Ethical Issues and Insecurity in Africa: The Media Dimension

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Abstract

This paper addresses ethical issues and the challenges of insecurity in connection to mass media and journalistic practice in the context of Africa. In communication studies, ethics is central and critical to the issue of insecurity in Africa, especially to the credibility in the gathering, processing, and delivery of information for believability. Insecurity constitutes a major impediment to the development of Africa. There are multiple points of violent conflicts, acts of terrorism, kidnapping, and crimes. Many countries in Africa are faced with threats ranging from armed banditry, cattle rustling, armed and sea robberies and piracy, militancy, cultism, pipeline vandalism, illegal oil bunkering, and crude oil theft, illegal refining of petroleum, herdsmen-farmers clashes, activities of IPOB and other separatist groups. All of these make society tense, dangerous, and conflict-ridden with implications on journalism, its ethical practice, performance, and credibility. For an individual or people to internalize, accept, believe and actualize the content of information, such an individual or people must adjudge the source and content of the information based on truthfulness, competence, dynamism, and relevance. Often time, the challenges of insecurity in Africa are accelerated due to the way media handle such issues. When an individual is sufficiently and ethically informed, he or she becomes knowledgeable on a particular subject and the mind is freed from uncertainty, liberated from ignorance, and empowered to effectively participate in the process of national development. The growth and development of Africa have continuously failed to correlate with the quantum of resources allegedly expanded over time. Within this context, this paper examines ethics in journalistic engagement and the issues of insecurity in Africa.

I. Introduction

In Africa, the evolution of the media marked by developments and contradictions. At stake often are rights, freedoms, and responsibilities. Different constitutions have provided a prism for interrogating the mix of these elements, in a way that provides perspective on the media as moderators and transmitters, and as the Fourth Estate of the Realm. How well the media are functioning, is a subject of contestation, with variable assessments, ranging from acknowledgments of the media's centrality to development processes right from the colony, to questions about what may be the progressive erosion of the capacities and relevance of the media, due to debilitating dysfunctionalities.

At the heart of the debate is ethics, which is as universal as it is local in the application, with Codes at the core of the professionalism undergirding journalism practice. A symbiosis is implicit or assumed in the relationship between law and ethics. Law, therefore, is supposed to strengthen the frames for the ethical anchor of media operations and practice, and Africa in

general and Nigeria, in particular, have laws specifically targeted at the media and its practitioners. As time has demonstrated, legislations although critical for societies and governance systems, also have issues of interpretation (Owens-Ibie, 2021).

From the colonial to the civilian, to the military to the civilian administrations, the law has provided a credible platform for a justice system from which the media have benefited, either through express provisions in specific Acts or through rulings by courts of law that have aligned with expectations. In Section 2 of the 1999 Constitution - on Fundamental Objectives and Directive Principles of State Policy, which assigns to the media the responsibility of holding government accountable to its primary mandate of good governance. The flip side has been suggestions of the subversion of the same legal space for questionable and duplicitous interpretations (or implied manipulation), which, combined with policy flips and actions in a convoluted public sphere, signpost unresolved challenges, with clear implications for the media (Owens-Ibie, 2021).

When this is juxtaposed with a clogged ethical space, where professionalism appears to be in retreat, with blossoming poverty accentuated by the ravages of an unrelenting coronavirus pandemic, the prospects are dampened. This is why this paper is supporting the overall agenda, by interrogating ethical issues and insecurity in Africa with reference to Nigeria. At the level of the media as an institution, or its operators and the journalists, issues of the future remain critical. This paper draws attention to the subject, offering insights, and providing clarifications. The paper epitomizes the hope of resolutions to the lingering challenges of insecurity in Africa.

II. Review of Literature

2.1 African Cultural Heritage and the Ethical Codes of Conduct

Empirically, Africa is regarded as one of the richest cultural heritage on earth. It is composed of a multiplicity of ethnic groups with a diverse cultural heritage. Africa presents a good laboratory for the study of ethnic identity, and culture. Concomitant with this rich cultural heritage are the ethical codes of conducts, which serve as Modus Operandus to the adherents of various cultural blocks. Interestingly, there appears to be an astonishing similarity in these ethical codes rooted in culture, as Munyaka and Motlhabi (2009) observed that although there are many diverse African cultures, there are commonalities among them in areas like value systems, beliefs, and practices. These areas reflect the African worldview as found in Ubuntu, Pulaaku amongst the Fulbe, traits of "mutumin kirki" (ideal human being) amongst the Hausa, Tiv, etc. Shede (2012) corroborated that certain features of culture are universal and found in every culture. Within this context, the paper samples and discusses in detail some of the ethical codes that exist in some cultures in African for proper understanding of the subject.

III. Results and Discussion

3.1 Ubuntu: the Foundation of African Cultural Ethics

*Ubuntu*is one of the African spiritual ethic that refers to a constellation of value claims and the morally normative requirements entailed and ostensibly drawn from traditional (South) African folk-psychology (Niekerk, 2013). This is an ancient African worldview based on the values of humanness, compassion, respect, sharing,caring, and associated

values, ensuring a happy and qualitative human community life in a spirit of family. *Ubuntu* influences and determines everything a person thinks, says and does. As Munyaka and Motlhabi (2009) observed that *Ubuntu* strives and continues to be a set of institutionalised ideals, which guide and direct the life patterns of Africans. It is a notion of a descriptive convergent of desired goals that entertain and direct the activities of most Africans.

Ubuntu can be translated to mean *humanism* or *humanness.*Augsten, et al (2022) observed that it is an old philosophy and way of life that has for many years sustained the African communities in South Africa, in particular, and in Africa, as a whole and *Ubuntu* can befound in almost all languages. The table below represents the various descriptions of *Ubuntu's* moral philosophy in some African languages.

Table 1. Description of *Ubuntu* Moral Philosophy in some African Languages

African language or country	Description of Ubuntu philosophy
isiZulu, isiXhosaand IsiNguni (South Africa)	Ubuntu, Umtu or Umuntu
Sesotho (South Africa/Botswana)	Botho or Motho
XiTsonga (South Africa)	Vumunhi or Bunhu
Shangaan (South Africa)	Numunhu or Munhu
Swahili (Tanzania, Kenya and Uganda))	Utu
TshiVenda (South Africa)	Uhuntu or Muntu
Ngoni, Chewa, Nyanja and Bemba (Malawi, Zambia, Mozambique, and Zimbabwe)	Umunthu
Kikuyu (Kenya)	Umundu
Kimeru (Kenya)	Umuntu
kiSukuma and kiHaya (Tanzania)	Bumuntu
shiTsonga and shiTsawa (Mozambique)	Vumuntu
Bobangi(DRC)	Bomoto
kiKongo and giKwese (DRC and Angola)	Gimuntu

Source*: (Niekerk, 2013).*

According to Niekerk (2013), *Ubuntu* philosophy was established to fight apartheid rule in South Africa. Rooted in the love for humanity, unity and oneness, South African natives used it to criticize racism and to secure freedom at all cost (Coeckelbergh, 2022). The concept of '*Ubuntu*', profound the sense of humanity that if people are to accomplish anything in this world, it will in equal measure be due to the work and achievement of others. Regarding to the way the *Ubuntu* ethical philosophy is embedded in African culture, Oppenheim (2012) remarks that:

> *A traveller from another part of a country would stop at another village and he did not have to ask for food or water. Once the person stops, the people give him food, and entertain him very well. That is one aspect of Ubuntu but it will have various aspects. Ubuntu does not mean that people should not enrich themselves. The question is; are you going to do so to enable the community around you to be able to improve? (p. 1).*

According to Oppenheim (2012), *Ubuntu* differs from many aspect, which can be attributed to common religious and spiritual words like 'faith' or 'grace' or 'divine' that are often descriptive of a state of being, rather than having a prescriptive, moral meaning that

connotes moral directive to create community. Here, a person can have more or less *Ubuntu* in proportion to his conduct towards his fellow men, and make himself more or less of a genuine human being. One of the drive of the *Ubuntu* spirit is to become more fully and genuinely human in unity with another fellow man. The active nature of *Ubuntu* is not limited to a static state but the ability to gain *Ubuntu* is rooted in every being. Cardinal to this ethical philosophy of *Ubuntu* are the virtues of intense humanness, respect, sharing,caring, compassion and associated values that ensure a happy and qualitative human community life in a spirit of one family (Bhatt, 2022). This means that all human beings should be ethical conscious and maintain high level of standard that are within the ambit of ethical code both at the level of individual, society and profession.

3.2 Pulaaku: the Fulbe Ethical Code

This ethical code is associated with the Fulani people, the Fulbe are found across the West and Central parts of Africa (Pate & Bashir, 2013). They are regarded as mobile set of people, with an estimated population of 45-60 million. Empirical evidence shows that 20 million Fulbe are found within Nigeria (Pate &Bashir, 2013). *Pulaaku* is an ethical code of the Fulbe people. In actuality, it denotes the characteristics that distinguish the Fulani from other surrounding groups that based on the rules of conduct. It guide the Fulani in his intercourse with other people and particularly with other Fulani. It is a behavior, which a *Pullo* (a Fulbe person) must imbibe or possess in the course of interacting with others. To the Fulbe, one is not a *Pullo* if he or she does not adhere to the dictates of *Pulaaku.* This notion is deeply rooted in the culture of the Fulbe, as Shede (2012) notes:

> *The Pulaaku orFulbe code of conduct is an important aspect of Fulbe culture that houses the general rules that govern the total way of life of the Fulbe. It is consider as the Fulbe ethics or ethos. Apart from semteende (shyness, or bashfulness), munyal (patience) and hakkiilo (care, caution and forethought), pulaakualso includes such components as en am (compassion), ngorgu (courage or bravery), ne aaku (dignity), goongaaku (truthfulness) and ndimaaku (being free). Pulaaku is embodied in Fulbe proverbs because it is part of the Fulbe culture and literature is among the custodians of culture of which proverbs are a genre (p. 18).*

However, these behaviours are not easily and visibly observein some instances like dancing, wrestling or other observable cultural practices, Pate and Bashir (2013) noted that the ethical code assumed to be enclose in the heart of the *Pullo* person. *Pulaaku*is in the blood of the Fulbe person and can be said to increase or decrease, depending on the behaviour of the adherent. As such, the Fulbe can rebuke one another for exhibiting behaviours that show low level of the observance or absence of *pulaku.* People who 'lose' their *pulaaku* are not considered or recognised as Fulbe. Thus, *pulaaku* and not the language (Fulfude), is what distinguishes a Pullo from a non-Pullo. After all, even the non-Fulbe can learn the language, but can never have *pulaaku* in their blood (Pate &Bashir, 2013).

Pate and Bashir (2013) asserted that the *pulaaku* ethical code symbolizes the entire Fulbe socio-cultural system, which is fundamental to their social processes and behaviour and helps to retain their uniqueness even in the face of globalization and electronic colonization. Therefore, it is safe to argue that the Fulbe have a rich ethical code, which is deeply rooted in their cultural heritage. In this context, the fundamental objectives of ethics cannot be downgraded because consciously or unconsciously, it guides people to operate in certain ways that promote moral values. Linking this argument to journalistic practice, it is

fundamentally important as journalists are expected to operate within the framework of ethical dimension, which will help lessen the challenges of insecurity and promote unity in Africa.

3.3 Ethics in Tiv Cultural Heritage

The Tiv people are found in North Central Nigeria and inhabit an area spanning across the present states of Benue, Taraba, Cross River, Plateau and Nasarawa. Over three million of Tiv people live in Benue State of Nigeria while the others live in parts of the other states mentioned above. Tiv people are also found in the Republic of Cameroun. Tiv is one of the common language spoken among members of the ethnic group (Tsuwa, 2014). In the Tiv tradition, ethics like in other Africans countries are based on the actions that one ought to do and those things that are considered bad to be avoided. Tiv ethics are expressed in norms, which regulate the relationships between individuals and social groups.

In other words, sickness and misfortunes emanate from broken norms regulating the action of members of Tiv society. Tiv ethics are seen to be more spiritual than societal. This is the reason why certain actions are outlawed because their violation tends to disrupt the spiritual or supernatural order established by *Aondo* (God). The violation of the moral laws of *akombo,* which permeate virtually all that the Tiv do, is said to disrupt the equilibrium in nature, letting loose calamities, sickness and death. Elders who are the custodians of morality have a spiritual power in them called *Tsav*, which enables them to outlaw certain behaviour that goes contrary to the functioning of the spiritual universe. In this regards, Tiv moral life, which is embedded in their traditional ethics, is deeply religious and one cannot separate one from the other (Aondohemba, 2014).

There are two broad categories of actions or behaviours in Tiv society, which constitute their ethics. The first one is *ieren i dedoo* (good action) and the second is *ierenibo* (bad action). In Tiv ideology, when good or right conduct is maintained in society, there is good relationship with the sacred and the ultimate source of goodness itself, which demand such from man. Right actions promote equilibrium in the created order. Negative actions disrupt created orderliness and breed suffering and sickness, among others (Aondohemba, 2014). Thus, the Tiv people generally frown at greed, selfishness, injustice, theft, criminal activities, poisoning, killing, cruelty, cowardice, disrespect, arrogance, fornication and adultery. In Tiv traditional religious culture, the people cherish truthfulness and justice. A symbol of *mimi* (truthfulness) and uprightness is called *Swem*. Aondohemba (2014) observed that *swem*is, which is named after the ancestor of the Tiv people-Swem Karagbe. *Swem* is capable of judging and killing anyone who swears by it falsely by using *Ijembe-Aondo* (axe of God) and before such a person dies, he will suffer from a serious headache and swollen legs and stomach.

Tiv ethical norms have great respect for elders. They are the most dreaded group of people. This is exemplify in the way they are greeted by bowing down, stooping, removing or taking off one's hat and so on. Observance of these is termed ethical behaviour and vice versa. The Tiv look upon elders as possessing and determining one's lifespan and death. Elders constitute the corporate body or group called *ityo* (gerontocracy), of smaller or larger units of a socio-political organization. They said to possess the power to enter into the invisible side of nature and commune with ancestral spirits. They manipulate *tsav*, control the supernatural for the benefit of the community as well as *tarsoron* (repairing the land or world of evil). The positive application of *tsav* enhances a communion with ancestors, wading off evil and protecting members and the general well-being of the community (Gbenda, 2005).

Another crucial moral value pointed out by Gbenda (2005) is the virginity of a girl. When a girl is a virgin, such a girl would have an *ikyor* (snail shell) tied around her neck. When she is getting ready to marry, the husband would untie the snail before taking her his

wife. If the virginity broken before the marriage, the husband would send a perforated cloth to the girl's parents, which shows the infidelity of their daughter. It was a serious violation and shame not only to ancestors but also to the rest members of the community. In another dimension, sexual intercourse with close relatives (incest) is prohibited. The person who commits incest would undergo a purification rite before he is re-integrated in the society or else he is doomed to experience bad luck in his daily endeavours. Briefly, Tiv cultural ethics are more spiritual than societal. Much of them have to do with *akombo* and in order not to violate a specific *akombo* and disrupt the harmonious functioning of the spiritual or supernatural order, some actions are restricted.

3.4 Ethical Context

Ethics form part of the individual behaviour as well as conduct that are socially correct based on the core values that are often cherished and upheld by society. Communication scholars are of the view that ethics is central in academic and journalistic practice or engagements. Ethics are deeply rooted in the Constitutional and the various regulatory codes in Nigeria. The national ethic derived from our religions, individual cultures and social etiquettes (Veronese, et al., 2022). Similarly, our cultures and traditions have prescriptive codes on personal and social values as well as standard rules of engagement in relationships. Thus, exhibition of journalistic deficient and negative anti ethical behaviours may not be due to the absence of a background or foundational training in standard ethical practices. Rather it may represent deviance from the norm.

Media ethic offers a most interesting, and comprehensive account of a strong correlation between positive values and correct attitudinal disposition in journalistic practice in Africa and Nigeria. This paper sweeps broad and situates quite clear and originally, the contemporary role of the media within the credibility standard in the gathering, processing and delivery of information for believability. Ethics in the media generally mediates the space between maintaining the status quo and the struggle for freedom of speech and expression. While, the power elites would always want to maintain the status quo, investors and professionals in the media would always want to fully enjoy and exploit the legal limits of freedom of expression. Media ethics in journalism is fundamental to both individual and society. Journalists must report and serve more or less as the conscience of the nation.

This assertion forms the basis for the call to the practice of ethical journalism. Unfortunately, according to Deuze (2005), no media house can ever be sure that none of its staff engages in the distortion or omission of the truth. In some cases, it is the media owners or their managers who oppose the opinion of one group against the other. As such, journalism hardly enjoys public confidence of what journalists do or fail to do. Every profession is usually guarded and guided by certain laws, rules and regulations, whether formally coded or only recognized as conventions.

Journalism ethics developed with a focus on professional ethics and the values, guiding principles and codes of the journalism profession. Over the years, questions revolved around who journalists should be and what those journalists should do. These questions had always considered journalism in a particular situated context (Wyatt, 2014). The advent of larger mass media organizations and news cycles that have shrunk from days to hours or minutes have fueled interest in the reexamination of the ethical standards of journalism practice. This is evidence in many countries in the world with Nigeria inclusive. Communication scholars have lamented about the practice of journalism in Nigeria, especially the application of journalists' code of ethics in newsgathering and presentation (Adaja, 2012).

For instance, in Nigeria, the issue of ethno-religious conflicts and the Boko Haram insurgency overwhelmed the country with implication on how journalists report the

insurgency. Initially, the coverage of Boko Haram has some misunderstanding based on the complexities of the issues and the attempt to portray the insurgency as an inter-religious war or effort by adherents of one religion to exterminate the others. For some time, one could see evidence of stereotypes in the coverage of Boko Haram terrorism side-by-side with misunderstanding, expression of ignorance, which resort to the perpetuation of negative reportage by the media. However, with time, things changed. The press became better equipped on how to report, analysed, and comments on the subject. Today, the issue of Boko Haram has lessened, and other issues like corruption, kidnapping, hired assassination, among others have taken the lead with the spotlight on how the media report such issues (Msughter et al., 2021).

Pate (2018) remarks that efforts have been made to attract negative values and institutionalize ethics in our individual and national lives. For example, the ethical regeneration initiative of President Shehu Shagari through the Ethical Revolution in 1981. General Buhari's War against Indiscipline, General Babangida's MAMSER. General Abacha's WAI-C (C-for Corruption that has transformed to the National Orientation Agency). President Obasanjo's multi-pronged war on corruption; and President Jonathan appointed a Special Adviser on National Ethics and Values with aborted plan to transform the office into a full Ministry of National Ethics (*Vanguard*, March 17, 2013). Currently, President Buhari is fighting corruption and trying to make Nigerians believe that "change begins with me." Above all, the 1999 Nigerian Constitution has recognised the place and role of ethics in our national life. However, there is lack of proper application of such ethics in the process of gathering, processing, and dissemination of news in some countries in Africa. This is dangerous to the profession as such contradictions end up fueling many crisis, which posed a create danger to the security of a nation.

3.5 Schools of Thought in the Study of Ethics

Within the context of this paper, the deontological, teleological, and situational ethics serve the goal of the paper based on the theoretical lens ethical philosophies abound in the discussion. As observed by Littlejohn and Foss (2009) the tenets of deontological, teleological, and situational ethics are fundamental to journalism practice.

As such, *deontological ethics* is a branch of ethics that is absolutist. The theory is derived from the works of the German Philosopher Immanuel Kant based on the assumption of ethical judges of actions devoid of what their consequences are (McNaughton & Rawling n.d.). Deontological ethics is not on virtues, outcomes or emotions but duties and obligations. It theorist regardless of the consequences, what is right is right and what is wrong is wrong. Hence, adherents have it as a moral duty to stand by the truth.

Therefore, journalists who inclined to this ethical school of thought have no reason whatsoever to "play soft". Coinages like public interest, national interest, national security, etc., have no space in deontological ethics, thereby rendering it to serious criticism. Opponents are of the view that journalism exists to make and not to mar the society. Hence, any journalistic practice that is capable of tearing society apart is not worth the salt of good journalism. No wonder, their maxims: "*Let justice be done though the heavens fall*!" This is how far a deontologist can go in sticking to the truth. As such, a deontological journalist is ever prepared to call a spade by its name.

On the other hand, t*eleological ethics* also referred to as consequential ethics accords regards to the outcome of an action than the action itself. This school of thought beliefs action is based on the likely consequence. The tenet of this ethical perspective is that people are ethically bound to do what is best for most people. Hence, actions are good when they promote the greatest happiness for the greatest number of people. In this context, no moral

act or rule is intrinsically right or wrong. Rather, the rightness or wrongness of an act or rule is a matter of the overall non-moral good produced in the consequences of doing that act (Moreland, 2009). For example, actions such as murder, enslaving others, punishing innocent persons, etc. can be justified if, at all, their consequences perceived to be good (Otekunrin, 2022). This earned the doctrine criticisms, as it allows individuals to hide and to perpetrate evils in the society because of the consequences.

A journalist operating with the realm of this ethical perspective has the latitude of freedom to take moral decisions. At this level, several stories can be "killed" or reported, depending on their perceived consequences on the masses. Peace journalism for example can be situated within this framework of journalistic practices, such as advocacy journalism, development journalism, etc. with the aim to foster development even if it means tempering with the core values of journalism, such as objectivity and accuracy. More so, most repressive press laws can be justified in this context as far as national interest, state security and public good are concerned.

Similarly, the s*ituational ethics* states that decision should be upon the circumstances of a particular situation and not upon fixed law. Credited to the works of Joseph Fletcher (1905-1991), this ethical theory holds that the only thing absolute is love. Hence, love should be the motive behind every decision even at the level of practicing your profession. As long as one's intention is love, the end justifies the means. Love in this context is derives from God's love for mankind, as stated in 1 John 4:8 "God is love" such, fellow humans are expected to demonstrate the same love if at all, they are serving the living God (Tergema, 2017). Ethical behaviours here are highly contextualized and have no absolute or universal applicability.

A journalist who subscribed to this ethical position, therefore, can determine his action in any given situation based on how he feels. Generally, such an action will benefit humanity. It is on this premise that Nigerians can truly appreciate the role of Ahmed Salkida and Barrister Aisha Wakili in mediating between the dreaded *Boko Haram* insurgency and the rest of the society, a role that earned them the wrath of security agencies in the country. A situationist journalist is not bound by consequential rules, but looks at the merit of situations vis-à-vis the interest of humanity before take a decision.

3.6 The Dangers of Insecurity and the Consequences of Unethical Behaviors

Unethical conduct, immorality, or negative values are devoid of ethical benchmarks. They are dangerous social evils that bridge insecurity. They can be damaging to society, to the extent of leading to a failed state. Like the challenges of insecurity in Africa today, where all good things have gone. The inappropriate behaviour has serious economic implications. In Africa and Nigeria today, the cost of corruption is incalculable. Huge sums are stolen, diverted, or wasted on the basis of not doing things in the proper way. Each day, billions of Naira are lost through time wastage, squabbles, naked stealing, and many other acts of indiscipline. Good governance is undermined and democracy weakened when a system is robbed of trust. The perception and reputation of the country get spoiled as people can see in several international reports like the ones from Transparency International and others (Pate, 2018).

Apart from direct wastage of money, there is wastage in the form of opportunity cost to the nation and society. Indiscipline is recognized as one of the main causes of poverty and underdevelopment in a community. Governments of developing nations embark on reform measures to attack poverty. In this direction, the war against poverty cannot be won with endemic corruption and indiscipline. An evil like the disregard for correctness hinders the efficient use of economic resources for national development. Equally, unethical behaviours result into societal intolerance, disdain for alternative opinions, and hatred for individuals and

cultures. For instance, ethno-religious killings and the intolerance exhibited by different groups are an indication of failure to abide by correct religious teachings, deficient sense of social justice, and partisan journalistic engagement.

Unethical conduct leads to a loss of credibility in journalism profession. Elsewhere, an ethically indicated person is very unlikely to rise to a position of trust and leadership. It dogs the perpetrator through life like an albatross around the neck. However, in Nigeria, the story is not similar. This is not good for the collective reputation as members of the global community. When a country becomes notorious for indiscipline, corruption, and crookedness, nothing will ever be believed from that country. Such a country loses international credibility. Its documents, including certificates, receipts, and news reports, will not be believed. Similarly, insecurity in Nigeria today is backed by corruption and corrupt people in every sector. Nearly 98 million Nigerians live in extreme poverty making the country the world's capital of poverty, and this often reinforces anger in the minds of people with crime impendent (Msughter et al., 2021).

3.7 The Media Dimension

Pate (2018) remarks that media professionals wherever they may be in Nigeria need to have a clearly defined framework that can guide them in approaching and handling issues of national ethics and development. Ethics must be fully understood, starting from individual organisations through the local government up to the federal stage. This means that media professionals must be well educated about their organisations, communities, and challenges in the country for them to be able to advocate and discuss convincingly ethics at the various levels. In other words, apart from knowing their professional responsibilities and organizational commitments, they need to have sufficient understanding of the Nigeria nation, the attitudes of its citizens, their geography, history, sociological and anthropological setups, and other basic information that can foster the spirit of empathy and inclusion in the process of national development.

The deficiency of such knowledge explains why even arguments on general issues of governance are easily and arrogantly localized into ethnic or religious dimensions with the attendant consequence of dividing the people and causing confusion. Therefore, it is important for individual, and media professionals to have the direction to support the process of national development in the way they handle situations. Based on correct knowledge and conviction, journalism profession can easily provide a strong sense of direction and real determination to facilitate the development of their communities and country to greatness based on ethical reasoning and behaviour.

In addition, each journalist should be able to encourage his organization to operate on strict ethical standards and focus on programmes and policies that advance cohesion and development. The media should promote ethically oriented interactions between diverse people of the country as this will help reduce the level of misconceptions about people's identity and existence in a country. The more people interact with one another, the more educated they become about themselves and the better for the nation in terms of mobility, peace, and progress.

V. Conclusion

The paper examines journalism ethical issues and insecurity in Africa. It was discovered that journalists do not adequately obey the ethical code of profession which resulted into different flash point of crisis. Journalists are expected to be moral crusaders but sometimes they do otherwise. The reason behind this is the complex nature of the Africa.

Journalists from the opposite part of the country oppose each other in their publications. The factors that can lead to unethical practices include poor technical knowledge, ownership pattern, conflict of interests, the pressure of the market, poor pay, weak professional regulations, and loose organizational policies and control. These factors that lead to unethical journalism are not only experienced in Nigeria, as the problem is similar in many African countries. Within this context, the following recommendations are made:

1. The first requirement is to ease those pressures that increase the temptation to engage in negative acts that are unethical. Serious and transparent governance together with adequate attention will increase the confidence of the people and reduce the tendency of one to cheat before one can make it.

2. Character training of children, youth, and journalists is probably the most difficult but the most effective approach. Where officials or journalists are involved in shady behavior's, the punishment must be severe and predictable to discourage others.

3. Strict sanctions on individuals and organizations must be put in place. These sanctions must be prompt and sufficiently strong to act as a deterrent to other prospective offenders. If people are not punished for the offenses committed, it will encourage others to emulate perpetrators of unethical conducts.

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