

COMMUNITY RADIO STATIONS' PROGRAMMES AND THE PROMOTION OF PEACEFUL CO-EXISTENCE IN NIGERIAN RURAL SOCIETIES: ASSESSMENT OF FULANI- HERDSMEN AND FARMERS CONFLICTS IN SELECTED PARTS OF SOUTH WEST, NIGERIA

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ABSTRACT

A country with enormous dialects such as Nigeria, is likely to be confronted with diversified problems strong enough to militate against her unity and peaceful co-existence. Undoubtedly, such societies need a medium such as community radio which is capable of presenting one of the best ways of reaching the grassroots with attitude change and development messages for socialization. The study adopted survey and interview methods using questionnaire and interview guide as data collection instruments. The paper was anchored on the Development media Theory and Diffusion of Innovation Theory respectively. The paper employed simple random technique to derive the study sample size of 300 respondents from the universe population and the selected community radio stations, 250 copies of the questionnaire were returned and validated for the study final analysis. Descriptive statistics with the Statistical Products and Social Services (SPSS) version 21 were utilized for data analysis. The findings showed that the community radio stations programmes are effective in promoting peace culture between the Fulani-herdsmen and Farmers. It revealed that Oyo State is most influenced by community radio stations' programmes among the selected states. It established that political intervention, infrastructural problems, language barrier, ownership and control are the major challenges confronted by the community radio stations. In addition, it indicated that there were collaborations though not too huge between government and the selected stations. The study concluded that community radio stations' programmes are relevant approach for engendering peaceful co-existence among the Fulani-herdsmen and Farmers as proved by the study. It established that the programmes ensure viable community development and facilitate common understanding among participants of development initiatives. The study recommended that indigenous languages programmes should be increased tremendously to positively affect rural development programmes. Also, pluralism and diversity in the radio stations' programmes should be

re-designed to enhance cultural integration and advancement of indigenous languages. In addition, government should step up actions in assisting community radio stations' operators by funding rural programmes through placement of advertisements. Finally, government at various levels should come up together in advocating for rural populace active participation in the rural development discourse via decision making.

Keywords: Community radio stations, Radio Programmes, Peace culture, Nigerian rural societies, Assessment, Conflict

INTRODUCTION

The Fulani herdsmen are mass inhabitants widely dispersed in all Africa but significantly predominant in West Africa. They are the major nomadic and pastoral group in the world. Of course, the Fulani represent an important segment of the economy of Nigeria. Due to the nature of their business, they tend to migrate from one locality to another in search of fertile grazing land particularly in the dry season. This migration as dictated by economic and socio-political ambient, increased the trends of conflicts between nomads and their host rural communities. These escalated feuds usually lead to loss of lives, properties, farmlands, crops and other valuables as a result of encroachment by the Fulani herdsmen (Ajibefun, 2018). The mentioned severe internal security and threat to political, tribal, religion and socio-economic situation of the country.

Fulani herdsmen attributed the roots of the crises to the killings of their cows while the farmers see the herdsmen as a threat to their agricultural produce since their cows are allowed to feed on the farmers farmlands. Kasarachi (2016), observed that the recent wave of violence in Nigeria has disrupted socio-economic, religious, educational activities, political instability as well as threatening the nation's unity. Okereke (2012), opines that the unfolding violence have become more alarming to the extent that hundreds of people have been forced to abandon their homes and farmlands for safety, thereby putting the country at a crossroad and gradually drifting to a violent society.

The frequent occurrence of Fulani herdsmen and Farmers conflicts appear to have left adverse effects on national integration and security development of the nation. However, the overall implications for sustainable unity in diversity and peaceful co-existence in rural communities seems to be fast deteriorating (Bello, 2013). In controlling the animosity, scholars identified lack of education which to them has worsened the conflict. Moritz (2010), contends that both Fulani herdsmen and Farmers needed to settle conflicts preferably by education via customary institution rather than the legal system. Group conflict usually reflects the condition of not being fully educated and results in conflict behaviours (Mark & Synder, 1971).

Since educating the erring parties could be seen as panacea and peace strategy that can be applied to reach a peaceful resolution, radio is one of the vital tool to achieve

this peaceful gesture because of its pervasiveness and ubiquitousness. Radio is the most widespread branch of the media on every continent. It is the cheapest and the easiest to access, permitting real time communication with audience(s) whenever they may be. It is the branch whose use has become most commonplace, particularly in developing countries on the one hand, because of the relative marginality of television which is still an urban feature, on the other because of the difficulty for most of the population in gaining access to the written press.

According to Buckley (2008), group listening provides radio with a wider audience and thus enhances the introduction of new social practices. The example of Melle Collines "Free radio Station" in Rwanda is still very fresh in our minds. Radio is utilitarian when used as catalyst for development and preventive purposes. The production of radio programmes does not require vast technical, financial or human resources (Oso, 2001). Above all, radio has always been a window onto the outside world, thereby playing a decisive role in the development and democratic process, a reality which many nations have recently recognized. However, in tackling the imbroglio of Fulani herdsmen and Farmers conflicts in Nigeria, rural based radio programmes that are capable of ensuring indigenous diversity of contents and the representation of the society's different groups cum interests is imperative.

Alumuku (2006), avers that rural radio is emerging as one of the best forms of local community's communication. Traber (1986), concurs that such a grassroots communication approach can become an agent for change in building peace culture, religious tolerance, socio-economic development and in the struggle for human rights. Kurpius (1999), notes that some of the cogent merits of rural development journalism are increased diversity, building peace culture, greater cultural contents, indigenous context of the news coverage and a stronger understanding of the various communities that make a particular viewing area. Based on the aforementioned, this study holistically takes a look at community radio programmes effectiveness in promoting peaceful co-existence in Nigerian rural societies with special emphasis on the Fulani herdsmen and Farmers conflicts in selected parts of Nigeria specifically Oyo, Ogun and Ondo States respectively.

The broad objective is to do an assessment of community radio programmes efficacy in promoting peaceful co-existence in Nigerian rural societies with special focus on the Fulani herdsmen and Farmers conflicts in Nigeria. Specifically, the study sought to:

- I. Determine the effectiveness of the rural radio programmes in building peace culture between the Fulani-herdsmen and Farmers conflicts in the selected states.
- II. Ascertain which of the selected States most influenced by community radio peace messages.
- III. Identify challenges confronted by community radio stations in the process of

disseminating peaceful messages.

- IV. Investigate if there is any government collaboration in enhancing the community radio programmes performance in building peace culture between the erring parties.

In line with the research objectives, the following hypothesis was formulated:

Ho: There is no significance relationship between the community radio peace culture messages and the Fulani-herdsmen/ Farmers conflicts.

LITERATURE REVIEW

The terms “Rural” and “Rural Development”: Searching for definitions

Generally, rural areas are places that are not fully developed or not experiencing developmental touch from the development agents particularly the government. Udoakah (1998), states that once the word “rural” is mentioned in Africa, certain images will be conjured in our minds. These images centred around acute underdevelopment and poverty, they manifest themselves in form of bad roads, lack of water supply, poor housing, diseases, poor sanitation, lack of electricity, malnutrition, high rate of morality, hunger and illiteracy. The term “rural” usually brings to mind the remote geographical locations in developing nations with wretched looking dwellers with stunted and kwashiorkor riddled children.

Asemah (2011), observed that living conditions in the rural areas are relatively poor. Nwabueze (2010), describes a rural community as an area where people living condition is very deplorable. Based on the aforementioned, the rural areas are small natural environments with sparse population but predominance of agricultural occupations. Thus, their efforts were virtually short-in-the-dark because there was no meetings or consultations to tell the people about what was to be done and the part which they were supposed to play. No opportunity was given them to discuss issues before decisions were made (Momoeka, 2000).

Grunig (1971), pointed to the inability of top down communication efforts under the dominant paradigm to break through the local social structure. The scholar established that for any development to be relevantly meaningful to such people (Rural dwellers), they themselves must subject their attitudes towards change, their aspirations for improvement and above all change in the way they perceived themselves and their inherent power to better themselves individually and collectively.

Rural Development concept can be defined as a positive change from conditions- social, economic, political, cultural and human- that are no longer considered good enough for the goals and aspirations of a society to those that are mostly to meet those goals and aspirations (Momoeka, 1998). This concept indeed covers a wide range of human spectrum. Rural development is a concept that used to describe a

strategy that is designed to improve the economic and social life of the people in the rural areas. Anibueze in Nwosu, Aliede and Nsude (2005), argue that rural development is a strategy that is designed to improve the economic and social conditions of a specific group of people. It is the extension of benefits of development to the poorest among those who seek a livelihood in the rural areas.

The United Nations Development Programmes (UNDP) sees Rural Development as the actions and initiatives taken to improve the standards of living in non-urban neighbourhood, countryside, and remote villages. Anaeto and Anaeto (2008), argues that rural development is a subset and an important part of national development. The idea and concern for rural development stems from the fact that majority of the people in the developing countries resides in rural areas. Even the developing countries have recently come to realize that unless the rural areas are well developed, hardly would any meaningful development occur in those countries.

This observation indicates that rural development is an integral part of national development because when rural areas are not fully developed, the goals nation strategic plans for development are totally defeated. The foregoing brought about the need for rural communication or journalism. This involves gathering news worthy information about rural areas putting them together in form of journalistic writing and present them through a rural media. Anibueze (2005), states that the rural person becomes a nuisance when he or she does not have access to information, that is , basic information such as modern family needs, nutrition, education, institutional rights and health issues.

Asemah (2011), agrees that the rural dwellers need accurate information that will enable them to live and appreciate the activities of the government by helping them to live a worthwhile life. Thus, Nwueli (2011), avers that since the rural dwellers participate in the task of feeding the nation. They, therefore, need information on several issues such as information on empowerment, selling of farm produce, educating their children, involving in government housing scheme and building of peace culture among other dwellers. Therefore, reporting rural news does foster development and made rural dwellers' needs to change agents, government, non-governmental organizations, policy makers and societal stakeholders.

Community radio stations and the Rural Development

Rural areas development turns to be an important discourse because the degree of the national population resident in the rural areas of Nigeria is higher, hence the 1963 census placed the figure at 80.7% and in 1985, the proportion came down to 70.13%. In 1990, it dropped to 69%. This shows that urbanization notwithstanding, Nigeria remains largely rural. Therefore, the dangerous gap that exists in the development levels of both the rural and urban areas cannot be completed with the sole act of developing the urban areas but to be at the same range of development based on the rural areas capability of supplying urban areas with food and labour.

Rural radio stations through their indigenous language programming have proved to be a veritable medium of providing a good access to communication for a large number of people in the rural communities within their coverage areas (Soola, 2002). Developmental programmes transcended through different frequencies that involve fixed programmes and periodic reviews which are generally addressed the basic needs of rural development. These programmes are produced and presented in different genres such as discussion, talk shows, commentary, News, music, drama, folktales, jingle and a host of others. The scholar added that such genres when aired through the medium of rural radio as programmes can filter some rich development messages and ideas which have great possibility to mobilize people for development.

The scholar asserts that radio drama as an interactive participatory tool in development constitutes an asset in mobilizing and galvanizing people into action for sustainable development of the rural areas. Nwosu (1990), notes that using local language preferably its dialect variant, idioms and symbolism, popular theatre laden with environmental awareness messages can be used to enlist rural people in dramatic performance. These programmes have played the role of information provider through news, available messages of social services through the airing of important events to the rural people.

Government developmental policies are explained to the rural dwellers through radio programmes in indigenous languages in a bid to solicit the rural dwellers support and derived a sense of participation from them. Indigenous languages usually provide the singular communication system that reaches the rural communities and constitutes a strong tool for behavioural change process. In addition, the rural radio programmes have promoted mutual understanding that facilitates social relationships among the rural dwellers. These programmes encouraged the process of peace building for peaceful co-existence among the rural dwellers, promote interactions, debates and exchange of lofty ideas (Ezaka, 2017).

According to Abiodun (2014), the sustainability of rural radio for rural development lies in its relative simplicity and it occupies vantage position for rural positive change. Ojelade and Adegbola (2007), in a review of some studies on radio as a development communication medium in Nigeria established amongst other that listeners want a radio station that is close to them, speaking to them in their own language or dialect. Ndolo (2006), observed that modern mass media application for development in the rural areas have resulted in various calls by communication scholars for rural development agents in the field for a greater utilization of indigenous communication channels for rural development.

In support of this fact, Moge kwu (1990), points that the importance of rural radio in the introduction and sustenance of change in rural communities is undeniable. The scholar agreed that rural radio programmes serves as a source of cultural, health, political and other enlightenment programmes for the rural dwellers, leading them towards self- actualization and rural development. These features clearly show that

rural radio programmes are built on the understanding of the rural communities and their characteristics. Opubor (2006), contends that rural radio purpose is to build rural community life that holds dwellers together across different families, religious, sexes, economic situations and political intonations.

Adaba (1987), argues that rural mobilization for development can be attained through enlightenment of the rural populace. He further posited that within an overall national system, there is a clear need for rural radio broadcast to be used to motivate and mobilize the people at the grassroots so that they can participate actively in the development of their own society (Wigwe, 1998).

Herdsmen and Farmers Conflicts in Nigeria: Prevalence Issues and Effects

Nigerians are worried and filled with fear due to the increase of perennial clashes in the contest over access to diminishing land resources, destruction of crops and farm lands between farmers and pastoralists who are majorly Fulani herdsmen. Several deadly confrontations occurred of recent in some States in Nigeria namely Benue, Plateau, Yobe, Gombe, Kaduna, Bauchi, Katsina, Oyo, Ogun, Ekiti, Ondo, Osun and others between the Fulani herdsmen and farmers classified as economic (crop destruction and cattle killing), social (murder, rape, armed robbery, molestation) and communal (large scale destruction of villages, pastoral settlements and markets). Olaniyi (2015), notes that other conflicts involved access to grazing water resources and access to markets. He further added that it is not competition for land in general that is responsible for farmers-Fulani clashes but the contest for major resources critical for the sustainability of pastoral and agricultural production system such as watering areas and fertile lands.

Thus, the rift could be seen as a competition between two different principal production systems in Nigeria (Tonah, 2006). Land seems to be one major factor that compounded the problem, conflicts usually occur when livestock is poorly controlled and when animals wander about in cultivated fields (Iro, 1994). According to Bench (2004), this may be due to the dwindling grazing resources and poor management of existing grazing reserves. Adisa (2011), reported that the key underlying causes of farmers-herdsmen conflicts in Nigeria are changing resource access rights, destruction of crops by cattle and other irrigation equipment infrastructure by Fulani herdsmen are the main causes for conflicts.

Climate change and encroaching of desert to the traditional places of the herders in the Sahel region of Southward where fresh grass is much, otherwise intrude into spaces long claimed or cultivated by settled farmers (Adeoye, 2017). Burton (2016), pointed to government silence and negligence on the need for increasing grazing space has influenced the conflicts. He established that the Fulani herdsmen had called government attention to this previously without positive actions. The ability of government in most cases to respond quickly to distress calls and early warning signs promote the conflicts. This negative attitude have made it difficult to put an end to

the crises that would have been prevented if government had responded accordingly.

In addition, Okoli and Atelhe (2014), revealed that the shrinking nature of the ecological space and resorts create an atmosphere of eco-scarcity which put a premium on the available resources. One of the prevalence effects of Fulani herdsmen and Farmers conflicts is incessant that led to loss of lives and properties. International Crises Group (2017), estimated death tolls of about 2,500 arising from the attacks. This posed a threat to national survival and integration. Thousands of people have been killed, communities have been destroyed, farmers and herdsmen lost their lives and properties (Bello, 2013). It portends grave socio-economic consequences in the sense that farm products were destroyed leading to depletion of economic growth. In other words, cattle business as one of the major contributors to the export growth of the nation (Adisa & Adekunle, 2010). However, the conflicts caused a high poverty rate and hunger among the involved rural communities (Bibi, 2015). It eventually became a threat to Nigeria's national security and unity in diversity.

Mass media and the promotion of peace culture

The proliferation of printed, broadcast and new media led to serious concerns about the social impact of the Mass media to the society. The recent positive and constructive contributions of the media to peaceful relations generated considerable excitement. The facilitation of the community groups such as Rural Action by the Mass media has been working to improve both the economic and environment organizing participatory practices and processes aimed at sustainable development. The media used a range of communication resources such as traditional media, interpersonal channels and the internet to build a voluntary coalition of citizens that strive to influence the building of peace culture and formulation of policies to support rural or trouble areas for sustainable development by Local, States and Federal Governments.

The concepts of participatory and sustainable are central to contemporary communication for development practices. The term sustainable development is used to describe an intervention whose outcomes are environmentally and culturally sound, it can be continued by the community after the end of any resources that may have been provided by external agencies such as the Mass media (Dervin & Huesca, 1997). Everett Rogers, an influential theorist of development described development as a profound form of social change. He described development as a widely participatory process of directing social change in a society intended to bring about building peaceful co-existence, material advancement, greater equality, freedom and other valued qualities for the majority of people through gaining greater control over their environment as facilitated by the Mass media (Rogers, 1962 cited in singhal & Domatob, 1993).

Moemeka (2000), notes that communication for development has two roles; support of social change that aims for higher quality of life, social justice between the disagreed groups, building of peace culture, correction of the dysfunctions from early development interventions, socialization. Secondly, creating an environment in which established values that support positive social change are maintained and supporting the development of attitudes as well as behaviours needed to create a social system that are capable of benefiting all citizens.

Despite continuing anecdotal evidence of a rather cavalier attitude towards the truth, media practitioners are placing themselves at great risk if they abandon truth as a fundamental cultural norm. According to Graber (2002), truth breeds trust and trust is an energizing force of social intercourse of the civil society. Unfortunately, the media themselves sometimes operate within a world of limited truth, thus bear some responsibilities for the loss of reverence for truth and honesty in their news reportage activities. This symptomatic attitude usually has an escalating assault on the value of truth in both the media profession and society by extension. Truth is desecrated by the media and this has to be corrected in order to propagate peace culture in Nigerian society. As rational professional beings, members of the media depend on truthful and accurate information to make informed judgments about a host of activities including conflict settlements and peace creation. When inaccurate rumour or unsubstantiated allegations replace truth based upon personal knowledge, evidence, corroboration and selfish decision, thus, individual autonomy is prejudiced especially where media practitioners are involved, the problems are magnified.

Media news products are not ordinary commodities but systems and networks endowed with ethical conduct, political and cultural significance that facilitated production and reproduction of social relations and peaceful co-existence. Garnham (2000), submits that the media are decisive agencies of social communication that plays a constitutive, not passive role in the process of social formation. This is what Silverstone (2005), described as the process of mediation which is the rude intervention of the media into our everyday framework for making sense of the world as well as making life comfortable to live by building peace cultures among humans. According to the scholar, societal mediation requires us to understand how processes of communication change the socio-cultural environments and bringing both the participants and institutions to each other peacefully.

Media should no longer extraneous to political spheres but become intimate participants in the way that society would continue to experience peace. Therefore, in an increasingly mediated world, media systems should be subjected to forms of intervention, surveillance and control that are capable of facilitating the promotion of peaceful co-existence as crucial agents of social meaning rather than manoeuvring of politics (Thompson, 1995). The functioning of any democratic society depends largely on the availability of a range of sources of information, views and opinions

disseminated to promote peaceful viewpoints diversity. Concerning the democratic importance of the media, the media must see that the diversity and expression of opinion is jealously maintained, thereby underpin a plurality of views in the media, thus, media systems are not productive when viewed as distribution networks rather than the producers of discrete news products.

Theoretical Framework

This study is anchored on the Development Media theory and the diffusion of Innovation theory.

The Development Media Theory

The proponent of this theory was Dennis McQuail in 1987. The theory was predicated on the fact that the media must carry out positive development tasks in line with national established policy. The theory holds that the media have a role to play in making the process of development in the third world countries. The media are seen as agents of development and social change in any community, hence, the theory states that the media should be used to complement government efforts by carry out programmes that will lead to positive behavioural change among the people.

According to Okunna (1999), the theory argues that economic development or building of a nation should take precedence over some freedom of the press and of the people. Folarin (2002), observes that the developing nations where the can disseminate technical knowledge, encouraging individual change, spreading democracy and aiding education, literacy, population control and health. The theory is relevant to the study because it hammers on using the media to develop the society and rural radio stations' programmes is suited for the tasks assigned to the media under this theory.

This means that the community radio stations' programmes have the capacity to positively affect the rural communities. The theory advocates that the community radio stations have through their indigenous language programmes fulfilled their development obligations by disseminating messages on rural development to different parts of rural communities. Thus, the underlying fact of the theory was that there can be no development without communication employed to bring about political, social and economic change in the society.

Diffusion of innovation Theory

The theory was propounded by N. Gross, B. Byan & Everret Rogers in 1960. The main thrust of the theory is how new ideas and discoveries can be spread to members of a social systems. Bitner (2003) avers that in the innovation of diffusion process, the media do present information that notifies people about new innovation. From the information, individual get interested, evaluates the new ideas and finally acquire it. Daramola (2003), sums it up by establishing the paradigm that the media have a crucial role to play in the process of creating awareness of the new items among a

large number of people at the same time.

Ojobor (2002), notes that for a new innovation to diffuse, there must be awareness stage, interest stage, evaluation stage, trial and adoption stage. The theory holds that there will be an increased rate of diffusion of potential adopters that perceived the innovation. According to Rogers, the innovation decision process is a mental process that involves knowledge, persuasion, decision, implementation and confirmation which is the innovation decision made.

The theory, therefore, concern about the process of diffusion and adoption of innovations in a more systematic and planned style. The relevant of the theory is that it reminds audience(s) that for them to achieve result-oriented communication, members of the rural communities should be active participants in the communication process by coming into it with their needs and expectations with the aim of taking responsible decisions and actions.

METHODOLOGY

This study adopted both survey and structured interview methods to elicit information from the rural audience(s) and community radio broadcasting practitioners situated within the selected States for the study. Both research designs availed the researchers the opportunity to measure behaviours, characteristics and opinions of the selected sample size. A randomly selected sample size of 20 Respondents each from the five Local Government Areas randomly picked from the selected States-Oyo (Akinyele, surulere, Ogbomoso North, Ibarapa and Iseyin), Ogun (Obafemi Owode, Ijebu Waterside, Ijebu-Ode, Abeokuta South, and Ado-Odo Ota) and Ondo (Akoko Northeast, Ifedore, Owo, IleOluj/Okeigbo and Ese Odo)- totaling 300 respondents as sample size. Structured interview was also conducted on community radio Broadcasters and selected individuals that have rich knowledge of the issue of study to corroborate and authenticate the survey results. Survey method is a systematic gathering of information about certain group of people who are representatives of larger group of people or interest to the researcher (Babble, 2005). In-depth interview is described as an approach of questioning by one person and answering by another. It is a face-to-face encounter between the interviewee and interviewer (Ifidon, 2007). The two methods were employed because of the accuracy of data collection. Data collection was carried out through administration of the research instruments (questionnaire and interview guide) designed for the study on the field of study.

The paper employed simple random technique to derive the study sample size of three hundred respondents and the selected community radio stations-Oyo State (Amuludun 99.1 FM, Ibadan, Parrot 101.1 FM, Ogbomoso, Oke Ogun 96.3 FM, Ogun State(SWA 10.7 FM, Ikofa, Family 88.5 FM, Abeokuta Super 96.3 FM, Ijebu-Ode, Ondo State(Adaba 88.8 FM, Ondo, Empire 104.5 FM and Orange 94.5 FM) -respectively. Descriptive statistics with statistical Products and Social Services (SPSS) version 20

were utilized to analyze the data. Pearson Products Moment Correlation was used for the test of the hypothesis. The descriptive statistics with the statistical tools of Percentages, frequencies, values, table values and other notable measurements via the tabulations. Responses obtained from the questionnaire were coded using the Statistical Product and Service Solutions (SPSS) version 21 software. The level of significance for the hypothesis was set at 0.05 Level.

DATA ANALYSIS, PRESENTATION AND RESULTS

This section deals mainly with the presentation of data. These data were gathered from the questionnaire and interview guide duly answered by respondents. Detailed analysis collected during the research is presented in a suitable and comprehensive form so as to aid understanding of data and results arrived at. The researchers utilized descriptive statistics with simple percentage, frequency, Table value for the analysis of the questionnaire data and Pearson Moment Correlation for the testing of the hypothesis. A total of three hundred (300) copies of the questionnaire were distributed in the field of study while two hundred and fifty (250) copies were returned and validated for final analysis, making up of 95 percent return rate. In addition, a total of 30 interviewees were involved in the structured interview of the qualitative aspect of the study, 5 from each selected states(15) majorly those that have sound knowledge of the subject matter, 15 media practitioners from the selected Community radio stations were also randomly selected for the interview totaling thirty (30) respectively. The tabular analysis begins with analysis of demographic characteristics of the respondents including questions that relates to the objectives of the study followed by test of hypothesis and ends with the discussion of the general findings generated in the study.

Tabular Analysis of the Respondents answers to the questionnaire

Table 1: Respondents' distribution by sex

Table value	Value	Frequency	Percentage
Male	1	170	68.0%
Female	2	80	32.0%
		250	100%

Source: Field Survey, 2020

The table 1 above indicates that 170 respondents with 68.0% were male while 80 respondents with 32.0% were female that responded to the study.

Table 2: Respondents distribution by age

Table value	Value	Frequency	Percentage
18-25yrs	1	40	16.0%
26-35yrs	2	65	26.0%
35-60yrs	3	80	32.0%
60 and above	4	65	26.0%
		250	100%

Source: Field Research Survey, 2020

The above table 2 shows that 16.0% respondents were between 18-25yrs, 65 respondents with 26.0% were between 26-35yrs, 80 respondents with 32.0% were between 35-60yrs while 65 respondents with 26.0% fell into 60 years and above.

Table 3: Distribution of respondents by religion

Table value	Value	Frequency	Percentage
Christianity	1	105	42.0%
Islam	2	90	36.0%
Traditional	3	45	18.0%
Others (specify)	4	10	4.0%
		250	100%

Source: Field Research Survey, 2020

The table 3 above shows that 105 respondents with 42.0% were Christians, 90 respondents with 36.0% were Muslims, 45 respondents with 18.0% were traditionalists while 10 respondents with 4.0% falls within others specify.

Table 4: Distribution of respondents by tribe

Table value	Value	Frequency	Percentage
Yoruba	1	105	42.0%
Hausa	2	75	30.0%
Igbo	3	55	22.0%
Others (specify)	4	15	6.0%
		250	100%

Source: Field Research Survey, 2020

The above table 4 established that 105 respondents with 42.0% were Yoruba, 75 respondents with 30.0% were Hausas, 55 respondents with 22.0% were Igbos while 15 respondents with 6.0% were within other tribes aside from the three major selected tribes.

Table 5: Distribution of respondents on the effectiveness of the community radio's programmes in promoting peace culture between the Fulani herdsman and Farmers in the selected States.

Table value	Value	Frequency	Percentage
Highly effective	1	163	65.2%
Effective	2	65	26.0%
Ineffective	3	15	6.0%
Neutral	4	7	2.8%
		250	100%

Source: Field Research Survey, 2020

The table 5 above indicates that 163 respondents with 65.2% ticked that the community radio programmes were highly effective in building peace culture between the Fulani-herdsmen and Farmers in the selected states and it also shows that the two conflicting groups listen to community radio programmes as aired, 65 respondents with 26.0% agreed that the programmes were effective, 15 respondents with 6.0% chose while 7 respondents with 2.8% stood neutral respectively.

Table 6: Which of the selected States mostly influence by the Community radio peace messages?

Table value	Value	Frequency	Percentage
Oyo State	1	110	44.0%
Ogun State	2	80	32.0%
Ekiti State	3	60	24.0%
		250	100%

Source: Field Research Survey, 2020

The above table 6 shows 110 respondents with 44.0% were strongly agreed that Oyo State was mostly influence by the community radio peaceful messages and this goes a long way in curbing incessant Fulani-herdsmen/Farmers conflicts in spite of much Fulani-herdsmen settlements in most parts of Oyo State, 80 respondents with 32.0% agreed that Ogun State was next to Oyo State when considered the Rural radio programs influence on the erring parties, 60 respondents with 24.0% chose Ekiti State which happens to be the third in ranking of the influence category respectively.

Table 7: In your own opinion, identify the major challenge(s) confronted by community radio stations in the process of disseminating peace messages.

	Value	Frequency	Percentage
Funding	1	55	22.0%
Political intervention	2	40	16.0%
Infrastructural problems	3	35	14.0%
Language barrier	4	20	8.0%
Ownership and Control	5	25	10.0%
	6	75	30.0%
All of the above		250	100%

Source: Field Research Survey, 2020

The table 7 indicates that 55 respondents with 22.0% unanimously chose funding as the prevalent challenge confronting the community radio stations in the process of disseminating peaceful messages, 40 respondents with 16.0% agreed that political intervention is the bane of community radio station active dissemination of peaceful messages, 35 respondents with 14.0% pitched tent with infrastructural problems as the problem confronted by the community radio stations, 20 respondents with 8.0 % picked language barrier, 25 respondents with 10.0% indicated ownership and control as the community radio performance impediment while 75 respondents with 30.0% collectively agreed that all the listed challenges were those major problems confronted by the community radio stations in their bid to disseminate peaceful messages.

Table 8: Are there any government collaboration in enhancing community radio programmes performance in building peace culture between the erring parties?

Table value	Value	Frequency	Percentage
Yes	1	180	72.0%
No	2	50	20.0%
Neutral	3	20	8.0%
		250	100%

Source: Field Research Survey, 2020

Table 8 shows that 180 respondents with 72.0% were strongly agreed that there were government collaborations in enhancing community radio stations' programmes performance in promoting peace culture between the erring parties, 50 respondents with 20.0% said "No" to the statement otherwise disagreed against government collaborations, while 20 respondents with 8.0% were neutral with the motion respectively.

Table 9: If yes, what are they?

Table value	Value	Frequency	Percentage
Sponsorship of jingles	1	80	32.0%
Public announcement	2	65	26.0%
Placement of official adverts	3	56	22.4%
Sponsorship of Rural radio dramas	4	49	20.0%
Financial supports	5	0	0
		250	100%

Source: Field Research Survey, 2020

The table 9 above indicates that 80 respondents with 32.0%% agreed that government collaborates through the sponsorship of jingles, 65 respondents with 26.0% identified Public announcement as part of government collaboration, 56 respondents with 22.4% picked the placement of official adverts, 49 respondents with 20.0% pointed out that sponsorship of Rural radio dramas that have to do with the dissemination of peaceful messages formed part of the government collaborations, while none of the respondents identify with the funding/ financial support for the community radio stations by the government respectively.

TEST OF HYPOTHESIS

This section deals with examination of the relationship that exist between the variables identified in the study as stated in the research objectives and test of the hypothesis. The hypothesis was tested using Pearson Moment Products Correlation. The chosen alpha (α) at 5% significant level is 0.05.

H_0 : There is no significant relationship between the community radio peace culture messages and the Fulani-herdsmen/Farmers' conflicts.

Table 4.3.1 Pearson's Correlations for the significant Relationship between community radio peace culture messages and the Fulani-herdsmen/Farmers conflicts.

		community radio stations peace culture messages	Fulani-herdsmen/Farmers' conflicts
community radio stations peace culture messages	Pearson's correlation	1	0.48
	Sig. (2-tailed)		0.22
	N	250	250
	Pearson		
	Correlation	0.48	1
	Sig (2-tailed)	0.22	
	N	250	250

Source: Field survey, 2020

The result of the correlation test presented in the table 4.3.1 shows that the null hypothesis is hereby rejected. This is because the probability value is less than the present value of significance [$r=0.48$, $p=0.22<0.05$]. This implies that the hypothesis is negated to mean that there is a significant relationship between community radio stations peace culture messages and the Fulani-herdsmen/ Farmers conflicts.

Interpretation

The above correlation table was the output of the Pearson Product Moment Correlation statistical analysis. Pearson Correlation (r) showing the relationship between the community radio stations peace culture messages and the Fulani-herdsmen/Farmers conflicts. From the above table, Pearson correlation (r) is 0.48 which indicate a strong positive relationship and influence between community radio stations peace culture messages and the Fulani-herdsmen/Farmers conflicts. The correlation is only significant at 0.05 or 5% level of Significance.

Decision rule

Accept the null hypothesis if the probability value [p-value] is greater than the alpha value which is 0.05 or 5% and fail to accept the null if otherwise. From the above table our P-value is 0.01 while the alpha value is 0.05 the p-value ($0.001 < \alpha$ value [0.05]). We, therefore, accept the null hypothesis and concluded that there is relative significant between community radio stations peace culture messages and the Fulani-herdsmen/ Farmers conflicts.

Having examined the research hypotheses using the Pearson Moment Correlation, the results of hypothesis one indicated that there is relative significant between community radio stations peace culture messages and the Fulani-herdsmen/ Farmers conflicts. This is evident from the responses of the respondents to the survey instrument.

GENERAL DISCUSSION OF FINDINGS

Research question one: What is the effectiveness of the community radio stations' programmes in promoting peace culture between the Fulani-herdsmen and Farmers conflicts in the selected states?

According to the findings of the questionnaire through the survey respondents in Table 5, 163 respondents with 65.2% and 65 respondents with 26.0% ticked that the community radio stations' programmes in promoting peace culture between Fulani-herdsmen and the Famers were "Highly effective" and "Effective". Also, 15 respondents with 6.0% identified with the "ineffective" while 7 respondents with 2.8% were neutral respectively. Interview results from the herdsmen/Farmers leadership testified to the survey results that the peace messages from the community radio stations helped in installing normalcy in the selected States.

Research Question Two: Which of the selected States most influence by community radio Stations' peace messages?

The table 6 indicates that 110 respondents with 44.0% were unanimously agreed that Oyo State was most influence by the community radio stations peace messages, 80 respondents with 32.0% ticked Ogun State as second while 60 respondents with 24.0% ticked Ondo State which gave it third position on the selected list of states. The results of the interview granted to key officers from the selected community radio stations aligned with the respondents agreement as indicated in the survey method.

Research Question Three: What are the challenges confronted by community radio stations in the process of disseminating peace messages?

Table 7 reveals that 75 Respondents with 30% confirmed that funding, political intervention, infrastructural problem, language barrier, ownership and control were the major problems confronted by the Rural radio stations, 55 Respondents with 22.0% indicated funding as the only challenge confronted by the community radio Stations, 40 Respondents with 16.0% selected political intervention, 35 Respondents with 14.0% picked infrastructural problem, 20 Respondents with 8.0% went for language barrier while 25 Respondents with 10.0% chose ownership and control as the major problem confronted by the community radio stations respectively. These results corroborated with the interview results from the broadcast practitioners.

Research Question Four: Is there any government collaboration in enhancing community radio stations' programmes performance in promoting peace culture between the erring parties?

Table 8 shows that 180 Respondents with 72.0% picked "Yes" that there were government collaborations in enhancing community radio Stations' programmes performance in promoting peace culture between the erring parties while 50 Respondents with 20.0% said "No" to the statement otherwise disagreed against government collaborations while 20 Respondents with 8.0% were neutral with the motion. In addition, Table 7.9 indicates different forms of collaborations between the community radio stations and government as follows; 80 Respondents with 32.0% identified sponsorship of jingles by governments of the selected states, 65 respondents with 26.0% stated Public Announcement, 56 Respondents with 22.4% picked Placement of official adverts, 49 Respondents with 20.0% marked sponsorship of community radio plays/dramas with peace messages while none of the respondents agreed on financial support from the government of various selected states. Meanwhile, results of the interviews granted corroborate this survey method results.

CONCLUSION AND RECOMMENDATIONS

Communication use to have a very important role to play in fostering attitudinal change, hence the major need for the development of an information society that would enhance the effective utilization of the radio is its wide spread access and programmes. It has been established through this study literature that the effectiveness of any development programme depends to a large extent on the type of communication that the media adopted to communicate development messages, as well as the level of community acceptance and participation of the development programmes

These facts have encouraged litany of research works in the area of development studies especially the acceptability of strategic communication to achieve virile and sustainable development in rural areas. This study, therefore, addressed the efforts of community radio stations' programmes at making rural dwellers participate in building peace culture as part of rural community development. These programmes for rural communities are increasingly gaining acceptance as an important instrument for mobilizing resources and organizing the rural populace to have strong interests in providing for their peaceful co-existence.

This study concludes that rural radio programmes is a relevant approach for engendering peaceful co-existence to a large extent between the Fulani herdsmen and Farmers as proved by the study respondents. It is also a process that ensures a virile and viable rural community development, facilitate a common understanding among participants of the development initiatives, thus, serves as an enhancing tool for the attainment of development objectives. This study reveals that if not for the rural radio programmes using indigenous languages such as Yoruba, Hausa and Igbo to build peace culture among the erring parties, the conflicts would have escalated beyond control.

Regrettably, rural broadcasting which ought to be premised on the principles of public interest, conscience and necessity has been put on a rickety control of government or sponsorship. In spite of the fact that, their programmes that are rural oriented policy which requires airing for rural dwellers orientation, often failed to display this responsibility. Despite the fact that community radio programmes especially in indigenous languages have the ability of integrating the rural audience into the mainstay of government Rural-agenda, the impact is not strongly felt in most of the rural communities. The study confirmed that Oyo state Government do give moral and financial supports to community radio stations in terms of people-oriented adverts, however, infinitesimal. Though scrambling to lift their heads above problem waters, rural radio broadcasting still confronted with various challenges such as funding, lack of government collaboration, power outage, lack of modern technology amongst others.

In line with the research findings, the following recommendations were made:

1. Number of community radio stations' programmes in Nigerian indigenous languages should be tremendously increased to positively affect rural development programmes on the target audience.
2. Pluralism and diversity in the community radio Stations' programmes should be re-designed to enhance cultural integration and advancement of indigenous languages
3. Government should step up actions in assisting community radio stations by funding rural programmes through placement of advertisements.
4. Government at various levels-Federal, State and Local Government- should come together in advocating for rural populace active participation in the rural development decision-making and implementation of policies that are capable of shaping their lives.
- 5.

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