Radio and Peace Communication in Kaduna Metropolis: A Study of Kaduna State Media Corporation's *Peace Arena*

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MA/ARTS/22664/2012-2013

A DISSERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES,AHMADU BELLO UNIVERSITY, ZARIA, NIGERIA IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS (MA) IN DEVELOPMENT COMMUNICATION,

DEPARTMENT OF THEATRE AND PERFORMING ARTS,

FACULTY OF ARTS

MARCH, 2017

DECLARATION

I hereby declare that this dissertation was written by me and has not been submitted in part or in full for any higher degree. All citations are indicated and the sources of information are properly acknowledged by means of references.

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Ileoba Hannah Ohiokhunwa **Date**

CERTIFICATION

This is to certify that this Dissertation, entitled "**Radio and Peace Communication in Kaduna Metropolis: A Study of Kaduna State Media Corporation's *Peace Arena*** written by Ileoba Hannah Ohiokhunwa meets the regulations governing the award of a Master of Arts Degree in Development Communication, from the Department of Theatre and Performing Arts, Faculty of Arts, Ahmadu Bello University, Zaria and is approved for its contribution to knowledge.

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DEDICATION

This dissertation is dedicated to God Almighty for always being there for me and for not giving up on me. To my loving aunt, Mrs. Franca Ezeonyeka, I love you ma. To my loving dad, Mr. Godwin Ileoba and my sister, Peace Ileoba, to the Ezeonyekas (Victory, Victor, Chidinma, Daniel, Chioma, Praise, Chinemerem) I love you all, God bless you. To all my destiny helpers Dr. D.K. Olukoya, the Ekpemes, the Olugbengas, Mrs. Iyabo Oluwa, thanks for your wisdom, encouragement, love and support towards my success, God bless you.

ACKNOWLEDGEMENTS

My deep gratitude to Almighty God, who made it possible for this work to see the light of the day, may His name be always glorified. I am extremely grateful to my lead supervisor Dr. Emmanuel Jegede for his support. I say a big thank you for the unalloyed support you gave and for all the inconveniences just to ensure that this work comes to a realization. May the good LORD continue to shower you and your family with abundant blessings.

Also to my second supervisor, Dr. Mrs. Victoria B. Lagwampa whose criticality in content and grammar has helped improve the quality of this research. It is also important to appreciate the following lecturers: Prof. M. I. Umar-Buratai, Prof. Steve Abah, Mallam Salihu Bappa, Mr. Steve Y. Daniel, Dr. Rasheedah Liman, Dr. Emmanuel Gana, Mal. Muhammed Rabiu Isah, Mr. Sylvanus Dangoji, Mrs. Jemilah Mohammed, Mr. Dodo Lumumba, Mr. Ode Ekpeme and all the non-academic staff of Theatre and Performing Arts.

I am very grateful to my lovely family, the Ezeonyekas and Ileobas; I say a big thank you for your prayers, affection and everything, may God continue to keep and bless you all. Also, to everybody whose contribution has helped this study to reach this level, thank you so much for being there. I am grateful.

My gratitude also goes to all my MA course mates which space could not permit me to mention their names: It was rewarding experience learning with you all. To my editors, Rita Dauji, Kehinde Orebiyi, Ifeanyi Harris and Mr. Adebisi Olugbenga, I say thank you and may Almighty God reward you all. All my roommates, Swancy, Esse and Grace, thanks for your kindness to me. Finally, to the Bityongs and all my research assistants; I say thanks for your love during my field work. This would not have been possible without you all. May God reward and crown all your efforts with glory. Thank you.

ABSTRACT

Media has always remained a powerful tool for shaping the strategic interests of nations across the globe. However, it has been found and researched in relation to peace-building, that few media organisations have been able to guard the strategic interests of the nation through their broadcasts or write-ups. The assumption of the study is that media can create the needed atmosphere for peace and tolerance through having programmes on peace sustainance without waiting for conflict to erupt before engaging in peacebuilding. The research was carried out to evaluate the effectiveness of a radio programme in communicating peace in Kaduna State as lack of vital or effective information can, at any stage of a conflict, make people desperate, restless and easy to manipulate. The need arose as a result of the on-going debate on the role of the media in peacebuilding. Despite various attempts through the media, especially radio to mitigate conflicts in Nigeria, cases of conflicts, sentiments, discrimination and hatred still prevail in Nigeria, particularly in the Northern parts. Hence the study aimed at enhancing radio communication system for proper and effective conflict resolution and peace-building especially in heterogeneous societies such as Nigeria. Qualitative and quantitative methods were used to gather data from listeners in Kaduna metropolis. The study was premised on Social Responsibility Theory which states that during conflicts, the media has the power to either escalate or mitigate it and that a responsible press should promote peace, human rights, give intelligent account of the day's event in a context which gives them meaning and facilitate development. Meyer's formula was adopted to get the Sample size of 384. Simple random sampling procedure was used to select the number of localities to study. Method of analysis statistical package for the social sciences was used to analyse the collected data and content analysis was used to analyse the selected episodes of the tape and selected script. One of the findings of this study was that indigenous language was not used during the programme and this could hinder the enhancement of creating, gathering of information, feedbacks, audience' feelings and perceptions. Another finding was that audiences were not given the opportunity to initiate new discourse on peace and this could also limit the effectiveness of the programme. Hence there are noticeable gaps in the programme. Thus it is recommended that *Peace Arena* on Capital FM, Kaduna, should be held at least twice a week to improve awareness and further promote peace and tolerance. It is thus imperative to experiment with local language which is more appealing to the larger population of the study area and create more active roles for the audience so as to ensure greaterpeace as championed by the programme.

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CHAPTER ONE

INTRODUCTION

1.0 Background to the Study

Nigeria is the most populous country in Africa with more than 250 ethnic groups (Adewale and Bamise, 2010). This is traceable to the diversity ofits social, political, cultural and religious make-up. Although, this gives the country a very rich and attractive culture, it equally poses a major challenge to its growth in terms of the ethnic and religious strife that have plagued it since independence in 1960. Egwu (2003: 37) posits that:

> The constant political, ethnic and religious violence that characterized the Nigerian state is attributable to the history and processes inherent in the state formation during the colonial and post-colonial era. The colonial state was the foundation upon which the post-colonial state was built therefore the process of ethnic identity formation and the political use to which such identity is put were determined by this process.

Over the last two decades, the frequency of violent conflict in the country has become increasingly common (Adewale and Bamise, 2010). Every day, in different parts of the country, incidents of violence are reported in both print and electronic media; from politically motivated violence and religious intolerance, to ethno-national conflicts and violence funded by terrorists groups; the situation is rapidly degenerating. Furthermore, life for ordinary citizens is becoming increasingly insecure as destruction of lives and properties have almost become an everyday affair.

Conflict occurs when there is fighting, struggle or quarrel; it is a natural disagreement that results from differences in attitudes, beliefs, values, or needs of individuals or groups. Over the last two decades in Nigeria, different cases of conflicts had manifested, ranging from ethnic, resource control, religion, land disputes and trade related disputes, leadership tussle and access to power. Adewale and Bamise

(2010) submit that the challenging crises currently facing the country include; Boko Haram insurgency, communal violence, kidnapping, pipeline vandalisation, maritime insecurity, amongst others. Local communal conflicts, where different identity groups within a local community engage in violent conflicts, are also widespread. Although the conflicts are often rooted in unequal access to resources, the groups are mostly rallied through religious or ethnic identities. Maku (2012) attests that 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, lead to conflict and violence. *The Punch Newspaper* (2004), 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).

Alimba (2014) put the estimate of people that lost their lives to various ethno-religious crises in Nigeria, from 1999 to 2010 at 13,500. Furthermore, Kukah (1993) reports that in one of such crises in Kafanchan, Kaduna State, over 300 lives and properties worth of millions of naira were lost. The governor of Kaduna state, Governor Nasir El-Rufai, was quoted in the *This Day Newspaper* (2017) as saying that 'over 20000 people have been killed in the various crises that have occurred in Kaduna State since 1980'. This poses a major concern for well-meaning Nigerians considering its impact on the peace, security as well as the economic development. More so, these happenings have created a fearful atmosphere with a negative impact on the country's economy by way of discouraging investors (both domestic and foreign ones) from contributing to the country's development; consequently, the economy of the nation is enormously threatened It is not unconnected with the complex nature of the inter-religious and inter-cultural relationships, in the area. A

common characteristic of these crises is the massive destruction of lives and properties, which often spill over to neighbouring countries and other parts of Nigeria. In view of this, Nnoli (2003: 3) asserts that:

> Crisis or violence is often the manifestation of extreme, consistent and intense level of conflict which is the aftermath of an unmanaged conflict and these hinder national peace, security and development. It is the harm inflicted on persons ranging from restriction of movement to torture or death and also the destruction of property that calls for concern on the issue

Long conflicts have diverse effects on socio–cultural aspects of the country. It also leads to ethnic division and religious clashes, which have increased migration and internal displacement in the country. On this note, Puddephatt (2006: 5) asserts that:

> Conflict is one of the defining features of the modern world. Since the end of the Cold War there have been countless conflicts that have involved the deaths of millions of people and the suffering and displacement of millions more. It is impossible to accurately quantify human suffering due to conflict. If these issues are well managed, some of the seemingly irreconcilable differences and struggle which are currently manifesting among individuals, ethnic groups, and politicians over access to power and economic opportunities would not have existed in the first place.

Alabi (2010) asserts that a poorly handled conflict or crisis could become violent or destructive which could invariably hinder national peace and security. Thus, effective strategies that could help to nip conflict in the bud and to prevent it from escalating if it erupts, as well as to sustain peace to avert future occurrence of crises.Consequently, peace is the other side of conflict/crisis; the essence of conflict management or resolution is always to bring peace. Peace,according to Ibegbu (2011), 'is a condition or situation of time in which there is no war or conflict in the society; a state of living in harmony or friendship with one another without violence or disagreement.' He further informs that 'to be peaceful is to be in unity with other people's behaviour, tolerate one another's attitude or way of life without complaint.' (Ibegbu, 2011) However, peace is not the absence of conflicts. There will always be

conflicts where more than one person lives. It is not the conflicts but how they are managed that is important. Peace is about how conflicts are managed to ensure relative stability, law and order in order to enable human beings to successfully carry out their daily activities.

Azienge (2014) sees peace as a societal condition which ensures relative social stability and order through the dispensation of justice, fairness and opportunities for accommodation by formal and informal institutions, practices and norms. It refers to one's ability to successfully manage conflicts below a threshold which does not threaten the freedom and the security of lives and properties. In such contexts, regular institutions and processes deal with emerging conflicts which permit the system to carry out national development.

Peacebuilding is defined as the process that is aimed at preventing the outbreak, the recurrence or continuation of violent conflict and therefore encompassing a wide range of activities that requires short and long-term actions tailored to address the particular needs of societies sliding into conflict or emerging from it (UN Security Council, 2001). Peacebuilding comprises the identification and support of measures like peacebuilding programmes needed for transformation toward more sustainable, peaceful relationships and structures of governance, in order to avoid a relapse into conflict. The four dimensions of peacebuilding are: socio-economic development, good governance, reform of justice and security institutions, and the culture of justice, truth and reconciliation.

UNDP (2009) asserts that in peacebuilding, it is critical that the environmental drivers and impacts of conflict are managed, that tensions are defused, and that natural assets are used sustainably to support stability and development in the longer term. The need for conflict resolution and peacebuilding in the society is imperative

and efforts to curb conflict and crisis-situation has often been unsuccessful; occasioned not only by the complex nature of humanity, but also by the nature of method employed like mediation or other intervention processes because no two persons perceive a particular thing the same way (Best 2005).

Peacebuilding conceptual origins lie in the distinction between 'positive peace' and 'negative peace' developed by the Norwegian sociologist and researcher, Johan Galtung. Peacebuilding can thus be defined as a two-sided concept. On the one hand, it implies absence of violence, and on the other, the presence of positive, harmonious and cooperative relationships (Galtung, 2002).Negative peace is conceptualized as the 'absence of direct and organised violence between human groups or nations.The negative peace thus demonstrates the outcome of short term and operational preventive strategies with the main aim of ending violence (Galtung, 2002).

Positive peace is part of a longer term conception according to which establishing a sustainable peace is made possible through cooperation between these groups or nations and the eradication of the root causes of the conflict (Galtung, 2002). Positive peace is a structural transformation towards a socio-political and economic system capable of fostering justice and ensuring a self-sustained peace. Positive peace advocates for peace, using peaceful means. This means that the methods used to achieve peace are also important for the outcome. It proposes that involving all parties in a negotiated solution will surely make it more sustainable. This can only occur 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.

Therefore, for any nation to make meaningful headway in conflict prevention, peace promotion and conflict resolution, early warning information is needed. This is because free flow of relevant information in any society is very important as absence of it brings about conflict or communication-gap. When it comes to conflicts, the media are usually the primary source of information and sometimes, the only source (Gisesa, 2008). This is where the mass media (especially radio) play a vital role in communicating peace through programmes that expand the space for dialogue about building peace and resolving conflicts.

There are activities geared towards advancing peacebuilding in Kaduna State. These include; dialogue, education, intermediary, transitional justice, advocacy and observation. Dialogue is essential to communicating peace because it is an all-encompassing process that brings together a diverse set of voices to create a microcosm of the larger society. It entails talking, learning and communicating with one another. The process is different from other forms of conversation as the purpose of negotiation is to reach the aim, a concrete settlement, share perspectives and discover new ideas. Dialogue can facilitate recovery from crisis, help avert violent conflict and assist in conflict resolution.

Radio is one of the most accessible media in Nigeria. It serves as a tool for communicating ideas, attitudes, and also for shaping public opinions, promoting peace and good governance and nation building.Myers (2008: 13) notes that:

> The advent of radio has tremendously transformed the way information is disseminated, as prior to its invention, people in primitive Africa society, had their peculiar way of disseminating information such as the use of town criers and assemblage of people in strategic locations such as market square to disseminate information to them

The idea behind establishing radio as a mass medium is to educate, entertain, inform and mobilize the people (McLeish, 1996). As the fourth estate of the realm, it

provides checks and balances on the activities of the three arms of government (Akinfeleye, 2003). Media initiatives in the society cover political, economic and social issues. Onabanjo (2002) states that radio is portable, accessible without electricity, relatively economical and almost universally available of course, large percentage of all state of the society access radio as a matter of course on a regular basis for entertainment, news, weather information, cultural programmes and regular service. Effective communication is central to one's ability to function as a member of the society. It is a key aspect of all relationships, whether these occur in family, education, work or social settings. Indeed, when such relationships break down or become stressful it leads to poor communication.

The successful resolution of conflicts may sometimes depend on the role the media chooses to play. Depending on a number of factors, including ownership, interests of journalists, understanding of the issue in dispute and others, the media can be used to promote bias in a conflict and make it impossible for conflicts to be easily resolved (Otufodurin, 2013). However, some radio creates ethnic division, hatred, violence, and bias against other communities and the international community has particularly paid insufficient attention to the use of the media especially radio to encourage violence. Verbeke and Euwema (2009), write about the shocking initiatives that the media played in bringing the Flemish-Walloon conflict in Belgium to surface. The authors note that Belgium with its two different languages and groups has completely differentFrench and Flemish language, newspapers and television broadcasts. A joke news report started a firestorm, as itclaimed that the Flanders region had withdrawn from Belgium to create its own state. This ultimately resulted in a national crisis, as both sides' reactions to the report generated mutual hostility and mistrust.

The media can also choose to inflame passion through sensational reports informed by commercial interests, which could be used as propaganda tools through publication or broadcast of falsehood and undermine efforts to resolve conflicts.

Frère (2007: 67) asserts that

> In almost any discussion of the value of radio in Africa, the first example that may come to mind is the negative one of Rwanda, and the notorious role played by Radio Television Libre Mille Collines (RTLM) in the genocide that took place there in 1994 against Tutsis and moderate Hutus. Without going into detail, the bare facts are that this Hutu-controlled radio station called for hunting down and eliminating the 'cockroaches'and 'snakes' who seemed to threaten to eradicate the Hutu population. The radio supported, guided and encouraged the work of the militias who systematically killed hundreds of thousands of Tutsis - even to the point of broadcasting the names and addresses of the supposed 'enemy within' - resulting in the terrible final death-toll of about one million Tutsis and moderate Hutus

Media events may however help to promote and mobilize public support for peace agreements, as was the case in Burundi, where Studio Ijambo used radio to promote constructive dialogue between previously antagonistic groups. Studio Ijambo was initially established with a team of twenty Hutu and Tutsi journalists whose mandate was to promote dialogue, peace, and reconciliation. The commitment of Studio Ijambo to the promotion of peace between Hutu and Tutsi is demonstrated by their prolific production rate: they produce about a hundred radio programmes per month in a continuous campaign to build peace (Gilboa, 2002). Some also use radio to promote peace and not conflict. A positive reference can be drawn from Tanzania where the community radio was used to resolve land conflicts among the Massai herdsmen in Arusha (Gilboa, 2002). The radio encouraged them to change their lifestyles by living together in permanent settlements, taking their daughters to school, and opening debates on ending genital mutilation among girls.

Nwabueze (2007) confirms that the role of the media (radio) is to teach, sensitize and mobilise resources and people through information dissemination. Radio transmission has now become relevant to the people even to those living in the remotest parts of the world; due to its affordability, mobility, coupled with its considerable low cost of maintenance especially in Africa. In this respect, Buckley *et al* (2008: 3) observes that:

> Radio is a technology with low production costs, with low infrastructure and with marginal costs of distribution close to zero. As an aural medium, it does not exclude those who are unable to read or write and it is ideally suited to conveying content in vernacular languages. For these reasons it is perhaps unsurprising that radio has become an intimate and pervasive presence throughout the developed world and, at the same time, has penetrated into the remotest areas of the poorest countries

Radio is the most popular medium of mass communication in the world today which plays an important role in the society. This is because of the incomparable characteristics it possesses compared to all other media such as television, newspaper and so on and it is also portable, cheaper and has a wide coverage. In this regard, Bittner, (1989) also asserts that radio is preferred to other media of communication because of its flexibility in programming which could be used for different purposes.

When considering the peace and security activities, a strong emphasis must be placed on conflict prevention and resolution. In terms of conflict resolution in Nigeria, many radio programmes have been utilised to address this. But of particular interest to this study, is *Peace Arena, a* radio programme that was designed and introduced to curtail conflicts before, during and after the 2015 general elections in Nigeria. It sought to ensure that the election was conducted in a free and fair manner without any crises. The goal of the programme is to make people to live peacefully, be responsible and conduct themselves bearing in mind that peace is a prerequisite to achieving sustainable development.

Meanwhile, over the years Kaduna State has witnessed mass killings and destruction of properties as a result of conflicts (Sharia conflict in 2000; Miss World international beauty pageant event caused conflict in 2002, Post- election violence in 2011 and the recent 'Godo-Godo' killing going on in Kafanchan). These ethno-religious crises, post-election violence and so on, have impacted negatively on the security of the state and the nation in general. The breakdown of law and order during such crises undermined public safety. Also, the unsecured atmosphere provided a breeding ground for external interest groups who easily seize the opportunity to engage in subversive activities to destabilize the society. Such moments have always allowed the influx of hooligans and thus amplifying violence with characteristic damage and killings that occurred (Fawole, 2011).

The Kaduna State and the federal government of Nigeria have established different commissions of inquiries and tribunals as strategies to resolve conflicts and build peace in the state. These include: Justice H.N. Donli Commission of Kafanchan in 1987; Justice A.G. Karibi-Whyte Judicial Tribunal on Kafanchan Riots in 1987; Justice Rahila H. Cudjoe Commission of inquiry on Zangon Kataf Riots; Justice Benedict Okadigbo and Justice Emmanuel Adegbite Judicial Tribunals on Zangon Kataf crisis; Justice Dalhatu Ja'afaru Judicial Commission of Inquiry on 1999 Kafanchan crisis and Justice Dalhatu Ja'afaru Judicial Commission of inquiry into 2000 Kaduna crisis (Abdu and Umar, 2010). The former President Olusegun Obasanjo visited Kaduna State and urged the Governor, Ahmed Makarfi to establish a peace and reconciliation committee. As a result of this, on October 1, 2001, President Obasanjo announced the formation of a National Security Commission to address the issue of communal violence. The Kaduna Peace declaration of 2002 is another prominent example of the peacebuilding and conflict resolution strategy adopted.

The late Governor, Sir Patrick Ibrahim Yakowa of Kaduna State on January 22, 2012, set-up a 70-man Peace and Reconciliation Committee aimed at healing old wounds and fostering peace among the citizens of the state following the 2011 post-presidential poll violence that swept the state. Some media stations also had peace focused programmes that were aimed at resolving the differences between the different factions. For instance, Kaduna Statement Media Corporation (KSMC) Radio had: *Voice of the Youth andTeen Garden*, *Peace Arena*; Capital TV had: '*Countri'People*, FRCN: *'Gara Kayan Ka'; 'Duniya Mukuantar Rikici',* but of particular interest to this study, is *Peace Arena* radio programme that was designed and introduced towards making people to live peacefully, be responsible and conduct themselves in a way that will help the nation to develop, bearing in mind that, peace is key to sustainable development.

In spite of the various attempts through the media to find solution to tensions and conflicts in Nigeria, cases of violence still subsists in Nigeria especially in the Northern parts of the country. In this regard, Search for Common Ground Manual (2012: 35) submits that:

> Communication is seen essentially as a tool rather than an end in itself and conceptualized as form of transferring knowledge and ideas, in some instances acknowledging the need to listen, but more often than not merely in order to sustain intended outcomes; rarely as an interactive process that could engender emancipation. Thus, the prerequisite conditions for such a process are not discussed and media development strategies – even if still far from uniform – are based generally uncritically on the liberal peace agenda. Notions of post-liberal, hybrid forms of peace or processes of peace formation have been put forward as potentially fruitful to inform future research.

Communication is fundamental to peace-building within and around conflict environments and also has a significant impact on the practice of peace-building. Therefore, the assumption of the study is that the media can create the needed atmosphere for peace and tolerance through programmes on peace without waiting for

conflict to erupt before engaging in peace-building. It is imperative to focus on *Peace Arena* a programme on Capital FM and evaluate how it has helped to promote peace and unity as well as possible ways of improving its activity so as to achieve sustainable peace in Kaduna State and Nigeria at large.

Peace Arena on Capital FM, Kaduna is a live programme that commenced in 2011 and holds every Tuesday from 1pm - 2pm every week. The programme initially holds every Friday from 5pm - 6pm. It discusses all issues that encourage peace and unity among the various ethno-religious groups in the state. Capital FM is rib of Kaduna State Media Corporation (KSMC), which is a state government owned media outfit that broadcasts 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 and tolerance among the various ethno-religious groups in the state. This station has a wide reach within Kaduna state and is easily accessible by the residents of the state. In view of the above, this study is designed to appraise the performance of the radio programme under study within the context of peace-building and its overall effect on the people, particularly in the Kaduna metropolis.

The media can highlight dialogue between disputants accurately and fairly to avoid a situation where one side feels that the media is biased (UNDP, 2009). The media can also deal with issues in conflict situations by educating parties andcommunities involved in conflict, thereby changing the information environments of disputes, which is critical tothe conflict resolution process. Dialogue is an all-encompassing process that brings together a diverse set of voices to create a microcosm of the larger society. To bring about sustainable change, people have to develop a sense of joint ownership of the process and become stakeholders in

identifying new approaches to address common challenges (UNDP, 2009). Dialogue entails learning, not just talking the process is not just about sitting around a table, but changing the way people talk, think and communicate with one another. Participants must be willing to address the root causes of a crisis, not just the symptoms on the surface. Dialogue is meant to also complement other forms of diplomatic or political processes, or lay the groundwork for future and more formal talks, not to replace them. The process is different from other forms of conversation. In dialogue there are no winners. UNDP (2009) also assert that whereas the purpose of negotiation is to reach a concrete settlement, the aim of dialogue is to bridge communities, share perspectives and discover new ideas. Dialogue can facilitate recovery from crisis, thereby leading to a drastic reduction in violent conflict

1.1 Statement of the Research Problem

Communication, peace and development are inextricably linked concepts that define the direction of societies; communication fortifies the foundation of peaceful coexistence which facilitates the process of development in a country. Peaceful coexistence is a foundational prerequisite for development; and lack of it, retards the progress of an individual and the society (Alabi, 2010). It is commonly known that a society that lacks the culture of peace does not develop because culture, which is seen as a way of life of a people, provides the environment and context for development and assured sustenance (Soola, 2003). This study is assesses the contribution of radio to the promotion of unity, religious tolerance, and peace, using *Peace Arena* on Capital FM, Kaduna as a case study. The need arose as a result of the on-going debate on the role of the media in peacebuilding. In spite of the various attempts through newspapers, television and radio to find solution to tension and conflicts in the

country, cases of conflicts, sentiments, discrimination and hatred still prevail especially in the Northern parts of the country.

In conflict situations, the absence of the right information or breach of communication between the parties involved has been found common. Provision of the right information has been seen as the panacea for conflict resolution.Conflict and peace impact on every single person in a society; reaching reconciliation and sustainable peace requires broad and inclusive participation, involving state and civil society stakeholders all the way down to the grassroots level. According to Gisesa (2008), researches regarding conflict and peace have revealed that conflicts are based on deficiency of information, stressing that cases of misinformation or missing information enhance disparity in opinions and social differences which may lead to or heighten conflicts. Lack of effective information can, at any stage of a conflict, make people desperate, restless and easy to manipulate.

The prevalence of crises in Kaduna State and the breakdown of law and order which occurred during religious, ethnic and post-election violence have created economic, social and political instability. It has also posed 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 with some relocating to their home states. The media, therefore, have enormous duties to play in conflict resolution because they are the primary sources of information regarding conflicts.

The relationship between the mass media and conflict has been studied extensively. However, scholars mostly examine the destructive use of media as a powerful instrument for the fuelling, rather than dousing conflicts in the society most of the time. Existing theory usually portray the media as essential in reporting and

generating discourses on conflicts (WolfsFeld, 2004; Watson, 2006; Bratic, 2006). Much is unknown also about the use of media to prevent intergroup conflict. Although radio and television have long been considered as potential agents of social advancement and national integration, academic knowledge about the involvement of media in conflict resolution has not really been popular. Hence, this research seeks to get answers to the marginal stability in terms of peaceful coexistence in Kaduna State and to know if communication is one of the channels through which conflicts can be prevented and peace sustained. This study therefore seek to investigate the effectiveness of *Peace Arena* a radio programme on conflicts in Kaduna metropolis with the view to contribute to peace-building communication.

1.2 Aim of the Study

The aim of this study is to enhance radio communication system for proper and effective conflict resolution and peace-building, especially in a heterogeneous society such as Nigeria.

Objectives of the Study

The specific objectives of the study are:

1. to determine the extent of contributions of the selected episodes of *Peace Arena* to peace-building.
2. to identify the factors militating against the radio programme as a platform for peace-building.
3. to evaluate the effectiveness of the communication style (s) used in promoting peace in the programme.
4. to appraise the influence of *Peace Arena* on the people within the study location.
5. to identify ways through which *Peace Arena* could be more effectively used to build peace and promote unity among Nigerians.

1.3 Research Questions

1. What is the extent of contribution of selected episodes of *Peace Arena* to peace-building in Kaduna State?
2. What are the factors militating against the programme as a platform for peace-building?
3. How effective are the communication style (s) used in promoting peace in the programme?
4. What influence does *Peace Arena* have on the people within the study location?
5. How can *Peace Arena* be more effectively used to build peace and promote unity among Nigerians?

1.4 Justification for the Study

Radio initiatives which have had a constructive influence, emphasise dialogue and encourage mutual understanding between ethnic, religious, linguistic or other groups are not really known. This study is significant as it gives rich information on conflict, peace communication and the power of the media to promote peace and serenity in the society, thereby creating an enabling environment to support effective and appropriate peacebuilding.

Moreover, the study is set to be of great benefit in future research and the entire communities by providing findings and framework that give insights into peace promotion and security discourse. This study also gives an exposition on effective tools to prevent violent conflicts, provide early warning in order to facilitate more effective responses to crises. Furthermore, it provides inclusive recommendations on how well to effectively involve actors in peace-building.

1.6 Scope of the Study

This study focuses on the contribution of Capital FM's *Peace Arena* on peace communication. Although, peace communication could be reactive or proactive, this research is interested in the proactive Peace Communication/conflict. Kaduna metropolis was chosen as the study area because of its political, multi-cultural and ethnic diversity (Aliyu, 2009). It consists four of separate Local Government Areas (LGAs), Kaduna North, Kaduna South, Igabi and part of Chikun. Kaduna metropolis has witnessed many crises, especially as a result of religious, ethnic and political intolerance. These misunderstandings are likely to spread to other parts of the state and Nigeria and, therefore, degenerate to a more catastrophic situation in terms of violent crisis and loss of lives and properties. The study was also limited to Kaduna State Media Corporation's *Peace Arena.*The study investigated the extent of contributions of the selected episodes of the radio programmeunder study to peace-building, evaluated the effectiveness of the programme's communication style, appraised the influence of the programme on the people within the study location, identified ways through which *Peace Arena*can be effectively used to build peace and promote unity among Nigerians, ascertained the factors militating against *Peace Arena* and to consider if communication could be used in an intentional way to pursue peace-building and conflict transformation objectives.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter reviews relevant literature on the study areas and key concepts that constitutes the pillars of the study. Accordingly, the literature review is on radio, radio communication, how radio handles in the society, peacebuilding, peacebuilding activities and other relevant issues, especially on communication and development. .

2.1 Conceptualising Communication and its Use for Peace Building

Communication helps people to express their thoughts, feelings and promotes considerable ways of adapting to their environment Nnoli (2003). Communication plays a pivotal role in development such that there might be difficulties in development process if communication is not employed. The word communication has several meanings, depending on its context of use or purpose; hence, there is a variety of definition to the term.Thomas (2006: 7) opines that:

> Communication involves the transfer of information from a human sender to a human receiver, for the purpose of increasing the receiver's knowledge, enabling him to carry out tasks, or influencing his attitudes and behaviour. The "information'' transferred refers to the conceptual representation of aspects of a universe in the form of a message that can be encoded and transmitted. Communication in any field may serve a number of purposes.

Communication as a concept of exchange is not only a human phenomenon but is shared by every fibre of the human environment and society. Therefore, reducing communication to a human instrument limits the scope of humanity's control over the environment. This aspect of communication is factored in Daramola's idea of communication which perceives the concept as a ubiquitous tool. Daramola (2003: 23) opines that:

> Communication is ubiquitous; it takes place everywhere, every day, and every time. It is all around us, every one of us engages in communication either with oneself or one another at home, in the office, at school, in business and industry. Communication is something that people do. It is based on relationship. This relationship may exist between two persons, or between one person and many.

Communication is the process of sharing ideas, information, and messages with others in a particular time and place. Social cohesion cannot be achieved without timely, accurate and relevant information (Blake, 2005). Hall (1999) sees communication as the process through which one person (the communicator) elicits responses from another person (the communicant) by the use of symbols. It is a vital part of personal life and is also important in business, education, and any other situation where people encounter each other. Haruna et al (2012) ascertain that communication is central to all human activities; it determines the relationship between and among people. The *Communication for Peace-building Manual* (2012: 4) in line with this opines that:

> Communication is central to many aspects of work in conflict and post-conflict settings. The use of traditional or mass media (radio, TV, print journalism) has long been acknowledged as playing a crucial part in providing information and messaging that can shape popular views. These tools of communication have been used to both incite violence as well as carry messages that help prevent violent conflict, and promote peace and reconciliation.

Communication is an irreducible element in peace-building. In other words, it sets the pace, and determines the outcome of all human interaction. Ifidon and Ahiazu (2005: 30) also submit that:

> Communication creates room for sharing information; it helps people express their thoughts, feelings, aspirations, dreams, clarify problems and consider alternative ways of coping or adapting to their situation. Such sharing promotes social cohesion.

A channel is the window through which information is accessed and the right information can facilitate decision making about issues of concern in a given society.

Information is central to all forms of human activity no matter the field, be it medicine, agriculture, tourism or engineering; the need for the exchange of information through interaction or channels abound. Inefficiency will be the results, where this exchange of information is slow or where there is a break down. When there is a rift, one has to look for bridges; a common bridge for such barriers is communication. The conflicting parties must meet to deal with the issues that divide them as a first step in communicating. The media through the employment of defined approach can play a mediatory role in bridging such rifts. When people are provided the forum to express their grievances and are listened to, the atmosphere for resolution is created. Olagunju (2002) points out that 'the simple secret of mediation is in putting both sides in a forum where they are able to listen to each other with empathy.' In fact Scott and Brydon (2007: 6) observe that:

> Communication is also a non-adversarial and cheap way of preventing and removing conflict situations available to the parties in a conflict. Once communication is destroyed, the parties may get into deeper disagreement that may not be easily resolved.

Consequently, a society that has poor communication and information infrastructure perpetually lags behind others that have efficient information infrastructure (Moemeka 1985). The seminal work of Kalathil, Langlois and Kaplan (2008) runs an uncommon examination of the role of communication and media in post-conflict and fragile states. In their foreword, they observed that nearly every post-conflict intervention involves some aspect of communication, from messaging on distinct topics to encouraging national dialogue, to rebuilding destroyed media infrastructure and institutions. They, therefore, stated that:

> Both in research and in the field, communication remains an afterthought, frequently treated as part of the public relations strategy rather than an integral and technical component of the post-conflict stabilization and reconstruction process. Because of this, there is very little understanding of the role that communication processes play in

> the numerous strands of post-conflict reconstruction, including peace-building, governance, and long term development".

Imobighe (1999) has identified some approaches and communication strategies for managing conflicts in a pluralistic society. These include:

i. Research/recognizing the type of conflict and the level at which it is operating.
ii. Use of effective communication to convey messages that are non-judgmental, accurate, salient and actionable.
iii. Re-establishment of mutual trust through honest desire for reconciliation.
iv. Effective persuasion to change behaviours, attitudes and beliefs that will promote the conflict.
v. Bargaining and negotiation – involving a credible neutral central third party expert to arbitrate and ensure free flow of communication between parties.
vi. Levelling: which allows parties to admit that they are wrong, thus quickening the pace of resolution of the conflict.

Relevant and effective information can be a huge boon in peace-building operations because of its ability to strengthen the ties between individuals and communities by improving their willingness to share, learn and interact with one another. Furthermore, Panos (2007: 3) asserts that:

> The Communication for Development community has long argued that effective information and communication processes are prerequisites for successful development. Proponents argue that communication and information flows are the lifeblood of development projects; an integral part of empowering and enabling a healthy, vibrant civil society; essential for the creation of efficient and effective economies; and a critical component of social adaptation.

Greater and effective information also means a better ability to understand situations and act accordingly. The role of communication in conflict resolution is well acknowledged in peace-building discourse and there seems to be a widespread conviction that communication bears the potentials to contribute to conflict

transformation and peace-building. In line with this the *Communication for Peace-building Manual* (2012: 5) attest to this by saying that:

> In the arena of conflict transformation and peace-building, communications have historically played a role in shaping the views of policy-makers and influencing popular opinion on conflicts. Starting with the Crimean War (print media), through the American Civil War (photo journalism and print media), World War II (cinema newsreels, radio and daily newspapers) and the wars in the Persian Gulf (1991) and the invasion of Iraq (2002) (global television and the 24-hour news cycle), we can see how communication and media has shaped the views of policy makers and the public on war and the prospects of peace.

A lot can be achieved using dialogical process which is initiated through communication processes. Feedback can be a signal for more communication, which often leads to an assembly of different parties to a negotiating table. The methodology of communicational openness which fuels reduced suspicion, doubt and fosters trust is one of the conspicuous benefits of communication in peace-building. The media have the capacity to provide the emotional outlet for the parties to voice out their grievances. In addition, a media report has the potential to weaken the position of the strong party or strengthen the position of the weak party in the eyes of the public thus encouraging the parties to seek peace which might be somewhat difficult without these media channels.

2.2 Radio in Nigeria: Origin and Communication Potency

Idebi (2008) posits that in Nigeria, radio started with the introduction of the Radio Distribution System in the year 1933 in Lagos by the British colonial government under the Department of Post and Telegraphs (P&T) (Idebi 2008). The Radio Distribution System (RDS) was a reception base for the British Broadcasting Corporation and a relay station, through wire systems, with loudspeakers at the listening end. In 1935, the Radio Distribution System was changed to Radio Diffusion system. The aim was to spread the efforts of Britain and her allies during the Second

World War through the BBC. The Ibadan station was commissioned in 1939, followed by the Kano station in 1944. Later, a re-appraisal of radio broadcast objectives gave birth to the establishment in 1950 of the Nigerian Broadcasting Service (NBS). The NBS began broadcast in Lagos, Ibadan, Kaduna, Kano and Enugu on short wave and medium wave transmitters.

Idebi further asserts that through a Bill by the House of Representatives, the Nigerian Broadcasting Corporation (NBC) was established in 1956. The NBC took up the responsibilities of radio broadcast in Nigeria. The Federal Radio Corporation of Nigeria (FRCN) was established in 1978. FRCN's medium wave service, Radio Nigeria, has 25 stations located throughout the country, and together with the Voice of Nigeria, considers itself to have the largest radio network in Africa. In 2007, FRCN began introducing FM transmitters in some locations, and planned to begin upgrading and modernizing its shortwave and medium wave transmitters in the coming years. Federal Radio Corporation of Nigeria Kaduna, formerly known as Radio Kaduna was founded in 1962. The station broadcasts in Hausa, English, Nupe and Kanuri. The Voice of Nigeria (VON) which served as the external service was established in 1990. With the creation of more states and each state wanting to propagate its people and culture, the pace for radio broadcast began in Nigeria and has spread fast across the length and breadth of the nation. Each state owns and operates at last one radio station.

There are two types of ownership and control of radio. These are: Government Ownership and Private Ownership. In Government Ownership, the government establishes, runs and operates the station. This happens at federal, regional or state levels. If it were possible for local governments in Nigeria to operate and run a station, there is likely to be no difference. Government control usually is the

responsibility of the Ministry of Information. Government finances the system, that is, it pays staff emoluments and censors the programme materials when necessary. The censorship is meant to arrest the situation whereby negative news will be broadcast against the government. While in Private Ownership and Control, certain stations are owned by individuals and corporate organizations and institutions. Government can regulate the activities of such organizations to some extent as spelt out by the National Broadcasting Commission Act No. 35 of 1992, Subsection 9 and Article 13. In such situations, the station generates its revenue by the sale of airtime, by carrying out advertisements, by endorsements or by getting donations from well-wishers (Idebi, 2008).

The mass media, because of its glamour, attractiveness and believability, in addition to its visual and audio qualities can inform, educate, and provide the platform for interaction, discussion, and engagement among conflicting groups. Azienge (2014) however stated that 'radio has the potential of reaching millions of people simultaneously with profound effects on attitude and behaviour of the listeners.' Radio communication educates citizens on new issues inherent in the society. For example, issues on politics, business, current affairs, etc., are aired to create awareness. Hence radio can serve as an agent of social mobilization.

People are moved to achieving certain goals, depending on their awareness of rights and responsibilities to the society. Radio can foster development when introduced to the right audience. When issues of concern are aired to audience through radio programmes, individuals are exposed to happenings in and around their society, through participating in these programmes (Azienge, 2014). Anderson (2004: 3) in view of this asserted 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.

The media can provide the channels of communication for the parties involved in conflict to enhance peace. When people are provided the avenue to express their grievances and are listened to, the atmosphere for resolution is created. As Olagunju (2002) points out, the simple secret of mediation is in putting both sides in a forum where they are able to listen to each other with empathy. Radio relaxes and induces pleasure, nostalgia, excitement, or curiosity; it also works well in the world of ideas and it excels with concepts as well as facts. It reaches out to meet the formal and informal learning needs of people who want to grow in knowledge. McLeish (1996) has delineated more than ten characteristics of radio which are stipulated below:

1) The speed of radio as information disseminator - Compared to the other main stream media, radio has an enormous speed. Because radio is a medium of sound, to impart the latest news or any message, it does not need to wait for the printing processes like that of newspaper or to wait for the processes of picture taking and editing like that of television.

2) Radio Speaks to Millions – Newspapers and television stations can also reach millions. To be an audience for a print media, however, a person needs to be literate as he/she needs to be eye sighted to view the television cast or read the news column. Moreover, television broadcasts reach not only those who are living in the urban areas but also can afford to buy a television set.

3) Radio Speaks to the Individual – "Unlike television where the viewer is observing something coming out of a box 'over there', the sights and sounds of radio are created within us" (McLeish, 1996).

4) Radio Makes Mental Pictures – Though radio "is a blind medium", it has an enormous capability to stimulate listener's imagination unlike the television that does

not give a chance for its viewers to use their imagination, to draw the picture of the event in their minds.

5) Radio Has No Boundaries – The product of the press (newspapers, magazines, etc.) "Can be stopped at national frontiers but radio is no respecter of territorial limits". Radio signals go across mountains and oceans with no difficulties. Though it is not the focus of this research, radio also has some limitations. For example, unlike newspaper, radio is an ephemeral medium. As long as the listener is not in time for the news, he will miss it. It is also liable to suffer from interference (McLeish, 1996).

2.3 Communication and Peace-building

It is essential to understand the concept of peace before delving into peace building. Albert (2008) points out that the definition goes beyond the conception of peace as merely the absence of war and captures a broad spectrum of what is needed for maintaining decent human living such as the absence of human suffering in its physical, psychological and structural/cultural dimensions. Wilson (2009: 3) stated that:

> Peace is not just an absence of war, but also a state of mind, individual or collective, a social, cultural, political,and economic harmony. Peace is also a way of being, a way of living. Hence, to build a true culture of peace there is need to develop justice, have respect for human rights, and fight against poverty, and unemployment. There is also the need to favour intercultural/links and to empower youth, theminorities and fight marginalisation and exclusion.

For peacebuilding to be successful, the process must create space for a wider set of actors like women, youths, the relegated groups, civil society and the private sector to actively participate in conflict decision making. Lederach and Appleby (2010) also conceptualize peace as being linked to "the conditions for the elimination of deadly violence and the development of local and national communities that respect the dignity of each individual and promotes authentic human flourishing".

Having attempted to understand peace as a concept, it is therefore pertinent to look at peace building. Peacebuilding is a term describing outside interventions that are designed to prevent the start or resumption of violent conflict within a nation/community by creating a sustainable peace. Peacebuilding activities address the root causes or potential causes of violence, create a societal expectation for peaceful conflict resolution and stabilize society politically and socioeconomically. (UN Security Council, 2001), defines Peace building as 'the process that is aimed at preventing the outbreak, the recurrence or continuation of armed conflict and therefore encompassing a wide range of activities that requires short and long-term actions tailored to address the particular needs of societies sliding into conflict or emerging from it.'

Peacebuilding is also based on the search for non-violent ways to prevent or transform conflict; this can occur when peace-building processes are as inclusive as possible, and engage as many parties involved in the conflicts whether combatants or victims. Accordingly,Paffenholz (2006: 4) sees peacebuilding as

> An overarching term to describe a long-term process covering all activities with the overall objective to prevent violent outbreaks of conflict or to sustainably transform armed conflicts into constructive peaceful ways of managing conflict.

While Lederach (1997) describes peacebuilding as a 'Long-term commitment' aimed at establishing an indigenous 'infrastructure', which cuts across levels of a society and 'empowers the resources for reconciliation from within that society and maximizes the contribution from outside. Thus the term is used to refer to long-term preventive, pre-hostility strategies and measures to remove the internal causes of conflict and strengthening of structural stability against the threat of conflict. *Search for Common Ground Manual* (2012: 10) states that

> Peacebuilding is the process intended to address the root causes of conflict, to reconcile differences, to normalize relations, and to build institutions that can manage conflicts without resorting to violence. The process involves a diverse set of actors in government and civil society and can involve short-term actions to prevent violence or can take place over many years. Peace-building can encompass a range of tasks that include identifying and addressing the underlying political, economic, social and structural imbalances that have contributed to a conflict, reconciling the competing objectives/interests of opponents, preventing the re-emergence of past conflicts and ensuring broad citizen participation in the peace process and transitions to peace, and building the capacity of those institutions that support a secure civil society

Peacebuilding also means reinforcing the prospects for peace and minimizing the chances of further violence. In 2007, the UN Secretary General's policy committee defined peacebuilding as 'a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management and to lay the foundation for sustainable peace and development.' Peacebuilding must be tailored to meet the specific needs of the country concerned, based on national ownership and should comprise a carefully prioritised, sequenced and relatively narrow set of activities aimed at achieving the above objectives.

Among the choice of processes for peacebuilding, effective communication can successfully influence and sustain development and peacebuilding when there are adequate mechanisms put in place for integration and coordination of information and action. Relevant and effective communication is a vital tool for helping conflicting parties meet and deal with the issues that divide them. In so doing, the conflicting parties create or repair channels of communication and thus lay a foundation for bridging the gap that separates them.

Peace communication had been defined as a communication process that forms the basis for the resolution of conflict. A basic feature of peace communication is its suasory character, bolstered by the objective of promoting social cohesion. Blake

(2005) conceptualises Peace communication as a process aimed at achieving peace with a distinct suasory characteristic feature, operating within a context composed of cultural warrants that form the bases for justification of actions.

Peace media can be seen as the use of radio, television, new media and printed journalism, to promote peace, to disseminate truthful information or alternate viewpoints that could turn public sentiment towards peaceful resolution of conflict (Peleg, 2006). Also, Wilson (2009: 8) in line with this attests to the above position;

> Media events can be used at the beginning of negotiations to build confidence, facilitatenegotiations or break diplomatic deadlocks to create a climate conducive to negotiation. Media events such as pressreleases, rock concerts, or radio programmes can celebratepeace agreements and negotiations. The media events mayhelp to promote and mobilize public support for agreements.

The Corpus: Mass Media for Peace-building; The Organization for Economic Co-operation and Development (OECD) in a 2001 report argues that 'media and information providers have a unique capacity to reach and influence populations in conflict-prone conditions and a crucial role to play in the promotion of dialogue in divided societies; it notes that local tensions and communal violence are often as much the result of misinformation and misunderstanding as of real conflicting interests.'

In order to prevent conflicts from escalating into violence, the OECD proposes that media and communication channels should ensure that the wider society gets access to information that explains the situation in its broadest context. Wolfsfeld (2004: 9) notes that;

> Little theory exists in determining media's role in peace processes and peace operations. He points out that "another reason for the gap (in theory) might be the fact that most communication scholars are located in the United States. The US has certainly experienced a good deal of political

> violence and war, but it has not been engaged in a major peace process since the end of Vietnam."

Furthermore, Wolfsfeld (2004) sheds light on four major types of influence offered by the media: First, they can play a major role in defining the political atmosphere in which the process takes place. Second, the media can have an important influence on the nature of the debate about a peace process. Third, they can have an impact on antagonists' strategy and behaviour. Fourth, they can raise and lower the public standing and legitimacy of antagonists involved in the process and their positions.

Media in many ways can contribute to reshaping the course of events in a peaceful direction especially when conflict trained journalists handle peace-building programmes. Similarly, Akpede (2011) affirms that "journalists have enormous power in their hands. With the stroke of a pen they can bring a warring community or country together." For instance, production of programmes that will draw people into the process of dealing with conflict by facilitating dialogue will help in the dispersal of rumour, misperception and fear. Media can also stress the advantages of peace building, promote individuals and groups involved in peace initiatives, and balance the view of the actors. Peace Media is the use of development communication channels and techniques to advance the peaceful resolution of violent conflict: Azienge (2014) states that it can be divided into four different categories:

- Peace media is journalism that cares for peaceful conflict transformation.
- Peace media is social marketing that supports peace agreements.
- Peace media is entertainment education programmes that promote peace.
- Peace media is the regulation of hate broadcasting.

2.5 How Conflict Becomes Violent

Circumstances in which conflicts are likely to turn violent are the same almost everywhere in the world, they include:

- Little or no communication between two or more sides who disagree
- False ideas and beliefs about each other held by the different sides
- Historical, long-time grievances between the different sides
- Uneven distribution of power, and/or resources (such as food, housing, jobs and land)

With reference to this last, the inequitable distribution of resources, it's important to remember that people involved in violent conflict are very unlikely to accept as an 'outcome' any arrangement which leaves their basic human needs unmet not only secure supplies of food, water, shelter and basic medicine, but also identity and recognition. Generally, violence involves the threat or use of physical force with the intention of injuring, killing and intimidating another person (Alemika, 2011). It also involves destruction of property with a view to inflicting emotional or psychological injury and economic loss on another person.

2.6 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 include the works of Ahmed (2012), Inuwa (2011), Okoro and Chukwuma (2012). 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. 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 religious pluralism, misguided policies and misconception of the process of integration.

Furthermore, Okoro and Chukwuma (2012) state 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 biases. 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, therefore factual, accurate, balance and fair reporting is the ultimate objective of good journalism and the basis of earning public trust and confidence. 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, some 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 of using the media to create the needed atmosphere for peace. Through series of programmes on peace the media may be closer to finding a solution to the problem of violent conflicts as people aggrieved will be enlightened and most importantly convinced to seek the option of dialogue.

2.8 Theoretical Framework

The purpose of research is to develop and test theories in order to discover general principles. Research also helps to understand social problems and predict alternative solutions. According to Charmaz (2006), research methods can be established using various assumptions developed in different settings within which the study is undertaken. In this study, Social Responsibility Theory (SRT) forms the theoretical framework.

2.8.1 Social Responsibility Theory

The SRT is a concept that came up as a result of the Hutchin's Commission report (1947). McQuail (2010) states that during conflict, the media has the power to either escalate or kill it and that a responsible press should give intelligent account of the day's event in a context which gives meaning. He says the press should give a representative picture of constituent groups in the society and also represent and

clarify the goals and values of society. Here, the right to freedom of publication is accompanied by obligations to the wider society that go beyond self-interest. A positive notion of freedom, involving some social purpose, is envisaged. Generally, it supported the concept of a diverse, objective, information and independent press constitution which would avoid causing offence or encouraging crime, violence or disorder. The main preposition of this theory is that;

- The media have obligation to the society, and media ownership is a public trust.
- News media should be truthful, accurate, fair, objective and relevant.
- The media should be free, but self-regulated.
- McQuail (2010) further states that the media should follow agreed codes of ethics and professional conduct.

This study adopts social responsibility theory of mass media because there is need for mass media institutions to exhibit a high level of social responsibility and professionalism whenever they cover conflicts because of the possible effects of their messages. Obor (2004) citing McQuail (1987) highlights these principles of social responsibility that should guide reporters. These include the following:

i. Acceptance of social responsibility and fulfillment of certain obligations to the society, nation and humanity.
ii. High level of professionalism and standards of information based on truth, accuracy, objectivity, balance and universalism.
iii. In accepting the obligations of social responsibility and commitment to truth, the activities of the mass media should operate within the framework of law and ethical considerations.
iv. Avoid disseminating or transmitting any information that might lead to crime, disorder, violence or conflict, or put minority groups in bad light.

v. Recognize the plurality and multiplicity in society and reflect this diversity of the society, giving access to various points of view and right to reply, and acknowledging the existence of various ethnic, religious, cultural and political sensitivities of individuals and groups.

vi. Mass media personnel are accountable first to society, then their employers and the market, and not the other way round.

vii. Mass media should be tactical in handling political, religious and ethnic conflicts by their deliberate use of words which soothe the heat contained in the body of the story.

viii. Convey soberly and theatrically, the full sense of a public disorder and be sensitive to the effect of words upon an anxious audience, in which case, the choice of words is important.

ix. Censor and carefully edit inciting parts of visual accomplishments of stories selected for news broadcasts. Put embargo on the use of inflammatory statements by partners in conflicts to forestall a situation where the mass media system is used to further magnify the conflict and overheat the polity.

x. Have a policy of restraint and equal opportunity and equal coverage and fairness to all parties.

This study was premised on Social Responsibility Theory; it states that for development to occur in the society, the media has to be responsible, promote peace and promote development against some negative actions of the media that can instigate conflict. The theory also states that the media can bring peace, human rights and it also ascribes development to the media. This research, therefore, sought to see how the programme was able to fulfill the aspirations of Social Responsibility Theory bearing it in mind that promoting peace, facilitating

development is very important to any society; to also see how the programme has performed and to check the responsibility of the programme in terms of the language used for the programme and to also see how adequate resources are used to enhance peace.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

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

3.1 Research Design

The survey research method was used for this study. Ogbuoshi (2006) states that in survey research, if the population is small, there will be no need for sampling, and the researcher will, therefore, study the entire population. However, if the population is too large, the researcher can draw a sample from the population under study. This means that survey studies both small and large populations. On his part, Osuala (1999) states 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) asserts 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) and that questionnaire and interview can also be used to discover what experiences have taken place and ongoing trends.

The study adopted 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 collating techniques. This study adopted a combination of

qualitative and quantitative approaches, though with a strong qualitative/interpretive bias.

3.2 Population of the Study

This study was limited to Kaduna metropolis. Kaduna metropolis was chosen as study area because of its multi-cultural and ethnic diversity. It plays host to other ethnic groups or ethnicities 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 also the capital city of Kaduna State. The metropolis consists of four separate local government areas (LGAs), namely; Kaduna North, Kaduna South, Igabi and Chikun.

According to the National Population Commission (2006), the population the LGAs is as follows; Kaduna South 402,390, Kaduna North 357,694 Igabi 430,229 and Chikun 368,250 total (1,558,563).Going by the estimated growth rate of communities in Kaduna State which is calculated at 3% annually, the 2016 population size was arrived at through the division of the previous population size by three and multiplying it by 10. The answer gotten represents the distance of time from the last conducted population census that is 2006-2016.Hence, the population rate for year 2016 of Kaduna South is 1,341,300, Kaduna North is 1,192,313, Igabi is 1,434,097 and part of Chikun is 1,227,500.Kaduna State media Corporation and the Producer who was also the Presenter of the programme formed part of the study population. The study respondents within the research location also formed the study population.

3.3 Sampling Technique/ Sample Size

Anyaegbunam *et al* (2004) state 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 technique was used in the conduct of this research.

For this study, simple random sampling procedure 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. The systematic sampling is a sampling technique in which samples are selected from a list of population in a systematic order (Kothari 2004). 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.

Sample size is simply the selected group from a population, which is considered an adequate representation of the whole population. In order to arrive at a simple size, this research adopted Meyer's formula (1973) to select sample size, as applied below:

S/N	POPULATION SIZE	SAMPLE SIZE
1	Infinity	384
2	500,000	384
3	100,000	383
4	50,000	381
5	10,000	370
6	5,000	357
7	3,000	341
8	2,000	322
9	1,000	278

When the total sum of Kaduna South, Kaduna North, Igabi and part of Chikun was added, the total sum was 5,195,210. Hence through the use of Meyers 1973 formula deployed above, any number from 500,000 and above will be pegged at 384

3.4 Instrument of Data Collection

Documentary Observation Method/ Content Analysis

Existing records provide insights into activities that cannot be observed because they have occurred a long time ago and are, therefore, used to prove what have been carried out. The documentary records analysed were the scripts and recorded tapes of the selected episodes of the radio programme. The method of data analysis used in this study was the content analysis of the selected episodes of *Peace Arena*. Content analysis is a technique for making inference by systematically and objectively identifying special characteristics of messages. It interprets meaning from the content of text data and, hence, adheres to the naturalistic paradigm (Kothari, 2004). Content analysis involves the use of written materials such as internet based materials published and unpublished works, newspaper excerpts and journals/articles. The method provides knowledge and understanding of the phenomenon under study because it aids in revealing the differences in communication content.

3.5 QuestionnaireMethod

Tuckman (2001) explains that a questionnaire is a set of printed questions, usually with a choice of answers, devised for a survey or statistical study. This was used in the study with both open and close ended questions for the respondents to respond to so as to bring in their own views outside the prescribed answers. It also contained scaled questions which allow responses to be graded on a range. Response scale was applied for this questionnaire to grade the perceptions of responses to varying issues on scaled questions. Response scale was convenient for this purpose because it does not demand too many statistical configurations which may take the study out of humanities. 384 copies of questionnaire were administered to the listeners in Kaduna metropolis by the researcher to the listeners face to face. Respondents (both literate and non-literate) were carried along so as to get their feelings, perceptions on the programme and feedback mechanisms.

Key Informant Interview

Key Informant Interviews (KIIs) simply connote an interactive session with key stakeholders that are essential to the research. KIIs are "individual interviews that are conducted with people who have specialized knowledge about the topic of interest" (Bernard and Ryan, 2010: 370). Kumar (1987) also submit that information comes directly from knowledgeable people that cannot be obtained through other methods. Hence, the presenter who was also the producer of the Peace Arena programme was interviewed to obtain information on the influence of *Peace Arena*. The interviews conducted on the key informant provided more insight on the theoretical platform upon which the Peace Arena Programme activities and communication strategies was used and based.

Library and Internet sources

This falls under secondary source of data. In this regards, library and internet sources were consulted in the course of this research to get more data from scholarly materials and publications. This helped to strengthen this research especially in the area of literature review.

3.6 Methods of Data Analysis

The Statistical Package for the Social Sciences (SPSS) was used to analyze the collected quantitative data. This led to obtaining results in frequencies, percentages and statistical measurements in this study. The researcher analysed the programme' content by listening to selected episodes of the programme and reading the scripts; this was needed in order to make the study achieve its aim and objectives

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

This chapter presents the results and analyses data collected, it also addresses the five objectives of the research. The chapter is divided based on the objectives and the demographic information. The first part explains the demographic characteristics of the respondents while the remaining parts are tailored in respect of the objectives of the study. The results are presented in tables and figures. Descriptive statistical tools such as mean, percentage and frequency were used also and Response scale was also employed

4.2 Demographic Information of Sampled Population of Kaduna Metropolis, Kaduna State

Table 4.1: Socio-Economic Characteristics of Respondents selected from the Study Area

Variable	Frequency	Percentage	Mean
Age			
16 – 25	66	18.9	**36.8**
26 – 35	107	30.7	
36 – 45	91	26.1	
46 – 55	59	16.8	
56 - 65	26	7.5	
Sex			
Male	186	53.3	
Female	163	46.7	
Religion			
Christianity	157	45.0	
Islam	187	53.6	
Others	5	1.4	
Level of Education			
Primary	27	7.7	
Secondary	174	49.9	
Tertiary	148	42.4	
Occupation			
Civil Servant	53	15.2	
Students	72	20.6	
Private Business	37	10.6	
Artisan/Self Employed	59	16.9	
Teaching	47	13.5	
Unemployed	40	11.5	
Trading	41	11.7	

Source: Field Survey 2016

The socio-economic characterisation of respondents is necessary to explain the features of the participants on the issue under study. This serves as a platform to provide information on strength and weaknesses of the respondents as regards peacebuilding. The socioeconomic characteristics which were evaluated include: age, sex, religion, educational level and occupation.

4.2.1 Distribution of Respondents by Age

From the table above, respondents within the age range of (16-45) formed the majority of the population were 75.7% while those within the age range of (46 and above) were 24.3% of the population.

4.2.2 Distribution of Respondents by Sex

Majority of the respondents are males 53.3%. Females constitute 46.7%. This ratio is as a result of some females' refusal to subscribe due to timing of the programme which was not convenient for them.

4.2.3 Distribution of Respondents by Religion

Table 4.1 shows that Muslim respondents constitute 53.6% of the population while Christians constitute 45.0%. Only 1.4% was traditionalists. This shows the great influence of Islam and Christianity in Kaduna State.

4.2.5 Distribution of Respondents by Educational Qualifications

With respect to educational qualification of respondents, Table 4.1 shows that secondary school certificates holders are 49.9%, representing the highest population of respondents. 42.4% of the respondents have tertiary education while only 7.7% are primary school certificate holders. It is important to note that the educational background of listeners could determine how they perceive and react to messages from the mass media.

4.2.6 Distribution of Respondents by Occupation

Table 4.1 reveals various occupations of the respondents. Students formed 20.6% of the population and were in majority, civil servants were 15.2%, artisans/self-employed were 16.9%, those that subscribed to teaching were 13.5%, trading took 11.7%, the unemployed respondents were 11.5%, and private/business practitioners were 10.6%.

4.3 Analysis of Selected Episodes of *Peace Arena*

The programme is about peacebuilding; the rationale for selecting the episodes was that the episodes captured significant areas related to the tenet of peacebuilding (socio-economic development, good governance, reform of justice and security institutions, and the culture of justice, truth and reconciliation). The audience were also actively involved in the discussion of these episodes. The first objective of this study is captured under this section which is geared towards the episodic analyses and contributions of the selected episodes of *Peace Arena Radio Programme*

Episode 1

On 29th September 2015, the guest invited was Evangelist, Dr. Samuel O. Ebidomi J.P who talked about the need to promote the virtues of peace and peaceful co-existence in the community. He implored people to be more tolerant of one another's religion. He also talked about how the issue of peace has been a bone of contention in the society and how it was discovered that in the absence of peace, no development, progress or rest of mind could occur, hence in this episode, people were implored to have a positive change in attitude.

As a call to action, the presenter, Mr Francis Maikarfi, admonished the public to stop paying lip service to peace and actually act peace. Dr. Ebidomi further encouraged all religious leaders to work together for peace and ensure that their actions depict peace. There were four callers that day; two of the callerscalled on all religious leaders to preach and promote while the other two called on Nigerians to love God and follow peace with all men. The episode ended with the presenter appreciating everyone for calling, texting and listening.

This episode gave more insight on the need to be more accepting of other people's religion and the important role that religious leaders can play in communicating peace to their members/followers. Even though conflicts and violence often have a religious dimension; whether they occur between believers of different faith traditions or rivals within a faith tradition, religion may play a role as a marker of identity, a mobilizing device, a basis for rationalizing violent behaviour or a source of values on which to base peace-building and reconciliation. Furthermore, religious texts and teachings can inspire communities to change to positive attitudes and actions. Religious and other key actors could play important roles in preventing violence or attempting to prevent a re-occurrence. Religious organisations can play a role in preventing armed conflict because of the moral authority that they carry in many communities. Religious groups and leaders 'possess a culturally-based comparative advantage in conflict prevention' and can help to 'emphasise the common humanity of all parties and mobilize non-violent alternative ways of expressing dissent prior to the outbreak of conflict' (Annan, 2002).

. Religion is a powerful constituent of cultural norms and values. Because it addresses the most profound existential issues of human life (like freedom and inevitability, fear and faith, security and insecurity, right and wrong, and sacred and profane), religion is deeply implicated in individual and social conceptions of peace. Religion has also developed laws and ideas that have provided civilization with cultural commitments to critical peace-related values, including empathy, an openness to and even love for strangers, the suppression of unbridled ego and acquisitiveness, human rights, unilateral gestures of forgiveness and humility, interpersonal repentance and the acceptance of responsibility for past errors as a means of reconciliation, and the drive for social justice.

The implication of this episode is that religion is one of the powerful tools that can be channelled positively to prevent/mitigate conflict especially when it is more accommodating of other peoples' religion thereby the refuting the claim that 'religion is the opium of the masses.'

Episode 2

On September 1st 2015, the programme had Miss Amina Abubakar from the National Stability and Reconciliation Programme, Kaduna State, as a guest. The presenter started by introducing the topic which was on domestic violence and how it was terrible because whatever happened in the home affects the society at large. He went further to say that although men were the perpetrators most times; the women are sometimes also guilty of perpetrating domestic violence. He said it had many forms like destruction of properties, physical and emotional abuse, rape, and so on. the victims are physically and psychologically tortured. Miss Amina Abubakar the guest said that there was no excuse to violate someone.

There were only three callers that day; two of the callers said that men should learn to have more control over their own emotions and more tolerant of their wives. Another caller implored women to be more submissive to their husbands. The presenter ended the programme by thanking the guests, listeners and callers.

This particular episode created awareness on the importance of the family unit and on the fact that peace in the family unit ultimately leads to peace in the larger society. The episode also enlightened listeners about the different types and manifestations of domestic violence. It went further to enlighten listeners on the fact that men can also be victims of domestic violence. The implication of this particular

episode to peace-building was that it reduced the preconceived notion or bias that only wives/women can be victims of domestic violence.

Episode 3

On 17th November 2015, guests from The Community Peace Partnership were invited to the programme. They said one cannot achieve any good thing in an atmosphere of rancour and disarray. They enjoined all stakeholders interested in maintaining peace like the pastors, imams, Christian Association of Nigeria (CAN), Jama'atu Nasril Islam (JNI), and so on, to work together in promoting peace. The invited guest also used the opportunity to discuss on gender and peace. They said that there were roles that each sex was expected to play that will engender peace saying that gender role inequalities may fuel conflicts withincommunities or may be part of the structural injustices that needto be addressed in order to build long-term peace in society.

The callers that day talked about sensitizing people on the need for peace and peaceful coexistence by working together and having a common focus on how to live in peace and embrace unity. A caller said that more sensitization should be given to men so as to allow women play major roles in peace building. Other callers also said that there should be more focus on the unique needs of men and women in the localsetting, as well as their common needs, in order to help successfully revitalise the community,and achieve long-term peace.

In this particular episode, all stakeholders were enjoined to see peace as a common factor that should knit them together. The episode also enlightened stakeholders on the need to involve women in every stage of the peace-building process. There was a pointer to the fact that all hands were needed on deck for

sustainable peace-building.While disparitiesin basic rights; in schooling and jobs; or in the ability toparticipate in public life take their most direct toll on women and girls,the full costs of gender inequality ultimately harm everyone. Hencepolicies and strategies should promote genderequality and foster more effective development. The implication of this episode is that it sought an all-inclusive and bottom-up approach to peace-building.

Episode 4

The programme on 3rd November 2015 has Engineer Effiong of the Institute of Computer Technology and Security Studies as invited guest. The focus that day was on youth empowerment as an alternative to violent conflicts. Young people all over the world are vital and important segment of the society in which they live; a disciplined, focused and empowered youth can create a bright future for any nation. Hence, the institute taught young people computer skills and appreciation free of charge to enable them become economically productive and to prevent them from becoming a menace to the society. He said that empowerment programme drastically reduces violent conflict because when everyone is busy there will be no time to cause trouble and that it was a positive alternative to conflict as finding something productive to do, bring about sustainable peace and development.

There were five callers that day; one said that youths were the greatest assets any nation could have. Another said that this was a very good way to curb youth restiveness. Furthermore, the other callers said the energies of youth if positively channelled will define the pace of development positively. The presenter concluded the episode by calling on more organisations to empower youths, saying that a busy youth will not be easily manipulated to engage in or perpetrate violent conflict.

Youths must be economically empowered through access to business and economic information, hence, this episode gave an insight on how empowering

youths can help them acquire the skill, discipline and knowledge needed to reach their potential and be gainfully employed. The implication of this episode is that youths were informed on how to become entrepreneurs/independent. Access to entrepreneurial information can help in making youths inaccessible to those who want to recruit them for anti-social acts. When young people are opportune to acquire the cognitive, social and emotional skills and abilities required to navigate life, it strengthens the process of peacebuilding.

Episode 5

On 6th December 2016, the co-coordinators of Global Peace Foundation Rev John Joseph Hayab and Sheikh Haliru Abdulahhi Dan –Maraya were guests at the programme. They identified the use of hate speech as the major cause of violence in the society. They said damaging rumours destroy communities and prevent the building of trust. They also said that the way out of hate speech; was the use of wisdom and excellent words during interactions; this will no doubt go a long way to reducing crisis in the society.

There were three callers that day; one cautioned people to be more cautious when talking to people and another called on religious leaders to teach their disciples to avoid slandering other people's religion. The invited guests concluded by calling on politicians and opinion leaders to always avoid spreading falsehood and malice which at the end may cause crisis in the society.

Hate speech attacks, threatens, or insults a person or group on the basis of national origin, ethnicity, colour, religion, gender, gender identity, sexual orientation, or disability. This could incite violence or damaging action against individual or group, belittle or intimidate them. Hate speech violates the individual's dignity,

resulting to humiliation, distress and psychological or emotional pain. Hence, it could be a strong weapon that could harm individuals by degrading, terrorizing, wounding and humiliating them. Hate speech can also provoke pain, distress, fear, embarrassment, isolation and so on. Another point to note is that hate speech towards groups of people can bring inequality problems, create feelings of fear and discourage them from participating in their community or expressing their opinions. Moreover, this degradation and humiliation can silence the victims and therefore reinforce existing hierarchies in society and can also lead hate speech victims to become aggressive and dangerous.

The implication of this episode was that it enlightened listeners that hate speech is not free speech and should in fact be regulated; free speech emphasises on the need to respect one another by not using harmful or damaging words to relate. It also created awareness on the negative influence and impact of hate speech and that positive speech results to better efforts in terms of finding peaceful solutions to disputes.

4.4.1 Population Ratio of Respondents that Listen to *Peace Arena*

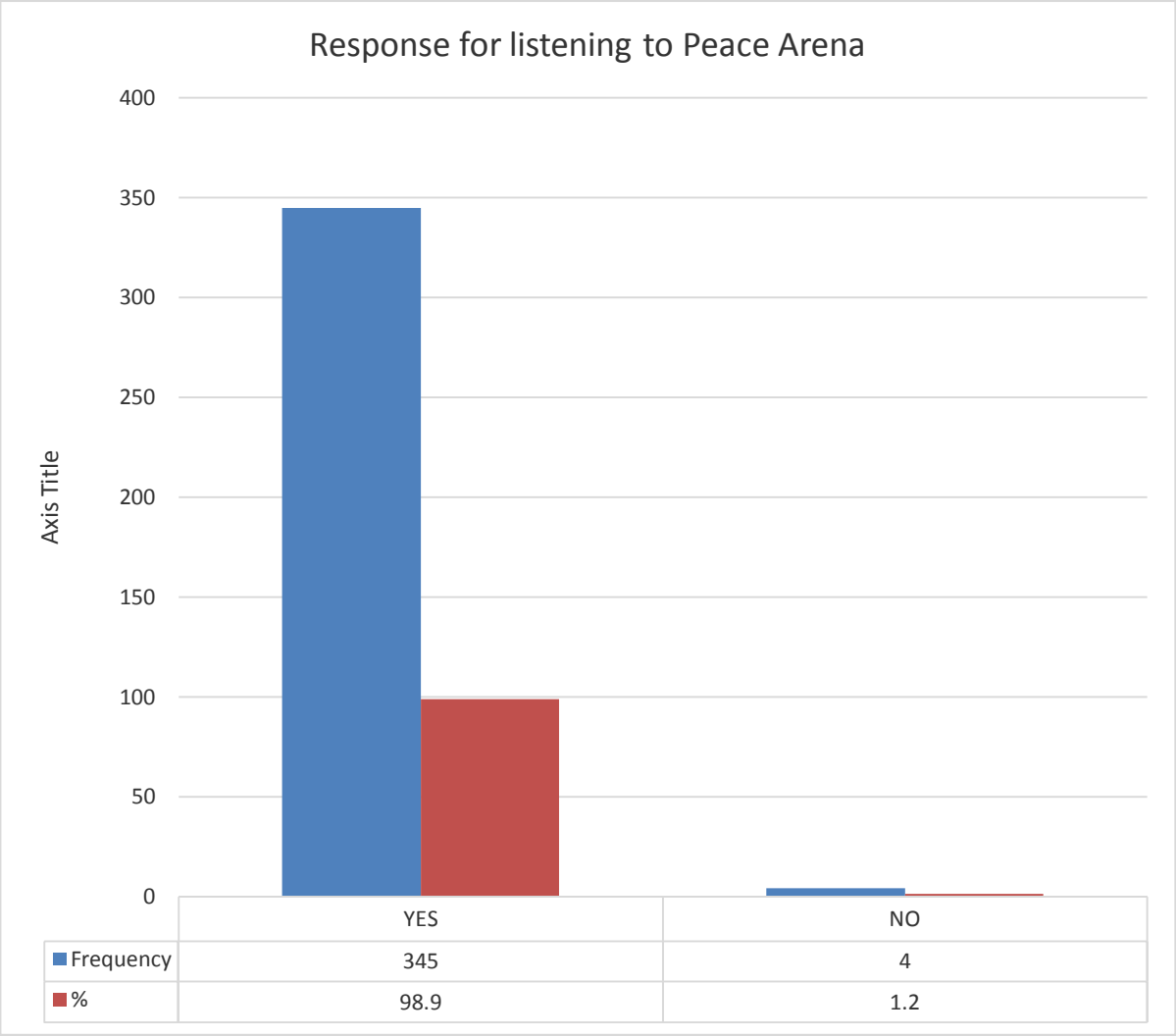


Fig 1: Distribution of respondents on whether they listen to the programme

The data in Fig 1 revealed that 345 (98.9%) of the respondents said that they listen to the programme while 4 (1.1%) of the respondents said that they do not listen to the programme. This survey captured both listeners and non-listeners of the programme.

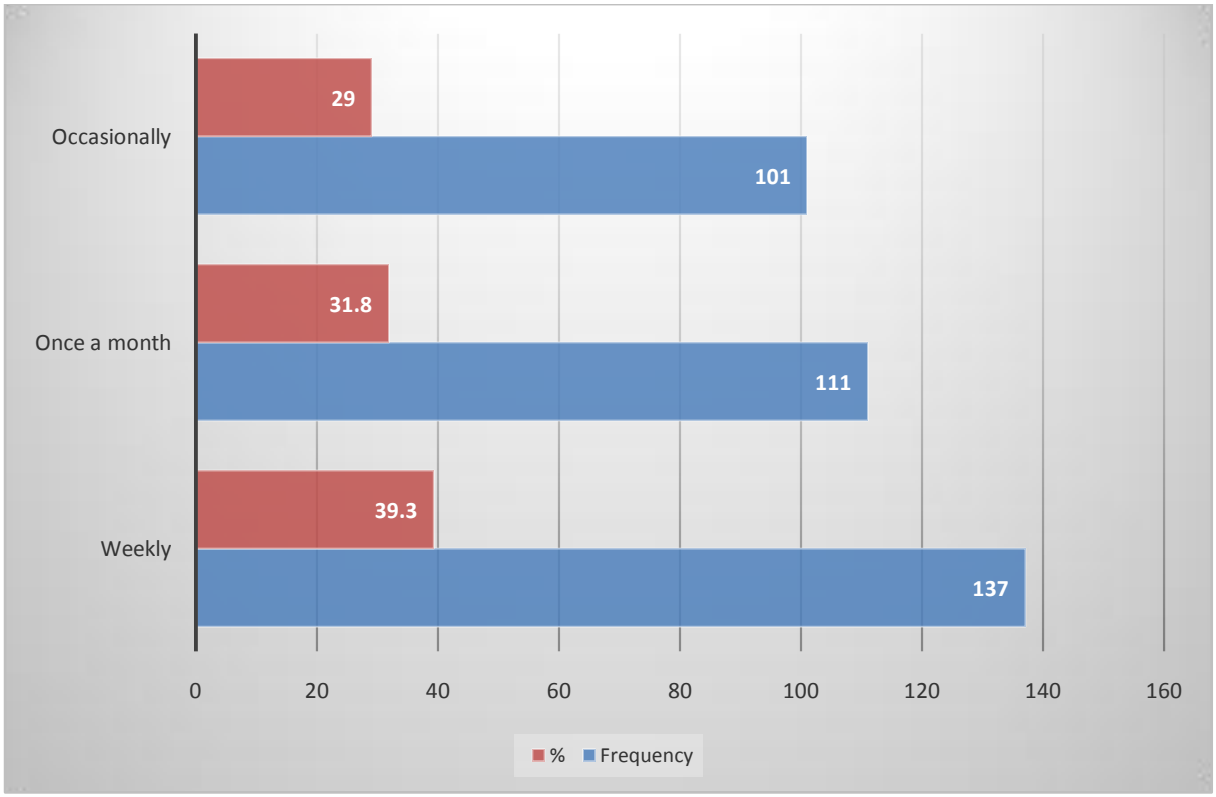


Fig 2: Distribution of respondents on how often they listen to the programme

The data in Fig 2 revealed that 101 (29%) of respondents listen to the programme occasionally; 111 (31.8%) listen monthly; while 137 (39.3%) respondents are weekly listeners to the Peace Arena programme. This implies that the frequency of listenership is moderate or above average since the programme itself is a weekly affair.

Table 4.5: Respondents' Rating of Issues Discussed in *Peace Arena*

Issues	Score	Ratio	Grade
Political order and sanity	**1212**	**3.47**	**1st**
Ethnic harmony	**931**	**2.67**	**3rd**
Religious tolerance	**1145**	**3.28**	**2nd**
Patriotism of Citizens	**920**	**2.64**	**4th**
Unemployment/Empowerment issues	**817**	**2.34**	**6th**
Domestic violence	**818**	**2.34**	**5th**

Source:Field Survey 2016

In an interview with the programme Presenter/Producer, Mr. Francis Maikarfi on the issue of generating peace-building messages, the presenter said thatan issue is brought up by him or invited guests and the audience text, phone in and contribute only thereby assisting in quantitative facts on peace-building. On the programme content, the presenter, audience and invited guests' comment on issues that can mitigate conflicts or lead to peace-building, issues treated on the programme are drawn from the immediate environment.

Based on Respondents' rating of issues discussed in Peace Arena as reflected in table 4.5, it is evident that political order and sanity has the highest grade of 3.47 on a 5-point grade in the communities. It was noted as the most important issue on peace in Kaduna Metropolis. Likewise, religious tolerance was scored 2nd with ratio of 3.28 while ethnic harmony has the ratio of 2.67 and patriotism having 2.64. All these mentioned issues show some significant importance because the score is above average. Other issues such as domestic violence and unemployment were scored 2.34, and 2.34 respectively. Although their scores show they were issues not constantly discussed by the programme but looking at the reality facing the nation today, the

researcher is of opinion that these issues should be given more space in the peace building programme.

Table 4.6: Perceptionson the level of contribution of Peace Arena Programme Peace Arena Programme

INDICES	SA	A	U	D	SD
Governance/political issues especially on corruption, electoral violence, transparency on Peace Arena Programme have impacted positively on my life	94 (26.9)	197 (56.4)	43 (12.3)	12 (3.4)	2 (0.6)
Listening to Peace Arena Programme has provided me a lot of lessons on religious tolerance	92 (26.4)	230 (65.9)	17 (4.9)	8 (2.3)	2 (0.6)
Freedom of speech is not a freedom to incite people to revolt or raise arms against their neighbours.	95 (27.2)	199 (57.0)	44 (12.6)	6 (1.7)	5 (1.4)
I have learnt through Peace Arena that differences should be solved through dialogue rather than inventing fight	86 (24.6)	213 (61.0)	26 (7.4)	21 (6.0)	2 (0.6)
I have learnt that authentication of information is key to dousing rumour, acting wrongly and avoiding crisis.	112 (32.1)	195 (55.9)	23 (6.6)	16 (4.6)	3 (0.9)
Peace Arena has educated me richly that rumour mongering is inimical to development, destructive to peace and should be eschewed.	79 (22.6)	208 (59.6)	40 (11.5)	18 (5.2)	4 (1.1)
Peacebuilding as championed by Peace Arena is a collective responsibility of all citizens, not just the responsibility of one person.	91 (26.1)	212 (60.7)	30 (8.6)	13 (3.7)	3 (0.9)
Peace Arena promotes and motivates me to be at peace with one another and be each brother's keeper.	61 (17.5)	225 (64.5)	33 (9.5)	22 (6.3)	8 (2.3)

Source: Field Survey 2016

Key: Figures in parenthesis are percentages while figures not in parentheses represent the respondents' population

Table 4.6 shows the level of contribution of Peace Arena Programme to Peacebuilding process. Most of the respondents 83.3% agree that governance/political issues built around corruption, electoral violence, and transparency by Peace Arena Programme have impacted positively on them; while 4% disagree. 92.3% of the respondents agree thatlistening to Peace Arena Programme provided them a lot of useful lessons on religious tolerance, while 2.9% disagree. 84.2% of the respondents agree that the programme has taught them that freedom of speech is not a freedom to incite people to revolt or raise arms against authority or their neighbours. However, 3.1% disagree on this issue.

Furthermore, 85.6% of the respondents agree that through Peace Arena they have learnt that differences should be resolved through dialogue rather than inventing fight, while 6.6% of the respondents disagree with this assertion. Majority of the respondents, 88%, agree that through Peace Arena Programme, they have learnt that authentication of information is key to dousing rumour, acting wrongly and avoiding crisis. Only 5.5% of the respondents did not see Peace Arena Programme in that light. Also, majority of the respondents, represented by 82.2% agree that Peace Arena has educated them richly that rumour mongering is inimical to development, destructive to peace and should be eschewed. The population of respondents that disagree was only 6.3%.

The essence of Peace Arena programme is to ensure participation of all in ensuring peace and harmony in the society. This assertion was supported by majority of the respondents, 86.8% who agreed that Peace building as championed by Peace Arena is a collective responsibility of all citizens. Only 4.6% of the respondents had contrary opinion. In addition to this, 82% of the respondents agree that Peace Arena

Programme promotes and motivates the audience to be at peace with one another and be each brother's keeper while 8.6% of the respondents disagree with that position.

Conclusively, it is evident from the data presented in table 4.4 that majority of the respondents believe that the radio programme's contribution to peace-building is immense and important.

Table 4.7: Perception of Respondents on various factors affecting *Peace Arena*

INDICES	SA	A	U	D	SD
Insufficient funds reduce the quality of the programme Peace Arena.	98 (28.1)	107 (30.7)	26 (7.4)	76 (21.8)	41 (11.7)
Poor programme presentation as a result of ill training of the presenter.	50 (14.3)	63 (18.1)	49 (14.0)	135 (38.7)	52 (14.9)
Consistent power outage affects regular airing of the programme	82 (23.5)	196 (56.2)	55 (15.8)	11 (3.2)	4 (1.1)
Inappropriate airing time affects regular airing	101(28.9)	184 (52.7)	40 (11.5)	18 (5.2)	6 (1.7)
The language used in the programme limits its reach and impact on the audience	100 (28.7)	196 (56.2)	35 (10.0)	9 (2.6)	9 (2.6)
Inadequate information on the change in programme time and day affects the listenership level of the programme.	120 (34.4)	182 (52.1)	21 (6.0)	12 (3.4)	14 (4.0)

Source: Field Survey2016

Table 4.7 show factors militating against the Peace Arena Programme as a platform for peacebuilding. During the process of sending or receiving information, through the radio, some factors could affect the message and this can interrupt how audience perceive the messages. Here, 33.5% of the respondents disagree while 58.8% of the respondents agree that insufficient funds reduce the quality of the programme Peace Arena. The key informant interview corroborates this as follows:

> The 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. 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". We sometimes get little sponsorship through the advert brought by the Non-Governmental Organizations (NGOs). (Interview with the Programme Presenter/Producer Mr. Francis Maikarfi)

For peace-building programmes to be effective, the media presenter must be properly trained in Conflict Sensitive Journalism and demonstrate professional competence that can mitigate conflicts and enhance peacebuilding. In view of this, Wilson (2009) opines that 'conflict prevention and peacebuilding practitioners can best utilize the media if they are clear about their goal and the specific audience they want to communicate to through the media.' As a result, 32.4% of the respondents agree that there was poor programme presentation as a result of poor training of the presenter while 53.6% differed. Absence of basic working facilities like electricity can hinder the free flow of the needed information. In view of this,*Peace-building: A Caritas Training Manual (2013: 92) asserts that;*

> An infrastructure provides the social spaces, logistical mechanisms, and institutionsnecessary for supporting the process of change and a long-term vision of peace.Infrastructure provides the basic support that enables people and peace-building processesto weather any immediate crises while patiently pursuing the slow, long-term, desiredchange. A peacebuilding infrastructure is based on people, their relationships, and thesocial spaces they create, which are necessary for reconciliation and conflicttransformation.

As a result of this, 79.7% of the respondents agree that consistent power outage affected regular airing of the programme; only 4.3% of the respondents disagree. On the issue of airing time, 81.6% of the respondents agree that Inappropriate airing time affects regular airing; this was further supported by the producer/presenter of the programme said 'the programme initially held every Friday 5-6pm but was later changed to Tuesday 1-2pm.' However, 6.9% did not agree. A situation where more than half of the listeners are not in line with the airing time

means that a lot need to be done in respect of this because for any programme on peacebuilding to be effective, it has to carry stakeholders along bearing it in mind that all hands are needed on deck for successful peace-building.

On the issue of creating an enabling environment' for peacebuilding, appropriate use of language is very vital because it reduces bias which also strengthens peace; 84.9% of the respondents agree that the predominant airing of the programme in English alone affected its reach and the impact it had on the audience; 5.2% of the respondents disagreed. The Key Informant interview corroborates this as follow:

> On the language used on the programme, 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 an interpreter if it becomes crucial that the party involved must come on the programme. *(Interview with the programme producer/presenter Mr Francis Maikarfi)*

Also questions arise bordering on language used in the programme which is English Language. Even though English Language is understood by many people in the selected location, one need to recognise that Hausa Language is more popular among the people of Kaduna metropolis, therefore, it is important to look into the possibility of transmitting the programme in Hausa Language.

Although radio programmes can build the enabling atmosphere for peace and tolerance without waiting for conflict to erupt, however, inadequate awareness about these types of programme can destroy this goal. Meanwhile, 86.5% of the respondents agreed that inadequate awareness on change in timing of the programme affected the listenership level of the programme. This result was further supported by the producer/presenter of the programme who said that the programme was formerly done on Fridays from 5-6pm but had to be changed and there was low level of audience' awareness on the change in time.

Respondents' perceptions of various indices listed in Table 4 show majority agreeing that each factor militates against Peace Arena Programme and which in turn affects the Peace communication process.

Table 4.8: Response to Communication style and participation of audience in the *Peace Arena*

INDICES	YES		NO	
	Frequency	**%**	**Frequency**	**%**
Are you allowed to participate in the packaging of the programme?	201	57.6	148	42.4
Do you think that the style of the programme is effective enough?	241	69.1	108	30.9
Do you think your level of participation in the programme is adequate?	261	74.8	88	25.2
Do you think the live presentation style of the programme is effective?	282	80.8	67	19.2
Do you think that Peace Arena involves professionals in her subject discussion?	269	77.1	80	22.9
Do you think that discussion of subject matter on the programme involves both experts and the target audience?	267	76.5	82	23.5
Is the language adequate for the programme?	201	57.6	148	42.4
Does the music/song reinforce the discussions on peace?	283	81.1	66	18.9
Do you think that the signature tune of the programme is in line with the theme of the programme?	288	82.5	61	17.5
Do you think that the phone-in style used in the programme captures the opinion of target audience?	295	84.5	54	15.5
Is the humour/joke adequate for the programme?	279	79.9	70	20.1

Source: Field Survey 2016

Table 4.8 shows the evaluation of Communication Style used in handling conflict issues in Peace Arena programme. A bottom-up and all-inclusive involvement of the listeners are necessary for any peacebuilding programme to be effective. 201 (57.6%) of the respondents agree that they were allowed to participate in the packaging of the programme, while 148 (42.4%) of the respondents disagree that they were not allowed to participate in the packaging of the programme. It should be noted that the successful implementation of any peacebuilding programme depends partly on the adequate communication style when disseminating messages of peace. 241 (69.1%) of the respondents agree that the style of delivery of the programme was effective. This implies that the style of programming allows listeners to participate and express their opinions about issues which build a culture of peace

When listeners are given full opportunity to participate right from pre-production stage to production stage, it enhances programme impact and this is realised from the result where 261 (74.8%) of the respondents affirmed that their level of participation in the programme was adequate; only 88 (25.2%) of the respondents disagree. 282 of the respondents (80.8%) which represent majority of the population agree that the live presentation style of the programme is effective, while 67 (19.2%) of the respondents said it is not.

Adequate information and effective communication that help prevent or mitigate violent conflicts can also be provided on peacebuilding issues in the programme especially when peace communication workers/professionals are invited as guests to also give their view. As a result, 269 (77.1%) of the respondents agree that that Peace Arena involved professionals in its subject discussion; while 80 (22.9%) of the respondents disagree. A two-way pattern of communication gives all the parties concerned the opportunity to speak, hear and to see everyone's position

clearly and without bias; this is a strategy that enhances participatory forum for the exchange of ideas that can help mitigate conflict. 267 (76.5%) of the respondents said yes to the fact that discussion of subject matter on the programme involved both experts and the target audience; while 82 (23.5%) of the respondents said no.

Salawu (2006) suggests that using radio broadcasting in indigenous language to communicate to the target audience is more preferable and can yield the desired result more than the other media. Using indigenous forms like language in any project or programme endears that project or programme to recipients or audience respectively and help in attaining the desired impact. Hence, 201 (57.6%) of the respondents agree that the language used for the programme was adequate, while 148 (42.4%) did not agree.

Music/songs should not just entertain but peacebuilding core values should also be entrenched in it to make it effective. 283 (81.1%) of the sampled respondents agree that the music/song reinforced the discussions on peace and in drawing attention to the programme; while 66 (18.9%) of the respondents disagreed. The signature tune is vital in informing and enhancing listeners on the need to embrace peace. 288 (82.5%) of the respondents agreed that the signature tune of the programme is in line with the theme of the programme, while 61 (17.5%)of the respondents disagreed.

Phone-in is a feedback mechanism that aids and liberates the listener's voice on peace discourse and facilitates interaction between the producer and the audience. This also builds peace and consolidates programme impact. 295 (84.5%) of the respondents agree that the phone-in style used in the programme is effective, while 54 (15.5%)of the respondents disagree. Appropriate humour or jokes should be used in radio programming not only to provoke laughter but also to strengthen discussion of

peace, 279 (79.9%) of the respondents agreed that the humour/jokes were adequate for the programme, while 70 (20.1%)of the respondents disagreed.

Conclusively,the design of Peace Arena Radio Programme is a combination of interviews, phone-ins and text messages. Each episode lasts for 1 hour once a week. The style of presentation sometimes includes the use of jokes and other comic forms. The data from the questionnaire show that there are differences in opinion regarding the style of presentation of Peace Arena Radio Programme. Listeners from the age group (26-35) agree that they are comfortable with the content and design of the programme.

4.9 Appraisal of the Influence of the Programme on People within the Study Location

INDICES	SA	A	U	D	SD
Peace Arena Programme has given me a new perspective on the idea of peace, and the necessity to live in harmony, and that peace-building process starts from me not the government.	102 (29.2)	201 (57.6)	26 (7.4)	12 (3.4)	8 (2.3)
I have been able to use lessons learnt to resolve my domestic issues and entrench peace in my home	79 (22.6)	211 (60.5)	31 (8.9)	13 (3.7)	15 (4.3)
I now know very well through the programme that people can be influenced and manipulated to undermine peace	97 (27.8)	183 (52.4)	30 (8.6)	31 (8.9)	8 (2.3)
I have realised that I stand to lose a lot if I fail to promote peaceful coexistence in my neighbourhood	67 (19.2)	162 (46.4)	94 (26.9)	19 (5.4)	7 (2.0)
Peace Arena Programme has taught me the principle of mutual love and respect for one another	90 (25.8)	185 (53.0)	17 (4.9)	54 (15.5)	3 (0.9)
Conflicts cannot be completely eradicated but can be managed to ensure peaceful co-existence in all human activities.	90 (25.8)	194 (55.6)	39 (11.2)	24 (6.9)	2 (0.6)
Peace Arena implies that peace is not just wishing it but everyone acting it.	101 (28.9)	180 (51.6)	35 (10.0)	22 (6.3)	11 (3.2)
I have learnt that transparency is key to sustainable peace in our community.	99 (28.4)	204 (58.5)	32 (9.2)	8 (2.3)	6 (1.7)
The programme has shown me that understanding our differences should be a way forward for building a peaceful co-existence.	107 (30.7)	203 (58.2)	20(5.7)	13 (3.7)	6 (1.7)
I should eschew every feasible factor that can undermine peace.	81 (23.2)	195 (55.9)	42 (12.0)	22 (6.3)	9 (2.6)
Peace Arena programme has taught me that refusal to take to arms is a demonstration of responsible citizenship.	66 (18.9)	147 (42.1)	31 (8.9)	100 (28.7)	5 (1.4)

Source: Field Survey 2016

Table 4.9 shows an appraisal of the Influence of the programme on people within the study location. Peace-building messages that are non-judgmental, accurate,

salient and actionable lead to change from behaviours, attitudes and beliefs that instigate conflict. 86.8% of the respondents agree that Peace Arena Programme has given them a new perspective on the issue of peace and living in harmony and that peacebuilding starts from an individual not just from government; while 5.7%of the respondents disagree with the position. The home is the most vital part of a society; this gives the foundation for the norms, values, perception, attitudes and behaviour of members of the society. When there is peace at home, there will be peace in the larger society. In view of this, 83.1% of the respondents agree that they have been able to use lessons learnt to resolve their domestic issues and entrench peace in their homes, while 8% of the respondents disagree with this position. Also, 80.2% of the respondents agree that they now know very well through the programme that people could be influenced and manipulated to undermine peace, while 17.5%of the respondents disagree entirely.

Crises lead to catastrophes and the atmosphere of insecurity created during and after crises period disrupts productive activities and this hinders development. In view of this, 65.6% of the respondents agree that they have realised that they stand to lose a lot if they fail to promote peaceful coexistence in their neighbourhood, while 7.4% of the respondents disagree. A peacebuilding programme should help to prevent the circulation and broadcasting of propaganda, inflammatory material, be sensitive to religious and cultural factors, should not stereotype groups, population and leaders it enhances love and mutual respect. As a result of this, 78.8% of the respondents agree that Peace Arena Programme had taught them the principles of mutual love and respect for one another, while 16.4%of the respondents disagree.81.4% of the respondents agree that conflicts cannot be completely eradicated but can be managed

to ensure peaceful co-existence in all human activities but 7.5%of the respondents disagree with this standpoint.

When citizens and stakeholders' participate in the peace process, it prevents conflicts situations. On this note, 80.5% of the respondents agree that Peace Arena Programme implies that peace is not just wishing it but everyone acting it; only 9.5% of the respondents disagree. Furthermore, 86.9% of the respondents agree that they have learnt that transparency is key to sustainable peace in their community, while 4% of the respondents disagree. *The Concepts for Peacebuilding - Principles and Frameworks Hand-out* (2009: 101) explains that;

> Peace-building programmes create opportunities often geared towards building understanding and mutual trust. Peace-building involves a system of interconnected people, roles, and activities. No one person, activity, or level of society is capable of designing and delivering peace on its own. All things are linked and mutually affect one another. With people at the core, peace-building is intimately connected to the nature and quality of relationships. Peace-building builds and supports the interdependent relationships necessary for pursuing and sustaining desired changes. More specifically, this means we must develop processes that forge relationships between people who are not like-minded.

As a result, 88.9% of the respondents agree that the programme has shown them that understanding their differences is key to building peaceful co-existence, but 5.4% of the respondents were of opposite opinion. Different vices like gossip, ridicule, lynching, terrorism, warfare, feuding, genocide, can spark up or provoke conflict situation thereby threaten d the peace of the land. As a result, 79% of the respondents agree that they should eschew every feasible factor that can upset peace, but 8.9% of the respondents disagree. 61%of the respondents agree that Peace Arena programme has taught them that refusal to take to arms is a demonstration of responsible citizenship, while 37.6% of the respondents inferred contrarily to this fact.

Table 4.10: Respondents' perception of ways to make *Peace Arena*more effective

INDICES	SA	A	U	D	SD
The use of Social media platform for those who may not be able to listen or call during the programme will improve Peace Arena's purpose	122 (35.0)	156 (44.7)	40 (11.5)	14 (4.0)	17 (4.9)
Consistent use of local languages apart from English will attract more audiences to the programme.	120 (34.4)	190 (54.4)	25 (7.2)	11 (3.2)	3 (0.9)
Allowing audiences to initiate new discourse on peace will improve the effectiveness of the programme.	106 (30.4)	205 (58.7)	24 (6.9)	9 (2.6)	5 (1.4)
Timing of the programme should be audience friendly for effectiveness.	98 (28.1)	197 (56.4)	43 (12.5)	7 (2.0)	4 (1.0)
Phone voting for popular issues of discourse should be encouraged to give voice to the masses.	98 (28.1)	165 (47.3)	64 (18.3)	16 (4.6)	6 (1.7)
Public evaluation at periodic level of the programme should be initiated to chart a positive course for Peace Arena.	94 (26.9)	187 (53.6)	47 (13.5)	15 (4.3)	6 (1.7)
Multiple citizen engagement in the programme in the studio should be encouraged.	76 (21.8)	184 (52.7)	49 (14.0)	20 (5.7)	20 (5.7)

Source: Field Survey 2016

Table 4.10 shows the ways through which Peace Arena Programme can be more effective. For one reason or the other, listeners might not be opportune to listen to episodes of the programme, however, if social media platform is used, the listeners can get information about the episode missed. Also, the use of the social media template is a way of allowing more people become listeners or followers of the programme and participate in the communication process.In view of this, the

Communication for Peace-building: Practices, Trends and Challenges Manual (2012:11) states that;

> Traditional methods, like community meetings, radio, television, and newspapers, have long since served to inform communities and organizations. With the addition of new communication tools like mobile phones, SMS, and social media, individuals, communities and organizations can now complement these traditional forms of media (and even challenge subversive narratives) by communicating their own stories. In addition, new tools for communication facilitate more information gathering and interactions between users. In their application to peace-building, these new tools can contribute to greater knowledge about changing conditions on the ground, needs of communities that are enduring or have endured violence, and even increase contact and understanding between opposing groups. New technologies change what information can be gathered and who can participate in the communication

Therefore, 79.7% of the respondents agree that the use of social media template for those who may not be able to listen or call during the programme will improve *Peace Arena's* purpose, while 8.9% of the respondents disagree. Effective communication entails peace-building programme being done in indigenous language. This is necessary as quite a large number of the people in Kaduna metropolis speak Hausa. Hence, 88.8% of the respondents agree that the use of local languages apart from English will attract more audiences to the programme, while 4.1% of the respondents disagree.

Effective peace-building programmes also entail peace discourse with the people, by the people and for the people and this can be achieved when audience are the ones that generate issue of discourse. Therefore, 89.1% of the respondents agree that allowing audiences to initiate new discourse on peace will improve the effectiveness of the programme, while 4% of the respondents disagree. On the timing of the programme being audience friendly for effectiveness, 84.5% of the respondents agree, only 3.1% of the respondents disagree.

Phone-voting is a popular method adopted to encourage audience participation in decision-making. It is popular in the US and other countries and is hardly used in radio broadcast in Nigeria. Phone voting denotes the collection of suggestion entries by a programmes' audience about their preference. These entries are collected and sorted to favour the opinion or suggestions of the majority. Hence, 75.4% of the respondents agreed that phone voting on popular issues of peace discourse should be encouraged to give voice to the masses; but 6.3% of the respondents disagreed. `

Feedback and evaluation is very vital in any radio communication process as it determines the effectiveness of the programme and the degree of impact it will have on the audience. Therefore, 80.5% of the respondents agree that public evaluation at periodic level of the programme should be initiated to chart a positive course for Peace Arena, but 6% of the respondents disagree. When two or more people from different works of life, culture, class are invited to the studio to give their perspective on peace or conflict issues, it could set the pace for a better opportunity to enhance the quality of programme and audience' participation.. Hence, 74.5% of the respondents agree that multiple citizen engagement in the programme in the studio should be encouraged, while 11.4% of the respondents disagree.

Finally, audience' participation and feedback mechanism of the radio programme are mainly through phone calls and text messages by listeners. Through these means, the programme keeps tab on listeners' awareness. Feedback also helps to establish 'who' is listening, 'when', and 'what' they think of the programme**.** The listeners also suggested that the programme should incorporate the use of social media platforms such as Facebook to have more audience participation. The feedback mechanism of phone-in and message texting, feeds the programme with information

which is used in subsequent production. Peace-building experts are also interviewed to create more awareness on the need for peace and peaceful co-existence in the state.

Discussion and Critique of Findings

The discussion and critique of Peace Arena Radio Programme stems out of the parameters used to assess it. The findings of this study showed that the programme Peace Arena is doing a good job in termsof peace education and the promotion of skills, knowledge and attitudes that are needed by people to create a culture of peace even though there are a few loopholes.

Although, the opening of the programme gives an insight as to what will be treated in the episode, it however does not command attention. The implication of this is that if the listener's attention is not arrested from the beginning, getting them to listen to the end programme might be difficult; this implies that they might miss the core peacebuilding message of that particular episode.Music is a very powerful medium of communication, which goes straight to the heart and canengage the listeners, create mental pictures of people and places in the programme A key piece of music in the programme is the signature tune; the signature tune is an important part of the programme's brand, which is the widely recognised identity of the programme. However, the signature tune of Peace Arena Radio Programme does clash with the presenter or guest(s) voice. A good signature tune is supposed to be bright, clear and rhythmic without clashing with the presenters' or guest's voices. It also does not command attention as it is not done in the indigenous language; moreover, one has to strain his/her ear to hear the lyrics.

The presenter get so carried away that at times he does not give the guests ample opportunity to contribute to the discussion. The presenter should realise that guests interviewed are more important than him in the programme, especially as the

guests have vital peacebuilding information needed by the listeners. The programme can also include a segment where regular listeners are invited to the studio to lend their voices to the cause because only politicians, experts or high-ranking people are the invited guests. When this voice of the 'common people' is heard, the listeners know that 'normal people', very much like themselves, also have a place in radio broadcasting. They feel appreciated and taken seriously by the radio station. And this in turn strengthens the listener's "loyalty" to the station.

The presenter seems to dominate the programme with his voice hence the programme should include listener's voices by having a Vox Pop segment to get listeners view. This expression is short for the Latin term, 'vox populi' and means 'the voice of the people'. The average listener hardly ever appears on the air unless the programme uses vox pop. Although a vox pop is never a representative opinion poll, but merely a random selection of responses, however, listeners love to hear what other ordinary people think. Adding a vox pop segment to the programme, will make it more lively, entertaining and credible.Listeners can also get information on the various parties' opinions. The voices of average people, lend more authenticity and credibility to radio programmes. Listeners can identify with the people they hear on the radio especially as the greatest resource for building a culture of peace are the people themselves and it is through them that peaceful relationships and structures are created. These could also serve as a tool for motivating other listeners towards becoming peace agents.

The use of English language is good, however, combining indigenous language will help in carrying a greater percentage of the local population/listeners and better enhance the platform of creating, gathering of information, feedbacks,

getting audience' feelings and perceptions. This would definitely lead to an enhanced peacebuilding communication

On the issue of listeners' participation in the programme, there is room for more. Phone-ins and text messages alone limit active participation. The programme should inculcate the use of social media platforms to boost participation. Social media platforms can be used to monitor conflicts, engender communication between citizens to warn each other, inform communities where violence is occurring most and importantly, to have anonymity when responding, protecting individuals from potential repercussions of opposing groups; thereby empowering citizens to engage in peacebuilding. Furthermore, the phone-in and text messages discriminate against people who do not have phones, who have no airtime or whose phone batteries are dead as at the time of the programme.

Phone-in is a tool for getting feedback from listeners that they would not normally engage with. The mobile phone could also give listeners the flexibility to call from any location instead of being forced to call from their home or office. Although, the immediacy of phone-in programmes empowers audience members quite significantly as they are often able to say things which the presenter did not necessarily want them to say unlike SMS and email messages which can easily be silenced. On the average, every episode of Peace Arena Radio Programme takes about four callers and few text messages.

However, as far as feedback is concerned on Peace Arena, this does not say much for a one hour programme that relies only on phone-in and text messages. Therefore, the programme will need to create more avenues for audience' feedback to enhance more participation. Social media is one of such avenues that can engender audience' participation especially as it provides instant feedback about the level of

acceptance of the programs as they are broadcast; and as a yardstick to measure the level of audience engagement. Through this medium, the Peace Arena Radio Programme can regularly post issues on their page and invite both listeners and non-listeners to comment, thereby resulting in a relatively 'unmediated' space. Also, there are times when power outage stops the continuity of the programme for the day; this is a very serious factor that can hinder the interests of listeners of the programme if not checked.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter provides summary of the research, proffer recommendations based on findings from the study, to improve on the Peacebuilding Communication Approach/Strategy of Capital FM and beyond and finally, the research conclusion.

5.1 Summary

This study was conducted to enhance radio communication system for proper and effective conflict resolution and peacebuilding especially in a heterogeneous Nigerian society, using *Peace Arena* a radio programme on Capital FM Kaduna as a case study, based on the predominance of negative conflicts that have been rocking Kaduna State. This study began by presenting a comprehensive background of issues on violent conflicts and the negative implications especially as a result of the vital and effective communication gap noticed during the process of different strategies used to mitigate conflicts in Kaduna State and how this study intends to address that gap.

In chapter two, literature was reviewed on relevant issues such as Radio Communication, how radio handles conflict issues in the society and what is peace? These gave an exposition on how to properly use effective communication strategies to prevent or mitigate violent conflicts. Chapter three offered an insight into the methodological framework on which this research was conducted as well as the instruments deployed for the collection of data in this research. Here, the researcher used both qualitative and quantitative methods of research. Instruments deployed included: Key Informant Interview, Content Analysis as well as the Questionnaire

Method. The theoretical framework was hinged on the Social Responsibility Theory. The theory implied that it was the responsibility of the media in the dissemination of values and attitudes which promotes peace, tolerance and respect for human rights thereby providing an alternative to conflicts by mitigating conflicts.

Chapter four provided detailed analysis of data collected; it also addressed the five objectives of the research. The chapter was divided based on the objectives and the demographic information. Chapter five contains the summary, the key findings, conclusion and recommendations.

It is clearly established from the findings of this study that the Peace Arena programme on Capital FM Kaduna has been contributing to peace-building in Kaduna State even with challenges such as lack of sponsorship from the government and others. In addition, it was discovered that the programme is effective and goes a long way in promoting and sustaining peace even in other states within the nation.

5.2 Key Findings of the Study

The data analysed in this study show that radio can be an effective media to communicate peacebuilding messages. The following findings are pointers to this assertion:

1. The study shows that the use of only English language limits the participation of the programmes audience both as listeners and discussants. A large percentage of the local population who are listeners are usually not carried along well
2. The response from the analysed data shows that the scheduled time for the programme is not adequate and therefore reduces the number of people that

listens to the programme.1-2pm is a time Muslim faithful go to pray, at that period, people like the civil servants would be at and might not also be able to listen to the programme. Student would be in class then unlike the former time, Friday 5pm-6pm

3. Audience participation is limited only to expert involvement, phone-in and short message service (sms) strategy which are not enough to create maximum impact.
4. Audience participation in research and programme presentation was not encouraged.
5. However, it was discovered that peace and conflict issues were largely treated in the programme especially on religious, domestic, ethnic and political violence.
6. It was also discovered that the programme does not only analyse conflict/peace issues but also evolved strategies on how to maintain peace and order in the location under study.

5.3 Conclusion

Crisis is one/the major obstacles to the development of any society; it brings about inertia as well as retrogression in all facets of life. Too many people see violence as a necessary way to deal with conflict, but other options like dialogue, tolerance, through peace communication programmes exist. 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 violent conflicts in Nigeria as people who are aggrieved will be enlightened and most importantly convinced to seek the option of dialogue. By teaching non-violent solutions to problems, there will be drastic reduction in violent.

The study has also shown that these programmes can be used to facilitate healthy communication between different groups and conflict parties, educate members of the public about diversity and conflict issues, build trust between groups and not further widen the existing gaps between them, help to constructively analyse issues in diversity and conflict, identify the interest underlying certain conflict issues in the society;provide an emotional outlet in terms of allowing groups to constructively express their grievances in a non-combative manner.

When radio programmes address conflict issues, factors behind the conflict shared effects of conflict, present opposing views, discusses of stereotypes, new or alternative sources of information, promotes tolerance and reconciliation, then there will be more effective peacebuilding.

Peace is a global concern and a major issue in all international discourse. The present experiences in Nigeria, epitomised by insurgency of Boko Haram, Niger Delta Avengers, Fulani Herdsmen/Farmers incessant clashes, Kidnapping, and other social vices call for such programmes like Peace Arena Radio to aid the restoration of peace and mutual coexistence, especially as the key to effective peacebuilding and sustainability entails the media demonstrating professional competence, embracing peace journalism that advocates for balance news coverage and positive education of people about what is going on in a divided society.

5.4 Contribution to Knowledge

1. It has contributed in giving new perspectives on peace and peacebuilding
2. It has contributed to the body of knowledge by identifying radio as an indispensable tool for conflict management and peacebuilding
3. It has outlined certain strategies/approaches that can be deployed to enhance peace information/communication

4. It also contributes to knowledge by suggesting ways that conflicts can be managed through the availability of vital and effective communication.

5.5 Recommendations

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

1. *Peace Arena* on Capital FM Kaduna should be held at least twice a week to further promote peace and tolerance which constitutes the bedrock for unity and sustainable development.

2. Audience participation and feedback mechanisms should be strengthened to engender effective participation for greater impact

3. Programme presentation should encourage sporadic issue of local languages interspersed with English in order to carry greater percentage of local population along.

4. It is recommended also, that Vox pop is held regularly in the programme to stimulate solid audience' reactions and effective knowledge, perceptions and feedback mechanism and programme evaluation.

5. Peace journalists especially for radio medium should be trained and their capacity be appropriately built in order to allow effective handling of peace/conflict issues.

6. Peace-building messages should control dangerous rumours and provide a trusted source of information for all parties in a conflict

7. Audiences should be allowed to initiate new discourse on peace so as to improve the effectiveness of the programme.

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INTERVIEWS

The interview with the Programme Presenter/Producer Mr. Francis Maikarfi 2016

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APPENDICES:

APPENDIX 1: QUESTIONNAIRE

DEPARTMENT OF THEATRE AND PERFORMING ARTS
FACULTY OF ARTS
AHMADU BELLO UNIVERSITY, ZARIA

Dear respondent

I am a Postgraduate student of Development Communication in the Department of Theatre and performing Arts, Ahmadu Bello University Zaria. I am conducting a research study on the topic: ***Radio for peace communication in Kaduna Metropolis: A study of Kaduna State media corporation (KSMC) Peace Arena Radio Programme.*** Kindly tick as it applies to you. All information shall be treated confidentially and strictly for academic purpose.

Thank you.

Ileoba, Hannah Ohiokhunwa

QUESTIONNAIRE

DEMOGRAPHIC DATA

(1) Age:
(2) Gender: Male [ ] Female [ ]
(3) Religion _____
(4) Marital Status_____
(5) Occupation _____
(6) Level of Education attained_____

SECTION A: CONTRIBUTIONS OF SELECTED EPISODES OF PEACE ARENA PROGRAMME TO PEACE BUILDING

7. Do you listen to Peace Arena programme? (a) Yes [ ] (b) No [ ]
8. If yes how often? (a) Weekly [ ] (b) Once in a month [ ] (c) Occasionally [ ]
9. Score the following issues in order of prominence in Peace Arena discourse as follows:
   1= least, 2 = fairly aired, 3= averagely aired, 4= regularly aired, 5= Mostly aired

S/N	Issues	Score
1	Political order and sanity	
2	Ethnic harmony	
3	Religious tolerance	
4	Patriotism	
5	Unemployment/Empowerment issues	
6	Domestic violence	

.

Respond to the following statement on the level of contribution of Peace Arena Programme
Tick your option for the table below. **Key:** Strongly Agree (**SA**), Agree (**A**), Undecided (**U**), Disagree (**D**) and Strongly Disagree (**SD**)

S/N		SA	A	U	D	SD
10	Governance/political issues raised on corruption, electoral violence, transparency on Peace Arena has impacted positively on the masses of Kaduna					
11	Listening to Peace Arena Programme has provided me a lot of lessons on religious tolerance					
12	Freedom of speech is not a freedom to incite people to revolt or raise arms against their neighbours.					
13	I have learnt through Peace Arena that differences should be solved through dialogue rather than inventing fight					
14	I have learnt that authentication of information is key to dousing rumour, acting wrongly and avoiding crisis					

15	Peace Arena has educated the masses severally that rumour mongering is inimical to development, destructive to peace and should be eschewed.					
16	Peace building as championed by Peace Arena is a collective responsibility of all citizens.					
17	Peace Arena promotes and motivates the audience to be at peace with one another and be each other's brother's keeper					

SECTION B: FACTORS MILITATING AGAINST THE PROGRAMME AS A PLATFORM FOR PEACE-BUILDING

Tick your option for the table below. **Key:** Strongly Agree (**SA**), Agree (**A**), Undecided (**U**), Disagree (**D**) and Strongly Disagree (**SD**)

S/N		SA	A	U	D	SD
18	Insufficient fund reduces the quality of the programme Peace Arena					
19	Poor programme presentation as a result of poor training of the presenter					
20	Consistent power outage affects regular airing of the programme					
21	Inappropriate airing time affects regular airing					
22	The predominant airing of the programme in English language alone affects the reach of the programme and the impact it has on the audience					
23	Inadequate awareness about the programme affects the listenership level of the programme					

C: EVALUATION OF COMMUNICATION STYLE USED IN HANDLING CONFLICT ISSUE RAISED IN PEACE ARENA PROGRAMME

Tick your option for the table below. **Key:** Strongly Agree (**SA**), Agree (**A**), Undecided (**U**), Disagree (**D**) and Strongly Disagree (**SD**)

S/N		Yes	No
24	Are you allowed to participate in the packaging of the programme.		
25	Do you think that the style of programming is effective enough		
26	Do you think your level participation in the programme is adequate.		
27	Do you think the live presentation style of the programme effective.		
28	Do you think that Peace Arena involve professionals in her subject discussion.		
29	Do you think that discussions of subject matter on the programme involve both experts and her target audience.		
30	Does the music/song reinforce the discussions on peace		
31	Do you think that the signature tune of the programme is in line with the theme of the programme		

32	Do you think the style of programming is effective enough		
33	Do you think that the phone-in style used in the programme captures the opinion of her target audience		
34	Is the humour/joke adequate for the programme		

SECTION C: APPRAISAL OF THE INFLUENCE OF THE PROGRAMME ON PEOPLE WITHIN THE STUDY LOCATION

(1) Tick your option for the table below. **Key:** Strongly Agree (**SA**), Agree (**A**), Undecided (**U**), Disagree (**D**) and Strongly Disagree (**SD**)

S/N	INDICES	SA	A	U	D	SD
35	Peace Arena Programme has given me a new perspective on the issue of peace and living in harmony, peace building starts from me not the government					
36	I have been able to use lesson learnt to resolve my domestic issues and entrench peace in my home.					
37	I now know very well through the programme that people can be influenced and manipulated to undermine peace					
38	I have realised that I stand to lose a lot if I fail to promote peaceful coexistence in my neighbourhood					
39	Peace Arena Programme has taught me the principle of mutual love and respect for one another					
40	Conflicts cannot be eradicated but can be managed to ensure peaceful co-existence in all human activities					
41	Peace Arena implies peace is not just wishing it but everyone acting it.					
42	I have learnt that transparency is key to sustainable peace in our community.					
43	The programme has shown me that understanding our differences should be strength to building a peaceful co-existence.					
44	I should eschew every feasible factors that can endanger peace					
45	Peace Arena Programme has taught me that refusal to take to arms is a demonstration of responsible citizenship					

SECTION D: WAYS THROUGH WHICH PEACE ARENA PROGRAMME CAN BE MORE EFFECTIVE

1. Tick your option for the table below. Key: Strongly Agree (SA), Agree (A), Undecided (U), Disagree (D) and Strongly Disagree (SD)

S/N	INDICES	SA	A	U	D	SD
46	Use of social media template for those who may not be able to listen or call during the programme will improve Peace Arena purpose.					

47	Use of local languages apart from English will attract more audiences to the programme.					
48	Allowing audiences to initiate new discourse on peace will improve the effectiveness of the programme					
49	Timing of the programme should be audience friendly for effectiveness.					
450	Victims of conflict situations should be inclusive in programme to share their experiences as a means to engender peace					
51	Phone voting for popular issues of discourse should be encouraged to give voice to the masses					
52	Public evaluation at periodic level of the programme should be initiated to chart a positive course for Peace Arena					
53	Multiple citizen engagement in the program presentation in the studio should be encouraged					

54. Please suggest ways you think Peace Arena programme can be more effective

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APPENDIX 2:

CHECKLIST FOR KEY INFORMANT INTERVIEW (KII)

Introduction

- I am Ileoba, Hannah Ohiokhunwa a Master Student in Development Communication with the Department of Theatre and Performing Arts, Faculty of Arts, Ahmadu Bello University, Zaria.
- I am researching on the topic titled**Radio and Peace Communication in Kaduna Metropolis: A Study of Kaduna State Media Corporation's *Peace Arena***
- Audio recording will be taken during the session as part of the research data collection process including the following:

  1. Producer of Peace Arena Radio Programme
  2. Presenter of the Programme

  Producer/Presenter of the Peace Arena Radio Programme

  Could you please introduce yourself Sir? 'My name is Francis Yajonah Maikarfi, I am the producer and the presenter of Peace Arena radio program. I work with Kaduna State Media Corporation (KMC). I am also the manager of Capital Sounds 90.9 Fm.'

<u>Preliminary Questions</u>

1. **How did the Peace Arena radio program begin?** 'The programme started after the 2011 unfortunate post-election crisis and violence. People lost their lives basically as a result of ethnicity and religion. The station (KSMC) noticed that it had the power to bring about peace, hence the birth of the Peace Arena radio. It is a phone-in programme where an issue is brought up by the presenter or invited guests and the audience' phone in and contribute because peace is vital in every aspect of life.'

2. **How long has it been on air?** 'It started in 2011 (5 Years).'

3. **What is the listenership level?** 'I would say it is average because it is relatively a young programme and there was change in timing from Friday 5-6pm to Tuesday 1-2pm'

4. **How many episodes of the programme till date has been aired?** 'It is every week since 2011.'

Objective 1

5. **What are the various issues discussed so far in Peace Arena Programme**? 'We have done on a lot of issues like; domestic violence,Political order and sanity, Ethnic harmony, Religious tolerance, Behaviour change on crime wave, Patriotism and Unemployment/Empowerment issues.'

6. **What impact has the Peace Arena programme made to peace building in Kaduna?** 'Through the programme, we've been able to encourage people to pursue peaceful means of resolving conflicts and living.'

7. **What is the level of listenership to the programme?**'Average.'

8. **How efficient is the feedback activities of the programme?** 'Although, the feedback mechanism is just phone-in but we get lots of calls during the programme. We are also thinking of utilizing the social media very soon to enable us access feedback for the general public.'

Objective 2

9. **What are the factors militating against the Peace Arena Radio Programme?** 'First, the challenges of sponsorship, the corporation runs the programme at its own expense and this is because we don't get 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 was 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 cannot 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 speak Hausa. And this affects/limits the nature of invited guests because we only invite guests that can communicate in English. Again, getting the message across to the entire people of the state because of language barrier is another challenge.'

Objective 3

10. **What style of communication is being used in Peace Arena Programme?** 'It is more or less informal, we sometimes break the language; we also have jingles on peace in Pidgin language, Hausa and English language.'

11. **What is the level of participation of audience in Peace Arena Programme**? ' I would say it is fair.'

12. **Is the communication style effective and yielding expected result?** We think it is effective especially about the calls and testimonials from listeners.

13. **How has the communication style achieved the set out objectives of the programme?** 'For now, we don't have any mechanisms put in place to ascertain this.'

Objective 4

14. **How popular is Peace Arena Programme in Kaduna State?** 'I think it is relatively popular especially as a result of the change in the timing of the programme and there wasn't publicity to inform the listeners on the change in timing.'

15. **How has the programme influenced the thinking and perception of people in Kaduna about peace and conflict?** Like I earlier mentioned, we don't have any mechanisms put in place to ascertain this; we only rely on listener's phone-in contribution'

16. **What are the issues raised by the audience concerning the programme?** 'They think the programme should be done more than once a week. They also think the government and people in authorities should listen to the programme.'

17. **How has the management of the station factored in these issues in peace arena programme?** 'The managing directors usually let on NGOs that are invited to the station into the programme. The management also gives studio time, working materials, cds, etc.'

Objective 5

18. **What are the feasible challenges facing the effective utilization of messages from peace arena programme?** 'We expect that the NGOs will do the advocacy, seminars, workshops, etc. it takes the whole society to make messages from Peace Arena effective.

19. **How can these identified issues be resolved to ensure Peace Arena programme achieve its aim?** I think if other stakeholders come in, take it up and enact a law stopping, banning, placing a kind of punishment or a fine on perpetrators, I think it will help. Government can also make policies that will help encourage peace.'

20. **What are other ways or activities that can improve peace arena programme?**'More funding.'

21. **What role can audience play in sustaining Peace arena programme to achieve its aim?** Always listening to the programme, phoning in, texting, etc.

APPENDIX 3

PHOTO-SHOTS/ FIELD SURVEY, 2016



Interview with Mr. Francis Maikarfi the producer of *Peace Arena* Radio

PHOTO-SHOTS/ FIELD SURVEY, 2016



Interview with Mr. Francis Maikarfi the producer of *Peace Arena*

PHOTO-SHOTS/ FIELD SURVEY, 2016



The *Peace Arena* Radio Programme Producer responding to questions asked by the researcher

PHOTO-SHOTS/ FIELD SURVEY, 2016



Interview with Mr. Francis Maikarfi, the Presenter of *Peace arena*

PHOTO-SHOTS/ FIELD SURVEY, 2016



The Peace Arena Radio Programme Presenter, responding to questions asked by the researcher

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