European government have at instances seemed reluctant to head after Islamist firebrands spouting hatred, the ones undertaking valid debate approximately Islamism are regularly centered for prosecution. Examples are:

- **Denmark:** Article 266(b) of the Danish Criminal Code condemns "communicating and spreading racial scorn", making it an offense to utilize compromising, denouncing, or offending language proposed for the overall population or a wide hover of people. In 2001, a few Danish legislators were indicted under this arrangement for supposedly making "against Islamic" explanations. All the more as of late, in June 2010, the Danish crown examiner looked to lift Jesper Langballe parliamentary invulnerability so he could deal with indictments under Article 266(b) for distributing an article about the crawling "Islamisation of Europe" and the oppressed status of Muslim ladies.
- **France:** France's chief bit of disdain discourse enactment is the Press Law of 1881, in which Section 24 condemns actuation to racial separation, scorn, or viciousness based on one's beginning or enrollment (or non-participation) in an ethic, public, racial, or strict gathering. A criminal code arrangement in like manner makes it an offense to participate in comparative lead through private correspondence. Such laws have been sent against people over a wide area of society. In 2002, four Muslim associations recorded a protest against creator Michel Houellebecq for expressing that Islam was "idiotic" and "perilous" in a meeting. Despite the fact that the court absolved Houellebecq, it shunned doing as such on free discourse grounds. In 2005, lawmaker Jean Marie Le Pen, sprinter up in the 2002 official political race, was sentenced for instigating racial scorn for remarks made to Le Monde in 2003 about the outcomes of Muslim movement in France. What's more, in 2008, entertainer Brigitte Bardot was haled into court and sentenced on charges for affecting racial disdain for her analysis concerning the custom butcher of sheep during a Muslim dining experience. Bardot was requested to pay the fifth time she was fined for actuating racial scorn against Muslims since 1997.
- **The Netherlands:** Since quite a while ago viewed as a stronghold for the opportunity of thought and articulation, Holland has today participated in the

European retreat on free discourse. Together, Articles 137(c) and 137(d) of the Dutch Criminal Code work to forbid disclosing deliberate put-downs, just as taking part in verbal, composed, or delineated instigation to contempt, by virtue of one's race, religion, sexual direction, or individual feelings. The most noticeable scorn discourse case to date is that of legislator Geert Wilders, who was arraigned by the public investigator in 2009 for his public remarks about Muslims and Islam, and his arrival of a short film recording fiery sections in the Qur'an.

- **United Kingdom:** Sec. 18(1) of the Public Order Act of 1986 (POA) expresses that "an individual who uses undermining, damaging, or offending words or conduct, or shows any composed material which is compromising, oppressive, or annoying, is liable of an offense if: a) he plans to consequently work up racial contempt, or; b) having respect to all the conditions racial scorn is probably going to be worked up subsequently." Among the array of other British disdain discourse laws is Section 5 of the POA, which makes it a wrongdoing to utilize or show undermining, harsh, or offending words "inside the meeting or sight of an individual liable to be caused badgering, alert, or misery along these lines." Indeed, it was under this unimaginably low limit that Christian hoteliers Ben and Sharon Vogelenzang, blamed by a Muslim supporter for considering Muhammad a "warlord", were charged, in any case cleared, in 2009. On the other hand, Harry Taylor, a skeptic who put drawings mocking Christianity and Islam in an air terminal petition room, was indicted in April 2010 under Section 5 and allowed a six-month jail sentence (The Middle East Forum, 2020).

### **2.2.3 Overview of Hate Speech Legislation in Nigeria**

Hate Speech legislation is a bill aimed at reducing offensive speech and curbing hate crimes. To further buttress this, A Senior Advocate of Nigeria, (Ifedayo, 2019) has defined the Hate Speech and Social media bill as a cynical strive via way of means of a few anti-democratic forces in authorities to curtail the liberty of expression contained in Section 22 of the 1999 charter as amended. He described the two bills as evil legislation, ill motivated, evilly conceived and not in the interest of the country.

Ugwu (2019) It is unlucky that at this stage of our civilization in Nigeria, all we're considering is a way to forestall humans from displaying indifference to rules of government. It is a primordial manner of doing things. The difficulty of hate speech invoice is some thing that can't continue to exist in Nigeria.

Anyakwee (2019) has condemned the bills, saying they are not reasonable, humane, civilized or progressive. It is incomparable exemption by what has been munificently planned as a progressive ninth Senate. it's our candid recommendation to men and girls of conscience and responsibility of this Senate, that this inhumanity in thought be over forthwith. The essence of common government isn't to freakishly use its majority to exercise tyranny, he said. Nsirimovu stated there has been no denying the truth that Nigerians have to respect the significance of social media as catalysts for improvement within side the society, even because it has edified, instructed, admonished and raised the sensibility of Nigerians and stimulated many reforms . He noted that it was a verified fact that without freedom of thought, there can be no such thing as wisdom and no such thing as public liberty. In addition, he said without freedom of speech, there can never be a free government.

Aliyu (2019) says hate speech is the newest threat to peaceful coexistence globally and therefore requires a separate legislation.

The Independent National Commission for the Prohibition of Hate Speeches Bill also known as. "Hate Speech Bill" ("the Bill") remains one of the most controversial Bills to be passed by the Legislative arm of government in Nigeria. Although, it's far nevertheless at the primary analyzing stage, it has already acquired numerous grievance and agitations with the aid of using numerous agencies and stakeholders clamoring for a evaluate of the capital punishments prescribed within side the Bill or for the discountenance of the Bill in its entirety. Many understand the Bill as an try via way of means of the authorities to region obstacles on the liberty of expression of its citizens, a essential human proper enshrined within side the charter of Nigeria,

even as a few others see it as a Bill which now no longer best is going towards morality however is an offshoot of the antics of a few political leaders who preference to in addition their customized objectives. The said goal of the Bill is to sell country wide concord and integration via way of means of outlawing unfair discrimination, hate speeches and the status quo of an Independent National Commission for the prohibition of hate speeches and related matters. The Bill mainly prohibits the fee of ethnic discrimination, hate speech, harassment on the idea of ethnicity, ethnic or racial contempt and discrimination through manner of victimization through people or company bodies. The Federal High Court is the courtroom docket empowered with unique jurisdiction to attempt all offences of such nature beneathneath the Bill.

The Bill is dependent into 4 component. Part I gives for initial elements of the Bill like the quick name and interpretation of phrases and terms followed via way of means of the drafters; Part II makes provision for the forms of discrimination to which the Bill applies; Part III makes provision for the status quo of an Independent National Commission for the prohibition of hate speeches, even as Part IV gives for enforcement matters. (Eke, 2020)

#### **2.2.4 Online Hate Speech**

Online hate speech, It is unparalleled impunity by what has been generously conceived as a progressive 9th Senate. It is our recommendation to ladies and men of judgment of right and wrong and duty of this Senate, that this inhumanity in idea be ended forthwith. The essence of famous authorities isn't to capriciously use its majority to workout tyranny he said.is a kind of discourse that happens on the web, for the most part web-based media or the web, to assault an individual or a gathering based on characteristics, for example, race, religion, ethnic source, sexual direction, inability or sex. The Internet's speed and reach makes it difficult for governments to enforce national legislation in the virtual world. problems around hate speech on-line bring into clear relief the emergence of personal areas for expression that serve a public perform (e.g. Facebook, Twitter), and additionally the challenges that these areas cause for regulators. variety of the companies owning these spaces became a great deal of responsive towards grappling the matter of hate speech on-line. The character of hate speech online and its regard to offline speech and action are wide talked concerning by politicians, activists and academics but the debates tend to be faraway from systematic empirical evidence. The character of perceived hate speech



and its doable consequences putting abundant stress on the solutions to the matter and on however they must be grounded in international human rights norms. nevertheless this terribly focus has also limited deeper makes an attempt to grasp the causes underlying the development and also the dynamics through that sure varieties of content emerge, diffuse result in actual discrimination or violence.

### **2.2.5 Analysis of Social Media Abuse in Nigerian Politics: Is Regulation Necessary?**

Social media lubricates the interactivity further by allowing audience-generated news and discussion groups through which opinions are formed. (Bachmann, 2010).

There is no argument about the influence of social media on the patronage of mainstream media. Youths are so engaged on social media that their attentions are becoming difficult to be aroused by the mainstream media (Bertot, Jaeger, & Grimes, 2010).

News stories are not only broken on social media, but are also broken down to analyses, discussions and criticisms. Politicians took the advantage of the public obsession in social media to sell their political wills and to influence and unite common interests towards their targets during 2015 election. Prior the election, there was no controversy regarding social media use. Everyone, members of the public and the politicians within the ruling and opposition parties, saw and focused only on the bright side of social media platforms. The platforms became prioritized to fulfil the motive at hand (criticism and defense) (Lateef, 2018)

Since social media give opportunity for: self-generated news to echo public opinion; analyses and criticism of issues and policies affecting the country; and suggestions to wrestle the challenges that constitute stumbling-blocks to development, its preference among the category of audience is second to none. APC does not for once relegate the power of social media even after it won 2015 election. It is just that its usage has changed from criticism-oriented contents to defensive and policy promotion or propaganda as the opposition would tag it. Despite the fact that contents of social media are full of unverified and spurious information, false accusations, propaganda, sensationalism, destructive criticisms, subjective analyses, and unsubstantiated assumptions, from the time of its adoption, it is alarming that hardly any record shows that any of the social media stakeholders pointed out any of these anomalies until about two years after 2015 election.

Facebook post or a tweet is considered an abuse of social media platforms if such content in part or whole conveys messages that are found to be offensive, journalistically unacceptable, and ethically debasing. Such abused contents are categorized as: Spurious information, Name-calling, False accusation Propaganda/sensationalism, Destructive criticism, Immorality/Obscenity &False accusation.

### 2.2.6 Samples on Specific Categories of the Social Media Hate Speech

1. **Spurious Information** covers all social media posts that are characterized with untrue information or lies, intentionally or otherwise aimed to confuse or influence the information recipients in decision making or contributions to issues in the platforms.

A sample of such posts is(Stephen, 2015).

let compare both candidates:

GEJ: has a certificate

Buhari: has a political certificate

2. **Name-calling** It is the use of abusive words to address some personalities without substantive justifications. Words such as clueless, brain-dead, and many others were used to describe either of the two major contestants as contained in a sample post below:

(Hassan, 2014) at 1:35pm Watching the APC presidential primary elections live the manner of its conduct gives me a strong hope that Nigeria would get it right insha Allah come 2015. The delegates have lived up to the expectations by voting en-mass for General Muhammadu Buhari this is the man that can only dislodge the clueless president, Jonathan.

3. **False Accusation** is herein referred to as false allegation. They are statements that are unproven and untrue in the spirit of deliberateness or deceit to bring down political opponents. One of the false accusation post before the election is: (Louise, 2015)

1. Obasanjo's authorities spent \$16bn on power, and handiest accomplished to extradite the call of NEPA to PHCN, but a few human beings and Obasanjo say Jonathan Government is corrupt.

2. Olusegun Obasanjo and Atiku Abubakar have been worried in a \$180m Hallibuton bribery rip-off that made global news, Yet Obasanjo says Jonathan's Government is corrupt.
3. Obasanjo government, Obasanjo and Atiku spent about N1tn with Siemens for the production of National ID Card, with a N34bn bribery scam. I am yet to get mine, and Jonathan administration has embarked on a fresh one which is yielding tru NIMC. Yet, Obasanjo says Jonathan is corrupt and some gullible ones listen to him.
4. Bola Ahmed Tinubu used Babatunde Fashola to build 1 kilometer of road for N1.2bn, while Akpabio builds same for N120m. Yet Tinubu and Fashola say Jonathan is corrupt.
4. **Propaganda/sensationalism** is an act of blowing issues beyond proportion for political gain. It is achieved sometime by overemphasize or deemphasize issues of public interest towards political calculation. A sample of the posts that portray this is: The power sector is at the heart of our industrialization strategy. We are exploring the potentials of renewable energy with the construction of two private sector-led, federal government-backed solar plants of 1000MW in Yobe and Kano states.
5. **Destructive criticism** encompasses are critics of either of the presidential aspirants or their parties in a way as to bring them to disrepute. It is achieved by always look for the ugly side of their virtuous deeds in order to condemn such deeds or policies. A sample of such posts is: (Mobecca, 2015)

1. Buhari killed Ben ogedengbe with the aid of using a demise penalty for against the law that failed to convey demise penalty while he dedicated it.

2. Buhari would not attend the Federal Council conferences but collects his allowances. Mr. Integrity indeed.

3. Buhari cancelled former Governor Jakande's metroline and forfeited the \$50 million paid for it with the aid of using the then Lagos State Government.

4. Buhari used Violence to forestall the September 1985 National Conference of the National Association of Nigeria Students.

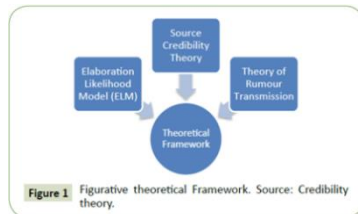
6. **Immorality/Obscenity** are posts that are indecent and offensive to public taste.

Some are not even relevant to issues on politics. A sample is:

Buhari is a political harlot. From ANPP to NPP to CPC to APC.

## 2.3. Theoretical Framework

Theories are needed in research because they serve as basis for the explanation of the phenomena being observed. Hence, this research study will be built on the following theories:



### 2.3.1 Social Responsibility Theory of the Mass Media

Social responsibility theory lets in unfastened press with none censorship however on the equal time the content material of the clicking need to be mentioned in public panel and media need to take delivery of any responsibility from public interference or expert self-policies or each. The idea lies among each authoritarian idea and libertarian idea as it offers general media freedom in a single hand however the outside controls in different hand. Here, the clicking possession is private. The social duty idea movements past the simple Objective reporting (records reporting) to Interpretative reporting (investigative reporting). The general information is whole records and trustworthy however the fee of the liberty press said that “No longer giving records definitely instead of supply a important analyzed or interpretative file on records with clean explanations. The theory helped in creating professionalism in media by setting up a high level of accuracy, truth, and information.

#### The theory allows

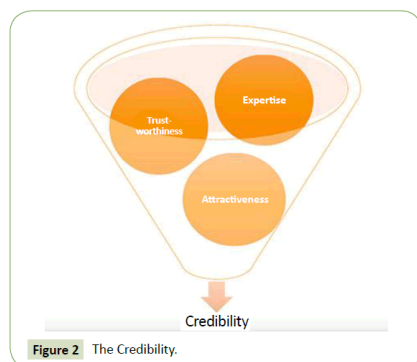
1. Everyone to say something or express their opinion about the media.
2. Community opinion, Consumer action and professional ethics.
3. Serious invasion of recognized private rights and vital social interests.

### 2.3.2 Elaboration likelihood model

Elaboration Likelihood Model (ELM) is a persuasion-based theory which propounds that recipients of a message will process the message through either a central route or a peripheral route. Petty & Cacioppo identified that under the central route, individuals think carefully about issue-relevant arguments and the quality of the message content while in the peripheral route, individuals engage in little scrutiny of message content, and focus on peripheral cues such as source credibility.

### 2.3.3 Source credibility model

Source credibility theory was proposed in 1963 by Hovland, Janis and Kelly. The theory stated that information receivers are more likely to be persuaded when the source presents itself as credible. According to Credibility Institute the initial idea of credibility was first derived from Aristotle who posits that speaker reliability must be built and established in speech and that what the speaker did or said before such a speech was not of importance”. The theory is applicable in various intellectual fields to include law, Political sciences, communication and marketing. The central doctrinal kernel of source credibility was used to explain how communication's persuasiveness is affected by the perceived credibility of the source of the communication. The quality of all communication, notwithstanding format, has been found to be heavily influenced by the perceived credibility of the supply of that communication. The diagram below illustrates theory



According to the source credibility theory, trustworthiness, expertise and attractiveness of information is what attract and convince information receivers to share certain information. The theory has elements of persuasion. This means that messages, news and other information has to acquire certain features to persuade media or social media users before sharing it. The theory was selected because it explains elements of reasons why fake news spread like wild fire. This is for the fact that social media users do not inquire the genuineness of information rather looks at its attractiveness and expertise in its syntax.

## **2.4 Empirical Review**

### Review of related empirical works

Wilson and Umar (2019) conducted a study on The Effect of Fake News on Nigeria Democracy in the Premise of Freedom of Expression. The look at changed into carried out to degree the impact of faux information on Nigeria democracy in the premise of freedom of expression. The look at changed into anchored on 4 goals to discover the fee of the unfold of faux information amongst Nigerians on each social and traditional media; to have a look at the belief of media target target market on faux information and abuse of freedom of expression; to discover the impact of faux information on Nigeria's democracy; to decide measures that may be followed in preventing faux information The look at decided on purposive sampling and surveyed 60 social media person from Borno and Yobe (i.e 30 from every of the 2 states) and administered questionnaire. The look at discovered that majority of the respondents contributes within side the facts sharing device of media cycle. The look at discovered that that no matter the notice of faux information many of the respondents, there may be constrained alertness in regards to sensitivity of verifying facts earlier than sharing. The look at additionally discovered that politics and disaster go through greater faux information than another nature. The look at discovered that faux information remains important due to the fact there are rounds of perceptions that have an effect on its nature and for this reason its unfold. The look at additionally discovered that the respondents have bad belief approximately the quantity to which faux information can have an effect on democracy and democratic device of governance. The look at recommends that attention have to be created to be able to enlighten those who use the social media to keep away from spreading unverified facts and that different social media platform have to reproduction from Twitter in proscribing range of textual content person can put up and identity of a established account.

**2.4.2** Apuke, Oberiri, Omar and Bahiyah (2020) conducted a study on “Fake News Proliferation in the Social Media Era: Combating the Menace in Nigeria Through Awareness Strategies”. Most studies on faux information has emerged from advanced countries. This paintings targeting the Nigerian setting. Despite the Anti-faux information marketing campaign released in Nigeria, the unfold of faux information stays alarming. Sharing news among Nigerians is seen as contributing to social cohesion. Users doing so are motivated by the emotional impact the news is seen to

have, the relevance it might have for the receiver, and the sender's intention to provide advice or warning. Most Nigerians tend to trust information shared by family members and friends more than strangers. They are much more likely to proportion incorrect information approximately entertainment, political information, activity adverts, kidnapping and people which have factors of patriotism and emotions. Moreover, faith or ethnic business enterprise or a person they preserve in excessive esteem and proportion the equal religion with additionally motivates such sharing. This paintings indicates the want to growth faux information focus thru media and data literacy because, in Nigeria, faux information focus campaigns have now no longer been completely actualized. There is a want to growth the media literacy of the public, specifically younger humans to significantly get right of entry to and reply to media messages. Furthermore, social media customers need to be continuously knowledgeable approximately the effects of faux information, a way to spot it, and why it's miles essential to be self-conscious earlier than forwarding any message There need to additionally be good enough adverts, workshops, conferences, and different varieties of sensitization throughout all media to allow people to distinguish among authentic and made-up information.

**2.4.3** Ajakaiye, Olanrewaju, John, Ojeka, Owoeye and Gbenga (2019) carried out a take a look at on Hate Speech and Fake News: A Study of Meanings and Perceptions in Nigerian Political Culture. International Journal of Scientific and Engineering Research. Political engagement in Nigeria seeing that the arrival of its fourth republic is confronted with the threat of pervasive hate speech, disinformation and pretend information. The fashion which now turns into a not unusualplace provider in media stores as conventional through Nigerians and the authorities is alarming. The determined fashion of hate speech for the duration of electioneering system of 2015 presidential election have been phenomenon and of dire concern. This become now no longer simplest a device of influencing electorate's vote casting selection for the duration of the election however critical schemes to dislodge and seize destiny votes. Quantitative Research Method become followed as required on this take a look at for the evaluation of things constituting hate speech and pretend information as perceived through Nigerians. The take a look at discovered that the that means of hate speech and pretend information is nicely described amongst Nigerians, as they perceived them to be offensive in Nigeria's unstable sociopolitical environment. It become,

however, encouraged that suitable legal guidelines need to be consciously promulgated and enforced towards hate speech and pretend information due to its unstable nature of traumatic ethno-non secular disaster within side the quest for country constructing in Nigeria's social environment.

**2.4.4** Nnaane and Barikui (2019) carried out a have a look at on Influence of Social Media Fake News at the Electorate withinside the South-South Region During the 2019 Presidential Election Campaign. The important goal of this studies turned into to decide the have an impact on of social media faux information at the voters withinside the South-South Region of Nigeria at some point of the 2019 presidential election marketing campaign in Nigeria. The research design was survey, while the instrument of data collection was questionnaire. Frequency tables, charts and Likert scale constituted the method of data analysis. Two of the key findings were that Facebook, Twitter and WhatsApp were the leading social media platforms used for the dissemination of fake news during the campaign, and that a majority of the respondents believed the social media fake news when they were targeted at presidential candidates other than their choices. Furthermore, two of the key recommendations were that technology giants like Facebook, Google, Twitter and others have a role to play not only to check fake accounts or social bots, but also fake news Websites that use their platforms to disseminate fake news; and that the conventional media in partnership with critical stakeholders such as civil society organizations, particularly those concerned with elections should continue to use fact-checking apps to expose news and other information that are fake.

**2.4.5** Mbaaro and Stephen (2011) conducted a study on Freedom of Expression and Public Order: Exploring the Need for Hate Speech Legislation in Kenya. PSN: Legislative Policy & Procedures (Topic). Freedom of speech and expression is one of the maximum essential rights and freedoms and is important in any try to construct a democratic, social and political order. It is enshrined into maximum of the world's constitutions and in different worldwide instruments. Speech is an expression of 1 self and have to now no longer be curtailed except in very clean occasions which have to be nicely supplied for in regulation and now no longer defy reason. Normal people must be allowed to speak, sing, write or carry out different acts of artwork facilitating expression and to save you someone from expressing a view or a perception or maybe



an emotion is to disclaim him/herself primary dignity. As a good deal as it's miles a sacred proper carefully guarded via way of means of the very best of laws, it's miles overt that freedom of expression via speech isn't always absolute. It must be regulated for public order purposes. The Kenyan charter as an instance gives for conditions as to whilst an man or woman has given up his/her freedom of expression. While underscoring the reality that freedom of speech and expression isn't always absolute and residents aren't covered in the entirety they pick to say, Mr. Justice Holmes within side the America very best courtroom docket selection in Schenck v. United States said that the maximum stringent safety of loose speech might now no longer guard a person in falsely shouting hearthplace withinside the theatre and inflicting panic. He went directly to kingdom that it might now no longer guard a person from an injunction towards uttering phrases that could have the outcomes of pressure and the query in every case is whether or not the phrases are utilized in such instances and are of one of these nature as to create a clean and gift hazard that they may result in the great evils that congress has a proper to prevent. Free speech is one factor of the liberty of expression and this paper objectives at reading it and in search of to look whether or not it's miles viable to strike a stability among loose speech and public order. Of maximum crucial can be hate speech which may be stated with self belief to stem from abuse of the liberty of expression. Hate speech is described as that sort of speech that is used to intentionally offend an person, racial, ethnic or non secular institution in search of to dehumanize the person or institution or explicit anger, hatred, violence or contempt towards them. It incites society to violence and creates tensions among humans with a few searching at others with suspicion and contempt primarily based totally on what has been instructed to them concerning the goal institution. Kenya has been a sufferer of violence brought about thru hate speech over and over however she has no precise regulation governing it. The extraordinary portions of rules may be stated to be slightly powerful and now no longer deterrent in nature and consequently this trouble has persisted to appear itself over and over and broadly speaking at instances of excessive political tides. It has consequently been argued with the aid of using a few humans that Kenya desires a selected regulation prohibiting hate speech if the vice is to be contained. It is those arguments for and towards a hate speech regulation in Kenya that want to be studied seriously with one bearing in thoughts that the liberty of expression and loose speech is a essential proper and freedom that is enshrined withinside the charter and different global devices that

Kenya is celebration to. The problem of hate speech has now no longer been knotty in Kenya on my own and different international locations have further needed to grapple with it in numerous approaches which have applicable the instances odd to their international locations.eight In analyzing whether or not rules towards hate speech is the satisfactory manner for Kenya, it'll consequently be crucial to additionally keep in mind the instances of the alternative international locations and the way they've tried to address the problem.

### **2.5 Summary of Literature Review**

This chapter looks at various works done by other researchers and scholars in relation to the research study Attitude of Mass Communication Students Towards Social Media Hate Speech Legislation in Nigeria. under the empirical review.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

This chapter will be focusing on the methodology as well as research design for the research study. It also focuses on the instrument which the researcher intends to use to gather the necessary data for the study. This chapter will also discuss the population and the sample size of the study.

#### **3.2 Research Design**

According to Kinnear & Taylor (1996) research design is the basic plan which guides the data collection and analysis phases of a research project. It is the framework which specifies the type of information collected and source of data collection procedure. This research uses a descriptive survey. Survey research is defined as the collection of data from a sample of individuals through their responses to questions. This goes to show that a sample from the population of the study is selected.

For the purpose of this research study, the research design for use is the Descriptive survey research design because it is suitable for studies that deal with impact or public perception.

Using the survey method is quite beneficial since it is flexible and can provide valid results which can lead to generalizations for the study. Surveys are the most effective and trustworthy research methods to use. Instrument questionnaire. It is important to determine the method and procedure adopted in this research report.

#### **3.3 Source of Data**

The data for this research work was collected from primary source of data. The primary data used for this research work obtained through questionnaire conducted by the researcher on Attitude of mass communication students towards social media hate speech legislation in Nigeria. The purpose was to get their personal views on this issue.

### 3.4 Population of the Study

The researcher as chosen Mountain Top University (MTU) as the studied population in order to find possible solution to which involves 200 mass communications students.

### 3.5 Sampling Techniques

It might not be feasible to attain out to the range of humans that shape the whole populace for the examine to both interview, examine or serve them with copies of questionnaire. To be realistic, the pattern have to be as much as 20% of the whole populace. Two sampling strategies are famous amongst all of the sampling strategies. These are random and stratified random sampling strategies.

In random sampling technique, the writers choose any unique range from an area like a school, village, etc. In stratified random sampling technique, one has to signify a selected wide variety from a stratum which might be a collection of humans consistent with age, qualification, etc. or extraordinary companies from a extraordinary area and extraordinary attention attached. The researcher utilized the statistical sampling technique in determining the sample size for the study. He applied the random sampling technique.

### 3.6 Determination of Sample Size

Sampling population is used to avoid possible errors in dealing with population. The population size was narrowed down to determine the sample size. A statistical formula was used in determining the sample size.

Yaro Yamani formula quoted in Nwabuoeki (1986:471) was applied and it is stated as follows:

$$n = \frac{N}{1 + N(e)^2}$$

Where n=sample size

N= total population size

1 is constant

e = the assume error margin or tolerable error which is taken as 5%(0.05)

$$n = \frac{N}{1 + N(e)^2}$$

Where N=200

$$e = (0.05)^2 = 0.0025$$

$$n = \frac{200}{1 + (200 \times 0.0025)}$$
$$= \frac{200}{1.5}$$

N=133.3

### 3.7 Data Collection Instrument

The research structured the open ended questions, respondents were provided with blank spaces to write down their own answers in their words. The open-ended responses give the respondents freedom of expressing their opinions in some of the sensitive items in the questionnaire instead of being restricted to the anticipated responses of the researcher. A total of 200 questionnaires were administered.

### 3.8 Data Collection Procedure

The questionnaires were administered amongst mass communication students in Mountain Top University (MTU). The respondent ranged from 100level to 400level students in the university.

### 3.9 Method of Data Analysis

In analyzing the data collected using the questionnaire; the researcher used the simple percentages methods of data analysis. The analysis was represented in tabular forms for easy assimilation and it consist the number of respondents and the corresponding percentage.

This test is based strictly on the primary data gotten from the use of questionnaire.

**DECISION RULE:** Reject Null Hypothesis if calculated value of ( $X^2$ ) is greater than the critical value and accept Null Hypothesis if calculated value of ( $X^2$ ) is less than the critical value.

## CHAPTER FOUR

### DATA ANALYSIS AND DISCUSSION OF FINDINGS

#### 4.1 Introduction

This chapter is designed to present and analyze data generated from responses to the research questionnaire. It deals with the presentation, analysis and interpretation of the data collected to achieve the objectives of this study. For any research work to be meaningful the data collected must be analyzed and interpreted to facilitate the process of decision making. Interpretation and analysis of data are the means by which research questions are answered. Analysis of data involves the ordering and breaking down into constituents parts of the data collected. This involves statistical calculations performed with the raw data collected to provide answers to the research questions.

#### 4.2 Questionnaire Return Rate

**Table 4.1 Questionnaires Distributed/Returned**

<b>Options</b>	<b>FREQUENCY</b>	<b>PERCENTAGE%</b>
<b>Returned</b>	<b>150</b>	<b>75</b>
<b>Not Returned</b>	<b>50</b>	<b>25</b>
<b>Total</b>	<b>200</b>	<b>100</b>

Source: Field Study, 2020

A total of 200 copies of the research questionnaire were sent out. However, 150 copies were returned, representing (75%), and used for this study and met the required inclusion criteria as discussed in the previous chapter, while 50 copies, representing (25%), were either not returned or not well completed. The questionnaire comprised three sections and data generated will be presented as follows:

## 4.2 Demographic Distribution of Respondents

**Table 4.2: Respondents' Level of Study**

<b>Level</b>	<b>FREQUENCY</b>	<b>PERCENTAGE%</b>
<b>100</b>	<b>26</b>	<b>17</b>
<b>200</b>	<b>32</b>	<b>21</b>
<b>300</b>	<b>36</b>	<b>24</b>
<b>400</b>	<b>56</b>	<b>38</b>
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Field Study, 2020

The above displays the categories levels of mass communication students in Mountain Top University studied in this research. The above data indicates that those who responded were all undergraduate who understand well the topic under discussion. The implication of this representation underscores the fact that majority of the respondents are literate enough to give meaningful contribution to the study. The total of 150 responses was recorded which 17% are 100level students, 21% are 200level, 24% are 300levels and 38% are 400level.

**Table 4.1.3 AGE DISTRINUTION OF RESPONDENT**

<b>AGE</b>	<b>FREQUENCY</b>	<b>PERCENTAGE%</b>
15-19	<b>91</b>	<b>61</b>
20-25	<b>51</b>	<b>34</b>
26 and above	<b>8</b>	<b>5</b>
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Field Study, 2020

The age distribution table shows that 61 % of the respondent are between age 15-19. while 34% fall between 20-35, 5% fall between 26 and above. From the analysis, majority of the respondents are within the age range of 15-19 who well familiar with social media. Therefore the are the right people who are knowledgeable enough to know what social media entails.

**Table 4.1.4 GENDER DISTRIBUTION OF RESPONDENT**

<b>GENDER</b>	<b>FREQUENCY</b>	<b>PERCENTAGE%</b>
Male	<b>85</b>	<b>57</b>
Female	<b>65</b>	<b>43</b>
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Field Study, 2020

The gender distribution table as represented above shows that 57% of the respondents are male, while 43% of them are female. The implication is that both genders are fairly represented. Hence the researcher is able to know their reaction to the study and will make it reliable for decision- making

**Table 4.1.5 RELIGION DISTRIBUTION OF RESPONDENT**

<b>RELIGION</b>	<b>FREQUENCY</b>	<b>PERCENTAGE%</b>
Christianity	<b>137</b>	<b>91</b>
Muslim	<b>13</b>	<b>9</b>
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Field Study, 2020

The religion distribution table shows that 91 % of the respondent are Christian and 9 % are Muslim.

### **4.3 Research Data Analysis**

**Research Objective 1: To examine the level of social media hate speech legislation awareness among mass communication students in Mountain Top University Ogun state;**

**Research Question 1: What is the level of social media hate speech legislation awareness among mass communication students in Mountain Top University?**

Item 1 and 2 of the questionnaire are related to the objective and question stated above. Data generated from responses to the are presented in tables 4.2.1 to 4.2.2



**Table 4.2.1 Exposure to the social media hate speech legislation in Nigeria.**

**Question 5:** I am aware of what hate speech is.

<b>OPTIONS</b>	<b>FREQUENCY</b>	<b>PERCENTAGE(%)</b>
Extremely Aware	<b>104</b>	<b>69.3</b>
Very aware	<b>27</b>	<b>18</b>
Moderately aware	<b>2</b>	<b>1.3</b>
Slightly aware	<b>8</b>	<b>5.3</b>
Not aware	<b>9</b>	<b>6</b>
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Field Study, 2020

The table above shows that 69.3% are extremely aware about hate speech. While 18% are very aware also 1.3% are moderately aware, 5.3% are slightly aware and 6% are nor aware at all.

The implication of this responses is that people are clearly and extremely aware of hate speech.

**Table 4.2.2 Exposure to the social media hate speech legislation in Nigeria.**

**Question 6:** I am aware of hate speech bill been debated recently in the National Assembly.

<b>OPTIONS</b>	<b>FREEQUENCY</b>	<b>FREQUENCY%</b>
Extremely Aware	<b>60</b>	<b>40</b>
Very aware	<b>24</b>	<b>16</b>
Moderately aware	<b>9</b>	<b>6</b>
Slightly aware	<b>14</b>	<b>9.3</b>
Not aware	<b>43</b>	<b>28.6</b>
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Field Study, 2020

The above table reveals that 40% agree that they are extremely aware of hate speech bill debated in the National Assembly, while 28.6% are not aware about it at all.

The implication of this response is that more percentage of the citizens are aware of the bill.

**Research Objective 2: To determine the views of mass communication students in the selected university on how social media hate speech legislation can affect their freedom of speech.**

**Research Question 2: What are the views of mass communication students in the selected university on how social media hate speech legislation can affect their freedom of speech?**

Item 3 to 5 of the questionnaire are related to the objective and question stated above. Data generated from responses to the are presented in tables 4.2.3 to 4.2.5

**Table 4.2.3 Exposure to the social media hate speech legislation in Nigeria.**

**Question 7:** The hate speech bill has generated negative reactions among Nigerians.

<b>OPTIONS</b>	<b>FREQUENCY</b>	<b>PERCENTAGE%</b>
Extremely Aware	<b>58</b>	<b>38.6</b>
Very aware	<b>20</b>	<b>13.3</b>
Moderately aware	<b>5</b>	<b>3.3</b>
Slightly aware	<b>17</b>	<b>11.3</b>
Not aware	<b>50</b>	<b>33.3</b>
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Field Study, 2020

The total of 66.7% are aware the at the hate speech as generated negative reactions among Nigerians, while 33.3% are not aware of the reactions of Nigerians towards the hate speech bill.

**Table 4.2.4 Exposure to the social media hate speech legislation in Nigeria.**

**Question 8:** The hate speech bill was introduced in the Nigerian Senate last year.

<b>OPTIONS</b>	<b>FREQUENCY</b>	<b>PERCENTAGE%</b>
Extremely Aware	<b>65</b>	<b>43.3</b>
Very aware	<b>25</b>	<b>16.6</b>
Moderately aware	<b>5</b>	<b>3.3</b>
Slightly aware	<b>10</b>	<b>6.6</b>
Not aware	<b>45</b>	<b>30</b>
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Field Study, 2020

The table above indicates that the total of 70% of Nigerians are in one way or the other aware of the hate speech introduced to the senate, however 30% are not aware at all.

The implication of this assertion is that majority of Nigerians are aware of the hate speech bill introduced to the Nigerian Senate.

**Table 4.2.5 Perception of how social media hate speech legislation can affect freedom of speech.**

**Question 9:** Hate speech legislation can hinder freedom of speech.

<b>OPTIONS</b>	<b>FREQUENCY</b>	<b>PERCENTAGE%</b>
Strongly Agree	<b>61</b>	<b>40.6</b>
Agree	<b>60</b>	<b>40</b>
Disagree	<b>17</b>	<b>11.3</b>
Strongly Disagree	<b>9</b>	<b>6</b>
Undecided	<b>3</b>	<b>2</b>
<b>Total</b>	<b>150</b>	<b>100</b>

Source, Field Study, 2020

The above certify that 80.6% agrees that hate speech legislation can hinder freedom of speech while the total of 17.3% disagree and 2% of the respondent are undecided on the opinion.

The implication of this assertion is that the hate speech legislation if passed would hinder freedom of speech.

**Research Objectives 3: To ascertain the perception of mass communication students in the selected university about the role of social media hate speech legislation on freedom of the press.**

**Research Question 3: What is the perception of mass communication students in the selected university about the role of social media hate speech legislation on freedom of the press?**

Item 6 to 9 of the questionnaire are related to the objective and question stated above. Data generated from responses to the are presented in tables 4.2.6 to 4.2.9

**Table 4.2.6 Perception of how social media hate speech legislation can affect freedom of speech.**

**Question 10:** Social and media hate speech legislation can affect media professionals in their practice.

<b>OPTIONS</b>	<b>FREQUENCY</b>	<b>PERCENTAGE%</b>
Strongly Agree	<b>55</b>	<b>36.6</b>
Agree	<b>64</b>	<b>42.6</b>
Disagree	<b>17</b>	<b>11.3</b>
Strongly Disagree	<b>11</b>	<b>7.3</b>
Undecided	<b>3</b>	<b>2</b>
<b>Total</b>	<b>150</b>	<b>100</b>

Source, Field Study, 2020

The above table indicates that 79.2% respondent agrees that the legislation can affect media professionals, while the total of 18.6% disagree and 2% are undecided on the opinion. Which implies that majority of the respondent kick against legislation because it can affect media professionalism

**Table 4.2.7 Perception of how social media hate speech legislation can affect freedom of speech.**

**Question 11:** I consider hate speech legislation before commenting or posting an article online.

<b>OPTIONS</b>	<b>FREQUENCY</b>	<b>PERCENTAGE%</b>
Strongly Agree	<b>80</b>	<b>53.3</b>
Agree	<b>51</b>	<b>34</b>
Disagree	<b>11</b>	<b>7.3</b>
Strongly Disagree	<b>6</b>	<b>4</b>
Undecided	<b>2</b>	<b>1.3</b>
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Field Study, 2020

The above table shows that 87.3% respondents considers hate speech before commenting or uploading articles online, while 11.3% don't consider and 1.3 respondent are undecided on the opinion.

his assertion implies that majority of the respondents considers hate speech before commenting online

**Table 4.2.8 Perception of how social media hate speech legislation can affect freedom of speech.**

**Question 12:** Social media and hate speech legislation is necessary in Nigeria to curb excesses.

<b>OPTIONS</b>	<b>FREQUENCY</b>	<b>PERCENTAGE%</b>
Strongly Agree	<b>25</b>	<b>16.6</b>
Agree	<b>40</b>	<b>26.6</b>
Disagree	<b>40</b>	<b>26.6</b>
Strongly Disagree	<b>24</b>	<b>16</b>
Undecided	<b>21</b>	<b>14</b>
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Field Study, 2020

According to the above table that the average of 43.2% respondent agrees that hate speech legislation is necessary in Nigeria to curb excesses, while 42.6% disagree and 14% respondent are undecided on this opinion.

This implies that the average number of respondent agrees and also to do not agree to the hate speech necessity.

**Table 4.2.9 Perception of how social media hate speech legislation can affect freedom of speech.**

**Question 13:** Hate speech legislation will affect mass communication students in future

OPTIONS	FREQUENCY	PERCENTAGE%
Strongly Agree	59	39.3
Agree	64	42.6
Disagree	17	11.3
Strongly Disagree	6	4
Undecided	4	2.6
<b>Total</b>	<b>150</b>	<b>100</b>

Source, Field Source, 2020

The above table reveals that 81.9% respondent agree that hate speech legislation would affect mass communicators in future, while a few 15.3% disagree and 2.6% are undecided on the opinion.

The above implies that majority of respondent agrees that hate speech would affect mass communicators in future.

**Research Objectives 4: To determine the attitude of mass communication students in the selected university about social media hate speech legislation.**

**Research Question 4: What is the attitude of mass communication students in the selected university about social media hate speech legislation?**

Item 10 to 12 of the questionnaire are related to the objective and question stated above. Data generated from responses to the are presented in tables 4.2.10 to 4.2.12

**Table 4.2.10 Influence of social media hate speech legislation on mass communication students.**

**Question 14:**As a mass communication student what are your perception about hate speech?

<b>PERCEPTION</b>	<b>FREQUENCY</b>	<b>PERCENTAGE%</b>
Negative	<b>150</b>	<b>100</b>
Positive	<b>0</b>	<b>0</b>
<b>TOTAL</b>	<b>150</b>	<b>100</b>

Source, Field Study, 2020

The total of 100% respondent in the above table responded negative to the perception of hate speech.

Which implies that all the respondent think negative about hate speech.

**Table 4.2.11 Influence of social media hate speech legislation on mass communication students.**

**Question 15:** What are your views on social media hate speech?

<b>VIEWS</b>	<b>FREQUENCY</b>	<b>PERCENTAGE%</b>
Negative	<b>150</b>	<b>100</b>
Positive	<b>0</b>	<b>0</b>
<b>TOTAL</b>	<b>150</b>	<b>100</b>

Source: Field Study, 2020

The above table implies that 100% of the respondent kick against hate speech on social media.

Which interprets that all respondents think negatively about hate speech.

**Table 4.2.12 Influence of social media hate speech legislation on mass communication students.**

**Question 16:** Can social media hate speech legislation be the solution to fake news and hate speech in Nigeria?

<b>SOLUTION</b>	<b>RESPONDENTS</b>	<b>PERCENTAGE%</b>
YES	<b>20</b>	<b>13.3</b>
NO	<b>130</b>	<b>86.6</b>
<b>TOTAL</b>	<b>150</b>	<b>100</b>

Source: Field Study, 2020

The table above reveals that 86.6% respondent kick against and do not support hate speech legislation in Nigeria, while 13.3% support and agree that hate speech legislation is the solution to fake news and hate speech in Nigeria.

This implies that majority of the respondent are against the hate speech legislation in Nigeria.

#### **4.4 Discussion of Findings**

In the analysis above, the result shows that a large percentage of respondent opined that social media hate speech legislation is not what Nigerians need at the moment. A large number of respondent said social media hate speech legislation is not necessary in Nigeria.

In table 4.2.1 research question 1 What is the level of social media hate speech legislation awareness among mass communication students in Mountain Top University? The aim of this question was to identify the level of social media hate speech legislation awareness among mass communication students in Mountain Top University. The result showed that 69.3% are extremely aware about hate speech. While 18% are very aware also 1.3% are moderately aware, 5.3% are slightly aware and 6% are nor aware at all. From the findings, The implication of this responses is that people are clearly and extremely aware of hate speech. This result is supported by Apuke, Oberiri, Omar and Bahiyah (2020).

In table 4.2.5 research question 2 What are the views of mass communication students in the selected university on how social media hate speech legislation can affect their freedom of speech? The aim of this question was to know the views of the students on



how the legislation can affect their freedom of speech. The result certify that 80.6% agrees that hate speech legislation can hinder freedom of speech while the total of 17.3% disagree and 2% of the respondent are undecided on the opinion. From the findings, the implication of this assertion is that the hate speech legislation if passed would hinder freedom of speech. This result is supported by Mbaaro and Stephen (2011).

In table 4.2.6 research question 3 What is the perception of mass communication students in the selected university about the role of social media hate speech legislation on freedom of the press? The aim of this question is to know what the students think about the role of social media hate speech bill on the freedom of the press. The above table indicates that 79.2% respondent agrees that the legislation can affect media professionals, while the total of 18.6% disagree and 2% are undecided on the opinion. From the findings, it implies that majority of the respondent kick against legislation because it can affect media professionalism. The result is opposed by Ajakaiye, Olanrewaju, John, Ojeka, Owoeye and Gbenga (2019).

In table 4.2.12 research question 4 What is the attitude of mass communication students in the selected university about social media hate speech legislation? The aim of this question is to know the attitude of the students towards the social media legislation. The table above reveals that 86.6% respondent kick against and do not support hate speech legislation in Nigeria, while 13.3% support and agree that hate speech legislation is the solution to fake news and hate speech in Nigeria. From the findings, This implies that majority of the respondent are against the hate speech legislation in Nigeria. This result is opposed by Ajakaiye, Olanrewaju, John, Ojeka, Owoeye and Gbenga (2019).

## **CHAPTER 5**

### **SUMMARY, CONCLUSION AND RECOMENDATIONS**

#### **5.1 Introduction**

This chapter summarizes the findings, concludes and proffers some recommendations.

#### **5.2 Summary**

The study examines attitude of mass communication students towards social media hate speech legislation in Nigeria: A case study of Mountain Top University. Chapter one with background to the study which is a background information of the research work explaining social media hate speech and it legislation and background of the case study, objectives of the study were listed showing the objectives to be achieved at the the of the research, Research Questions. Significance of the study shows how study would be important to mass communication students, journalist and researchers in all fields of the study, Scope of the study explained the reach of the study and Operational definition of terms. Chapter Two: Conceptual framework, it includes the concepts of concept of hate speech and hate speech legislation in Nigeria, Theoretical framework in which the social responsibility theory and Elaboration Likelihood Model (ELM) a persuasion-based theory were used and Empirical studies of various works of scholars in subject matter.

Chapter Three: Research methodology in which concept such as: Research design which is a survey research which purpose is to guides the data collection and analysis phases of a research project, population of the study which focuses on the mass communication students of Mountain Top University and Sample Size, Sampling Technique, Research Instrument in which questionnaire was used, Validity and Reliability of Research Instrument, Data collection Procedure and Method of data analysis.

Chapter Four: Data Analysis and Discussion of findings; One hundred and fifty (150) responses were used in the analysis; the researcher utilized an analytic data that can make use of frequency count converted into percentage computation for easy calculation. While Chapter Five deals Summary of all the chapters, Conclusions, and Recommended of the study.

The researcher vigorously sought to achieve the objectives of the study. The findings of the study are presented as follows:

1. A large percentage of respondent opined that social media hate speech legislation is not what Nigerians need at the moment.
2. Large number of mass communication students are aware of hate speech.
3. A large number of respondent said social media hate speech legislation is not necessary in Nigeria.
4. A large percentage of respondent kick against social media hate speech bill.
5. A large number of respondent are not aware of the social media hate speech legislation
6. Over 79% respondent think social media hate speech bill can affect media professionals.

### **5.3 Conclusion**

From the result of the study, the researcher concluded that a large number of respondent think that hate speech legislation can hinder freedom of speech. It was also obvious that that large number of respondent kicked against the hate speech bill passed by the legislators. Social media hate speech legislation is not necessary in Nigeria, what is needed is to create awareness about the danger it causes when fake news are spread.

With alot of awareness fake news or hate speech would lessen and there would be no need for social media and hate speech legislation. With hate speech legislation it may hinder the freedom of speech and practitioner's would be extra careful when disseminating information to the public.

### **5.4 Recommendations**

Based on the above findings, the following recommendation are made:

1. The researcher sincerely recommends the finding of this research work to the legislators in Nigeria. The findings of this work will be vital if the leaders and decision makers want social media and hate speech eradicated in Nigeria

2. Government should create awareness about the disadvantages of hate speech on the society regularly.
3. Mass communications students and practitioner's should always cross check their facts before commenting or uploading an article.
4. Their should be an anti-hate software that can detect social media hate speech and automatically take down the post or comment.
5. Both the people and government must co-operate. The government must communicate to it citizens about hate speech to achieve through it transparency and public accountability. Then with this communication awareness would be created.
6. Training and development programme should created on the use of social media among mass communications students and practitioners.
7. Regulation of the internet by social media companies and government.

### **5.5 Limitations of The Study**

When conducting this research, there were different challenges encountered which are time constraints that is the time which was meant for the studying and gathering of the data was not convenient for me because of the situation of the country and limited access to data that is problem of having access to the respondents so I had to use Google form to have access to my respondents.

### **5.6 Contributions to Knowledge**

At the end of the study, It is seen that social media hate speech legislation is not necessary in Nigeria and that it could be a threat to hinder freedom of speech among mass communication students and media professionals. My findings allows media practitioner sit up and always confirm their sources of information before dissemination, also my findings allows students to be aware of their rights to freedom of speech and how the legislation can hinder them from the right. My findings allows the press communicate information in a principled manner in other to avoid hate speech, It contended that media professionals comprehend the ramifications of any law with combative arrangements with the expectation of complimentary discourse,

press opportunity, media freedom, well being of columnists and unhindered tasks of media businesses

### **5.7 Suggestions For Further Research**

Based on the suggested area for further study is the creation of awareness on social media and hate speech. It was observed most people don't even know hate speech is a criminal offence, which is the major reason people comment and post what ever the feel like about someone or something.

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## Questionnaire

Alokwe Miracle  
College of Humanities and Social  
Sciences  
Mountain Top University  
Department of Mass  
Communication,  
Prayer City,  
Ogun State.

Dear Respondent,

I am an undergraduate student of the above institution and department currently working on a research project “**Attitude of mass communication students towards social media hate speech legislation in Nigeria**”. The research work is a scholarly study with the objective to create more awareness on hate speech legislation in Nigeria among mass communication students. Therefore, this questionnaire is meant to collect data for the research. The information provided would be treated with utmost confidentiality and solely for academic research purposes. Thank you for your co-operation.

### SECTION A: Demographic characteristics

Please tick  as appropriate

1. Age:(a) 15-19yrs  (b) 20-25yrs  (c) 26yrs and above
2. Educational Qualification:(a) WASSCE  (b) A/L, OND.or Equivalent
3. Gender:(a) Male  (b) Female
4. Religion (a) Christianity  (b) Islam  (c) Traditional.

### SECTION B: Exposure to the social media hate speech legislation in Nigeria.

Please respond by ticking the appropriate response for each item:

EA=Extremely Aware, VA= Very Aware, MA=Moderately Aware, SA=Slightly Aware, NA=Not Aware

	Exposure to the social media hate speech legislation in Nigeria	EA	VA	MA	SA	NA
5	I am aware of what hate speech is.					
6	I am aware of hate speech bill been debated recently in the National Assembly.					
7	The hate speech bill has generated negative reactions among Nigerians.					
8	The hate speech bill was introduced in the Nigerian Senate last year.					

**SECTION C: perception of how social media hate speech legislation can affect freedom of speech.**

**Please respond by ticking the appropriate response for each item: SA= Strongly Agree, A=Agree, D=Disagree, SD=Strongly Disagree, U=Undecided**

	<b>Perception of how social media hate speech legislation can affect freedom of speech.</b>	SA	A	D	SD	U
9	Hate speech legislation can hinder freedom of speech.					
10	Social and media hate speech legislation can affect media professionals in their practice.					
11	I consider hate speech legislation before commenting or posting an article online.					
12	Social media and hate speech legislation is necessary in Nigeria to curb excesses.					
13	Hate speech legislation will affect mass communication students in future.					

**SECTION D: Influence of social media hate speech legislation on mass communication students.**

**Please respond by filling with your own words.**

14 As a mass communication student what are your perception about hate speech? .....

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15 What are your views on social media hate speech?

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16 Can social media hate speech legislation be the solution to fake news and hate speech in Nigeria?

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