AN ASSESSMENT OF THE MEDIA IN PROMOTING RELIGIOUS TOLERANCE: A CASE STUDY OF "*PEACE ARENA*" RADIO PROGRAMME ON CAPITAL FM KADUNA.

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DECLARATION

I declare that the work in this Thesis entitled "An Assessment of the media in promoting religious tolerance: a case study of Peace Arena radio programme on Capital FM Kaduna" has been carried out by me in the Department of Mass Communication. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this thesis was previously presented for another degree or diploma at any institution.

TakusoEzeNdukaku _____ _____

Signature Date

CERTIFICATION

This thesis entitledAN ASSESSMENT OF THE MEDIA IN PROMOTING RELIGIOUS TOLERANCE: A CASE STUDY OF "*PEACE ARENA*" RADIO PROGRAMME ON CAPITAL FM KADUNA by TakusoEzeNdukaku meets the regulations governing the award of the degree of Masters of Science of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

I dedicate this thesis to God Almighty, the Owner and Sustainer of Life; and to my beloved parents, Sir and Lady Johnson Eze for their countless supports and prayers.

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My sincere and utmost gratitude goes to God Almighty, who is ever faithful to fulfill His promises in my life. And to my wonderful supervisors, Dr John Okpoko and Dr Mahmud Umar, who oversaw the effective conclusion of this work. May God continually bless you and grant you your heart desires.

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ABSTRACT

This study examines the effectiveness of media in promoting religious tolerance by analyzing the perception of the programme audience, using *Peace Arena* radio programme on CAPITAL FM Kaduna as a case study. The need arose as a result of the ongoing debate that despite various attempts through the media to find solution to religious tension and conflicts in Nigeria, cases of religious conflicts still prevail in Nigeria especially in the Northern part of Nigeria. Other specific objectives of the study include, ascertaining the problems militating against Peace Arena Programme and suggesting ways of improving Peace Arena programme for better contribution for religious tolerance in Kaduna State. The assumption of the study was that media can create the needed atmosphere for peace and tolerance through having programmes on peace without waiting for conflict to erupt before engaging in peace building. This formed the basis for chosen peace journalism as a theory in which the study was anchored. In the conduct of the research, a Survey Method of data collection was used. The Simple random sampling and systematic sampling techniques were adopted for selecting the case study area and sampled respondents drawn from the four local government areas that make up Kaduna Metropolis which are Chikun, Igabi, Kaduna North and Kaduna South. About 296 respondents were sampled, in which questionnaire, interview and focus group discussion (FGD) methods were used in collecting data.The technique employed to analyze the obtained data was descriptive statistics of frequency count, percentage, and chi-square. Results from the analysis of the data revealed that *Peace Arena* has been contributing to religious tolerance in Kaduna State. The study also discovers that the audience of the programme rates it as being effective in promoting religious tolerance even in other states. In addition, the study finds out that the programme has challenges such as lack of sponsorship. However, in a bid to finding solution to the problem of religious conflicts orchestrated by intolerance, the study recommends that other broadcast media stations across the country should introduce similar programme. In addition, Government at all level, Non-Governmental Organizations and private individuals should be sponsoring media programmes with tendencies to promoting religious peace among the people. The programme should be held at least twice a week to further promote peace and tolerance being the bedrock for unity and development just as it may lead to creation of more awareness for the programme.

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND TO THE STUDY

Nigeria was rated eight in terms of people under threats of mass killings or other systematic violent repression as a result of religious crises, by the Minority Rights Group international Report in 2008. In the same year, *The Punch* Newspaper (page 4, 26th September) estimated that as at 2004, some 10,000 people have been killed in clashes between rival ethnic and religious groups across the country; while 10,000 others were displaced from their homes. (Dogarawa, 2012). The Human Right Watch (HRW) in 2010 put the estimate of people that lost their lives to various ethno-religious crises in Nigeria, from 1999 to 2010 at 13,500.

Further, Kukah (1993) documented one of such religious crisis inKafanchan, Kaduna state. And attributed the cause of the crisis to abroadcast onFederal Radio Corporation of Nigeria (FRCN) Kaduna,of analleged massacre of Muslims and burning of mosques in Kafanchan.Over 300 lives and properties worth of millions of naira were lost to that crisis.

Thus, the loss of lives as a result of religious crisis has increased over the years and this is very worrisome.

Nigeria has been characterized as a very complex state in which major political and economic issues are vigorously contested along the lines of ethnic, religious, and regional divides which in some cases, if not properly handled leads to conflicts and violence,(Maku,2012). The causes of these conflicts may be connected to the way and manner intolerance has negatively influenced the people`s beliefs about their religion and ethnic belonging, (Aliyu, 2009).

According to Idris (2012), religious intolerance plays a background role in fanning the embers of inter-group conflict in Nigeria and that religious intolerance which often leads to violence has created tensions that resulted in bloody and destructive crises thus seriously threatening the peaceful-coexistence and interaction among the various ethnic and religious groups in Nigeria.

Similarly, Terwase, (2012) states that the myriad of problems associated with religious intolerance in the country have drastically affected the various social, political, religious and economic strata that make up the Nigeria society. The author further argued that religion could serve, and has indeed served as an instrument of social harmony in many civilizations and has also served as a motivation for violence if exploited.

Ezeanokwasa, (2009) observed that statistics on religious crises across Nigeria show that at least 95 per cent of them occurred in the northern part of the country. This may be attributed to religious intolerance by various groups in the region. Many of these conflicts were mainly between Christians and Muslims. There were cases where members of the same group engaged in violent conflict as a result of internal problems. Such conflicts occurred in places like Sagamu in Ogun State, Lagos, Kano, Kaduna, Plateau, Yobe and Borno states. These conflicts threaten to transform religion in Nigeria from a unifying and edifying force to a destructive or even disintegrative social element that threatens the peace, stability and security of the country, (Aliyu, 2009).

At the state level, Kaduna state has had several religious crises during the last two decades such as the Kafanchan crisis in 1999, the Sharia crisis in 2000, the Gwantu crisis of 2001, Kaduna Miss World crisis in 2002, amongst others. A common trend of these crises is that they start as an ethnic-driven and quickly move to religion. A common characteristic of these crises is massive destruction of lives and property and their spill-over effect to neighboring towns and other parts of Nigeria.

Therefore, for peace, unity and tolerance to reign in Nigeria, it requires the effort of all Nigerians in general and the media practitioners in particular especially radio.

Aldrich (2013)Observed that radio programming can alter norms and change people's perception, especially if such norms are designed to increase hostility between ethno-religious groups. The author did a study on whether or not radio programming can be designed to reduce potential conflict and increase civic engagement and positive views of foreign nations. The study surveyed more than 1,000 respondents in Mali, Chad, and Niger andresults show that individuals who listened more regularly to such programs on peace participated more frequently in civic activities.

As noted by Idris, (2012), radio is at a vantage position in building or destroying any society depending on how it is used.

This is because, radio helps to increase information dissemination and education thereby making people more aware and conscious of issues that affect their society. Furthermore, it prepares people for effective participation in the management of important issues such as religion that brings about intolerance and disagreement.

Florain (1990) noted that radio can facilitate the process of peace building by inviting people with similar and opposing views to interact, debate and exchange ideas, with a view to enhancing learning and promoting community development and national consensus.

According to Betz (2004), By the 1930s, radio had become a prime tool for propaganda and counterpropaganda within and between countries, with large numbers of open and clandestine stations broadcasting partisan views, and this pattern was accentuated in World War II as radio was most often used as a propaganda instrument to secure loyalty and support of the colonies. In 1994, radio in the Great Lakes region of Africa was again in the headlines due to the Rwandan RTLM (Radio Television Libre Mille Collines). Notably, in the case of Rwanda, an estimated 800,000 people were killed, due to incited violence by the words heard

on RTLM. Essentially, radio has had a legacy of divisiveness and hatred as well as peace depending on how it was used.

But if radio can be used so effectively to promote hate, can it not then also be used at least as effectively to promote peace?

One of the longest standing examples of the use of radio as a tool for social development is that of the Food and Agriculture Organization (FAO). Since the 1960s the FAO has been using radio as a means of assisting those in rural areas of developing countries. The goal of which was to assist rural workers so they could come up with concrete solutions to the shared problems they faced together, (Betz 2004).

It was through Radio that the 1999 crisis between the Ebira and Bassa people of Nassarawa State was brought under control by the then Commissioner of Information, Mr. LabaranMaku who took a neutral ground and addressed the issues with facts.

According To Babafemi (2009), radio has grown and stood the test of time by reinventing itself despite the routine threats that latest invention and technology has brought. Radio's significant informational and educational potential should be put to good use, especially in terms of raising awareness and engaging people in the management of issues that are important to the societal life. This media channel could stimulate populations towards partaking in important discussions, rarely or never discussed in their presence. It helps them face the situations which they were poorly equipped to handle in the past and to participate in decision making process.

Thus, radio media channel has an important role to play in tackling the menace of religious crises in Nigeria. It may be a frightful weapon of violence when it propagates messages of intolerance, or misinformation that raise negative or positive public sentiments. Radio will also be an instrument of conflict resolution and crises management when the information its provide is reliable and respect human right. Media can contribute to societal reconciliation,

change misperceptions, and broaden understanding of the causes and consequences of conflicts. (Babafemi, 2009).

1.2 STATEMENT OF THE PROBLEM

Despite various attempts through newspapers, television and radio to find solution to religious tension and conflicts in Nigeria, cases of religious conflicts, sentiments, discrimination and hatred still prevail in Nigeria such as the killings and burning of places of worship at Bitch Kano state on November 2012, KafanchanNovember 2011,ZangoKataf and Kaduna in April 2011 amongst others. (See Kuka, 1993; Idris, 2012;Hayab, 2012). And of course the results of these conflicts have always been wanton destruction of lives and properties. This shows that the media has not contributed towards finding a solution to this problem.

The literature (See Hayab, 2012, Bwala, 2012, Kuka, 1993, and Dogarawa, 2012, amongst others) has accused the media of not living up to expectation in creating the needed atmosphere for peace and tolerance among the various religious groups in Nigeria.

Kukah (1993) Documented theKafanchan religious crisis and posits thatFederal Radio Corporation (FRCN) Kaduna broadcast regular bulletins (in both Hausa and English) concerning the massacre of Muslims and burning of mosques in Kafanchan, while they failed to report details on the counter-attack on Christians by the Muslims. According the author,the reportalleged that Christians were killingMuslims indiscriminately, burning their Mosques and copies of the HolyQur'an, and banishing them from the town. The author opined that the media`s involvement in the religious affairs and programms in has always been biased and as a result, it led to intolerance from the various religious groups.

Eti (2009) documented the inter-religious crisis at Bauchi State in 2009 and observed that Federal Radio Corporation (FRCN)reported that20 Christians were killedand churches burntwithout mentioning Muslim victims and mosques burnt in the reprisal attacks.

Looking at the roles played by the media in conflict situations, one can deducethat the power of media is clearly apparent. As much as they can start conflict, they can also play an important role in defusing tension, reducing and containing conflicts.

Okoro*et al*. (2012), stated that in the search for peace, the mass media, being at the forefront of promoting development, and peace, the media have the power to use their various communication strategies not only to avert violence and strife, but to douse tensions that arise. According to Okoro*et al*. (2012), if the media concentrate more in creating an atmosphere for peace in Nigeria, those aggrieved will be provided with alternative platform in the media to air their grievances instead of taking to arms. Thus, through adequate, balanced and objective reportage, people who hitherto would have taken to arms to express their displeasure are informed, enlightened and most importantly convinced to seek the option of dialogue or legal redress. Therefore, to bring about peace, there is urgent need for a paradigm shift by the media towards creating a platform for peace, unity and tolerance among various religious groups in Nigeria.

A study by Obasi, (2003), observed that radio through its various programmes has been contributing towards the reduction of many social problems and vices in Nigeria such as human trafficking, child abuse, child labor, and the upsurge in crimes. If the discovery by Obasi is something to go by, then, radio should replicate same as regards to reducing religious intolerance. Radio should be more proactive through its numerous programmes by developing anti-religious conflict programmes. More of its programmes, advertisements and concepts should emphasize that religion is a practice that should be driven by conviction for peace, understanding, love and tranquillity among all religions in Nigeria.

1.4 OBJECTIVES OF THE STUDY

The main objective of the study is to examine the contributions of radio in the promotion of tolerance among religious groups in Kaduna state. Specifically the study seeks to:

1. Find out the perception of the audience on the contribution of *Peace Arena* to religious tolerance in Kaduna State.

2. Ascertain the problems militating against *Peace Arena'*s contribution to religious tolerance in Kaduna State.

3. Suggest ways of improving *Peace Arena* for better contribution to religious tolerance in Kaduna State.

1.3 THE RESEARCH QUESTIONS

The following research questions were raised in line with the research objectives:

1. What is the perception of the audience on *Peace Arena*`s contribution to religious tolerance in Kaduna State?

2. What are the problems militating against *Peace Arena*'s contribution to religious tolerance in Kaduna State?

3. In what ways can *Peace Arena* be improved upon for better contribution to religious tolerance in Kaduna State?

1.5 SIGNIFICANCE OF THE STUDY

The media as a social institution has over time been used as a powerful instrument for the pursuit of peace and unity in many societies. Despite this, several scholars have rated media as not up and doing in contributing to religious tolerance in Nigeria. While some scholars see media's bias in coverage of conflicts as the main cause of intolerance, others focused on the challenges faced by the media in reporting religious related violence just as others focused on

how the media can surmount these challenges in reporting conflicts. In all, it was observed that while they focused on the media and religious conflicts, they failed to recognize the fact that conflicts can only occur in the absence of peace. It is on this premise that this study takes a departure from media and conflict to advocating for a paradigm shift to using the media to creating the needed atmosphere for peace. Through series of programmes on peace the media may be closer to finding a solution to the problem of religious violence as people who are aggrieved will be enlightened and most importantly convinced to seek the option of dialogue. It is expected that findings and recommendations of this study will motivate the broadcast media practitioners into creating programmes that will be geared towards promoting peace, unity and tolerance among various religious groups in Nigeria.

1.6 SCOPE AND LIMITATION OF THE STUDY

This study focuses on the contribution of *Peace Arena* radio programme on Capital FM Kaduna to the promotion of religious tolerance among the various religious groups in Kaduna state. The study focuses on Peace arena programme aired by Capital Fm Kaduna. This study has been limited to Kaduna Metropolis. It is therefore noted that the findings of this research is based on the findings gathered from the 4 local government areas that make up the Metropolis.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter presents a review of relevant literature with respect to the contribution of media in promoting peace and tolerance amongst the various religious groups in Nigeria. The review was made under the following sub-heading; the need for peace in Nigeria, radio as a mass media in Nigeria, radio as a tool for communication and development, mass media and conflict in northern Nigeria, religions and tolerance, the Impact of Religious crises on the nation, promoting inter-ethnic and religious relations, the media and public right to information, the media and religious activities in Nigeria and empirical studies on the media's role in promoting unity and tolerance in the society.

2.2 THE NEED FOR PEACE IN NIGERIA

Ibegbu (2011), describedPeace as a condition or situation of time in which there is no war or conflict in the society. It is a state of living in harmony or friendship with one another without violence or disagreement. According to the author,to be peaceful is to avoid conflict and violence. It is to be in unity with other people's behaviour and way of life. That is, to tolerate one another's attitude or way of life without complaint. The author states further that Peace may be positive or negative. Positive peace occurs when all conflicts are settled and all the members of the parties involved in the conflict are happy and satisfied with the way it is settled. In negative peace, all the members of the parties may still bear some grudges and distrust among themselves because they have just agreed or are compelled to stop the conflict.

However,Lanre (2013) states thatit seems violence is gradually becoming a cultural phenomenon in Nigeria, there is need to transform the culture of violence into the culture of peace. Peace is conceptually opposed to violent, antagonistic conflict, such as that manifesting threats and accusations, hostile quarrels, angry boycotts, and riotous demonstrations. Peace can also be conceptualized in terms of absolute harmony, serenity, or quietude; that is, as opposed to any kind of conflict, antagonistic or otherwise. Citing (Rummel, 2012), the author further states thus:

> Peace has always been among humanity's highest values and for some people, it is the supreme value. This is reflected in sayings such as: 'peace at any price', 'the most disadvantageous peace is better than the most just war', 'peace is more important than all justice', 'I prefer the most unjust peace to the most just war that was ever waged', 'there never was a good war or a bad peace' and so on.

Lanre (2013) citedVajpeyi (2012) that identifies six dimensions of peace and they include: individual peace through meditation, peace in the family between man and woman, child and parent, peace in society, between various communities; peace in the nation, peace on the planet and peace among nations. Peace has individual, economic, social and political values. On the individual level, peace is a combination of positive feelings of happiness, calmness, contentment, love, compassion and harmony with nature, with the absence of negative ones like pain, conflict, hostility and imbalance with nature. We may attain this peace when the inner self and the outer environment are in balance and harmony. One who experiences peace would depict a healthy physical and mental state, which needs internal and external nourishment from, that, is spiritual and material needs.

Peace also has economic values because it allows people to enjoy economic activities, production and consumption. It is common for people to estimate costs of wars and conflicts but seldom do we measure the economic benefits of peace (Kameel, 2011). The social and economic effects of religious violence are often grave. They include: mass killing or what

one can describe as wanton destruction of lives and property, displacement of citizens and so on. At the social and economic levels, the absence of peace can be costly. All these problems that arise from the absence of peace can be avoided in an environment of tranquillity. For example, to prevent burgling one's apartment, Nigerians install burglar alarms, keep dogs, pay for security guards, and keep lights on when they go on vacations. All these involve costs since victims of burglary and violent crimes not only incur economic costs but psychological costs as well. It is against this background that Vajpeyi, (2012) highlights the psychological and social consequences of the absence of peace. According the author, dynamic psychology deals with the problem of the absence of peace from the individual and social perspectives. Competition, diffidence and personal glory are what make men aggressive or violent, apart from the innate destructive tendency in man, (Vajpeyi, 2012).

> Social factors include power politics, morality and the tremendous technological progress the world has witnessed recently. Since faith has been replaced by reason, religion by politics, conscience by military strategy, personal courage by mechanical adventure, God by party boss and the individual by group stupidity,

Iduh (2011), states that for a lasting peace to reign in Nigeria, Nigerian government should create systematic and institutionalisedmethods that will detect early warning signs of conflicts for pre-emptiveactions and design effective conflict preventionand peace building strategies through operationalstructures and personnel for monitoring conflicts andtransform the existing conflict(s). It is the author's opinionthat in the search for lasting peace in Nigeria; academics,religious leaders, traditional rulers, women groups, localand international Non Governmental Organisations(NGOs), social critics and activists, trade associations,civil societies, various youth leaders, students bodies,and multinationals companies of particular interests incorporate social responsibility, etc should be involved inconflict prevention and peace building, this will ensureenduring and sustainable peace.

Alabi (2010), states that every Nigerian, community, religious groups,ethnic nationality and governments at every level should controland manage its excesses, and inculcate the culture oftolerance, forbearance, love and fear of God to better the lots of other people. According to the author, every Nigerian shoulddetermine to be peaceful and be an agent of peace at alltimes. Through the culture of peace, the country will be united and development of all kinds will then thrive.

To (Kane, 2010), wanting peace is the first step in creating the conditions for it to exist. This entails trying to reduce elements that are the sources of violence and which are contrary to the establishment of peace. It is a general, day to- day attitude, applied to all aspects of life, and is not limited to looking for solutions when violence is on the verge of erupting. Forced peace cannot last. For Peace to last, it must come as a commitment made by the people. For this to happen, the basic necessities of life must be guaranteed for Nigerians (food, clothing, shelter, health, education, transportation and religious freedom). If these are provided, then there is less likelihood of revolts and violence.

2.3 RADIO AS A MASS MEDIUM IN NIGERIA

Babafemi (2009) views radio as ‘‘sound which is instantaneously transported from one place to another by the use of electromagnetic waves’’. Folarin (2000) as cited by Azienge (2014) notes that radio broadcasting is the use of electromagnetic waves to transmit information, education, and entertainment in the form of sound signals for simultaneous reception by large heterogeneous and scattered audiences, either individually or in groups, using appropriate sound receiving apparatus’’.

However, Babafemi (2009) stated that radio has grown and stood the test of time by reinventing itself despite the routine threats that latest invention and technology has brought. He explains that threats like television, theatre, live concerts of musicians that pull crowds,

digital satellite television, webcasting, blogging, even placement of television screens in cars and ipods for music, all have not been able to downplay the effectiveness of radio. Broadcasting technology has advanced to the extent that radio can be listened to via digital television and World Wide Web.

Azienge (2014)states that the potential of radio in reaching millions of people simultaneously and with immediacy has had profound effects on the attitude and behaviour of the society.Citing Okiyi (2007) the author believes that ‘‘the radio undertake functions that engender developmental progress and encourage social change’’. The author opined that ‘‘news is the most important single programme on both radio and television’’. And as such, people want to know what happens in their immediate environment as well as why such thing happened, when it happened, how it happened, and the consequences of that happening.

For Onabanjo (2000), as cited by Azienge (2014)‘‘talk programmes are elemental in radio programming, the most other programmes evolve through talks, and the producers of talk programmes should be led by the talk activity of his its audience’’. And the producer should attempt to exploit the divergent cultural views of his people through programming, especially in their local languages. This is to enable them harness their resources rather than alienate them. Asema (2011) concludes that ‘‘radio remains a very important tool of development in the rural areas because of its popularity, cheapness and can operate easily on ordinary dry cell batteries without electricity’’. Again, the saliency of the message becomes more so when it is culturally administered, and put across in a format that appeals to the target listener/audience.

According to Ladele (2010) as cited by Azienge (2014) radio broadcasting was introduced into Nigeria by the then British Colonial authorities in 1933. One of its main tasks was to relay the overseas service of the British Broadcasting Corporation (BBC) through

wired systems with loudspeakers. This service was called Radio Diffusion System (RDS). The RDS became the Nigerian Broadcasting service (NBS) in April 1951. By 1957, the RDS underwent a name change and became Nigerian Broadcasting Corporation (NBC). In 1978, the Nigerian Broadcasting Corporation was re-organised and became the Federal Radio Corporation of Nigeria (FRCN) (op cit).

2.4 RADIO AS A TOOL FOR COMMUNICATION AND DEVELOPMENT

Okiyi (2007) observes that ‘‘development experiences in other parts of the developed world have continued to point to the fact that communication is central to rural and national development’’. By implication, development activities are usually rural based, especially in developing countries like Nigeria. In effect, the media according to the author should accept and help in carrying out the special development tasks of national integration, socio-economic modernisation of literacy and cultural creativity. Also, local media should give priority to local cultures and languages. He further observes that communication experts have argued that for any development effort to succeed, people must be provided with adequate information that will enable them understand the significance of the project to their lives in order to make informed decisions.Azienge (2014) citedOkiyi (2007) and observes that development is enhanced when people have access to information that will enable them discern and choose for the improvement of existing conditions. For developmental communication to be effective, it should provide information about development projects and possibilities in response to local needs and interest of the people. As a result, the ability of the media to broadcast relevant messages to the specific audience would enable such to reach decisions which would ordinarily impact on their lives and the environment they are located in. With proper information, people are able to adapt and change their world views to achieve an attitude change. The implication of all this is that the role of the mass media is pivotal and indeed connotes the rate at which development may occur in a given society. This becomes

realistic when specific media programmes are targeted at a specific audience to achieve specific goals.

2.5 THE MEDIA AND CONFLICT IN NORTHERN NIGERIA

Northern Nigeria has witnessedlots of violent inter-communal conflict over the years. The images of dead people as well as destruction of properties emanating from violence scene which is been seen either on television or the pages of newspapers have contributed to exacerbating the conflicts. Discourse on the mass media and conflict in Northern Nigeria is a necessity of the moment. But since no one can predict the end of violent and conflict in the North, it is helpful to study what happened before and the role the mass media has played towards these conflicts in Northern Nigeria, (Abdulahi, 2012). Abdulahi(2012) documented the Findings by Pate (2003) and Kurawa (2000) which revealed some of the captions and stories in the media that are inciting and provocative as follows:

"For the first time since 1966, the Jihadists will be confronted by a determined southern army… to teach the northern troublemakers a lesson once and for all," (Reuben Abati, The Guardian, 31/3/2000).

"Christian girls forced to marry Muslims," the Tribune, 15//2000.

"Kaduna boils again, three churches burnt, " The Guardian, 7/10/2001

"Plateau is the only predominantly Christian state in the north and they are not happy about this," Punch 10/09/2001.

"Wild, Wild North: Bin Laden's men unleash terror in Kano," The News, vol. 17, October 29, 2001, "Ex head of state and governor behind Jos mayhem," The Sunday Tribune, September 2001,. "De-Mallamnisation of the Ports Authority," OchereomeNnanna, The Post Express, 12/9/2001

"Whether they like it or not, we will not allow any Muslim to be president of Nigeria again. I am declaring this as the president of CAN (Christian Association of Nigeria)" Dr Sunday Mbang, in This Day, Monday, July 31, 2000, p4

According to Abdulahi(2012) these examples point to the underlying tribalism that has been the motivating factor in these conflicts and the media's subjective coverage. Religion is exploited because it is the mobilizing factor, since in northern Nigeria there is a close link between religious identity and tribal/ethnic identity: most of Hausa and Fulani people for example, are Muslims, while most of the other minority tribes are predominantly Christians. There are, in most cases, instances where a single inter-communal conflict takes a religious dimension. While religious differences are not the only basis for these violent conflicts, the media and parties in the conflict use religion as rallying point for tribal solidarity and propaganda in order to attract support and assistance from other countries and across boundaries here in Nigeria.

Abdulahi(2012) cited Yusuf (2002) who discovered conflict in northern Nigeria and the media's role in it, is the struggle over values (which may not necessarily be wholesomely religious) power and resources in which the aim of the opposition is to neutralize, injure or eliminate their rivals. According to the author the examples Pate (2003) cited from some publications prove this further. Some of these examples are:

"Christian girls forced to marry Muslims," the Tribune, 15//2000.

"Kaduna boils again, three churches burnt," The Guardian, 7/10/2001

"Plateau is the only predominantly Christian state in the north and they are not happy about this," Punch 10/09/2001.

Abdulahi(2012) further argue that to understand very well the argument of Pete is to first identify that the mass media is made up of and operated by people. Journalists are human beings like everyone. But journalists are ideally expected to be professional, operating within the provisions of the ethics and laws of media practice. When journalists are thoroughly professional instigating and provocative stories will be avoided.

Considering the examples Pate (2003) cited from the media the first is a write up in a column. But is a column not one of the traditional journalistic avenues of expression regulated by the laws and ethics of media practice? The point is that anybody can write a column. But once someone chooses to write a column as a journalist, the column in which that person writes as a journalist must be free from libel, defamation, sedition and blasphemy. The column must also be free of any of the offences considered liable for prosecution in the law courts, or likely to be rated unprofessional and unethical. Whenever a columnist who chooses to write as a journalist bye passes the limitations that writing a column entails, the consequences could be very tragic as the case of the blasphemy against Islam in *This Day* newspaper by Isioma Daniels at the heat of the debate for and against the aborted Miss World beauty pageant scheduled for Abuja in 2004 has shown.

According to the rules of writing columns therefore, "A columnist who is reasonably aware of his limitations and does not stray beyond what is permissible… Has no difficulty being accepted," (Kamath, 1980, 172). Among these limitations are that a columnist should not inspire hatred and incite people to war.

Ahmed (2002) as cited by Abdulahi(2012) notes that cases of media writing inciting stories has happened many times in Nigeria. For example, as the ethno –religious conflict that engulfed the city of Jos raged, *This Day* newspaper reportedly carried an inciting report in its southern edition of Monday 10th September 2001. *This Day* newspaper`s report triggered a reprisal attack on Hausa Fulani in the south – eastern states". Kawu (2002) as cited by Abdulahi(2012) perceives a wider conspiracy in which the media plays one ethnic group against the other and one religion against another in the north.

2.6 RELIGION AND TOLERANCE

The main religions groups in Nigeria-Christianity, Islam and Traditional all have values that they guard and defend. These values, when adhered to by the followers, will impact not only on the lives of the followers but the nation as a whole. This is because anecdotal evidence suggest that majority of Nigerians are religious.

Christianity is regarded as a religion that seeks to ensure that people are ruled according to the will of almighty God (Anyanwu, 1996). Hayab (2012) listed the will of God as love, honesty, holiness, peace, charity, doing unto others what they would want them do themselves. Reviewing relevant sections of the Encyclopedia of religion Hasting, (1987) as cited by Nyemutu*et al* (2009) and Onuoha (2012) posits that Christianity teaches men to live in peace and unity with their fellow men. As well as prepare them to be ready to meet their creator at the end of their lives.

Islam on other hand was brought to mankind through the prophet Mohammed (PBUH), Qur'an (Q.5:3). It means peace and absolute submission to the will of God (Allah), (Kilani,1998). According to Akama(1998) as cited by Nyemutu*et al* (2009) the essential doctrines of Islam include worship of Allah, kindness to relative strangers and the needy, and humanity. Okunnu (2001) notes that according to the teachings of Islam the web of social relationships consists of the individual, Allah and society. Religion is thus considered to be at the core of relationships, whether within the family unit or at the national or global levels. The mission of Muslims, as adherents of Allah, is to spread such values as purification of the soul and the improvement and rebuilding of society. Islamic values include service to humanity, selfless sacrifice, generosity, honesty, humility and a high sense of morality. Notably, these values are lacking in contemporary Nigeria.

The traditional religion has hardly any written scriptures, (Kilani, 1998) but nevertheless contends that it is "written" in all aspects of African life and that the sources of its concept are myths, folktales, proverbs, liturgy, and songs. In traditional religion, God is believed to be one, who is 'high' but can be reached through intermediaries. In other words, there is a belief in supreme deity and the worship of lesser deities that serve as agents of the supreme deity. According to Akama (1998), the cardinal tenets of traditional religion are devotion, peace and love. Thus in some cases, a 'week of peace' is observed before any annual festival is celebrated.

Akama (1998), notes that the subject of peace is cardinal in the teaching of every religion for a wholesome existence and development in the society. In all the three dominant religions in Nigeria, peace is advocated as a necessary condition for nation building.

Manus (1992) also maintains that all the religions in Nigeria proclaim peace as an essential ingredient in their dogma. According to the author, traditional religionists cherish the value of fair play, justice and peace as eternal values. In almost every part of the Qur'an, the understanding that peace is the will of Allah is clearly stated. In the Bible it is stated that all Christians should love both their neighbors and enemies and should live in peace with everyone.

It is of note that the main dominant religion in Nigeria values human lives and believes in God the creator of human lives as well as preaches peace, unity, harmony and love among its believers. However, Dogarawa (2012) asked very salient questions that everyone should ponder about. "Where did we keep all these teachings? Are these teachings outdated? Or are they not part of what we read every now and then? Are they not part of what we teach people? Are they not part of what we preach? Where has our conscience gone?"

Dogarawa sees the cause of religious intolerance as what he calls deviation from the religious teachings. “People can always talk about Islam and Christianity, their good teaching on love, peace, forgiveness, caring and so on. But then, after that, the same people that preach the Qur’an and Bible are sometimes the ones that that make or incite their members to carry arms or weapon and face the perceived enemies”. In addition to this, he notes that there is mistrust and suspicion aided by falsified historical facts all in the bid to create enmity and hatred.

Usman’s (1987) study on religion in Nigeria concurred with Dogowara (2012) that the values and teachings of Nigeria’s main religions are toward peaceful coexistence of people irrespective of race, tribe or ethnicity. However the study blamed the problems on the manipulation of religion by the people.

Ufomade’s (2012) and Balogun’s (1981) analysis of the three religions practiced in Nigeria led to their conviction that the basic aim of all their adherents is toward belief in the existence of “supreme being”, though the different religions have different perspectives on this. In Takaya’s (1992) view, this beliefs manifest itself as ‘competition for political supremacy’ in the national system, undermining the supposed ‘common goal’ of maintaining peaceful national unity, stability and continued progress towards Nigeria’s common good. He introduces the ‘Nigeria Dilemma’ with respect to religion and peace with a catalogue of gruesome horrors arising from atrocities committed against humans in God’s name as a result of struggle of whose religion is superior to the other. (Nyemutu*et al* 2009)

Ikenga-Mentuh (1992) using secondary data and content analysis of archival materials to, demonstrate the link between religion and peace, and there association with development. The paper notes that the religious disturbances that have occurred in Nigeria have posed great threat to peace and development. The studies explain the phenomena in

terms of mutual suspicion and rivalry both between Christians and Muslims and between different sects and denominations within Islam and Christianity. These conflicts, which abound in the country and in which religion has become politicized, have led to the deaths of thousands of people. As he puts it "Religious bigotry and fanaticism are usually due to pathological (extreme) conditions, as well as reactions to intolerance or persecution".

Daudu (2001) also holds the view that religion has played a negative role in Nigeria's national life. It has divided Nigeria along religious lines in its internal and international politics, evidence for which can be seen in the individual positions taken by key state officials on pertinent matters in Nigeria's international relations. The author concludes that religion has created tensions and led the nation into bloody and destructive crises that threaten its unity and survival.

Jenkings (2002) also points to the 'dangerous polarization' of the country in religious terms, such that the north is chiefly Muslim, while the East is largely Christians. Moreover, the author observes, religious allegiances coincide with ethnic, tribal, and geographical loyalties. He records how Muslim-Christian rivalries have often led to violence. The author argued that religion was one of the main causes of 1967 civil war in which thousands of Christian Igbos were massacred in the north, forcing survivors to flee to safe areas, and in his view leading eventually to a civil war between 1967 and 1970 that claimed perhaps a million lives.

Furthermore, Herman (2001) believes that the root of Nigeria's conflicts can be traced back to the pre-colonial times. He argued that they were institutionalized and aggravated, to the seeming benefit of the colonial administration. The author maintained that in Nigeria's history, religion and politics have long been interrelated, with each greatly affecting the other. He suggests that the colonial legacy of a century ago helps to explain

recurring religious conflicts and their detrimental effect on democracy. Based on key informant interview, Herman's (2001) study examined the sources of escalating conflicts between muslims and Christians, as well as the effects of religious conflicts polity and the economy of the Nigeria. The research traced the causes of the religious strife that occurred between 1999 and 2001 as a reaction to the introduction of Shari'a law. He notes that supporters of Shari'a claim not only its necessity for their theology but also its practicality.

> Their hope is that the introduction of Shari'a will reduce the rampant corruption and immorality in Nigeria. Shari'a supporters claim that it will make northern Nigeria safer, wealthier and Godlier. The major finding of the paper is that despite the claim of Shari'a supporters, and whether state law is Shari'a –compliant or not, crime is still rising, state corruption continues, and poverty is worsening.

From the forging arguments, one can see that the Nigerian problem is not religion rather the people who practice the religion and refuse to obey and abide by the teachings and values of their religion. Kilani (1998) agrees with this assertion noting that, the presently tensed religious climate in Nigeria is fuelled by the manipulation of religion by the privileged class within each religious group to maintain the status quo. Although religion is seen as the basis for most conflicts in Nigeria, Manu,(1992) and Daudu, (2002) argued that it can also provide the moral basis for greater tolerance and co-existence. Therefore, all three major religions in Nigeria could and should address themselves to the urgent need to unite all the Nigeria people into a peace-loving community governed in justice and peace under God.

2.7 THE IMPACT OF RELIGIOUS CRISES ON THE NATION.

This sub section considers the impact of religious crises, occasioned by religious intolerance on some key areas of the country- Economy, politics, social life and security in Kaduna State.

Aliyu (2009) conducted a study on the religious crises in Kaduna State studying the religious crises in Zango-Kataf 1992, Kaduna crisis of February 2000 and Gwantu November crisis

2001. And posits that the 3 crises examined shows clearly that their manifestations have negative impacts on both the citizens and the State.

2.7.1. ECONOMIC IMPACT

Aliyu (2009) observed that within the economic context of Kaduna State, the atmosphere of insecurity created during and after crises period disrupts productive activities and discourages local and international investment. In fact, some foreign investors that are non muslims left Kaduna State for other states or their respective countries due to perceived personal insecurity since the crises had religious undertones. The destruction of lives, properties and infrastructure during the crises deprived the State of the much needed human and material resources. This was at the time of national economic hardship when all the states were struggling for survival. Additionally, the funds meant for developmental projects in the state had to be diverted to crisis management, thereby depriving the citizens of the basic necessities of life. The amount of money spent by Kaduna State and donor agencies on relief material during the February 2000 crisis was estimated to be approximately N18 million (approximately $268,705), (Aliyu, 2009).

2.7.2 SOCIAL IMPACT

Generally speaking, crises situations generate humanitarian catastrophes. In the case of Kaduna State each of the crises discussed has caused an incredible amount of human suffering. According to the police report, very large populations in the areas affected were displaced during the incidents.Aliyu (2009) states thus

> In this crisis situation, farmlands were destroyed, markets, schools and business premises were closed down, and starvation became rampant. Hospitals and clinics were not opened to the public and the social life of people was negatively affected. The displacement of persons resulted in separation of families and communities such that the social fabric of the society was torn apart. The element of risk,

> danger and uncertainty are usually present and would sometimes assume enormous proportion in a crisis situation. The police and the military public relations reports of the crises confirmed cases of large number of people being traumatized during the various crises. The hospital where the wounded and traumatized people were admitted in Kafanchan, Kaduna and Zonkwa respectively also confirmed several cases of trauma,

2.7.3 SECURITY IMPACT

Ayinla(2003), opines that ethno- religious crises impacted negatively on the security of Kaduna State and the nation in general. The violence exhibited by both warring sides in the crises examined, produced domino effects that spread into the neighboring Plateau and Kano States. Also, the violence that ensued during these crises assumed great proportions as firearms were employed. This has lead to prolonging the conflicts. The breakdown of law and order during the crises undermined public safety. For example, the Kaduna religious crisis lasted for about 2 weeks. During this period, citizen's movement was restricted due to possible reprisal attack were eminent. Also the unsecured atmosphere provided an enabling environment for external interests groups who seized the opportunity for subversive activities to destabilize the state and the nation. For example, State Security Service (SSS) reports from Kano State and that of Kaduna State confirms the influx of hooligans into Kaduna some days after the crisis began. Their militia activities not only amplified the violence but the subsequent damages and killings that occurred later, (Fawole, 2011).

2.7.2 POLITICAL IMPACT

A crisis adversely affects political stability. Within the context of this study, political stability means the ability of a political system to maintain peace and order. It also connotes the ability of a government to retain legitimacy, and carry out its normal functions while retaining the support of the people within a stable range. The prevalence of crises in Kaduna State and the breakdown of law and order which occurred during the period, and by extension the power of the authority and democratic order, reflects policy failures by the

Local Government Areas and sometimes by even the state government. The situation also reflects the ineffectiveness of measures put in place by the Kaduna State government to curb the occurrences and reoccurrence of crises. Thus, the prevalence of ethnic and religious crises in Kaduna State are significant sources of political instability. It can be deduced from the examination of the nature and impact of the ethnic and religious conflicts in Kaduna State that the phenomenon poses serious threats to national security, peaceful co-existence, political stability, development and wellbeing of the citizens. The nature of these crises also affects the non-indigenes of the State who had to relocate to their home states, (Ikenna, 2008).

In a study carried out by Williams (1992) on the religious groups and politics of national development, the author submits that as long as religious groups are satisfied, they have a positive impact on the Nigeria politics but when other factors creep in such as favoritism, partiality or bigotry, their impact is negative.

2.8PROMOTING INTER-ETHNIC AND RELIGIOUS RELATIONS

Several solutions have, and can be proffered as ways of promoting inter-ethnic and religious relations in Nigeria. Nigeria is no doubt a complex country given its numerous ethnic groups with varied cultural characteristics and interests. Ayinla (2004) traces the genesis of ethnic and religious problems of Nigeria to the British colonial policy. According to him, the British had wrongly assumed that for any political arrangement in Nigeria to succeed, it must satisfy the "aspirations of the three major ethnic groups. This forms the basis of what the author called "tripod theory of power in Nigeria". Unfortunately, in an attempt to satisfy the wishes and aspirations of the majorities (so-called Wazobia) the wishes and stabilizing role of the minorities of the total population of the country were ignored.

To eliminate the problems of ethnic discrimination and religious intolerance in Nigeria, Okediji (2002) calls for the establishment of a more humane social order. To the

author this can be achieved through increased utilization of the intellectual resources by encouraging social research and using the results for solving social problems, which of course include those relating to inter-group relations. Similarly, there is the need to mobilize Nigerians who are divided along ethnic, cultural, economic and religious lines in the task of national building. This also constitutes part of Okediji's (2002) social action recommendations for the resolution of the national crisis.

As a further step to promote inter-ethnic and religious relations among the Nigerian people, Adebisi (2002) noted that Nigerian leaders must address the problem of educational imbalance between the North and South. According to him, this will help harmonize the pace of development between the two regions. Also, government must ensure that the economy of the country is integrated. Besides, emphasis from now must be on actual production, not mainly on the distribution of national wealth. State of origin, religious sentiments and ethnicity must be de-emphasized in all issues of national interest.

To further reduce the problems of ethnic discrimination and religious intolerance, Ojie (2002) suggested that concerted effort to bring about cross-cultural awareness among the citizenry of this country should be advocated. Efforts should also be geared towards enhancing greater interaction between the various ethnic, religious and political groups.

There is also the need for dialogue among different ethno-religious groups in the country. Ojie (2002) posits that ethnic and religious groups in the country should not only talk about the need for dialogue among themselves, they should also act by organizings a forum for dialogue in all states and local governments of the federation. Dialogue will help to create ethnic accommodation, religious tolerance, understanding and peaceful co-existence among the different groups in the country. The author also advocates for a stringent law against official discrimination and intolerance.

2.9 THE MEDIA AND RELIGIOUS ACTIVITIES IN NIGERIA

Hayab (2012) state that reason religious crises and intolerance have persisted in Nigeria is because of the way the media covers religious related issues in Nigeria. According to the author, some media practitioners have been cut up in the web of bias as they side their own religion or ethnic groups in their report. The study notes that media reports on religious related issues in Nigeria have been on the basis of bias and sentiments. That is why the Christian journalists and Christian dominated media organizations will present religious related issues including crises to favour and promote Christianity; their Muslim counterpart in the Muslim dominated media outfits does the same to favour and promote Islam, (See Hayab, 2012, Alao, 2012).

In a study conducted by Hackett (2010) on the role the modern media have played in the interreligious tensions and conflict that have characterized Nigeria since the late 1970s. He examined how both the print and broadcast media have served to initiate, exacerbate, or reduce the tensions and cleavages between the two principal religious groups- Muslims and Christians. The author argues that mass media constitute one of the principal locations for the propagation and self representation of religious groups. The growth of Nigeria's media institutions and industries has paralleled the expansion and diversification of the religious landscape. There has been an attendant increase in competition between religious groups. Apart from sporadic government (federal and state) clampdowns on religious broadcasting at the height of some of the riots, as well as the harassments of the press that come from the several military governments that Nigeria has had to endure since independence in 1960. Nigeria could be said to possess a virulent and diverse media scene. It is arguably one of the most lively and developed on the African continent, (Hackett, 2010).

However, inaccurate media reports can have a catalytic function with regard to pre-existing tensions. Bidmos (1993) cites three examples of this. The first, in his words, "stormed the whole nation like a thunderbolt" It was a press report in the early 1980s concerning the alleged government subvention of ten million Naira to build the central mosque in Abuja, the new federal capital. It sounded as though the Christians were being snubbed whereas in reality they had received an equivalent sum, but was still in negotiations about how to build such an ecumenical center. The press, according to Bidmos, was reluctant to publish government explanations of the matter as compared to their earlier damaging speculations. Second, Bidmos points to the uneven reporting of the Kaduna State riots of 1987. He claims that there was too much emphasis on the Muslim backlash rather than on the initial provocation by Christians in Kafanchan (Falola, 1998). The third example cited by Bidmos was a case of fictitious reporting involving a purported crash landing of a plane in Jeddah in 1990 and a Nigerian drug-smuggling ring in Saudi Arabia.

Bidmos also bemoans the failure of the press to report events that serve to promote religious harmony. He describes them as "being poised for action whenever a seemingly uncomplimentary statement was made by either a Muslim or Christian leader expressing a personal opinion".

According to Seriki (1993), the provocative nature of some publications, especially those that try to malign or ridicule the Prophet Muhammad have contributed more in causing religious crises. For example, an article appeared in the Sunday Standard of February 28, 1988, where Prophet Muhammad is described as an "epileptic Prophet". The Kastina riots in March/April 1991 stemmed from the actions of some enraged Muslims in connection with a Newspaper report that maligned the Holy Prophet.

Similarly, the way media report an event has an impact on the event as well as the audience. In a conflict situation, media's report on event has an impact on the conflict itself.

When the media report turns to a frightful weapon of escalation, it propagates messages of intolerance or disinformation that manipulates sentiment, (Ladele, 2010). The media's penchant for exaggerating details of religious violence and thereby fuelling their intensity is and documented in various literature. This rages from the various religious crises in the country, the miss world crisis, the Demark cartoon crisis, Kafanchan crisis, Osama bin Ladin crisis, Jos crisis, and election crisis among others, (See Kukah, 1993, Spero, 2010, Etaghene, 2010) Most religious leaders in the country have therefore, accused the media of fanning the embers of religious violence by their provocative and emotive reports. News headlines such as 'Islamic Assailants Kill Hundreds of Christians near Jos', 'Muslims slaughter Christians in central Nigeria', 'Muslims slaughter 400–500 Christians in latest Jos crisis' (See Creeping Sharia 2010) are very common during religious disturbances.

2.10 PEACE JOURNALISM

Johan Galtung´s model on peace journalism to some it inspires and to others it provokes depending on one's perception. It has inspired journalists to write critical articles from war zones just as it has been used by, teachers as platform to encourage students to think critically about the way main stream media report on wars. Media researchers have used the model as a research tool, analyzing news texts on war coverage (Galtung, 2002). But the peace journalism model has also been used as a point of departure for studying other media outlets, like computer games on real wars. On the other hand, peace journalism concept has also provoked journalists to accuse defenders of the theory to violate the ideals of "objectivity" . It has also provoked media researcher to accuse Galtung of over-simplifying complex issues. (Ottosen, 2008)

However, several peace journalism scholars have pointed out that peace journalism requires a more proactive journalistic role that goes beyond war journalism's commitment to detached observation and distribution of information (Hanitzsch, 2004). This proactive role

does not necessarily require peace journalists to reject objectivity. Rather, one perspective embraces an objectivity of peace journalism that abandons the belief that journalism's "representation of reality is objective in the sense of being identical with the reality". Instead, peace journalism's objectivity is a "methodological objectivity, that requires journalists to subject their reports to objective controls such as the careful presentation of facts, reliable and varied sources, expert opinion, supporting documentation, accurate quotations, and a fair representation of major viewpoints" (Hanitzsch, 2004). In this view, peace journalism seeks the objectivity obtained when all parties share the right to communicate their views and information from all sides is shared broadly.

Shinar (2007) as cited by Ozuhu-Suleiman (2013) states that peace journalism perspective grew out of the discontents of war journalism, and is strongly rooted in an understanding of its promises of professional improvement and a more responsible and conscientious media representation of conflict.

Peace journalism, as framed by its advocates, does not, seek to distort the facts, manipulate the truth, or cover only the morally upright and peace-loving perspectives. In the words of its proponents, peace journalism seeks to acknowledge the power journalism wields in contemporary society and to advance "a unique and innovative premise that conflicts can be avoided, minimized and even resolved by a prudent, profoundly analyzed and fairly written journalistic coverage" (Peleg, 2007). Such coverage should engage more diverse individuals in discussing the causes, contexts, and potential resolutions of conflicts to expand the reach, and the value, of journalism in today's global community. Lynch (2007) suggests that peace journalism may offer a balance to the prevalence of zero-sum thinking in Western culture and traditional journalism. "Peace journalism can [and should] contribute to the mobilization of social resources for public service concepts in journalism to be applied and carried out" and increase the wealth invested in and generated through journalism (Lynch, 2007).

It is possible that much of the tension between the preferment's and opposition of peace journalism's could be addressed through a broader interpretation of its mission. Peace journalism is therefore, not simply interested in improving the reporting of conflict and in enhancing peace but reporting the world more fully, openly, and inclusively.

Judy (2011) made comparison of war journalism and peace journalism and defines war journalism as "violence-victory oriented" while peace journalism is "conflict-solution oriented." War journalism is "propaganda oriented" and peace journalism is "truth-oriented." Where war journalism is "elite-oriented," peace journalism is "people`s-oriented," and war journalism is "victory-oriented" and peace journalism is "solution-oriented".

The author goes further to argue that peace journalists do not avoid reporting conflict entirely. Rather, they are called on to report violence, but also to pay particular attention to the "invisible effects, such as psychological damage and trauma" and to address "consequences for political discourses like the receptiveness to narratives of victimhood and revenge, and the wish for more glory"

Ozohu-Suleiman (2013) states that words such as "destitute", "devastated", "defenseless", "pathetic", "vicious", "cruel", "brutal", "barbaric", "terrorist", "extremist", "fanatic", and "fundamentalist" are capable of inciting and encouraging conflict when the media use them in describing a conflict situation. He added that these words, along with imprecise usage of terms such as "genocide", "decimate", "assassinate", "massacre" and "systematic" or "organized", are to be avoided in their different tenses if the media is to support the cause of peace in reporting conflict.

2.11 EMPIRICAL STUDIES ON PEACE JOURNALISM

A study by Ozohu-Suleiman (2013) on media and peace building in Israel/Palestine provided empirical evidences on the demonstrated interest of world media powers in the resolution of

the Israeli-Palestinian conflict. The study also offered an insight into how the media are responding to the call for a shift from war to peace correspondence in the conflict as well as media's involvement in peace process. The study identified the specific characters of media response to peace journalism in the Israeli-Palestinian conflict. The author after reviewing various empirical literature in his study states that there is a widely shared understanding among scholars and practitioners that a genuinely public-centred journalism should partake in the pursuit of peace and social stability in the society.

The findings of the study agree with Vladimiret al (2008) study that engages in the examination of the role of journalism in a time of violent conflict and explores the discourse that has come to be known under the umbrella term "peace journalism." Through a case study of the Open Broadcast Network (OBN) coverage of the Bosnian conflict, the study analyzed the initial lessons learned from one of the original implementations of peace journalism precepts in violent conflict. The study revealed among other things that adopting peace-oriented media standards would bring an end to the old propaganda of conflict times (war journalism).

Lynch(2006)used the Peace Journalism model, devised by Johan Galtung (2002) and developed by Jake Lynch and Annabel McGoldrick, and others, to carry out an empirical content analysis on coverage by United Kingdom (UK) newspapers of the 'Iran nuclear crisis' over five months from August, 2005. The study surveyed 211 articles that focuses on one aspect of Peace Journalism and argues more accurate, when measured against what is known and has been observed about conflict by researchers. The study indicates that Peace Journalism produces findings of material that are relevance to both the operation of conflict reporting and its likely influence on source behaviour, as well as highlighting appropriate steps editors and reporters could take to ensure accuracy and balance in their coverage.

An empirical study carried out by Lee and Maslog (2004)examines the extent to which four regional conflicts involving India, Pakistan, Sri Lanka, Indonesia, and Philippines are framed as war journalism or peace journalism based on Johan Galtung's classification. The study which used a content analysis of 1,338 stories from 10 newspapers revealed that, the news coverage of these conflicts was dominated by a war journalism frame. According to the study, the three most salient indicators of peace journalism are the avoidance of demonizing language, a non-partisan approach, and a multi-party orientation.

Lee and Maslog (2005) finds that newspapers in 5 Asian countries relied on War Journalism framing in covering their respective regional conflicts, but used Peace Journalism framing to cover the distant war in Iraq. This finding reaffirms Lee and Maslog's (2004) statement that "a country's media is not likely to remain neutral in reporting a conflict in which its government is involved." It is also supported in literature that a country's media are less likely to remain neutral in reporting a conflict in which its government is involved (Mandelzis, 2007).

Another empirical study was conducted by Dove (2006) on the 2006 Lebanon War press coverage in Canada and Israel. The study analysed stories published on and during the war by the Canadian *Toronto Sun* and the Israeli *YediotAharonot.* Comparative findings for each newspaper, however, show that peace journalism is not entirely disregarded. While the study indicates both the salience and the resilience of war journalism, it also concludes that there are opportunities for the advancement of peace journalism and professional practices that could be adopted to achieve this.

For Ottosen (2011), a critical use of Johan Galtung's theory on peace journalism can be a fruitful supplement in theory building within the field of war- and peace journalism. He argued by using empirical findings from Norwegian media coverage of the war in

Afghanistan as well as using example of research on the Norwegian media coverage of the war, that the theory on peace journalism also can serve as a useful platform for teaching and journalism training within the field of conflict and war reporting.

Wolfsfeld (1997), examined the role of the news media in the Middle East, and found that the media's pursuit of drama accorded the extremists from both sides more than their due share of air time, while drowning the voices calling for peace and resolution. Wolfsfeld (1997), using a structural-cultural model, explained how the different roles played by news media in various political conflicts were shaped directly by competition among the antagonists to control the media. Carruthers (2000) suggested that the mass media, subjected to restrictions of state and military censorship, employed the same values, practices and priorities in reporting conflict as in covering other events. As a result, mass media in following the lead of the state, become willing accomplices in wartime propaganda, and may even play a significant role in instigating conflict.

Richards (2011), studied conflict resolution language and observed that journalists, who rely on conflict to tell the news, apply a "fighting frame" by focusing on positions without exploring what lies behind them. Using conflict resolution theory, he identified 12 roles for the media in reporting violence and conflict constructively: (1) channelling communication between parties; (2) educating; (3) building; (4) counteracting misperceptions; (5) analyzing conflict; (6) de- objectifying the protagonists for each other; (7) identifying the interests underlying the issues; (8) providing an emotional outlet; (9) encouraging a balance of power; (10) framing and defining the conflict; (11) face saving and consensus building; and (12) solution building.

However, the ideas of peace journalism must be anchored within a society in peacetime; only then will they have a chance of realization of sustainable peace in wartime.

This according to El-Nawawy and Powers (2010), is because peace journalism research has largely focused on 'hot' or direct conflict such as media coverage of wars or other forms of direct violence. Scholars of peace journalism suggest that it needs to extend its field of analysis to address the roles that structural factors such as religious, national, transnational and ethnic identities play in conflicts

2.12 EMPIRICAL STUDIES ON THE MEDIA'S ROLE IN PROMOTING UNITY AND TOLERANCE IN THE SOCIETY

A number of studies have been devoted to the examination of the role of the media in promoting unity and tolerance in Nigerian and other countries and regions. Such studies are Ahmed (2012), Inuwa (2011), Ogunade (1982), and Amienyl (1990). These studies have described, sometimes with empirical data, the extent to which the mass media have been contributing to the creation of an institutional base for national integration and unity.

For example, Ahmed (2012) agreed with Ogunade (1982) after critically examining the effect of ideology on the media's role in national integration and concluded that the absence of a political Ideology has limited the ability of Nigerian`s media's to become "vigorous advocates of national integration". Similarly, Inuwa (2011) critically evaluated the specifics of media performance in Nigeria and reported that certain socio-cultural factors were serving as obstacles to broadcasting for national integration.

According to the research, these factors included ethnic diversity, language and religion pluralism, misguided policies and misconception of the process of integration. Also Amienyl, (1990) investigated the perception of adults relative to the integrative contribution of mass media in Nigeria. The research asked adults to indicate how helpful they thought radio, television, newspapers and magazines were to the creation and sustenance of national integration in Nigeria. The study found a high percentage of respondents (80%) perceiving radio and television as being very helpful to national unity and integration. However, if the

findings are something to go by, one may ask what is media doing in this regard? Has the media been promoting the national unity?

The Study by Ekeanyanwu (2011) on press coverage of political conflict in Nigeria finds among other things that lack of objectivity by the Nigerian media have hindered it's effective performance. This, according to the author, is because the press has allowed various inhibitions to influence their professional performance. For instance, Nigerian journalist allows employers, family and relatives, friends as well as the type/nature of society to influence the way and manner they carry out their professional duties. This in turn affects their role in promoting unity and national integration.

Furthermore,Okoro and Chukwuma (2012) states that in reporting daily occurrences, including the outbreak of conflicts, the media, despite the ownership pattern are generally expected to display a real sense of objectivity. They must ensure balance and fairness in their reports. This implies that their reports must be free from bias. To guarantee this, all parties involved must be given equal attention. Stories must not be one sided. Facts must be separated from opinions. All over the world, virtually all broadcasting codes and journalism ethics emphasize objectivity in news reportage. In Nigeria for instance, code 3.3.3 of the broadcasting code states that "all sides to any issue of public interest shall be equitably presented to ensure fairness". This is affirmed by an excerpt from code 2 (i) of the code of ethics for Nigerian journalists.

> *The public has a right to know. Factual, accurate, balance and fair reporting is the ultimate objective of good journalism and the basis of earning public trust and confidence.*

In Nigeria, it is very expedient to ask how the media have fared in upholding objectivity, particularly during religious conflicts.

Ademola and Okeke (2011) confirmed and agreed with Ekeanyanwu in their study that the Nigerian media have been biased in reporting crisis in Nigeria. Oputa,(2011) also unveiled that objectivity was not observed in media coverage of the Niger Delta crisis.

Lawrence (2011) showed that the Nigerian media, particularly the broadcast media have been biased in their reportage of the Boko Haram insurgence. He further contended that their reportage of the insurgency have most often glorified the act of terrorism. The study by Alao (2012) on the media coverage of terrorism in Nigeria reveals that there is need to close ranks between the Northern based media and their southern counterparts if the 'watchdog' role of the media will be of any relevance in Nigeria. This is because the study finds out that the media in Nigeria is divided along ethno-religious line. The study also advocates that training and re-training programs should be organized for reporters for both Northern and Southern based newspapers to enable them report objectively at all times.

In the same vain, the study by Abdullahi (2012) on mass media and conflicts in northern Nigeria submits that the media instigates conflict in Northern Nigeria. Asogwa et al (2012) study on the Mass Media Reportage of Crimes and Terrorists reveal that the media have allowed their ethno-religious differences to affect their reportage which should be so.

A study by the Asian Institute of Journalism and Communication on News Media's Role in Promoting Tolerance Using secondary empirical data as well as anecdotal examples, the paper illustrate the manifest and biases of media in portraying the Muslim conflict and the way these biases contribute to further discrimination by one party against another. It also shows how media has been negligent in serving as a forum for discussing or reducing such conflict.

Eze`s (2013) on the print media coverage of 2011 post presidential election crisis using Daily Trust and Daily Sun revealed that the newspapers instigated people against each other with both southern and northern newspapers taking sides with bias mind thereby

exacerbating the situate crisis. This we know does not contribute to the promotion of tolerance. This is because if media must succeed in promoting tolerance in any given society it must be objective in all its dealings.

However, for media to become a veritable tool and further perform peace building role in a deeply divided and conflict prone society like Nigeria, it is important that the media undergo a paradigm shift from its current posture and selective exposure of social and conflict reportage in the country. In other words, the media must be seen as helping to report issues and conflict as they occur without selective coverage. This shift must be such that would provide a place for peace media orientation and operation in order to reduce the tendencies for violent manifestations of conflicts.

From the literature reviewed, several scholars and media practitioners have rated media as not up and doing in contributing to peace in Nigeria. While some scholars see media's bias in coverage of conflicts as the main cause of intolerance, others focused on the challenges faced by the media in reporting conflicts just as others focused on how the media can surmount these challenges in reporting conflicts. In all, it was observed that while they focused on the media and conflict, they failed to recognize the fact that conflicts can only occur in the absence of peace. It is on this premise that this study takes a departure from media and conflict to advocating for a paradigm shift to using the media to creating the needed atmosphere for peace. Through series of programmes on peace the media may be closer to finding a solution to the problem of religious violence as people are aggrieved will be enlightened and most importantly convinced to seek the option of dialogue.

2.13 THEORETICAL FRAMEWORK

This study adopted **peace journalism** model as the theoretical basis.

Peace journalism was conceived as a systemic transformation of conflict reporting in which the media shifts from serving as a war propaganda tool to serving as tool of prevention, resolutions and peace building.

2.14 ASSUMPTIONS OF PEACE JOURNALISM

Peace journalism was developed by Johan Galtung- a Norwegian scholar in 1970. Also known as Galtung`s Peace Journalism initiatives it was propounded to tackle the traditional journalism penchant for promoting conflict and war. He argued that by taking an advocacy, interpretative approach, the peace journalist concentrates on stories that highlights peace initiatives; tone down ethnic and religious differences, prevent further conflict, focus on the structure of society; and promote conflict resolution, reconstruction and reconciliation, Ozohu-Suleiman (2013).Peace journalism is a kind of journalism that focuses on restoration of peace rather than promoting violence. It is a brand of journalism that gives recognition to people who condemn violence. Howard (2003), states thata peace journalist applies conflict analysis and searches for new voices and ideas about the conflict. A peace journalist takes no side but is engaged in the search for solutions as well as chooses his/her words carefully.

Peace journalism also abhors only reporting what divides the sides in conflict as well as words like terrorist, extremist or fanatic. These languages portray journalists as taking sides and making the other side seem impossible to negotiate with, which directly or indirectly prolongs the conflict. In this regard, a journalist that is conflict sensitive will identify and label people what they call themselves either before the emergence of the conflict or during the conflict.

2.15 CRITICSMS OF PEACE JOURNALISM

Peace journalism's assertion of a broad humanistic function for the media has come under assault as naïve, biased, and impractical. Opponents argue that peace journalism is a

"prescriptive orthodoxy [that] abandons good journalism" (Loyn, 2007) and fails to recognize

audience desires, owner prerogatives for profit, and human frailty. They suggest that peace journalism foolishly abandons the search for truth advanced through balanced, objective reporting without acknowledging the practical limits of time, talent, and energy and without providing mechanisms to facilitate effective gathering of credible alternative information

Burkhard (2008) states that efforts to put the ideas of peace journalism into practice have so far largely neglected the role of the different stages of conflicts. He made reference to an empirically-based model of six factors that influence the production of conflict coverage, which are journalistic system, individual characteristics of the journalist, lobbying, information management and propaganda, situation on-site, public climate, and the audience. The author shows how the differing preconditions of news production impact the chances for realising peace journalism. The study argues in favour of changing the focus of implementation towards nonviolent stages of conflict. The ideas of peace journalism must be anchored within a society in peacetime; only then will they have a chance of realization of sustainable peace in wartime.

Peace journalism research has largely focused on 'hot' or direct conflict such as media coverage of wars or other forms of direct violence. Scholars of peace journalism suggest that it needs to extend its field of analysis to address the roles that structural factors such as religious, national, transnational and ethnic identities play in conflicts (El-Nawawy and Powers, 2010).

2.16 RELEVANCE OF PEACE JOURNALISM TO THE STUDY

Galtung‟ s concepts which advocate for change of attitudes and behaviors' in the coverage and framing of conflicts/war and peace is adopted in this study to serve as reference point for

Nigerian media and other stake holders to adopting a paradigm shift of creating the atmosphere for peace instead of focusing on war and conflict.

Researchers and experienced journalists have spent time suggesting how the media might shift from war to peace correspondence in covering conflicts. Key contributors in this regard include (Galtung, 1998, Mc-Goldrick and Lynch, 2000, Howard, 2003 and El-Nawawy and Powers, 2008). While the suggestion is right step in the right direction, the assumption of this study is that media can create the needed atmosphere for peace and tolerance through having programmes on peace without waiting for conflict to erupt before engaging in peace building. The media can through news, jingles and programmes such as *Peace Arena* create the needed atmosphere for peace and tolerance among various religious in the society.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 INTRODUCTION

This chapter discusses the methodologyof the research and this entails a description of the population, sampling techniques and methods with a view to achieving the objectives of the research.

3.2 AN OVERVIEW OF *PEACE ARENA* PROGRAMME

Peace Arena programme on Capital FM Kaduna is a live programme that holds every Friday from 5pm-6pm and it discusses all issues that encourage peace and unity among the various ethno-religious groups in the state. Capital FM is part of Kaduna State Media Cooperation (KSMC) which is a state government owned media outfit that broadcast to the people of the state on 90.9 FM. The vision statement of the corporation includes being a pace-setter in providing excellent broadcasting service whilst promoting unity, peace. Also Kaduna state government has often been quoted to have stated that the government has been promoting peace, unity and tolerance among the various ethno-religious groups in the state through her media outfit. This station has wide reach within Kaduna state and is easily accessible by the residents of the state.

3.3 RESEARCH METHOD

The survey research method was used in the conduct of this study. Ogbuoshi, (2006) states that in survey research, if the population is small, there will be no need for sampling, the researcher will therefore study the entire population. However, if the population is too large, the researcher can therefore draw a sample from the population under study. This means that survey studies both small and large population. On his part Osuala (1999) stated that survey research covers both large and small population by selecting and studying samples chosen

from the population to discover the relative incidence, distribution and action of sociological and psychological variables.

Tuckman (2001) opines that through questionnaire and interviews, survey research makes it possible to measure what a person knows (knowledge or information), what a person likes and dislikes (values and preferences), and what a person thinks, (attitude and beliefs). That questionnaire and interview can be used to discover what experiences have taking place and ongoing trends.

The study is adopting survey research method because it helps to accumulate information from individuals at relatively low cost; it permits generalization to be made about wider population even when a small sample is considered. It also permits the use of a variety of data colleting techniques. This study therefore, adopts the use of interview, focus group discussion (FGD) and questionnaire to obtain information that is useful in assessing the contribution of *Peace Arena* programme to the promotion of religious tolerance in Kaduna State.

3.4 STUDY AREA

Kaduna Metropolis was chosen as study area because of its multi-cultural and ethnic diversity. It plays host to other tribes from all parts of the country and beyond with almost equal population of Christians and Muslims, (Aliyu, 2009). It is located in the North West geographical zone of Nigeria, and serves as the country's trade and transportation hub. It is the capital city of Kaduna State. The metropolis is made up of different ethnic groups and the residents are predominantly of Christian and Islamic faiths. The metropolis is consists of four separate local government areas (LGAS), Kaduna North, Kaduna South and part of Chikun and Igabi. Kaduna has witnessed lots of religious crises as a result of religious intolerance from both Christians and Muslims, which makes it very sensitive to religious matters. All the

religious violence witnessed in the State is attributed to these groups. Any misunderstanding between the two religions is likely to spread fast to other parts of the country and therefore degenerate to a more catastrophic situation in terms of violent crisis and loss of lives and property. Hence the need for a campaign on tolerance among the two religious groups cannot be over emphasized.

3.5 POPULATION OF THE STUDY

The population of the four local government areas that made up Kaduna metropolis are Kaduna South 402,390, Kaduna North 357,694 Igabin 430,229 and Chikun 368,250 total (1,458,567) based on 2006 census.

3.6 SAMPLING TECHNIQUE

Anyaegbunam et al (2004) states that sampling in a research is essential because populations tend to be large and resources and time available are limited with the result that it is usually not possible to study each individual. For this reason, there is need to select a sample from the population and from it make generalizations regarding the entire population.

The Probability sampling techniques used in the conduct of this research are simple, systematic and stratified sampling technique.

1. The simple random sampling is based on the principles of randomization which is a process of giving every member or elements in a population equal opportunity or chance of being selected. In simple random sampling, no elements or subject is prevented from participating in the exercise of selection. This is done through ballot method and lottery method amongst others. For this study, simple random was used to select the number of localities to study. The choice of simple random sampling technique was to give equal chances to all members of the population to be selected in the sample.

2. The systematic sampling is a sampling technique in which samples are selected from a list of population in a systematic order. The elements are drawn at specific intervals from a list containing all the elements or subjects in the population. This technique was used to select the number of households where the research instrument was administered, because provides an objective medium to selecting a sample from a population when the list of the population is known.

3. The procedure for carrying out a stratified sampling is that the population is first of all classified into groups or strata and within each stratum; a simple random sampling method is adopted. Stratified and purposive sampling was used to select discussants for focus group discussion (FGD).

3.7 SAMPLE SIZE

Since this study focuses on Kaduna metropolis, the four local government areas that make up Kaduna city were studied. They are Kaduna North, Kaduna South, parts of Chikun and Igabi. Local government areas.Chikun local government Areas is made up of 173 localities while there are 117 localities in Igabi local government area. Kaduna North has 18 localities and Kaduna South has 10.Therefore, 173+117+18+10=318 localities. According to 1991 National Population Census.

These localities were shuffled using ballot box to enable the objectivity of the random selection process. Hence, three localities were randomly selected from each of the local government areas.

From Chikun LGA = AngwaGaladima, Nasarawa and MarabanRido.

From Igabi LGA= AngwaDallatu, AngwaSarkinNoma and SabonGari.

From Kaduna North= UngwaSarkin, NDA Kaduna and Kabala Doki

From Kaduna South=Barnawa, Kurmashi and Ungwa Television.

The total number of areas randomly selected for the study is 12.

After a thorough counting by (NPC,1991) the households in each of these localities are as follows;

AngwaGaladima=210, Nasarawa =145, MarabanRido=122, AngwaDallatu=96, AngwaSarkinNoma=118, SabonGari=421, UngwaSarkin=203, NDA Kaduna=87, Kabala Doki=228, Barnawa=618, Kurmashi=382, Ungwa Television=327

Total=2957 households within the 12 selected localities.

According to Nwanna (1981), if population is in a few thousands, a 10 percent sample should be selected while a 5 percent sample should be selected for a population of many thousands. In this study the population is a few thousands and therefore a 10 percent sample would be selected. This is calculated as follows;

$^{10}/_{100}$ x2957 = 295.7= 296

To determine the systematic sample size, the nth term of this figure has to be provided. Hence; nth = $^{N}/_{n}$ where N=Total population

n= sample size

Therefore, 2957/296= 9.98=10

nth =10

This means that in every 10th house, a respondent was selected and the research instrument administered, thereby spreading the sample size across the 12 localities selected for the study

3.8 METHOD AND INSTRUMENT OF DATA COLLECTION

Questionnaires were administered by the researcher and 2 research assistants. The questionnaire (296 copies) contained close-ended questions in order to ease and save the time of the respondents. This questionnaire was categorized into two sections:

Section A: Consists of bio-data variables of age, marital status, occupation, educational qualifications and the religion of the respondent.

Section B: Consists of questions that seek respondents' opinion on each of the research questions posed earlier by the researcher. In addition, the producer and the presenter of *Peace Arena* programme were interviewed and 10 listeners of the programme formed the focus discussants group (FDG) and their responses were analyzed using narrative analysis approach. Data gathered with a view to answering the research questions were collated and analysed using the descriptive and inferential statistical methods and was supplemented by the use of frequencies, percentages and chi-square to show and better explain distribution of the data.

CHAPTER FOUR

PRESENTATION, INTERPRETATION AND ANALYSIS OF DATA

4.1 INTRODUCTION

This chapter presents, interprets and discusses the data gathered for the study.The data was presented using two dimensions, presentation of qualitative data gathered from focus group discussion (FGD) and interview sessions. Secondly, presentation of quantitative data derived from the questionnaire. Total of (296) questionnaires were administered and 291 were retrieved while 5 were invalid.

4.2 QUALITATIVE DATA PRESENTATION

The qualitative data gathered from interview and focus group discussion were presented using the narrative approach.

4.2.1 Whether *Peace Arena* programme has been contributing to the promotion of peace, unity and tolerance in Kaduna State?

Even though the media as a social institution has been around for many centuries in most of the advanced industrial nations of the world and for well over one and a-half centuries in the West African sub-region, the question as to how the media has feared in performing its function of providing information to people continues to be asked with a great deal of interest and anticipation. This is because despite the various constraints, the media usually has the ability to determine what to report, when to report it, how to tailor the information, and where it will be published or broadcast. This is concrete evidence of the power of the media as well as its dilemma.

On how *Peace Arena* has been contributing to peace and unity among its listeners,

Majority of the focus group discussants identified *Peace Arena*Progamme as being in the fore-front for the promotion of peaceful co-existence among the different ethno-religious groups in Kaduna State. This, according to the discussants, is attributable to the fact that the management of Kaduna State Media Corporation (KSMC) was committed to building a peaceful society. Discussants views were sought on whether the programme has been objective in analyzing issues as pertaining to religion in Kadsuna State. The discussion revealed that the programme has been objective in that regard as most of the discussants attested. Objectivity is the ability of the media practitioners to detach themselves completely from what they are reporting this entail being impartial and non-judgmental.

When asked to rate the programmes on its effectiveness in the promotion of peace, majority of the discussants rated the programme as been very effective even to promoting peace in other states of the federation. Majority of the (FDG) discussants saw the programme as very educating and interesting. One of the discussants said "I look forward to that programme every Friday, it is interesting".

The FGD called on all state governments to introduce same programme in their various owned media outfits and sponsor same even in the private owned. Most of them are of the view that no price is too much to be paid for peace and unity to rein in any society.

When the researcher sought to know from the discussants the area they think the programme needs to improve upon, they advised that the programme should hold at least twice a week. Some of the discussants even suggested that the programmme should hold every day if the resources are available. Some of the discussants suggested that Hausa version of Peace Arena programme should be introduced to carry Hausa speakers along.

On his part the general manager of the corporation Tamani Yusuf went down memory lane by asserting that since the establishment of the Kaduna State Media Corporation

(KSMC) the media outfit through its AM and FM stations has been contributing to promoting unity and peace in Kaduna State through news reports and various programmes aimed at encouraging unity amongst the various ethno-religious groups.

> "This corporation from time immemorial has always been guided by its vision and mission statements which are to be a pace-setter in providing excellent broadcast service whilst promoting unity, peace and development of the people as well as being the pride of Kaduna state and Nigeria. And to produce high quality programmes that satisfy the need and expectations of the audience and clients, reflecting the rich culture and the diversity of the state. Nevertheless, all our broadcast programmes have always centred on peace. Hardly do we end a programme on air without talking or saying something about peace. This is because promotion of peace is part of our vision statements".

The manager further noted that in a bid to ensuring that the corporation is well guided, it always adhere to professional ethics in programme production and broadcast. According manager the station not only promotes unity, peace and progress; it also ensures diversity and inclusiveness in service delivery. This he said is because there is no way one can feel the impulse of the people if the people are not carried along. And this is why the station always respect the religion, culture and tradition of the people, as well as protect the right of all people irrespective of the person`s religion, gender, ethnicity or age.

The manager noted that KSMC in other to sustain its custom of promoting peace introduced the ***Peace Arena*** programme in its FM station popularly known as Capital sound aimed at discussing in detail all manner of issues that affects the society as regards peace.

In recognition of the role KSMC is playing in the promotion of peace in the state, the Awareness for Good Partnership, Peace and Development (AFGPPD) presented an award of excellence to the corporation in 2013.

On his part, the producer of the *Peace Arena* programme, Mr. Francis Markafi stated that the programme is peace oriented. He said ever since the programme came on air (could not provide the actual date) and till now it has been aired weekly.

> "I believe that Peace Arena has been contributing its quota towards promoting peace, unity and tolerance among the various religious groups in the state because the feedback mechanisms have helped us in assessing our performance. This programme, as you know, is a live interactive programme, people call from all parts of Kaduna and beyond. We do get calls from Zamfara, Zaria and Minna and each time they call during the programme they express their delight over the programme and again the number of calls we get during each programme is a pointer that the programme is living up to expectation".

From the assertion of the producer of *Peace Arena* programme it shows that at each edition of the programme, all stake holders in the society are usually the guests at the programme. This includes Pastors, Imams, NGOs, Traditional rulers and persons interested in the promotion of peace in the society.

> In this programme, we invite guests from all spheres of human endeavour. Like last week our topic centred on the Fulani herds-men and the need for peaceful coexistence with their host communities. The last two editions focused on the Christian and Muslim Relation. A Pastor and an Islamic scholar were here as usual to discuss the issue and just like other editions the calls and contributions from our listeners were overwhelming. There was a time we sought the opinion of our listeners and many of them were even advising that the programme should be held daily.

This assertion from the producer of Peace Arena shows that the programme is packaged in a way that each religious group is well represented at different edition of the programme. The researcher also listened to some of the editions of the programme and this concurred with the view of the programme.

4.2.2 The challenges before *Peace Arena* Programme

In general terms, there are certain factors which usually condition the media in the performance of its functions. These include the prevailing political systems and political culture, the level of economic strength and independence enjoyed by the press, the ownership structure, and the level of professional education and training of journalists. The nature of the audience, the importance to the audience, time of the occurrence of the event, as well as the

medium is all important determinants, (Pate, 2003). These factors could operate in various combinations to shape the coverage of various kinds of events at various times. However, they are not all of the same level of importance in influencing the coverage of events.

In view of this, the producer of *Peace Arena* highlighted 3 main challenges facing the programme. First, the challenges of sponsorship According to him the corporation is running the programme at its own expense and this is because they are not getting sponsors from the either the government or private sector.

> There was a time that I met and discussed this issue with our manager on the need to seek sponsors for the programme, the manager approved of it and a letter was addressed to all the local government area chairmen in Kaduna State but none of them responded to that letter till now. And you know these are the same people that will come seeking to use the media to address their people if there is crisis in their localities. The only time we receive a little sponsor is through the advert brought by the NGOs. I so much believe that if we have sponsors, we can even hold this programme daily or at least twice a day as being clamoured for by our esteemed audience.

The second challenge facing the Peace Arena programme according to the producer is the inability of some of the invited guests to make it to the programme.

> Sometimes, an invited guest will call some hours to the programme to say he can't make it. And this has always been a big challenge. Especially when a highlight of the guest coming has been made and the audience are expectant of him or her. When something like this happens, it becomes a huge challenge of getting another guest to replace such a person and you know this a live programme.

The third challenge according to him is the language barrier.

> This programme is held in English language and you know quite number of the people here speaks Hausa. And this affects our guest sometimes because we invite guests who can communicate in English. Again, getting the message across to the entire people of the state because of language barrier is another challenge. Though there are programmes in Hausa language, but not exactly like this one.

4.2.3 How can these challenges facing *Peace Arena*be addressed?

Knowing well that the best means of solving a problem is to first identify the problem. And having identified the challenges however, the producer and the presenter are optimistic that the sponsorship of the programme by both the government and all stake holders will go a long way in encouraging the programme to not only remain on air but to be held at least twice a week.

> On addressing the challenges of inability of guests to make it at times, we are working out a modality for tackling it. Though it is not as if all our guests encounter this challenge but then we should do what we have to do in case such challenge arises. On the language used on the programme, like I said earlier, the programme is targeted at English speakers and what we used to do before now is to get alternative in case the guest cannot speak in English or get his representative. Though we are now considering getting interpreter if it becomes crucial that the party involved must come on the programme.

In summary, the data from focus group discussion (FGD) and interview attest to the fact that *Peace Arena* programmes has contributed to the promotion of peace, unity and tolerance among the various religious groups in the state. However, the programme faces several challenges and they include lack of sponsorship, inability of the invited guests to make it at times since it is a live programme as well as language problem. But with assurance by the producer of the programme that such challenges are surmountable if all stakeholders do what are expected of them.

4.3 ANALYSIS OF QUESTIONNAIRES

Age Distribution of Respondents

Respondents were essentially adults aged 18 years and above. Four age grouping of 7 years intervals was configured to describe the age range of respondents.Higher adults ranging between 34years and above representing 57% were more represented in the survey than the lower adults' age range of 18-33 years which represent 43% of the respondents. This may be

that the higher adults are likely to be listening to programmes on radio more than lower adults who listen more to music as observed by,(Aldrich, 2013).

Table 4.4

Age group	Frequency	%
18-25 years	30	10.3
26-33 years	95	32.6
34-41 years	115	39.5
42 and above	51	17.5
Total	**291**	**100**

Distribution of Respondents by Marital Status

Table 4.5 indicates that (85.9%) of the respondents are married while (11.7%) represents singles.This indicates that most of the people surveyedare family men and women who may likely influence their children and wards with messages from either *Peace Arena* programme or other radio programmes.

Table 4.5

Marital status	Frequency	%
Married	250	85.9
Single	34	11.7
No response	7	2.4
Total	**291**	**100**

Distribution of Respondents by Occupation

On the occupation of the respondents, Table 4.6 revealed thatfarmers(34.8%) andtraders (32.9%) have the highest respondents. This was followed by civil servants with (20.6%) and (8.5%) who are students. The 'No response' variable explains the respondents that did not tick any of the status. The reasonwhy farmers and traders are more than other respondents

may be that even in their farms and shops they are at liberty to listening to radio more than civil servants and students.

Table 4.6

Occupation	Frequency	%
Farmer	101	34.7
Trader	96	33
Civil servant	60	20.6
Student	25	8.6
No response	9	3.1
Total	**291**	**100**

Distribution of respondents by Qualification

In terms of educational qualification of respondents,Holders of primary and secondary school certificates (45.7%) were the most represented by the survey. While (17.2%) are OND and NCE holders. 6.9% are HND/BSC holders while (1.0) are holders of MBA/MSC. The 'No response' variable explains the respondents that did not tick any of the status.

Table 4.

Education	Frequency	%
Common Entrance	75	25.8
WASSCE/SSCE	133	45.7
OND/NCE	50	17.2
HND/BSC	20	6.9
MBA/MSC	3	1
No response	10	3.4
Total	**291**	**100**

Distribution of respondents by Religion

On the religion of the respondents, Table 4.8 showsMuslims have the highest respondents (60.5%) followed by Christians with (37.8%). Only (0.2%) are traditionalists. 3 respondents did not tick any of the options. This shows that there are more Christians and Islamic faithful in Kaduna State with Islam being relatively dominant.

Table 4.8

Religion	**Frequency**	**%**
Islam	176	60.5
Christianity	110	37.8
Traditionalist	2	0.7
Others specify	0	0
No response	3	1
Total	**291**	**100**

Distribution of respondents by their listenership

Do you listen to the weekly radio programme "*Peace Arena*" in Capital FM?

Participants were asked to respond to dichotomous (yes/no) option whether they listen to Peace Arena programme. Data from Table 4.9 shows that (88.3%) respondents listen to the *Peace Arena* programme. While (11.7%) respondents say they don't listen to the programme.this implies that majority of the respondents surveyed are listeners of the programme.

Table 4.9

Response	**Frequency**	**%**
Yes	257	88.3
No	34	11.7
Total	**291**	**100**

Distribution of respondents on their reason for not listening to the programme:

Table 4.10 shows that (10.0%) respondents are not aware of the *Peace Arena* programme, while (1.7) respondents say they don't have time for the programme.This shows that there is need to create more awareness about the programme as there may be many others who may not be aware of the programme.

Table 4.10

Response	Frequency	%
Yes	257	88.3
No	34	11.7
Total	**291**	**100**

Distribution of respondents on how often they listen to the programme

The data in Table 4.11 revealed (46.4%) of respondents listen to the programme occasionally, (41.9%) respondents are weekly listeners of the *Peace Arena* programme.No response' (11.7%) represents those that don't listen to the programme. This implies that the survey captured average listeners of the programme both the weekly and occasional listeners of the programme.

Table 4.11

Response	Frequency	%
Every week	122	41.9
Occasionally	135	46.4
No response	34	11.7
Total	**291**	**100**

Distribution of respondents on how they find the programme

A cross tabulation was done with a view to finding if there was a significance difference on how respondents find Peace Arena programme and how they rate it in promoting peace and tolerance. It shows a significance difference ($P<0.01$) on how the respondents find and rate *Peace Arena.*Datain table 4.12 shows (32.3%) respondents find the programme interesting while (56.0%) find the programme educative. The implication here is that both the weekly and occasional listeners of the programme rate it as interesting and educating and that may be the reason why (41.9%) of respondents in Table 4.11 chose to listen to the programme every week. This response is in agreement with data from focus group discussion (FGD).

Table 4.12

Response	**Frequency**	**%**
Educating	163	56
Interesting	94	32.3
Total	**291**	**100**

Distribution of respondents on whether they have been offended by the words used on the programme as regards to their religion

On whether respondents have been offended by the words used on the programme as regards to their religion, Table 4.13 revealed that(83.5%) of listeners of the programme agreed that they have not been offended by the words used on the programme as regards to their religion. Ordinarily a programme that is aimed at promoting peace is not expected to use words that will offend its listeners. But even at that, there are still respondents (1.7%) who felt offended by the word used on the programme as regards to their religion. The high percentage (83.5%) of respondents who said they have not been offended by the words used on the programme as regards to their religion suggests that the programme has been respecting peoples` religion and that is why the respondents in Table 4.12 rate it as interesting and educating.

Table 4.13

Response	Frequency	%
Yes	5	1.7
No	243	83.5
Can't say	9	3.1
No response	7t34	11.7
Total	**291**	**100**

Distribution of respondents on whether they think the programme is really encouraging unity and peace among the various religious groups in Kaduna State

Available data from Table 4.14 revealed that (86.9%) respondents score*Peace Arena* programme as encouraging unity and peace amongst the various religious groups in Kaduna State as against (1.4%) respondents who did not agree with this assertion. The data, thus suggests that likely the programme is encouraging peace and tolerance. However, the result should be taken cautiously since the data has to be tested statistically. This was done in Table 4.19 with a view to finding if there was a significance difference between the respondents who think Peace Arena is encouraging unity and peace in Kaduna and how they find the programme. A crosstab was also used to determine if there was a significance differencebetween the respondents who think Peace Arena is encouraging unity and peace and if they have ever been offended by the words used on the programme. In all these tests a significance difference ($P<0.01$) was observed meaning that the programme is really encouraging unity and peace among various religious groups in Kaduna State.

Table 4.14

Response	Frequency	%
I think so	253	86.9
I don't think	4	1.4
No response	34	11.7
Total	**291**	**100**

Distribution of respondents by the way they rate the programme in promoting peace and tolerance

Respondents rate Peace Arena programme as effective in pursuit of peace and tolerance in Kaduna State. Table 4.15 shows(10.3%) and (57.4%) of respondents rated the programme as highly effective and effective respectively. Meanwhile, (20.6%) were neutral as regard them rating the programme. The high significance difference in rating shows that the programme is promoting peace and tolerance. That is why the data in Table 4.14 is agreeing with this assertion that the programme is really encouraging peace and unity amongst various religious groups in Kaduna State.

Table 4.15

Response	Frequency	%
Highly effective	30	10.3
Effective	167	57.4
Neutral	60	20.6
No response	34	11.7
Total	**291**	**100**

Distribution of respondents on their intention to continue listening to the programme

Table 4.16 revealed that(86.6%) respondents indicated their intention to continue listening to Peace Arena programme. While response of (1.7%) respondents shows they will not continue

listening to the programme. Three out of the 5 respondents who indicated their intentions to stop listening to the programme commented freely on the questionnaire. Their reason was because they were relocating to Eastern part of Nigeria while the other two respondents didn't give any reason. The implication of this finding is that, the respondents found the programme as promoting peace and unity amongst various religious groups in Kaduna hence their indication to continue listening to the programme. If the programme has been offending her listeners as regards to their religion, they wouldn't have indicated their intention to continue listening to the same progamme. In fact, there is no way the respondents will rate the programme as promoting peace and unity in the first place.

Table 4. 16

Response	**Frequency**	**%**
Yes	252	86.6
No	5	1.7
No response	34	11.7
Total	**291**	**100**

Distribution of respondents on the areas they think the programme needs improvement

Because no programme is devoid of imperfection,Respondents' wants the programme improved on its timing, duration as well as the nature of guests invited. (30.9%) of respondents think the programme should hold daily just as (30.9%) respondents think the programme should improve on the language used this may be because the programme is held in English language. While (17.6%) think the programme needs to improve on the nature of its invited guests. (5.5%) and (4.1%) respondents think the programme needs to improve on its timing and its duration respectively. Though the programme needs improvements in this regard the respondents (86.6%) still indicated their interest to continue listening to the programme. This again suggests that the programme is really audience friendly.

Table 4. 17

Response	Frequency	%
It should be daily	90	30.9
On the language used	88	30.2
On invited guests	51	17.5
On its timing	16	5.5
On its duration	12	4.1
No response	34	11.7
Total	**291**	**100**

Distribution of respondents on whether they agree the programme willhelp in encouraging peace and unity among various ethno-religious groups even in other states

The data depicted by Table 4.18 showsthe rating of the programme by respondents of being able to promote peace and tolerance in other states.While (48.8%) respondents agreed to that (36.8%) respondents strongly agree that such programme like *Peace Arena* will help in the promotion of tolerance amongst various religious groups even in other states. This simply implies that if Peace Area can promote peace in Kaduna State, it can only do same in other states if introduced in those states.

Table 4. 18

Response	Frequency	%
Strongly agree	107	36.8
Agree	142	48.8
Undecided	7	2.4
Disagree	1	0.3
Strongly disagree	0	0
No response	34	11.7
Total	**291**	**100**

CROSSTABULATON USING CHI-SQUARE

Table 4.19

Variables	Chi-Square Value	DF	Asymp. Sig
(A) How the respondents find Peace Arena programme/How the respondents rate the program in promoting peace in Kaduna state.	225.037	3	.000
(B) Whether the respondents have ever been offended by the words used on the program/How they rate the program in promoting peace in Kaduna state.	280.252	9	.000
(C) How the respondents rate the Peace Arena programme in promoting peace in Kaduna state/The intention of the respondents to continue listening to the programme.	239.557	6	.000
(D) If the respondents think that Peace Arena is really encouraging peace in the Kaduna State/How the respondents find the programme in promoting peace.	171.497	4	.000
(E) If the respondents think that Peace Arena is really encouraging peace in the Kaduna State/If the respondents have been offended by the words used on the programme as regards to their religion.	460.489	12	.000
(F) If the respondents think that Peace Arena is really encouraging peace in the State/The respondents intention to continue listening to the program	440.987	8	.000
Total	**1817.819**	**42**	**.000**

The cross tabulation above was done with a view to answering the research objective one, Which seeks to find out the perception of the audience on Peace Arena's contribution to religious tolerance in Kaduna State. A crosstab was used to determine if there was a significance differencebetween the respondents who think Peace Arena is encouraging peace and whether the respondents have ever been offended by the words used on the programme as regards to their religion. Again, a crosstab was done to find out if there is significance difference between respondents who think Peace Arena is encouraging unity and peace and

their intention to continue listening to the programme. In all these tests a significance difference ($P<0.01$) was observed meaning that the programme is really encouraging unity and peace among various religious groups in Kaduna State.

4.20 HARMONIZATION OF RESEARCH OBJECTIVES WITH FINDINGS

This section looks at the research questions and the answers provided to them based on the data gathered from (FGD), descriptive survey and the interviews conducted.

4.21.1 BROAD OBJECTIVE

The main objective of the study was to examine the contributions of radio in the promotion of tolerance among religious groups in Kaduna state.

From the data gathered through interview, focus group discussion and questionnaire Respondents agreed that radio has contributed to religious tolerance in Kaduna State through *Peace Arena* Programme. Thereby, confirming the role of radio as a tool for change and development because of its wide reach and simplicity, (Okiyi, 2007).

This was made possible according the data from (FGD) because of commitments of the management of the radio station in building a society driven by peace. Meanwhile, this assertion from the focus group discussants is in line with peace journalism chosen as the basis for this study. The ultimate goal of peace journalism is to increase the ability of all parties to share their views as a means to find better ways to transform or resolve violent conflict. Peace journalism concerns itself with contexts, backgrounds, and the broad, negative consequences of violent conflicts, as it explores alternatives and solutions. In this way, peace journalism enhances the flow of information and opens the range of options for addressing conflict. It pursues a win-win strategy and rejects simplistic binaries such as good/evil and right/wrong (Lynch &McGoldrick, 2005). As articulated by Galtung, peace journalism is deeply invested in careful and detailed examination of peace, people, and solutions.

4.21.2 SPECIFIC OBJECTIVE 1

The perception of audience on the peace arena's contribution to religious tolerance in Kaduna State

On the perception of audience of the *Peace Arena* programme in promoting religious tolerance, the quantitative data collected show respondents who are listeners of the programme consented that *Peace Arena* programme is encouraging unity and peace amongst the various religious groups in Kaduna State. For instance, the Table 4.14 revealed (86.9%) respondents who think *Peace Arena* is encouraging peace and unity. A crosstab was done in Table 4.19 with a view to finding if there was a significance difference between the respondents who think Peace Arena is encouraging unity and peace in Kaduna and how they find the programme. A crosstab was also used to determine if there was a significance differencebetween the respondents who think Peace Arena is encouraging unity and peace and if they have ever been offended by the words used on the programme. In all these tests a significance difference ($P<0.01$) was observed meaning that the programme is really encouraging unity and peace among various religious groups in Kaduna State. Again,Table 4.15 showsthe rating of the programm as being effective for promotion of religious tolerance by the respondents.

Data from FGD indicates that majority of the focus group discussants identified *Peace Arena*Progamme as being in the fore-front for the promotion of peaceful co-existence among the different ethno-religious groups in Kaduna State. This, according to the discussants, is attributable to the fact that the management of Kaduna State Media Corporation (KSMC) is committed to building a peaceful driven society. Discussants views were sought on whether the programme has been objective in analyzing issues as pertaining to religion in Kaduna State. The discussion revealed that the programme has been objective

in that regard as most of the discussants attested. (83.5%) respondents from survey data on Table 4.13said they have not been offended by the words used on the programme as regards to their religion. That is why (86.6%) respondents on Table 4.19 (F) with high significance of Difference ($P<0.01$) indicated their intention to continue listening to the programme. This again indicates that if the programme has not been objective such percentage of its listeners with high significance difference ($P<0.01$) would not have indicated their interest to continue listening to it.

When asked to rate the programmes on its effectiveness in the promotion of peace, majority of the discussants on FGD rated the programme as being very effective even to promoting peace in other states of the federation. Meanwhile from the survey data (10.3%) and (57.4%) respondents rate the programme as highly effective and effective in promoting religious tolerance. (48.8%) and (36.8%) agreed thatthe likes of *Peace Arena* programme will help in encouraging peace and unity among various religious groups even in other states.

Majority of the (FDG) discussants saw the programme as very educative and interesting. One of the discussants said “I look forward to that programme every Friday, it is interesting”. This concurs with assertion of (56.0%) and (32.37%) respondents that find the programme interesting and educative. This assertion was also collaborated by producer of the programme that they use the programme to educate their audience on the true teachings of the various religious groupss.

Bola (2010) andRemi (2010) gave credence to this finding when they revealed in their studies that broadcast media can package programmes aimed at promoting unity and tolerance among the various ethno-religious groups in Nigeria. This finding is in line with the peace journalism theory which was chosen to this study. This study is of the view that media can create the needed atmosphere for peace and tolerance through having

programmes on peace without waiting for conflict to erupt before engaging in peace building.

4.21.3 SPECIFIC OBJECTIVE 2

The problems militating against the *Peace Arena's* contribution to religious tolerance

The interview conducted revealed that lack of sponsorship, language barrier, inability of some invited quests to honour invitation to the programme have been the major challenges facing the programme.

According to the producer of *Peace Arena* Mr. Francis Markafithe station is running the programme at its own expense and this is because they are not getting sponsorship from either the government or private sector. He said there was a time the management sent a letter to all the local government area chairmen in Kaduna State seeking their sponsorship of the programme but none of them responded to that effect. "And you know these are the same people that will come seeking to use the media to address their people if there is crisis in their localities". The producer stated that they get little sponsor through the advert brought by the Non Governmental Organizations (NGOs).

The second challenge facing the Peace Arena programme according to the producer is the inability of some of the invited guests to make it to the programme. According the producer, sometimes an invited guest will call some hours to the programme to say he can't make it. When something like this happens, it becomes a huge challenge of getting another guest to replace such a person as it is a live programme.

The third challenge according to the producer is the language barrier. The programme is held in English language and quite numbers of the people in the state speaks Hausa.

Inuwa (2011) gave credence to this finding as he revealed in his study that there are factors that can limit the operation of media. One of such factors according to the author is financial problem.

4.21.4 SPECIFIC OBJECTIVE 3

How peace arena can be improved upon for better contribution to religious tolerance in Kaduna State

When the researcher sought to know from the focus group discussants the area they think the programme needs to improve upon, they advised that the programme should hold at least twice a week. Some of the discussants even suggested that the programmme should hold every day if the resources are available. Some of the discussants suggested that Hausa version of Peace Arena programme should be introduced to carry Hausa speakers along. This is because Hausa is the most spoken language in Kaduna State. The FGD called on all state governments to introduce same programme in their various owned media outfits and sponsor same even in the private owned. Most of them are of the view that no price is too much to be paid for peace and unity to rein in any society.

The producer of the programme revealed during the interview that if they get sponsorship, they will be well equipped to air the programme twice a week or even daily. The findings of Okpara (2010) and Yusuf (2010) also gave credence to this as they shows that State owned media stations will do credibly well in packaging programmes aimed at promoting peace and unity if they are well funded. This finding is in line with the peace journalism model which proposes that the media should do a paradigm shift toward creating avenue for peace and unity in the society.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY

This study was basically conducted to assess the contribution of radio to the promotion of religious tolerance using *Peace Arena* programme on Capital FM Kaduna as a case study. The need arose as a result of the ongoing debate that despite various attempts through newspapers, television and radio to find solution to religious tension and conflicts in Nigeria, cases of religious conflicts, sentiments, discrimination and hatred still prevail in Nigeria especially in the Northern part of Nigeria. To give the study direction, the researcher raised 3 research objectives that guided the study. These objectives include, finding out the perception of the audience on the contribution of Peace Arena programme to religious tolerance in Kaduna State, ascertaining the problems militating against Peace Arena Programme and suggesting ways of improving Peace Arena programme for better contribution for religious tolerance in Kaduna State. The assumption of the study is that media can create the needed atmosphere for peace and tolerance through having programmes on peace without waiting for conflict to erupt before engaging in peace building. This formed the basis for chosen peace journalism as a theory in which the study was anchored.

Survey research method was used in the conduct of the study and data was collated using Focus group discussion; interview and questionnaire.The technique employed to analyze the obtained data was descriptive statistics of frequency count, percentage, and chi-square.However, the presentation, interpretation and analysis of both the qualitative and quantitative data generated clearly led the study to establish some fundamental facts in respect to answering the research questions.

To start with, it is clearly established from the findings of this study that the radio through the *Peace Arena* programme on Capital FM Kaduna has been contributing to religious tolerance amongst the various religious groups in the Kaduna State even with challenges such as lack of sponsorship from the government. In addition, it was discovered that the programme is effective and will go a long way in promoting and sustaining peace and tolerance among the various religious groups even in other states around Kaduna State.

5.2 CONCLUSION

One fundamental impediment to the advancement of any society is crisis. Crisis engenders stagnation as well as retrogression in all facets of life. It equally engenders acrimony and hatred amongst the inhabitants of a given society. Researchers such as (Bright, 2010; Charles, 2009; and Kane, 2010) have contended that no development agenda (be it political, economic, social etc) can thrive in the midst of crisis. They further contend that crisis retrogresses development and improvises people.

Several countries of the world have witnessed and are still witnessing one form of crisis or the other orchestrated by lack of tolerance. The Liberian war, Somalian crisis, Rwanda's genocide, Sierra Leonean war, Libyan crisis, Bahrain unrest, clampdown on Yemen, and the Syrian conflict are obvious instances. The outcomes of these conflicts, amongst others, have been devastating and painful at all levels.

Crisis in Nigeria has been an integral part of the country structure. Right from the amalgamation of the Northern and Southern protectorates by Lord Luggard in 1914, the country has always witnessed crises. It has been one form of crisis in the North or the other in the South with many of them having religious undertones.

In Nigeria, religious-related violence and killings have done more harm to her citizens. However, media whether traditional or modern have over the years, been seen as agents of change. Certainly not always positive or always negative but alternates from one to the other and vice versa.

The mass media can both generate and solve conflict. The former through inciting coverage, inadequate reporting, none reporting and the latter through objective and balanced reportage; adequate and non-sensational reportage and the promotion of programmes on peace, unity and tolerance like *the Peace Arena.* Through this kind of programme, those who are bent on perpetuating intolerance and crises can have their perception changed and they become peace loving Nigerians.

5.3 RECOMMENDATIONS

The following are the recommendations made based on the findings from the study:

i. Having discovered through this study that *Peace Arena* on Capital Fm has been promoting religious tolerance in Kaduna State, The researcher therefore recommends that other broadcast media stations across the country should introduce similar programmes.

ii. It is pertinent for government at all levels, Non-Governmental Organizations (NGOs) and all peace loving individuals to contribute their quota for building peace in the society by sponsoring media programmes With tendencies to promoting religious peace among the people.

iii. There should be improvement on awareness creation for the programme.

iv. The Peace Arena programme on Capital FM Kaduna should be held at least twice a week to further promote peace and tolerance being the bedrock for unity and development.

5.4 Contribution to the Existing Body of Knowledge

i. The study has provided empirical evidences the demonstrated interest of the media in finding solution to religious intolerance and promotion of peace among various religious groups.

ii. The findings from the study have shown that through programmes on peace the media may be closer to finding a solution to the problem of religious violence in Nigeria as people who are aggrieved will be enlightened and most importantly convinced to seek the option of dialogue.

ii. The study has extended the peace journalism media theory beyond the discipline of Mass Communication to the religious field. Thereby showing the interconnectedness of religion and mass communication.

iii. The study can be replicated by any researcher interested in the replication of the study. This is because it has generated data and source materials for future scholars interested in related study. Furthermore, it has provided a lesson on the power of the mass media particularly radio to providing peace and unity.

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APPENDIX

QUESTIONNAIRE

Department of Mass Communication,
Faculty of Social Sciences,
Ahmadu Bello University, Zaria,
Kaduna State.

Dear respondent,

REQUEST FOR FILLING OF QUESTIONNAIRE

I am a Masters student carrying out this research thesis on **"An Assessment of radio in promoting religious tolerance: a case study of *peace arena* programme of 90.9 Capital Fm Kaduna"** in partial fulfilment of the requirement for the award of Master of Science (M.sc) in the above mentioned department and institution, Therefore, I request that you please complete the questionnaire objectively as any information collected will be strictly used for research purpose and will be treated confidentially.

Thank you.

Yours sincerely

TakusoEze

Instruction:

This questionnaire is divided into two parts- Section A and Section B. Tick (√) in any of the bracket provided as appropriate.

Section A

Personal data

1. What age bracket do you belong to?

   (a) 18-25 years ( ) (b) 26-33 years ( )

   (c) 34-41years ( ) (d) 42 and above ( )

2. Indicate your marital status.

   (a) Single ( ) (b) Married ( )

3. What is your occupation?

   (a) Farmer ( ) (b) Trader ( ) (c) civil servant ( )

   (d) Student ( ) (e) others specify_____

4. What is your highest qualification?

   (a) Common Entrance ( ) (b) WASSCE/SSCE ( )

   (c) OND/NCE ( ) (d) HND/BSC ( )

   (e) MBA/MSC ( ) (f) Any other (specify) _____

5. What is your Religion?

   (a) Christianity ( ) (b) Islam ( ) (c) Traditionalist ( )

   (d) Others specify----------

Section B

Questions

6 Do you listen to the weekly radio programme "*Peace Arena*" in Capital FM?

(a) Yes ( ) (b) No ( )

7 If 'NO' what is your reason?

(a) Don't like the programme ( )

(b) Not aware of the existence of the programme ( )

(c) Don't have time for it ( ) (d) can't say

8 If yes, how often do you listen to it?

(a) Every week ( ) (b) occasionally ( )

9 How do you find the programme?

(a) Interesting ( ) (b) It is sometime biased ( )

(c) Educating ( ) (d) it is a waste of time ( )

10 Have you ever been offended by the words used on the programme as regards to your religion?

(a) Yes ( ) (b) No ( ) (c) can't say ( )

11 Do you think the programme is really encouraging unity and peace among the various ethno-religious groups in Kaduna state?

(a) I think so ( ) (b) I don't think ( ) I can't say

12 How do you rate the programme in promoting peace and tolerance?

(a) Highly effective ( ) (b) Effective ( ) (c) Neutral ( )

(d) Ineffective ( ) (e) Less effective ( )

13 Do you intend to continue listening to the programme?

(a) Yes ( ) (b) No ( ) (c) can't say

14If no what is your reason? Comment freely.....

15Which of these do you think the programme needs to improve upon? You can tick more than one here.

(a) On its Timing ( ) (b) on its duration ( ) (c) on invited guests ( )

(d) On the language used ( ) (e) it should be daily ( ) (f) others specify……

16Do you agree that this type of programme will help in encouraging peace and unity among various ethno-religious groups even in other states?

(a) Strongly agree ( ) (b) Agree ( ) (c) undecided ( ) (d) less Agree

INTERVIEW SCHEDULE

Question 1: do you think *Peace Arena* has been contributing to religious tolerance in Kaduna State?

Question 2: To what extent do you think radio has been contributing to religious tolerance in Kaduna State?

Question 3: what are the challenges facing peace arena in promoting religious tolerance among the residents of Kaduna State.?

Question 4: how do you think these challenges can be addressed?

Questions 5: In what ways do you think the programme can be improved upon?

NAMES OF INTERVIEWEES AND FOCUS GROUP DISCUSSANTS

1. Tamani Yusuf
2. Francis Markafi
3. TankoYakassi
4. Abdul Sanusi
5. Shaibu Musa D.
6. Ibrahim Mallam
7. MuktarBabagida
8. Kenneth Philips
9. Musa abdulraman
10. Yusuf Sanusi
11. Dodo Danladi
12. Steven Musa