

AN ASSESSMENT OF THE ROLE OF FEDERAL RADIO CORPORATION NIGERIA (FRCN) AND KADUNA STATE MEDIA CORPORATION (KSMC) ON THE REPORTAGE OF ETHNO-RELIGIOUS CONFLICTS IN KADUNA METROPOLIS: 2011-2019

HARUNA JA'E

Department of Political Science,
Kaduna State University.

Email: yaakubjac@gmail.com,
+2348039503991

MUHAMMAD AYUBA

Department of Political Science,
Kaduna State University.

Email: muhammadayuba@gmail.com,
+2347034995478

AHMED BUBA (PH. D)

Department of Political Science,
Kaduna State University.

+2348065632187

ABSTRACT

This paper examines the pattern of Media reportage of ethno-religious conflicts in Kaduna metropolis. The importance of electronic media in the world is well recognized due to its functions of social responsibility. The aim of this research is to 'Assess the Role of Federal Radio Corporation Nigeria (FRCN) and Kaduna State Media Corporation (KSMC) in their reportage of ethno-religious conflict within Kaduna metropolis between 2011-2019' The research adopts both Qualitative and Quantitative method of research which allows the researcher to use a designed questionnaire as well as structured interview to gather a data. The research anchored on Social Responsibility Theory of media. The findings of the study reveal that, ethno-religious conflicts in Kaduna metropolis were not caused by the reportage of (FRCN and KSMC) radio stations. The study concludes that (FRCN and KSMC) serves as the best electronic media houses in Kaduna metropolis because they usually abide by the ethics of journalism, and are objective in their reportage. They serve as an instrument of peace and they always educate, inform and enlighten people concerning the importance of living together harmoniously. The study recommends that, (FRCN and KSMC) be seen as helping to report issues on ethno-religious conflict as they occur without selective coverage.

Keywords: Media, Federal Radio Corporation, Ethno-Religious Conflict, Kaduna State Media Corporation, Reportage

Introduction

Globally, media is regarded as a tool for informing, enlightening, educating and entertaining the members of the public. Mass media frequently plays a key role in today's conflict. Mostly, their role takes two different and divergent forms. Either the media takes an active part in the conflict and therefore, increased violence, or stays independent and out of the conflict, thereby contributing to the resolution of conflict and lessening of violence Gowing, (1997). Which role the media takes in a given conflict, and in the phases before and after, depends on a multifarious set of factors, including the relationship the media has to actors in the conflict and the independence the media has to the power holders in society. It is exactly this complex situation that International Media Support (IMS) is trying to deal with. International Media A basic assumption for this work is that a strong independent media contributes to the retention or making of peace and stability in conflict affected and endangered areas. The multifaceted nature of media support in conflict areas demands for a constant development and testing of approaches and methods, (IMS 2011).

Conflicts of ethnicity and religion are conflicts of identity which is an issue that dominates the minds of the parties concerned. It is so valued that as Tanko (2011), observed, "Parties concerned prefer to die than to lose their identity. In addition, Yusuf (2020) opines that, "it is a fact that people live based on what they value and believe in" It is in this context that the researchers believes that, conflict of identity truly

dominates the belief and value system of different ethnic groups in Kaduna State. It is what people believe in that they can die for; therefore, people always depend on what they believe in, to make it valuable. From a popular view point, the conflict in Kaduna State is basically a conflict of ethnicity and religion. Kukah (2014), claims that, “religion on its own cannot cause conflict neither can ethnicity on its own cause violence. Rather, it is the way people perceive and practice their religion and profess and promote their ethnicity that is the problem. There are various forces in operation in a given society or area at any given time, which necessitate and promote crises in Kaduna State. There are behaviors that are undesirable, dangerous or costly especially in relation to human health and social welfare. In the light of the above, the researcher aims to highlighting the implications of conflict and factors that affects the development of the state as a result of this menace, as well as to proffer solutions against the reoccurrence of religious conflicts in the state.

The media profiles what we see and hear about conflict. The views of those who run the media shape stories that are covered. Journalists have views and beliefs based on their experiences. Media owners have economic interests; they want to trade their stories and programs to a public who will buy their newspapers, listen to their radio programs or watch their programs. Growing commercial control over media in some countries also plays a role in controlling the types of stories that get covered and the way stories get framed. Several studies confirm that the impact of the media on conflict is greater than the impact of the media on conflict prevention and peacebuilding, Wolfsfeld (2004). Peace journalism scholar GadiWolfsfeld notes there is a “fundamental contradiction between the nature of a peace process and news values, the media often play a destructive role in attempts at making peace, Hamelink (2012).

Kaduna is a state with diverse cultural and ethnic heritage. The main ethnic groups include the Fulani, Hausa, Bajju, Jaba, Adara, Moro’a, Gbagyi, Gure, Kurama, Numana, Ninzo, Kataf, Koro, Atyap, etc. The name Kaduna originated from the Hausa word “Kada”, which means crocodile and ‘Kaduna’ is the Hausa plural word for crocodiles, many of which abound in The River Kaduna (Iniobong, 2016). This research therefore tries to assess the role of Federal Radio Corporation Kaduna, (FRCN) and Kaduna Media Corporation (KSMC) in reporting issues of ethno-religious conflicts. However, the paper is divided into seven sections which includes: Introductory, Methodology, Literature Review, Theoretical Framework, Data Analysis, Discussion of the findings and Concluding Remarks.

Methodology

This section describes the methodological frame work and procedures the researchers used in collecting data from the study area. This research adopted both Qualitative and Quantitative method of conducting research which allows the researcher to use a designed questionnaire as well as structured interview to gather a reliable data for the research. In this regard, 400 questionnaires were distributed to the respondents but only three hundred and seventy-five (375) questionnaires were retrieved. Then the simple statistics with tables, frequency and percentage was duly employed for analysis. The questionnaires were administered to people residing in Kaduna Metropolis which consists of four Local Government Areas; thus, the questionnaires were systematically divided into four where hundred questionnaires were administered to each local Government Areas. Systematic sampling techniques was used to generate data from the research area in which interviews were conducted purposively in the four Local Government Areas.

Literature Review

The literature review serves a foundation of every research (Hart, 2013). This study was built from the previous literature in order to show its relevance and pointed out the research gaps therein. The literature was organized on thematic form after careful selection and proper review. The paper concluded with theoretical framework by employing Social Responsibility Theory to explain the variables of the study.

The Role of Media and Conflicts at the Global Perspective

Conflict is one of the major features of the modern world. Since the end of the Cold War there have been uncountable conflicts that have involved the deaths of millions of people and the suffering and displacement of millions more. It is difficult to accurately quantify human suffering due to conflict. To take one indicator it has been recommended that, in the last ten years, over two million children have died in conflicts, more than one million have been orphaned and more than six million have been disabled or

seriously injured. One conspicuous factor is the growth in the number of conflicts which have basically tarnished the ability of the state to care for its citizens. The Stockholm International Peace Research Institute (SIPRI 2004) has analyzed fifty-nine ‘major’ armed conflicts arising since the end of the Cold War. In this case ‘major’ means that they involved in excess of 1,000 battle-related deaths in one year. Of these, the majority were intra-state,

As a result of these sustained conflicts many states have efficiently collapsed or are very fragile. There is no rule of law, public services and facilities have been exhausted or robbed, and populations displaced. Such conflicts aggravate poverty, bring enormous human suffering, destroy the environment, displace large numbers of people and create gigantic problems for the international community. Very few of these conflicts have attracted serious concern from the international community, although those that have attracted international attention have had a momentous impact. The genocide in Rwanda (itself a part of an internal conflict) and the wars in the Balkans that marked the breakup of Yugoslavia have led to much debate about the powers and tasks of the international community, as well as triggered serious rifts inside the United Nations, making the effective work of that organization more difficult. In both of these conflicts the media played a pernicious role directly inciting genocide in the case of some Rwandan media (and organizing it in the case of Radio Mille Collines) while acting as a vehicle for virulent nationalism in former Yugoslavia (Kaldor, (2021)). Wars between states can be explained in geo-political terms as a contest for natural resources, a means of resolving disputes over territorial boundaries and so on. However, internal conflicts are little understood. We still do not know how the instability or ethnic tension that marks many societies can suddenly escalate into organized violence. Perhaps one explanation for this lack of understanding is the relatively inconsistent approach to media coverage of conflicts around the world. It is obvious that the political significance of some conflicts affects the response of the most powerful governments and this in turn affects the media’s coverage of conflict. Though, it is also the case that the extent to which the media assigns priority to covering one conflict rather than another in turn shapes the response of the international community (Kaldor, (2021)).

The common factor appears to be that the media pays close attention to the concerns of their domestic audience which in the case of the most powerful international media tends to be the peoples of North America and Europe who need a point of identification in the conflict for their attention to be engaged. One consequence is that while some conflicts have acquired global attention through exposure in the media, others have failed to receive significant attention through neglect. Many of the African conflicts of recent times in which millions have died whether it is the wars in the Congo since 1997, the renewed civil war in Angola, the inter-related conflicts in Sierra Leone, Cote D’Ivoire, Guinea and Liberia have passed almost without notice under the international radar. (Media Under Siege Media Monitoring project 2013).

Media and conflicts from African Perspective

Although establishing a causal relationship between radio listening, television viewing and other media on one hand and the framing of opinion, attitudes, emotion and beliefs that result most times to violent conflicts in Sub-Saharan Africa on another hand is neither linear nor clear. The predominant assumption is that mass media exerts compelling influence not only in the realm of politics, culture and economics, but also on how population develop image about phenomenon; especially in armed conflict environments. The media “provides not only information, but also conceptual frameworks within which information and opinions are ordered” (Lichtenberg 1990). In other words, mass media (especially radio and TV in Sub-Saharan Africa) had been used as weapon in the hands of warring actors or partisan states in violent conflicts, to spread favorable views, hate campaigns or mobilize society for or against others, a political agenda, their values and/or ideologies. Similarly, just like how the Western mass media (BBC, CNN, DW, etc.) influences global consciousness, so that the World Economic Order that favors the West seems natural (Musau 1999; Bourgault 1995).

The media in conflict situation becomes active propaganda machine not only for promoting defense of an actor’s argument, building resistant movement or army of people to challenge opposing arguments/views, but transform the actor’s interest into people’s interest. State actors in Sub-Saharan Africa are famous for this practice: from South Africa (apartheid), Zimbabwe (Land/white farmers), Nigeria (Biafra agitation/civil war), Rwanda (genocide), Cameroun (French/English regions dichotomy), etc. According to Joseph Goebbels: “Propaganda works best when those who are being manipulated are

confident, they are acting on their own free will (Mcintyre 2018). The most impactful of mass media in this respect in Sub-Saharan Africa has been the radio.

Between April and July 1994, over 800.000 Tutsis and moderate Hutus were killed. 250.000 women became victims of sexual violence, many of whom were killed afterwards. An estimated 70% of the women who survived were infected with HIV. At the end of the 100 days of slaughter, 85% of Tutsis totaling 10% of Rwanda's population were killed (Amnesty International 2004). Extensive hate propaganda campaigns of the Rwandan media, exaggerating perceived historical differences between Tutsi and Hutu and spreading fears, that Hutus could once more be the victim of dominance if Tutsis were to take over control in Rwanda. The propaganda was "wholly swallowed" by Hutu peasants, who began to recognize not as Rwandan, but Hutus (Guest 2004). The media such as the newspaper (Kangura), Radio Rwanda and Radio Mille Collines (RTL), became tools of mass propaganda; portraying extreme ethnic hatred and labeling Tutsis as "the enemy". And this led to ethnic conflicts, while majority of Tutsi ethnic groups were killed, property was destroyed, (Guest 2014).

The Role of Media and Conflicts at the Nigeria's Perspective

Subsequently after independence in 1960, Nigeria has suffered some of the most determined conflicts, most of them constructed from differences in religious and ethnic identities. Religious and ethnic nationalism has led to conflicts about control of state power, unequal allocation of resources, citizenship issues, state collapse, economic decline and religious clashes. The country has been pushed hither and thither by recurrent crises of regional or state illegitimacy, often impairing efforts at economic transformation, democratization, national cohesion and stability. The media of mass communication, and in recent years, social media aided by the technological prowess of the internet are at the Centre of these politico-religious crises as arbiters and sometimes, as instigators. Ideally, religion should not be a platform for conflict and crises. Unfortunately, the management of religion and the organization of different bodies of believers and worshippers have given rise to conflicts in Nigeria. Muslims and Christians have clashed over situational supremacy, access to prestige, power and privilege as well as information management, especially concerning the political atmosphere in the country (Odiase-Alegimenlen, 2017; Salawu, 2009; Sule, 2015).

The current agitation by Indigenous People of Biafra (IPOB), mainly the Igbo ethnic group, for secession from Nigeria and using Radio Biafra as an avenue for stimulating hate speech in a fragile and ethnical sensitive country like Nigeria is another example of mass media being used as violent conflict facilitator. Nnamdi Kanu, the Director of Radio Biafra and leader of IPOB use the medium of Radio Biafra to fuel ethnic division and ridicule the Nigerian state; calling it a "Zoo" and openly demanding for arms donation and armed rebellion by the Igbos against other ethnic groups. According to Mr. Kanu through its radio broadcast: The only language that people in the Zoo understand is the language of violence and force [...] our promise is very simple. If they fail to give us Biafra, Somalia will look like a paradise compared to what will happen to that Zoo. It's a promise, it's a pledge and it's a threat [...] if they do not give us Biafra, there will be nothing living in that very zoo they call Nigeria (Nagarajan 2015). The Radio Biafra and other social media platforms had helped the group mobilize demonstrations mainly across the south East of Nigeria: Anambra, Imo, Enugu, Abia, Delta, Cross River and Ebonyi States; some ending in casualty. One of its protests in Onitsha Anambra State, marking Biafra Day led to 30 deaths and many injured. IPOB claimed over 1,000 of its members have been killed. (Okoli, Nwaiwu and Ugbor, 2016).

Thus, Adebani, (2014) when emphasizing on ethno-religious conflicts, its ethnic diversity cuts across religious and class divides which makes the country one of the most diverse socio-cultural, political, economic, religious and multi-ethnic societies in the world. However, the quest for a national identity amongst the people of Nigeria since the amalgamation of the Southern and Northern protectorates in 1914 by the British colonial administration remains elusive as ethnic and religious conflicts continue to separate the citizens of the country in which Kaduna state is inclusive (Adebani, 2014). As part of its responsibility, the electronic media is expected to report events whether good or bad. In doing so, media practitioners have their ethics which guide the conduct of its members. Reporting ethno-religious conflict is one of the delicate and sensitive areas in journalism which requires professionalism, objectivity and patriotism. When properly and professionally reported, ethno-religious conflict can quickly be controlled, while on the other hand, if ethno-religious issues are reported unprofessionally by the media with sentiment, such conflict escalates

Oyeshola (2015). Apart from the 1987 Kafanchan conflict, Kaduna state has witnessed other ethnos religious conflicts associated with media reportage. For example, the 1992 ZangonKataf conflict, the *This Day* Miss World Conflict and the Dennish Cartoon conflicts were all believed to have either been initiated by the electronic media or facilitated its escalation to other places due to the unprofessional media reportage of the conflict (Oyeshola, 2015).

The Role of Media and conflicts in Kaduna State

The media occupy a critical role in the 21st century society. As the fourth estate of the realm, the media monitors happenings in the society and report to the same to society. The media get information from the society as raw data, modified the information and give it back to the society resulting professionally acceptable standard. No society can successfully function without the media. This is because the media deliver information that are useful to members of the society to make informed decision. As it is indicated in Nordenstreng, (2000, 2004, 2006). One of the many events which the media can report is conflict. The media have a critical role to play in conflict situations. In every conflict, even if it is war, the media have a role to play. However, Anyanwu (2014) corroborate that the media are critical stake holders in conflict situation as he notes: “there is no conflict so great that it dominates the freedom of a nation and its people which cannot be settled by the media.” According to the World Watch Research (2017), since from the 1970s, Kaduna as a state has gone through various conflict circumstances that have claimed the lives of different people. Thus, from 1987, 1992, 2000, 2011, and 2017 respectively, Kaduna state has witnessed different kind of conflicts. In most of the instances, many people lost their lives and property worth millions of naira were destroyed. For example, in 1987, conflict, broke out in the College of Education Kafanchan leading to physical attacks on people and properties were destroyed (Human Rights Watch in 2013). The 2000 Sharia conflict affect many areas in Kaduna state. Also, in 2011, there was a post-election conflict that claimed the lives of many people. In another, media in kaduna state has played a vital role in making sure that the above-mentioned various events of conflicts that took place in the state has been resolved and managed.

Conflict generally has a significant negative impact on the society. This is because conflict negatively impact on economic activities, destruction of lives and properties as well as creating an atmosphere of general insecurity. Evidently, (Dunne and Tian 2015; Iyoboyi, 2014) show that conflict have a substantial negative impact on the society. Suffice it to say that the media have a role to play in resolving conflict and conflict itself are capable of retarding growth and development, then it follows logically that media reports of conflict should be solution-based. That is say that the media must embrace peace journalism. In the opinion of Lynch and McGoldrick, (2015) „Peace Journalism is when editors and reporters make choices of what to report and how to report it that create opportunities for society at large to consider and value nonviolent responses to conflict (Lynch, 2008, 2014, 2015). News frames is one of such strategies that news editors and reporters use. One of the ways that media can proffer solutions in reporting conflict is through framing. That is the frames used. Framing is one of the strategies that the media use to influence public views about an issue. Framing defines the careful highlighting of some aspects of an issue with a view to influencing the views of the public towards the issue. The media can structure solution in the reportage of any conflict. Though, in this study, the researcher focused attention on the on the role of media on the reportage of ethno-religious conflicts taking cognizance to Federal Radio Corporation Kaduna (FRCN) and Kaduna State Media Corporation (KSMC).

The Role of Media in Conflict Management

The growing credit of immense role the media play in helping to fuel conflict has turned scholars towards examining how it can equally play a constructive role in conflict resolution, peace-building and state-building in Nigeria and Kaduna state in particular. The need for freed access to unbiased information is critical for nation’s development. Misinformation can at any phase of a conflict, make people anxious, agitated and easy to manipulate (Kuusik 2010). According to President Harry Truman “You can never get all the facts from just one newspaper, and unless you have all the facts, you cannot make proper judgments about what is going on” (Colgan 2009).

For the media, it is difficult to discover a balance between preventing harm caused by information and protecting individual expression. Yet, finding the balance is important, especially in conflict situations. Mass media and journalism must help to distribute information that counter hate-speech and foster

surroundings of balanced opinions as it was opined by (Koven 2014). Accountable journalism must be truthful, balanced and carry fair account of events; without judgmental representations and embellishment of reality. The media possess ability to calm tensions before getting to breaking points and keep a critical observation on government, opposition and society. Supply of credible information enhances reach and conflict management, and also advance democratic principles. In most armed conflicts, parties often make overtures to draw majority of the people on “their” side, which in many occasions induces misrepresentation of facts and an attempt to seize control over the distribution of information. Therefore, the intervention of unbiased and free media is important not only for societies, but people directly affected by violent conflicts: prompting peace-promoting citizen media, media regulation to prevent incitement of violence and conflict-sensitive and peace journalism. There is no consensus on the best approach to reporting conflict in the media industry. Recent plights have sought to explore the distinction between peace journalism and conflict sensitive journalism through analyzing specific interventions on conflict reporting. The suggestion is that, appropriate approach might entail examining the professional responsibilities of media reportage in a conflict area, including:

- i. avoids portraying conflicts as a zero-sum game, but rather disaggregating the various interests that clash. It also would involve seeking to humanize both parties – making it clear that sometimes there are no simple villains and victims.
- ii. try to look behind the positions that combatants take and identify their interests, which may create more common ground than is apparent.
- iii. Some media organizations have argued that the very practice of good professional journalism is itself a capable conflict resolution tool.

Strategic communication: E.g., whilst Burundi’s Hutu President was also assassinated just like Rwanda, but the Burundi media worked with the UN and domestic officials to broadcast a message of calm, averting atrocities on this occasion (ICG 2001, 67; Lewis 1994; BBC News 1994).

Ethno-Religious Conflict

According to Jega (2021), ethno-religious conflict is “a situation in which the relationship between members of one ethnic group and another, or generally amongst ethnic groups in a multicultural polity such as Nigeria is characterized by a lack of cordiality, by heightened mutual suspicions and fears, by quarrelsomeness and by a tendency towards violent confrontations”. Conflict from an ethno-religious perspective erupts when varying groups feel threatened by the activities of other groups which could as a result of a slight disparity between their respective members over non-trivial issues lead to the manifestation of tensions in the society. It has been posited that “there are two major types of sources of this category of tension in Nigeria, namely that associated with the character of the relationship between the so-called „settlers” and their „host” community; and that associated with perceptions of how kinsmen are being treated in distant locations, which attracts reprisal attacks or sentiment”. This scenario is so common in the northern part of the country with Kaduna State among the most prominent places of occurrence Jega (2021).

Documentary evidence suggests that Kaduna State has been ravaged by ethnic and religious conflicts prior to the independence of Nigeria in 1960. Most often than not, accounts have shown a significant level of harmonization or intertwining between ethnic conflicts and religious conflicts in the State based on the demography of the actors involved. Ethnic groups like the Bajju of ZangonKataf district have within the colonial period of 1942 “protested over perceived domination and discrimination by the Native Authority Administration”. These perceived domination and discrimination have led to the persistence of “violent demonstrations in the Southern Kaduna province over certain oppressive features of the emirate system, particularly the headship of the Fulani ruling families over predominantly non-Fulani districts”. Other scholars further validated the assertion of ethnic marginalization where they highlighted that “in the 1970s the people of Southern Kaduna mobilized over frustrations with the Emirate officials who until the 1976 local government reform also dominated the system of native administration”. Not until the 1980s, violent conflicts in Kaduna State have been that between ethnicities but due to social orientations and ethnic categorizations, and settlement plans, these conflicts began to mobilize based on religious sentiments. Political violence also got its footing in Kaduna State in the 1980s with the occurrence of violence in districts like KasuwarMagani (1980), ZangonKataf (1984), Kafanchan (1987) and ZangonKataf (1992). KasuwarMagani again (2019). With these conflicts apparent in the Southern part of the State since the

1980s, the 21st century has led to the city of Kaduna being one of the flashpoints for the eruption of violent conflicts in Nigeria, both in terms of ethno-religious and political conflicts Jega (2021).

Societies accommodate various tendencies, interests and identities which often results to conflicts. Conflicts is a global phenomenon which is not peculiar to Kaduna metropolis alone. There has been an escalation of conflicts in many parts of Kaduna metropolis hitherto known to be peaceful in places like Barnawa at Kaduna South Local Government Area, Malali at Kaduna North Local Government Area, Chikun Local Government, there is conflict in Kajuru, likewise in BirninYero of Igabi Local Government Area there was also ethno-religious conflicts. All the four local government areas that make up Kaduna Metroplis experienced ethno-religious conflicts. This is a worrisome phenomenon. The Kaduna metropolis religious riot between Christians and Muslims led to loss of lives and destruction of property like mosque, churches and houses worth thousands of naira and those that occurred in other spheres of Kaduna metropolis in March 1992 also the conflicts in the Kaduna metropolis in 2000, 2011, 2015 and 2019 respectively have left all well

Theoretical Framework

This study employed Social Responsibility Theory in explaining the Effects of Electronic Media on Ethno-Religious Conflict in Kaduna Metropolis: A Study of (FRCN and KSMC Kaduna), between 2011-2019, and the proponents of this theory are the likes of Frederick S Siebert, Theodore Peterson and Wilbur Schram. In mid-20th century most of the developing countries and third world nations have used social responsibility theory of press which is associated with “the commission of the freedom of Press” in USA at 1949. In the book of “four theories of press” (Siebert, Peterson and Schramm) it is stated that pure libertarianism is obsolete out dated, that paved for the libertarian theory to replace social responsibility theory. Social responsibility theory of mass media changed the way the press published news from “objective” reporting (facts reporting) to “interpretative” reporting (investigative reporting). Before this theory, facts were never represented and without any interpretation. The audience never got to know the interpretation behind the news and it caused a social disorder. Interpretative reporting and investigative reporting started to uncover the reality behind every case (Peterson, 1956). This theory is applicable to this study because it focuses on how media play role in shaping the society and peoples mind set in relations to certain trend and happening in the society. It further explains the significance of media in contemporary society in terms peace journalism.

Data Analysis

This section presents the analysis and interpretation of data gotten from field work. In collecting data for this study, four hundred (400) questionnaires were distributed to the respondents but only three hundred and seventy-five (375) questionnaires were retrieved successfully.

Table 1.1 Respondents views on whether FRCN and KSMC broadcast use to fuel Ethno-Religious Conflicts in Kaduna state

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agreed	31	8.3	8.3	8.3
	Agreed	60	16.0	16.0	24.3
	Strongly Disagree	95	25.3	25.3	49.6
	Disagree	168	44.8	44.8	94.4
	Undecided	21	5.6	5.6	100.0
	Total	375	100.0	100.0	

Source: Field Survey (2020)

Table 1.1 shows 168 respondents representing 44.8% disagreed that FRCN and KSMC broadcast fuel Ethno-religious Conflicts in Kaduna in the same vein 95 respondents representing 25.3% strongly disagree. However, 60 respondents representing 16% have contrary opinion as they agreed that (FRCN and KSMC) broadcast fuels Ethno-religious Conflicts in Kaduna in the same vein 31 respondents representing 8.3% strongly agreed to it while 12 respondents representing 5.6% were undecided. Analysis in the table shows

that majority of the respondents disagreed that stories and news transmitted by the (FRCN and KSMC) have fueled ethno-religious conflicts in Kaduna State from 2011 to 2019.

Table 1.2 Respondents views on whether the Ethno-religious conflict cases that happened in Kaduna metropolis between 2011-2019 were all caused through dissemination of information electronically by FRCN and KSMC

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agreed	26	6.9	6.9	6.9
	Agreed	76	20.3	20.3	27.2
	Strongly Disagree	141	37.6	37.6	64.8
	Disagree	106	28.3	28.3	93.1
	Undecided	26	6.9	6.9	100.0
Total		375	100.0	100.0	

Source: Field Survey, (2020)

Table 1.2 shows 141 respondents representing 37.6% strongly disagreed that Ethno-religious conflict cases that happened in Kaduna metropolis between 2011-2019 were all caused through dissemination of information electronically by (FRCN and KSMC) thus, this is because (FRCN and KSMC) are government own media houses. They are fully controlled and regulated by government. Media ethics are strongly adhered to. This has shown that, majority of the respondents are on the opinion that (FRCN and KSMC) are doing well in terms of conflict management and prevention. In the same vein 106 respondents representing 28.3% disagreed with the idea. Although, 76 respondents representing 20.3% agreed in the same vein 26 respondents representing 6.9% strongly agreed while 26 respondents representing 6.9% were undecided about it. Analysis in the table shows that majority of the respondents strongly disagreed that the Ethno-religious conflict cases that happened in Kaduna metropolis between 2011-2019 were all caused through dissemination of information electronically by (FRCN and KSMC) in Kaduna metropolis. It was reported that, FRCN and KSMC have been playing a vital role in preaching peace in Kaduna Metropolis (KSMC, 2021).

Table 1.3 Respondents views on the role of FRCN and KSMC in Ethno-religious in Kaduna

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agreed	49	13.1	13.1	13.1
	Agreed	112	29.9	29.9	42.9
	Strongly Disagree	141	37.6	37.6	80.5
	Disagree	52	13.9	13.9	94.4
	Undecided	21	5.6	5.6	100.0
Total		375	100.0	100.0	

Source: Field Survey (2020)

Table 1.3 shows that 141 respondents representing 37.6% (which is the largest proportion) strongly disagreed that FRCN and KSMC have played important role in escalating of ethno-religious conflicts in Kaduna. On a contrary, 112 respondents representing 29.9% agreed that (FRCN and KSMC) play an important role in escalation of ethno-religious conflicts. Also, 52 respondents representing 13.9% disagree in the same vein 49 respondents representing 13.1% strongly agreed and 21 respondents representing 5.6% were undecided. Analysis in the table shows that majority of the respondents strongly disagreed that (FRCN and KSMC) have played an important role in escalating of ethno-religious conflicts in Kaduna metropolis between 2011-2019.

Table 1.4 Respondents views on whether the FRCN and KSMC as electronic media are being objective in reporting issues that are related to ethno-religious conflict within Kaduna metropolis.

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agreed	79	21.1	21.1	21.1
	Agreed	172	45.9	45.9	66.9
	Strongly Disagree	54	14.4	14.4	81.3
	Disagree	49	13.1	13.1	94.4
	Undecided	21	5.6	5.6	100.0
Total		375	100.0	100.0	

Source Field Survey, 2020

Table 1.4 shows 172 respondents representing 45.9% agreed that that (FRCN and KSMC) as electronic media are being objective in reporting issues that are related to ethno-religious conflict within Kaduna metropolis between 2011-2019 in the same vein 79 respondents representing 21.1% strongly agree. However, 54 respondents representing 14.4% strongly disagree in the same vein 49 respondents representing 13.1% disagree while 21 respondents representing 5.6% were undecided on the matter. Analysis in the table shows that majority of the respondents agreed that (FRCN and KSMC) as electronic media are being objective in reporting issues that are related to ethno-religious conflicts in Kaduna metropolis.

Table 1.5 Respondents views on whether FRCN and KSMC Kaduna, have helped in de-escalating ethno-religious conflict in Kaduna metropolis

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agreed	94	25.1	25.1	25.1
	Agreed	181	43.3	43.3	73.3
	Strongly Disagree	44	11.7	11.7	85.1
	Disagree	39	10.4	10.4	95.5
	Undecided	17	4.5	4.5	100.0
Total		375	100.0	100.0	

Source: Field Survey, 2020

Table 1.5 shows that 181 respondents representing 43.3% agreed that (FRCN and KSMC) have helped in de-escalating ethno-religious conflicts in Kaduna metropolis in the same vein 94 respondents representing 25.1% strongly agree to it. Although, 44 respondents representing 11.7% strongly disagree that (FRCN and KSMC) have helped in de-escalating ethno-religious conflicts in Kaduna metropolis also 39 respondents representing 10.4% disagree with it while 17 respondents representing 4.5% were undecided about it. Analysis in the table shows that majority of the respondents disagreed that FRCN and KSMC have helped in de-escalating ethno-religious conflicts in Kaduna metropolis.

Table 1.6 Respondents views on what strategies should be adopted by FRCN and KSMC in order to minimize or neutralize the effect of electronic media on ethno religious conflicts and its implication in Kaduna metropolis.

Category		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mobilization of people against negative effect of conflict	91	24.3	24.3	24.3
	enlightenment campaign	129	34.4	34.4	58.7
	public dialogue	100	26.7	26.7	85.3

creating employment opportunities	40	10.7	10.7	96.0
poverty reduction	15	4.0	4.0	100.0
Total	375	100.0	100.0	

Source: Field Survey, 2020

Table 4.16 shows that 129 respondents representing 34.4% suggested that the best strategy to use by electronic media is enlightenment campaign, 100 respondents representing 26.7% suggested public dialogue strategy, 91 respondents representing 24.3% suggested that electronic media should actively mobilize people against the negative effect of conflict, 40 respondents representing 10.7% said creating employment opportunities would minimize the impact of ethno-religious conflicts and 15 respondents representing 4% suggest that poverty reduction. Analysis in the table shows that majority of the respondents are suggested that (FRCN and KSMC) should focus on enlightenment campaign of the masses as it is the best strategy to minimize and neutralize impact of ethno-religious conflicts and its implication in Kaduna metropolis.

Table 1.7 Respondents views on what is their perception on the role of electronic media in averting, managing and resolving of ethno-religious conflict in Kaduna state

Category	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Excellent	52	13.9	13.9	13.9
Very good	85	22.7	22.7	36.5
Good	118	31.5	31.5	68.0
Poor	86	22.9	22.9	90.9
Undecided	34	9.1	9.1	100.0
Total	375	100.0	100.0	

Source: Field Survey, 2020

Table 1.7 shows that 118 respondents representing 31.5% perceived the performance of electronic media in ethno-religious conflicts to be good. However, 86 respondents representing 22.9% rated them poor, while 85 respondents representing 22.7% rated them very good, 52 respondents representing 13.9% rated them excellent in performance and 34 respondents representing 9.1% did not rate them as they were undecided in their decision. Analysis in the table shows that majority of the respondents rated electronic media good as they perceived that the electronic media help in averting, managing and resolving ethno-religious conflict in Kaduna metropolis.

Table 1.8 Respondents views on what are the solutions to the management of ethno-religious conflicts and its socio-economic implication for development in Kaduna metropolis?

Category	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Community people to calm down people	69	18.4	18.4	18.4
community people to mediate between two conflicting parties	63	16.8	16.8	35.2
enlightenment campaign	171	45.6	45.6	80.8
use of security agencies	38	10.1	10.1	90.9
public dialogue	34	9.1	9.1	100.0
Total	375	100.0	100.0	

Source: Field Survey, 2020

Table 1.8 shows that 171 respondents representing 45.6% suggested enlightenment campaign through mass media to manage ethno-religious conflict, 69 respondents representing 18.4% suggested that ethno-religious conflict can be manage if community leaders calm down their people, 63 respondents representing 16.8%

suggested that ethno-religious conflicts can be managed if community leaders mediate between the two conflicting parties while 38 respondents representing 10.1% suggest that government should use security agencies to bring back peace and 34 respondents representing 9.1% suggested that public dialogue is the right way to manage ethno-religious conflict. Analysis in the table shows that majority of the respondents preferred enlightenment campaign through the mass media as the best way to manage ethno-religious conflict in Kaduna.

Qualitative Data (Response from Interviews)

Interview was conducted with the support of some media experts, religious leaders, traditional rulers and youth leaders in relations to the above research topic in order to verify and support data collected from the field.

Informants' views on whether FRCN and KSMC broadcast used to fuel Ethno-Religious Conflicts in Kaduna metropolis

Responses from interviews

Enquiries were made to determine the participant perception on whether (FRCN and KSMC) broadcast used to fuel Ethno-Religious Conflicts in Kaduna metropolis.

The interview took place at Unguwan Rimi, a ward in Kaduna North Local Government Area and the time conducted the interview was 10:00am on 1st September 2020.

First Informant argued that:

First of all, I will say these two radio stations are being just in their day-to-day reportage, but due to my experience and also the time limit of the research I have a lot of input. One major effects of the ethnoreligious conflicts are creating misunderstanding, mistrust, separation, because mistrust created separation in Kaduna metropolis. In essence, the effects of electronic media are overemphasized, electronic media serves as watchdog in every living society and it plays a social responsibility role thereby informing, educating and entertaining people. But in other way round it plays a very negative role by inciting hatred, conflict and sometimes war, mistrust, separation and suspicious. This assertion substantiates what (Hirschhorn.2003) said. In giving reference on the electronic media (FRCN and KSMC) Kaduna, the informants confirmed that the two electronic media are playing a positive role on not spreading or disseminating any information in their reportage that cause ethno-religious conflict in Kaduna metropolis.

The second informant felt that:

In responds to the above question, Mallam Gambo Abdullahi a religious cleric in Unguwan Rimi also opines that, the reportage of (FRCN and KSMC) and broadcast don't fuel or ignite the vein of ethno-religious conflict, but rather it always tries to broadcast issues that brings harmony, peace and tranquility in kaduna metropolis the, he totally disregards that (FRCN and KSMC) Kaduna fuel ethno-religious conflict. Mallam Gambo further argued that, the effects of electronic media in plural society like Kaduna state would be of dissemination of information of any kind objectively in which (KSMC and FRCN) are in that line. These findings are re-enforced with the views of Agee, Ault and Emery (1979). In regards to this assertion, it is clear to know that, both two media house respect and follow the reportage guidelines of National Broadcasting Commission, which specifically allows them to report news that preach about peace and harmony.

Discussion of the Findings

The research conclude that majority of the respondents disagreed that stories transmitted by the (FRCN and KSMC) have fueled ethno-religious conflicts in Kaduna State from 2011 to 2019. Also, Table 4.6 analysis indicated that majority of the respondents totally disagreed that the reportage of (FRCN and KSMC) as electronic media have caused ethno-religious conflicts in Kaduna metropolis between 2011-2019. Furthermore, it was also concluding that, majority of the respondents disagreed that those media house in question sometimes broadcast live, and provide necessary information about ethno-religious conflicts related issues has influenced the way those issues developed ethno-religious conflict.

The analysis in this table shows that majority of the respondents strongly disagreed that the Ethno-religious conflict cases that happened in Kaduna metropolis between 2011-2019 were all caused through dissemination of information electronically by (FRCN and KSMC) in Kaduna metropolis. Majority of the

respondents strongly disagreed that (FRCN and KSMC) have played important role in escalating of ethno-religious conflicts in Kaduna metropolis between 2011-2019. However, it was agreed by majority of the respondents that (FRCN and KSMC) as electronic media are being objective in reporting issues that are related to ethno-religious conflicts in Kaduna metropolis.

In its analysis, the research concluded that, majority of the respondents agreed that (FRCN and KSMC) have helped in de-escalating ethno-religious conflicts in Kaduna metropolis. To offer solution to ethno-religious conflict, the suggested that (FRCN and KSMC) should focus on enlightenment campaign of the masses as it is the best strategy to minimize and neutralize impact of ethno-religious conflicts and its implication in Kaduna metropolis.

Conclusion

The media FRCN and KSMC in their reportage of conflict phenomenon in Nigeria like most other conflict prone society is culpable in stoking conflicts and making reconciliation difficult for conflict parties. The failure of the media and the practitioners alike to rise up to practicing their profession according to the ideal media ethics has generated the emergent quest for peace media in conflict reporting. This quest is derived from the expedient need for media to play key role in peace building in the country. Finally, there is the need for the convergence of media ethics and peace journalism in the reportage of conflicts issues in Nigeria or elsewhere. This convergence it is hoped will help the media in turbulent systems avoid the pitfalls of propaganda which is likely to escalate conflict in the society.

However, the research concludes that, Federal Radio Corporation Kaduna and Kaduna State Media Corporation as an electronic media has helped in educating people on how to stay away from conflicts of every kind due to its persistence in reporting issues of ethno-religious conflict objectively in Kaduna metropolis between 2011-2019. It was also learnt that between 2011-2019 there is no any instances that these two radio stations have aired out any prerecord or any recorded information that aggravated the tension of the general public in Kaduna metropolis.

Recommendations

Based on the findings of the study, the following recommendations were made, wish it will assist in its small ramification of measures in addressing the case at hand.

1. (FRCN and KSMC) should be seen as helping to report issues and ethno-religious conflict as they occur without selective coverage in Kaduna metropolis. 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.
2. (FRCN and KSMC) therefore should develop the capacity to help in the reduction of violence in the society. Several scholars and media practitioners have not given the media a place in contributing to peace in the society.
3. (FRCN and KSMC) should to develop a thorough understanding of the conflicts and convey that understanding to their audiences in a way that reflects the truth of the conflicts in all its complexity.
4. (FRCN and KSMC) should examine the context in which disputes evolved and explain what caused the ethno-religious conflict in the first instance.
5. (FRCN and KSMC) should identify common ground, examine and evaluate efforts made to resolve ethno-religious conflict in Kaduna metropolis as well as the power dynamics at play.
6. By critically examining efforts to resolve disputes and ethno-religious conflicts in Kaduna metropolis, (FRCN and KSMC) should provide their readers, listeners, audience with the paraphernalia upon which to make an informed judgment about the parties and perhaps help to prevent the circulation and broadcasting of propaganda and inflammatory materials, which destroys communities and frustrate the building of trust and peace.
7. Media practitioners particularly those working under (FRCN and KSMC) Kaduna, should give accurate representation of the causes of ethno-religious conflicts, which almost five cases of ethno-religious conflicts escalated between 2011-2019, and the situation in a conflict area to help ensure that the right and most useful type of humanitarian aid are provided by both governments and non-state actors. Sensitivity to religious and cultural philosophy even in time of crises is important.

References

- Adebanwi, A. (2014). "Democracy and Violence: The Challenge of Communal Clashes." In: Agbaje A, Diamond L, and Onwudiwe E (eds) Nigeria's Struggle for Democracy and Good Governance. Ibadan: Ibadan University Press, pp. 327- 348.
- Bourgault, M. 1995. Media in Sub-Saharan Africa Bloomington. Indiana: Indiana University Press
- Colgan, Flavia (2019). The Media Monster That's Eating the Dems. The Inquirer, February 9. Accessed January 19, 2019. Retrieved from: http://www.philly.com/philly/columnists/flavia_colgan/The_Media_Monster_That_s_Eating_the_Dems.html
- Gowing, N. (1997). Media coverage: Help or hindrance in conflict prevention. Retrieved January 21, 2021 from www.wilsoncenter.org/subsites/ccpdc/pubs/media/medfr.htm
- Guest, R. 2014. The Shackled Continent. Washington. Smithsonian Books; 113-115.
- Hamelink. C. J. (2012) Communication May Not Build Peace, But It Can Certainly Contribute to War. Media Development
- Jega A. (2021) "Tackling Ethno-Religious conflict in Nigeria". The Nigerian Social Scientist, Kaldor, M P, (2021) New and Old Wars
- Koven, R. 2014. "An Antidote to Hate Speech: Journalism, Pure and Simple". In Media Conflict Prevention and Reconstruction, edited by Barry James, Paris, UNESCO
- Kuusik, N. 2010. The Role of the Media in Peace Building, Conflict Management, and Prevention. E-International Relations. <https://www.e-ir.info/2010/08/28/therole-of-media-in-peace-building-conflict-management-and-prevention/>
- Lynch, J. and McGoldrick, A. (2015). Peace Journalism. Stroud: Hawthorn Press.
- McIntyre, Lee (2018). Post-Truth. Cambridge, MIT Press
- Media Under Siege Media Monitoring project Zimbabwe December 2013
- Musau, P. M. 1999. The Liberalization of the Mass Media in Africa and its Impact on Indigenous Languages: The Case of Kiswahili in Kenya. AAP, 60: 137-146.
- Odiase-Alegimenlen, O. A. (2071). Consequences of an unbalanced political system – A social-legal perspective to conflict in the Nigerian state. Nigerian Journal of International Affairs, 27(1 and 2), 47-62. Ogbeyi, M. M. (2012). Political leadership and corruption in Nigeria since 1960: A socio-economic analysis. Journal of Nigeria Studies, 1(2), 1-25
- Ojebode, A. (2017). Silent Minority: Ethnicity and the Nigerian Media. Research News, 4. Center for Research on Inequality, Human Security and Ethnicity. 1-2.
- Okoli, A., Nwaiwu, C., &Ugbor, E. 2016. "Biafra: Over 1,000 of our members killed since Kanu's arrest, detention— IPOB". Vanguard Newspaper, February 11, 2016. <https://www.vanguardngr.com/2016/02/biafra-over-1000-of-our-memberskilled-since-kanus-arrest-detention-ipob/>
- Osaghae, E. E. &Suberu, R. T. (2015). A history of identities, violence, and stability in Nigeria. CRISE working paper No. 6. Oxford Centre for Research on Inequality, Human Security and Ethnicity. [Online] Available: <http://r4d.dfid.gov.uk/PDF/Outputs/Inequality/wp6.pdf> [July 14, 2016].
- Nordenstreng, K. (2016). Media and society: In search of models" [in Russian "SMI iobshchestvo: Modelivzaimodeistvii"]. In Y.N. Zassoursky& O.M. Zdravomyslova (Eds.), Glasnost i zhurnalistika1985-2005, Moscow: Gorbachev Foundation & Faculty of Journalism, Moscow State University, 168-177. Northern State of Nigeria. Unpublished Ph.D Dissertation, Ahmadu Bello University, Zaria.
- Oyeniya, A. (2011). Conflict and Violence in Africa: Causes, Sources and Types, Transcend Media Service Republic 223 no. 7 (Aug. 14 2000).
- Oyeshola O.P, (2015). Conflicts and context of conflict Resolution. Ille Ife University.
- Salawu, A. (2011). Media Narratives, Construction of Ethno-Religious Conflicts in Nigeria. Retrieved on 2nd January, 2012 from www.ec.ubi.pt/04
- Sule, N. R. (2015). Ethno-Religious Conflicts, Mass Media and National Development: The Northern Nigeria Experience. Unpublished Doctoral thesis from the Department of Religion and Philosophy, University of Jos. Plateau State.
- Tanko, P. T. (2011), Guiding Principles towards the Resolution of Ethno-Religious Conflicts. Kaduna: Good Shepherds Major Seminary Kaduna.
- The Kukah Center: (2014). Policy Brief. The Imperative of Healing and Inter- Group in Southern Kaduna. Yamane, T. (1967). Statistics: An Introduction to Analysis. New York Harper and Row