A DISCURSIVE ANALYSIS OF MEDIA TERRORISM IN A MULTICULTURAL ENVIRONMENT

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Abstract
This study argues that the media in recent times "use fear of real or fancied events, to intimidate or coerce the masses to act; generally to consume and take away people's ability to think for themselves" (Media Terrorism, 2011, para 3), adding that, the list of fears grows exponentially as each individual articulates the things he/she dreads which may include; change, financial insecurity, other people (militants/boko haram), big businesses, wasting time, uncertainty (the unknown), and more. It maintains that these fears are a learned behaviour and that people are not born with an instinctive of any of these. The question is; from where did they come? The study, therefore, explores how our media-driven society has shaped and misshaped our values, causing considerable harm at the same time. Using the model of media/terror relationship and communitarian theory, the study was able to establish a theoretical foundation. The study adopted the survey method with questionnaire serving as instrument of data collection. It was revealed that the media messages received by the people really create fear and a change of personal values. The study, therefore, recommends that the media should change the style of reporting issues of terrorism by adopting other forms of soft reporting as against the straight news report format.

Keywords: Media, Media Terrorism and Fear.

Introduction

Studies over the years has shown that people are somewhat influenced or affected by media output, hence the prevalence of various studies on media effect. In the same vein, this paper argues that the media, in the quest to cover instances of terror, have constituted itself a channel of terror and fear for the unsuspecting masses. Consistently, the media pokes, prods, drives, pushes, and coerces consumers with fear. It is therefore, important for all people to know how media-driven society has shaped and misshaped our values, causing considerable harm at the same time (Media terrorism, 2011, para. 1).

There is no doubt, therefore, that "the general public derives its perception of the wider reality beyond direct personal experience via the media. When the major media all sing a similar tune, the public generally assumes it is being honestly informed. The Internet and talk radio often challenge the major media, but not everyone has the time or interest to become well informed on the many issues and sort things out, especially when the alternative media present conflicting views of reality. The major media can spin and colour stories to suit their agenda. They can rile up the public over certain issues or hide vital information. When the media riles up the public, government can feel the pressure to act in one direction or the other. All this conflict with honest reporting (Neuwirth, 2006, para. 3-4).

Similarly, Peter Kratcoski believes that the world, at the turn of the twenty-first century, is on the "threshold of a new era in the relationship between terrorism and media reportage," and bases this view on H. W. Kushner's stress on the increasing competition among media and on their ability to broadcast live from any part of the world (Kratcoski 2001: 469, citing and quoting Kushner 2000: 2). Kratcoski goes on to assert that "research has demonstrated a link between media coverage of terrorism events and the creation of traumatic reactions from those who view them." Viewers not only react in fear of further victimization, but they also undergo "a desensitization . . . to depictions of violence and reduced concern for its victims" (Kratcoski 2001: 469, citing Krafka, Linz, Donnerstein, and Penrod 1997). Nacos has outlined a "calculus of violence" that distinguishes among different "target types that enter into the terrorists' objectives." While domestic terrorists tend to target

> high-level political, diplomatic, military, or corporate leaders as immediate victims . . . international terrorist spectaculars directed against the United States have mostly affected random victims who happened to be in the wrong place at the wrong time . . . In most instances the immediate victims' identities do not matter, but their nationality, their presence in certain locations, or their professions place them automatically into an identifiable 'enemy' category (Nacos 1994: 8 as cited

in Biernatzki, 2002: 7).

In both domestic and foreign cases, however, the media are a significant factor, advertising the act and setting a media agenda focussed on the terrorists' goals. This study, therefore, examines how the media stirs up fear and uncertainty in the minds and day-to-day activities of the people with the intention to review areas that can be used to curb the media's societal effects.

Statement of Problem

The major role of the media is to inform, educate and entertain members of the public. However, for information purposes, people rely mainly on the output of the media to get ahead in life. In order to retain the attention of the public, the media concentrate in reporting more of ugly events than soft news. Events of terrorism are part of those events that occupy prominence in the media. The problem with this situation is that the unsuspecting public starts having an internal build-up of fear which may affects their personal values and their opinion of situations or even lead to the stereotyping of a particular tribe, race or religion. If this situation continues, it may lead to disunity among people of a multicultural environment.

The purpose of this study is to find out people's perception towards media coverage of terrorism; to examine whether media coverage of terrorism has any side effect on the people and to know whether there are ways by which these effects can be curbed. Hence, the study raises questions like: what are the perceptions of the people towards media coverage of terrorism in Nigeria? What effect has media coverage of terrorism on the people? And what are the measures to be taken in order to curb these effects.

Terrorism and Media Terrorism Defined

Terrorism is a person or group's unlawful use or threat of force or violence with the intention to intimidate or coerce, often for ideological or political reasons. Media terrorism uses fear, of real or fancied events, to intimidate and coerce the masses to act; generally to consume and takes away people's ability to think for themselves (Media Terrorism, 2011, para. 3).

Terrorism, therefore, uses violence, or the threat of it;... its victims are third parties, rather than principals; and its success depends on the identification of the audience with the terrorist rather than with the victim (Martin, 2011). This definition is still not quite satisfactory, however. If a terrorist tried to keep his act secret, as criminals generally would be happy to do, we would term it not terrorism but a crime. In other words, terrorism must be a public act. However, publicity seeking, while an essential element, is not in itself sufficient to characterize an act as terrorism. Some criminals seek publicity. The act must not be an end but a means to an end-the terrorist's "cause"-and the cause must include beneficiaries other than the immediate

perpetrators of the act (Martin, 2011). Thus, for an act to be terrorism, we must answer "yes" to the following three questions:

> 1. Is the violence or threat of political violence an *intentionally public* act?
> 2. Is it a means to a known or implied end beyond the act itself?
> 3. Are there announced or implied beneficiaries other than the perpetrators of the act? (In other words, it cannot just be a kidnap for ransom, for example, with the money going to the kidnapers for their personal use) (Martin, 2011).

Empirical Reviews
Terrorism and the Mass Media

In a study conducted by J. Brian Houston in 2010 titled "Viewing Media Coverage of Terrorism Related to Posttraumatic Stress Reactions; Youth Particularly Susceptible" evidence were found that exposure to media coverage of terrorism is related to posttraumatic stress reactions. These findings were arrived at through a meta-analysis of 23 existing terrorism studies. The meta-analysis also found that the relationship between exposure to media coverage of terrorism and posttraumatic stress was greater for studies involving youth and for studies including people who were farther away from the terrorist event. These results mean that youth who are further away from the terrorism event are at increased risk for developing posttraumatic stress reactions resulting from exposure to media coverage of a terrorist event. "Parents, teachers, counselors, and anyone else who works or lives with children should be aware of these effects," said Dr. J. Brian Houston, an Assistant Professor of Research in the Department of Psychiatry and Behavioral Sciences at the University of Oklahoma Health Sciences Center who authored this study.

"The mental health needs of youth not directly affected by terrorism may not be obvious in the aftermath of a terrorist attack, but by analyzing the results of several terrorism studies together we can see that this group experiences the greatest amount of posttraumatic stress reactions related to exposure to media coverage of terrorism." Dr. Houston says that future work should focus on developing public health interventions for youth that are aimed at ameliorating these potentially negative effects of media use. Posttraumatic stress reactions may include: feeling hopeless, detached from others, and numb; having trouble concentrating; being startled easily; feeling always on guard; experiencing nightmares and trouble sleeping; and having problems at work or school, while meta-analysis is the process of combining numerous existing research studies to answer research questions or hypotheses. Meta-analysis provides a more powerful estimate of how variables are related than is

possible from a single research study (Brian, 2010)

Similarly, Susan Moeller in his work titled "Media Studies: Packaging Terrorism: Co-opting the News for Politics and Profit" written in 2009, established three major premises which argued that "terrorism has been the main event of the twenty-first century" , that such attacks are "likely to be framed so that [the news outlet's] audience feels vulnerable" — both terrorists and the "War on Terror" exploit a politics of fear—that "news organizations chauvinistic[ally] focus on the news that is geographically and psychologically closest to their audience", and that both terrorists and the Western media "want to keep their own message in the public view".

The book's longest section—'How is Terrorism Covered?'—focuses principally on the language used in media coverage of the US "War on Terror", especially its engagement in Iraq. Its central arguments are that the Bush Administration's framing of this "war" as a fight for global "democracy" neutralised US media dissent—who, after all, will say they oppose democracy?—and that media coverage concentrated on the significance of this "war" for politicians and policy agendas rather than on death and destruction. Moeller supports these arguments with arguments that the dominant media voices were those of government and military, and that the media substantially confirmed the government agenda (Moeller, 2009).

Similarly, William E. Biernatzki in a research study titled "Terrorism and Mass Media" conducted in 2002 concludes that "Mass media are not all-powerful, but they are omnipresent in contemporary society and contribute to setting agendas. As someone has said: The media "may not be successful much of the time in telling people what to think, but it is stunningly successful in telling [them] what to think about" (Cohen 1963: 13). The responsibility of the media to tell the truth, and the whole truth, consequently remains great, while their difficulty in finding out the whole truth about particular "terrorist" acts—as about other events— becomes increasingly more difficult in an information world saturated by conflicting messages" (Biernatzki, 2002).

In the course of the last decade revolutionary changes have occurred in the mass media, especially in the news media. These changes have been sketched by Ignacio Ramonet, editor of Le Monde Diplomatique, and Professor of communication theory at the Université Denis-Diderot (Paris-VII) (Ramonet 2002). Growing in parallel with increasingly fierce competition and commercial pressures and complicated by the fact that "many top media executives today come from the corporate world, and no longer from the ranks of journalists," has been the burgeoning dominance of the visual. Television has become the leading news medium, with newspapers only supplementary to TV's instant, live, emotional coverage. Ramonet feels that "we are

at a turning point in the history of information" in which TV news shows "have set up a kind of new equation for news, which can be summed up like this: 'if the emotion you feel by looking at the pictures on TV news programmes is true, then the news is true'" (Biernatzki, 2002). This has given rise

> . . .to the idea that information—any information— can always be simplified, reduced, converted into mass pictures, and decomposed into a certain number of emotion-segments. All this being based on the very fashionable idea that there exists such a thing as "emotional intelligence." "Emotional intelligence", if it exists, would be the justification for always allowing any news material...to be condensed, simplified, boiled down to a few pictures. To the real detriment of actual analysis, which allegedly bores the audience. (Ramonet 2002)

The Symbiotic Relationship between Terrorism and Mass Media
John Martin L. in 2011 conducted a study titled **"The Media's Role in International Terrorism" where he opined that "t**errorism, like propaganda, is a form of persuasive communication and a pejorative term and that terrorists use mass media for both tactical and strategic purposes. While the mass media do, generally, cover terrorism at a rate of at least nine incidents per day worldwide, according to a pilot study undertaken for this paper, the press uses the term " terrorist" sparingly, preferring such neutral terms as guerrilla, rebel, and paramilitary, or using no value-laden adjectives at all. (Each country in the study, except Egypt, did, however, have its pet terrorists.) This raises the question of the effectiveness of terrorism. The press gives terrorists publicity but often omits the propaganda message that terrorists *would* like to see accompanying reports of their exploits, thus reducing terrorism to mere crime or sabotage".

Wardlaw says that the use of terror does not in itself constitute terrorism. Terror must be used as "a symbolic act designed to influence political behaviour by extra normal means, entailing the use or threat of violence." Wardlaw adds his own definition: "Political terrorism is the use, or threat of use, of violence by an individual or a group, whether acting for or in opposition to established authority, when such action is designed to create extreme anxiety and/or fear-inducing effects in a target group larger than the immediate victims with the purpose of coercing that group into acceding to the political demands of the perpetrators. Wardlaw uses as one of his criteria of analysis Kenneth Burke's concept of identification. Identification, according to Burke, is the key to rhetorical success. If people identify with the victim, the terrorist has failed. While if they identify with the perpetrator, or at least are neutral or ambivalent about the act, the terrorist has succeeded. Although this

definition permits an act to be terrorism for some yet not for others, it is amenable to testing for research purposes. It does not conflict with the often cited aphorism that "one man's terrorist is another's freedom fighter" (Martin, 2011).

In general, terrorism is a form of nonverbal communication that the terrorist resorts to when verbal communication fails. The terrorist feels a strong need to discredit a government in power, to right or to avenge a wrong. Since trying to do this singlehandedly would brand him or her as a criminal, the terrorist organizes a group of likeminded individuals and declares a "cause." Once the group has been formed, it needs to be maintained, and it turns to tactical terrorism to keep itself in arms, money, and fresh recruits. The visibility thus achieved also has longrange or strategic value. The PLO, for example, soon became a group to be reckoned with after a few terrorist incidents. Saudi Arabia and other Arab, as well as non-Arab, countries began to provide the group with lavish support so that it was able to use more traditional, less violent methods of propaganda, such as advertising, participation in international discussion, and attendance at world forums, as well as broadcasting, newspapers, magazines, motion pictures, and a wire service (Martin, 2011).

What should be the role of the media'? There is no doubt that people have the right to know not only about the "crazies" in their midst and the threats to life, limb, and property, but also about the causes people espouse and are willing to lay down their lives for. For all one knows, people may wish to support such causes, if not physically then with money and through moral suasion. On the other hand, one must distinguish between the need to know and the desire to be entertained. Entertainment should not be at the expense of law and order, life, limb, and property. Yet, terrorism has become a form of mass entertainment, according to psychiatrist Frederick J. Hacker. Richard Salant, president of CBS News, argues that, "We present facts from which people draw their own conclusions . . . , whether it's politics or terrorists or anything else . . . . If we start playing God and say that fact or this viewpoint ... might give people ideas, we would have to stop covering politics" (Martin, 2011).

In a related development, William E. Biernatzki in a research study titled "Terrorism and Mass Media" conducted in 2002 argues that government officials have tended to link the media with terrorists' success or failure, as then-British Prime Minister Margaret Thatcher expressed her view, "democracies 'must find ways to starve the terrorists and hijackers of the oxygen of publicity on which they depend'" (Picard 1991:50, quoting a *New York Times* article, dated 1985). More recently, Peter C. Kratcoski has wryly commented that, "if one of the elements of terrorism is the wish to obtain publicity for a cause and create propaganda, the media has obviously overreacted in responding to this desire" (Kratcoski 2001: 468). The French sociologist Michel Wieviorka (1988) denied that terrorism and the media are in a "symbiotic relationship," arguing that terrorists relate to the media in any of four

different ways, from "pure indifference" to media, through "relative indifference," then to a "media-oriented strategy," and finally to "coercion of the media" (Wieviorka 1988: 43-45, as cited by Wilkinson 1997). Paul Wilkinson directly challenged Wieviorka's four grades of the relationship, saying that channels of communication always are used by any terrorist. In the first case, "pure indifference" to any desire to terrorize a population beyond the immediate victim of violence, Wilkinson says that "if there is no aim to instill terror then the violence is not of a terroristic nature." The "instrumental relationship" between the terrorist and the media, which Wieviorka places only in his third category, is said by Wilkinson to be "intrinsic to the very activity of terrorisation" (Wilkinson 1997). Nacos equally opines that:

> . . . the media's reporting of terrorist spectaculars helps to facilitate two of the universal goals of terrorism. Terrorists gain attention when the volume and placement of news coverage affects the public agenda. There is also evidence that thematically framed stories that refer to specific grievances influence public attitudes about the roots of politically motivated violence. (Nacos, 1994: 74-75).

In a sampling of social science publications of the 1970s and 80s, as annotated by Signorielli and Gerbner (1988: 201-219), the following opinions were indicated: Yonah Alexander says that the media provide terrorist groups with useful tools that serve their propaganda and psywar ends (1978). M. Cherif Bassinouni says that the psychological effect of a particular violent act may be considerably more significant than the act itself, and that the effect may be largely a creation of the media (1981). J. Bowyer Bell saw the media-terrorist relationship as symbiotic, with the media coverage spreading the effect of a spatially limited act to a wide public (1978).

Theoretical framework
This work is built on two theories known as models of the terror/media relationship and communitarian theory.

Models of the terror/media relationship
According to Kevin G. Barnhurst, who distinguished two models of the media-terrorism relationship that divide authorities on the topic to include the *culpable-media model* and the *vulnerable media model* (Barnhurst 1991). The *culpable-media model* sees ""a causal link with terrorism that calls for regulation." The media are an intrinsic part of a vicious cycle: "As media cover terrorism, they incite more terrorism, which produces more media coverage." But a second dilemma uncovered by this model involves a cycle of control: If government or the media censor coverage, the controls tend to harm the credibility of the government and/or the media. The terrorists . . . may resort to even greater violence" (Barnhurst 1991: 125).

The basic tenet of the culpable media model is that the way the media frame reports about acts of terror in the society equally encourages more terror. Either by making the terrorists to commit more acts of terror or by creating substancial fear in the hearts of the people which is another form of terrorism. This is because most straight forward news give rooms for balance and fairness, thereby, giving the terrorists room to air their own view. This avenue is explioted by the terrorists to make demands and even threaten the social structure of the society. In retrospect, if the media decide to control its content as a result of government intervention, the terrorist resort to more acts of violence in order to force the hand of the media to cover their actions. If the government and the media decide not to act on this aggrevated aggression, the people will begin to see them in a bad light.

One area of concern here is that when news of terror is aired in a balance and fair principle, the people get more of the heavy demands of the terrorists and their threats also. This information, increases their knowledge of what they stand to face. In most cases, fear is intiled in the hearts of the people, thereby, helping the terrorists to achieve their aim which is to threaten the social system and when human beings are threatened, the entire social system is tensed.

On the other hand, the *vulnerable media model* sees the media as only victims, not causes of terrorism: Any control on coverage, even a natural one, will be ineffective because terrorists can shift to other forms of communication by striking vulnerable points in the infrastructure of liberal societies... although the mass media are involved, they present no escape from terrorism (Barnhurst 1991: 126). In as much as the vulnerable media model sees the media as victims of terrorism, it does not mean that the media cannot do something to help society. The media can change the style of reporting when it comes to acts of terrorism as a way of doing something about the situation.

The relevance of these models to this study is that it helped in enhancing our understanding of the relationship that exist between the media, society and terrorism. It gave a straight insight in to what is at stake in media reportage of terrorism and what society stand to loss if the media decide to ignore these acts of terror. This understanding will help champion causes on how the media can change its style of reporting terrorism as a way to protect society from the type of fear terrorism creates in the system.

Communitarian theory
Communitarian theory is one of those theories that stresses the duties of the media to society. According to Christians (1993) as cited in Mcquail (2010: 183), "communitarian thinking stresses the ethical imperative of the media to engage in dialogue with the public it serves". In some respect, the call is to return to a more organic social form, in which the press plays an integrative, expressive and

articulating role. Not self-interest but partnership is seen as a way forward (Mcquail, 2010: 183).

Nerone (1995: 70) opine that, in communitarian model:

> The goal of reporting is not intelligenc but cvic transformation. The press has bigger fish to fry than merely improving technology and streamlining performance… The question is its vocational norm… In communitarian world-view, the news media should seek to engender a like-minded philosophy among the public. A revitalised citizenship shaped by community norms becomes the press's aim. News would be an agent of community formation.

The basic tenet of this theory is for the media to serve as a tool of social cohension and growth i.e the media should be at the service of the people and not otherwise. The media should look for ways to increase social ties and relate with the people in such a way that the tension created by the system is doused. Rather than pursue news commercialism or self serving media agenda, the people should be at the heart of all media activities.

This theory is relevant to this study because it emphases the duty of the media to the people. It sees the media as a tool that should help social formation and growth, i.e. the media should place the interest of the people first before any self-serving interest can be considered. In this case, the teleontological ethics of the media should be employed in news reportage. In cases of terror, therefore, the media should think about the consequences of a particular report on the people before a particular reporting style is adopted. If this is done, the reports and style of news frame that are detrimental to the existence of the people can be regulated/controled before it gets to them.

Methodology

This study employed the survey research method. Survey method, according to Ohaja (2003:11), "is a study of the characteristics of a sample through questioning that enables a researcher to make generalizations concerning his population of interest". She further added that "it is usually employed in studies of attitudinal and behavioural trends with the researcher seeking to uncover their demographic or psychographic underpinnings".

The population of this study, therefore, constitutes of all residents of Nsukka Local Government Area. The choice of Nsukka LGA is that the LGA is a metropolitan town and the people have access to almost 15 national dailies, 5 national magazines, access

to TV/radio programmes and news and other media outlets. This means that the people are not far from information carried by the media on issues of terrorism, and as such, they are potentially vulnerable to the effects of media messages. The fact that the LGA is a host to the University of Nigeria is another reason why the town is strategic for this study. The population of the Local Government as released by the National Population Commission (NPC) in 2006, puts the population of the Local Government at 309,633 comprising of 149,241 males and 160,392 females.

For the sake of manageability of study, the Taro Yamane's formula was used in obtaining our sample size. Yamane (1967, p. 886) as cited in Eboh (2009, p. 94) provides a simplified formula for calculating sample sizes. With a confidence level of 92% and a precision of 0.08, the sample size is presented as 156.4. Therefore, an approximate sample of 156 persons was studied in the course of this research. This was done by breaking the local government into three most populated areas which include: the university community, Nsukka local government headquarters and environs; and the business central area (Ogige Market). The researchers adopted the simple random sampling in the distribution of instrument.

The instrument for data collection was the questionnaire. It was structured in both close and open ended format, in such a way that it was easily understood by the respondents. Fifteen items questionnaire were administered on the respondents. The distribution of the questionnaire did pose much difficulty. This necessitated the recruitment of two other research assistants who were trained and employed in the administering of instrument. A response window of one week was given to the respondents within which the researchers were constantly calling at the offices and shops of respondents to collect completed copies. The offices and business premises of respondents where the questionnaires were distributed were marked and in some cases phone numbers collected for reminder purposes. Out of the 156 copies of the questionnaire distributed, only 142 were returned. This amounted to 91.03% return rate.

The instrument was face validated by two communication experts, who are senior lecturers from the department of Mass Communication of the University of Nigeria, Nsukka. Corrections and modifications were made in order to ensure that the instrument measured the variables intended. As for the reliability of the study instrument, 15 copies of the instrument, in all, were administered on members of the university community, local government workers and businessmen from the business area. As regards the technique of data analysis, the study used simple percentages and tabular presentations.

Data Presentation and Analysis
Table: Sex of Respondents

Item	Frequency	Percentage
Male	79	55.6%
Female	63	44.4%
Total	142	100

From the analysis in table one, it is evident that 79 out of the total of 142 respondents, which constitute 55.6% were males, while 63 respondents which constitute 44.4% of the respondents were females. This showed that there were more male respondents than female within the sample studied.

Table 2: Respondents view on their access to mass media messages.

Response	Frequency	Percentage
Yes	142	100%
No	-	0%
Can't say	-	0%
Total	142	100%

All the respondents from table 2 above said they have access to mass media messages. This means that all the respondents sampled have access to mass media massages, not minding their various locations.

Table 3: Respondents view on whether they receive news about acts of terrorism in the country

Response	Frequency	Percentage
Yes	142	100%
No	-	0%
Can't say	-	0%
Total	142	100%

From table 3 above, all the respondents said they receive messages on terrorism from the media. This means that the respondents sampled are not ignorant of the nature of information they consume from the media.

Table 4: Analysing the nature of information on terrorism received by respondents

Items	Frequency	Percentage
Bomb blast	71	50%
Kidnapping	68	47.9%
Murder	39	27.5%
Riot/crisis	82	57.7%

Table 4 above exposes the nature of information about acts of terrorism received by respondents. From the table, 71 respondents amounting to 50% of the various views of the respondents opine that the messages of terror they receive are that of bomb blast. Sixty-eight (47.9%) opined that the message of terror they receive is that of kidnap, while 39 (27.5%) opined that the message of terror on their part is that of murder. Eighty-two respondents amounting to 57.7% opined that the messages of terror they receive is that of crisis or riot in the country.

Table 5: Analysing respondents' perception about messages of terrorism

Items	Frequency	Percentage
Good idea	119	83.8%
Bad idea	23	16.2%
Can't say	-	0%
Total	142	100%

From the analysis in table 5, it is evident that 119 respondents amounting to 83.8% of the sampled population opined that it is a good idea for the media to report cases of terrorism. On the other hand, 23 respondents amounting to 16.2% are of the opinion that it is a bad idea for the media to report cases of terrorism, while 0 (0%) respondents are of no comment.

The implication of this analysis is that the people are interested in being informed about the happenings in the country not minding the location of the event, while others are not fully interested in knowing what is happening around them in as much as it is not happening to them.

Table 6: Respondents view on whether the messages about terrorism they receive create fear in them

Response	Frequency	Percentage
Yes	137	96.5%
No	5	3.5%
Can't say	-	0%
Total	142	100%

From the analysis in the table above, 137 (96.5%) respondents said that the media messages on acts of terrorism they receive create fear in them, while 5 (3.5%) respondents said that the messages do not create fear in them.

Table 7: Respondents view on whether the messages about terrorism they receive affect their opinion of events/people around them

Response	Frequency	Percentage
Yes	104	73.2%
No	38	26.8%
Can't say	-	0%
Total	142	100%

From the analysis in the table above, 104 (73.2%) respondents said that the media messages on acts of terrorism they receive affect their opinion of events and people around them, while 38 (26.8%) respondents said that the messages do not affect their opinion of events and people around them.

Discussion of Findings
The analysis in table one of this study shows that there are more male than female respondents in the population sampled. This is evident from the fact that 79 out of the total of 142 respondents, which constitute 55.6% were males, while 63 respondents which constitute 44.4% of the respondents were females. It was equally observed that all the respondents studied said they have access to mass media messages and that they receive messages on terrorism from the media. This means that the respondents sampled are not ignorant of the nature of information they consume from the media.

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murder. Eighty-two respondents amounting to 57.7% opined that the messages of terror they receive are that of crisis or riot in the country.

However, the study discovered that the messages received by the respondents create some of fears in them and that these messages affect the view of the world around them. This is evident from the analysis in table 6 and 7 which shows that 137 (96.5%) respondents opined that the media messages on acts of terrorism they receive create fear in them, while 104 (73.2%) respondents said that the media messages on acts of terrorism they receive affect their opinion of events and people around them.

Conclusion
This study concludes therefore, that the media should re-examine the style and manner with which stories of crisis and terrorist attack are being covered in order not to overplay the issues at stake. Rather, the media should beware of gory pictures and their choice of words in the presentation of issues of violence in other not to stir unnecessary fears and worries in the people. As the voice and watchdog of society, the media should know that what they do can make or mar society and as such should tread with care. The media sholud bear it in mind that people look up to them for direction and information partaining to the various endeavours of life. Through this means, the media would not only vindicate itself from the kind of fear they instill in the poor masses but will also help discourage the act of terrorism in the society.

Recommendations
This study, therefore, recommends that the media should put the interest of the people first in all their dealings so as to make sure that whatever effect the people get from the media would not misshape their social values.

It equally recommends that straight/hard news style of writing news should not be used for the reportage of terrorism. Rather, acts of terrorism can come forth as soft news or feature stories where there would be a lot of back grounding and watering down of the effects of such news on people.

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