Chapter One

INTRODUCTION

1.1   Background to the study

Understanding conflicts, their dynamics and their relationships with the appropriate and productive dispute settlementinterventions,have become major tasks that drive practitioners and scholars in the field of peace studies. As identified in the introductory note of Albert (2001), the imbalance as a result of identifying conflicts' rudiments, without equal theoretical and practical capacities to peacefully intervene and manage them, is a major challenge that needs to be addressed by stakeholders. There is still a huge gap between human acknowledgments of conflict inevitability alongside their causes and the required steps to halt crisis and establish a lasting peace. As one of the stakeholders in conflict and dispute settlement intervention processes, the media have their responsibilities to bridge this gap. This has, therefore, reflected in the birth and development of several perspectives on the functions and relevance of the television in conflict management and prevention.

Howard, Rolt, Van de Veen and Verhoeven's (2003:2) assertion that "the media is a double edge sword which can be used as a frightful weapon of violence or as an instrument of conflict management"shows a distinction fromsome schools of thought that have extensively studied the use of the media as destructive and powerful instruments for the fueling (rather than dowsing)of conflicts in the society (Ahmad, 2015). The functions of the media could either be in terms of their negative contributions to the escalation of violent conflict (Melone, Terzis and Belili,2002)or the media's fair and accurate reportage of conflicts and the contents of their activities that build confidence and counteract misperceptions.Such contents have series of conflict prevention and transformation potentials.

Johan Galtung's (1969:40-62) and Dale's (2009) write-ups from peace media perspective go beyond the objectivity and neutrality positions expected of actors on the field. That the media should exhibit reliability, accuracy and objectivity in the dissemination of information, whether it is mainstream, alternative or traditional/non-conventional, has been identified by conflict management advocatesasinadequate for dispute settlement and cumulative peace building. Reporters who are involved in conflict or war coverage cannot possibly limit themselves to reporting truth without trying to find the root causes as well as other issues of the conflict. This is why Melone, Terzis and Belili (2002) go further to assert that the media

cannot afford to be neutral towards attainment of peace. News reporting, entertainments, documentaries, discussions and advertisements through a host of technologies like the printed media and electronic media – radio, television and internet – have been highlighted as various media formats that stimulate the dispute settlement process. These are media environments where various audiences' needs for information, education and exposure are considered and where facilitation of intervention processes, which demonstratesnon-violent settlement strategies as realistic alternatives to armed fighting, takes place (Howard*et al*, 2003).

Among other mass media, the television, through its most accessible and attractive image and pictorial presentations, demonstrates an aura of significance with its very influential capacities to publicise matters of public concern towards peace building. According to Klaus (2002:12), the television has been empirically tested to be a "non-selective" medium in terms of its audience. It reaches virtually everybody because its "offer is omnipresent", inexpensive, easy to flow, entertaining and could be leisurely consumed. Owing to its peculiar features, the television has its own ways of shaping and reshaping courses of events in peaceful directions through dissemination of not only truthful information but also alternative viewpoints that could turn public sentiments towards peaceful resolution of conflicts. It can stress the advantage of peace building, promote individuals and groups involved in peace initiatives and balance the views of the actors (Asemah, 2012).Reporters, precisely, can at best offer a platform to the disputing parties and even interpret events for the audience (Keeble, Tulloch and Zollman 2010). In doing so, it provides what Albert, Isola and Oyewo (2015) describe as essential requisite of dispute settlement, which they regard as communication.

The television, according to Klaus (2002), is a reflection of the society in which it is a part and therefore, contents of the television reflect social reality with little or no distortion.As this study discusses the significance of television as a platform for managing conflicts through peaceful interventions, it is obvious that such roles of the electronic medium, as Keeble, Tulloch and Zollman (2010) add, cannot be carried out without societal influences. The impact of the society's relationships (its culture) provides means of communication, standards of evaluation, condition motivation and basis of social stratification on which the media in the society operate because it is this same society that determines the way the media function (Ibagere, 2009). Traditional and modern Yoruba societies have preserved value systems that govern institutional interactions, the perception of conflict situations and conflict management approaches (Adewale, 1986). The Yoruba society

understands the inevitability of conflict (Albert, Awe, Heracult, and Omitoogun, 1995) in the course of interactions among the people and has distinctively constructed framework of laid-down conventions and rules by which conflicts are resolved (Oyesola, 2005).

With its numeroussocio-economic conflicts and conflict dynamics(alongside conflict resolution anddispute settlement machineries), the society definesthe type, nature and extent of dispute settlement interventions on a persuasive medium like the television. Thus, media contribution to dispute settlement interventions through the television is the focus of this study as it explains that carrying out its task of non-violent interventionis beyond discussing in terms of media-mediation and arbitration processes. It covers series of interventions that are determined by severalinteracting factors which are associated with issues of the conflict, the nature of the parties and the conflict stages.It also covers the television stations from which the dispute settlement intervention programmes emerge and the roles of their cultural locations. Theinvolvement of theseinternal and external factors defines interventions in a continuum and explains the high level of flexibility applied in dispute settlement interventions.

Dispute settlement interventions through the television in South West, Nigeria basically involves the impacts of different factors onpanelists' conflict handling techniques.This is a wider dimension on which this study focuses. It is therefore a step ahead of previous works on the subject. It theoretically elucidates the relevance of television as a peacemaker, guided by cultivation, social responsibility and multi-track diplomacy theories. The three theories establish the relatedness of television intervention contents and processes with their influences from the society and their effects on the society. The studysubstantiates the television as a meeting point for traditional and modern peacemaking interventions by bringing out the operational dynamics of different strategies being used. Lastly, the studyempirically carries out, from case studies and first hand admissions, the content analyses toestablish the place of the television's involvement in dynamic dispute settlement processes.

1.2   Statement of the problem

Despite the fact that sensitivity towards the dynamics of conflict and the need to address them with most applicable mechanisms remain substantial to intervention processes, the crucial peace intervention functions of local television programmes are yet to be incorporated into academic discourse. There are still limited efforts towards employing most appropriatepeace intervention methods that suit peculiarities, complexities and dynamics of

different kinds of conflict in the society.This peace intervention challenge still leaves a huge number of social conflicts,despite their potentials of being constructively converted to favour disputing parties, with negative and disjointed outcomes. Social conflicts have been identified with their individual uniqueness as being very involving. Yet, this understanding has not adequately translated to utilisingmost applicable strategy that would bring about favourable outcome. The identification and understanding of the interplay of various issues in conflicts are not enough for a successful intervention. It is necessary to match these conflicts with the third-party involvement that will most appropriately solve the problems for the parties to the conflict and the environments they emanate from.

This researchhad therefore emerged to further examinethe different methods of television-programme dispute settlement interventionsand the influential factors that define when and how they are used in conflict situations. Some previous works have also discussed television's direct involvement as third parties in conflict situations. These contributions are, however, limited in empirical analysis and have discussed peace intervention from narrow perspectives. They identify and discuss the contents and effects of media-mediation and adjudicatory forms of television interventions. Despite their identification of the types of conflict handled on these programmes, they did not examine the link between the types of conflict and the corresponding peace intervention strategies employedas well as therationales behind the intervention methods used. There is, therefore, the need for more empirical facts to justify the relationships among television influences, their contents – dispute settlement activities – and their effects on the society.

1.3   Research questions

From the above research problems, the following research questions were generated:

1. What are the kinds of conflicts brought to the dispute settlementtelevision intervention programmes in selected stations in SouthWest,Nigeria?
2. What are the dispute settlementintervention strategies employed on the television programmes?
3. How are the interventions through the television similar to or different from Yoruba traditional conflict resolution approach?
4. What informsthe application of different methods of dispute settlementinterventions to conflicts brought to the television programmes?

5. How effective are theintervention techniques used during the course of dispute settlement on the television programmesand what are the possible hindrances to their effectiveness?

1.4   Aim and objectives of the study

The study sets out to examine the contents of dispute settlement processes on designated television programmes in SouthWest,Nigeria and how these contents are influenced by conflict dynamics and intervention environments.The specific objectives include:

i.   To identify the kinds of conflict brought to the television programmes designated for dispute settlement and take notes of the peculiarities of each television programme being studied;

ii.   To examine the dispute settlement intervention strategies that are being utilised on these television programmes;

iii.   To draw out similarities and differences between the dispute settlement intervention programmes and Yoruba conflict resolution methods;

iv.   To examine the conflict issues and other contexts of the television-driven interventions as they influence the dispute settlement processes; and

v.   To investigate the level of effectiveness of the television-driven dispute settlement interventions andthe setbacks to their effectiveness.

1.5   Scope and limitationsof the study

The study identifiedconflict dynamics and intervention environments and examined their relationships with all the methods adopted for dispute settlement interventions through the television in South West,Nigeria. The Yoruba speaking people are situated in the southwestern part of modern Nigeria, where the bulk of the Yoruba people with total population of 38,257,260, according to the National Bureau of Statistics (NBS), are concentrated (Sanya, 2016). In Nigeria, the Yoruba people form one of the leading ethnic groups. The Yorubas are the most urbanized and possibly the most industrialized ethnic group in sub-Sahara Africa (Babatunde, 1992). Specifically, they occupy the whole of Oyo, Osun (widely considered the cradle of Yoruba civilisation), Ekiti, Ondo, Ogun, Lagos and states and some parts of Kwara, Edo and Kogi States in Nigeria. A substantial number of the

Yoruba people also inhabit the southeastern part of Republic of Benin - Dahomey (as it was formerly called), a territory, which is contiguous with the area. Dahomey itself was part of the old Yoruba kingdom, with an undetached historical link with the Yoruba culture of Nigeria (Ajala, 2006). Apart from this area, pockets of Yoruba population are found in other parts of Nigeria and some other parts of West African countries as immigrants. Similarly, pockets of these people, largely offshoots of their West African base, are also found across the Atlantic, as far as the Caribbean, and South America, especially in Cuba and Brazil, as "Diaspora Yoruba". However, the Yoruba nation defined above is regarded as the people's traditional homeland (Ajala, 2006).

The Yoruba nation roughly lies between latitude 60 and 90N and longitude 20 30/ and 60 30/east. Its area is about 181,300 square kilometers. The Yoruba speaking people of South West,Nigeria have heterogeneous societies andthe cultural lives of the people are interwoven. This also explains why social conflicts among the Yoruba people and immigrants residing in Yoruba land (Albert *et al*, 1995) are inevitable.

Fig. 1.1 **The map of south- west Nigeria indicating the study area i.e. Ekiti, Lagos, Ogun, Ondo, Osun and Oyo States.**
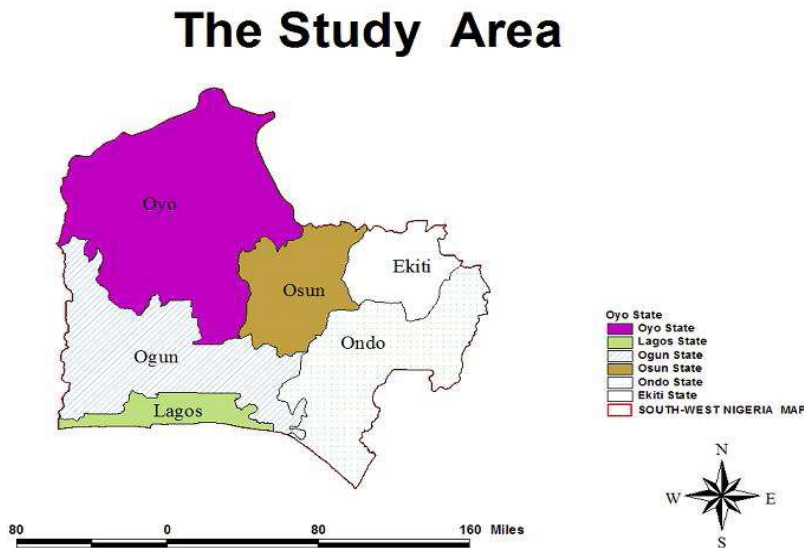
Source: International Journal of Academic Research

This research looked at dispute settlement interventions through the television from the Yoruba socio-cultural context. It investigated how third parties on the television programmes combine both traditional and western styles, mediating, negotiating and reconciliatory methods in the course of managing series of conflicts brought to them.

The programmes that this research coverd were from Oyo, Ogun, Osun, Ondo and Lagos states of SouthWest,Nigeria. Ekiti state had been excluded because the state's television station had stopped airing the programme before the commencement of this study. The programmes that werestudied are limited to those anchored and aired only on the television while those of other electronic media were excluded. Emphasising on the television programmes in this study is not by chance because studies have revealed the outstanding influential power of the television on the entire audience (Ibagere, 2009). Unlike the print media, the television does not require much literacy. Unlike theatrical movies, the television runs almost continuously and can be watched without leaving one's own home and without payment on a programme basis. Unlike the radio, the television has an audio-visual advantage. Unlike the internet, the television does not require computer skills.

The television is different from other media in its centralised mass-production and ritualistic use of coherent set of images and messages produced to appeal to virtually the entire population (Shanahan and Morgan, 1999). This work acknowledged the existence of another electronic medium, the radio,that airs similar conflict management programmes. However,programmes on thetelevision captivated the researcher's interest because of their peculiar features, such as powerful use of rhetorical and persuasive devices, to induce the consent of the audience to certain positions and practices. Also, the television invites the audience' minds to active process of negotiation (Stocks and Reading, 1999:248). It is from this background that peaceful management of conflict in South West,Nigeria, using television platform, more conveniently extends participation to a larger and wider audience.

Considering the need for uniformity of case studies across the states, convenience for the researcher and thoroughness in the fieldwork and post-field analysis, the study was limited to choosing one dispute settlement intervention programme from each southwestern state. Federal and private television stations that may be anchoring similar programmeswere consciously omitted. The state television stations such as BCOS, Oyo state; OGTV, Ogun state; OSBC, Osun state; OSRC, Ondo state and LTV, Lagos state were specifically owned, funded and managed by their respective state governments and each station is assumed to be

representing the state from which it is located. The programmes that this study focused therefore include:

I.   *Ṣó Dáa Bẹ́ẹ̀?*of BCOS in Ibadan, Oyo state;

II.   *Ọlọ́wọ́gbọgbọrọ* of OGTV in Abeokuta, Ogun state;

III. *Má j'ìyà gbé*of OSBC in Osogbo, Osun state;

IV.   *ÌjòkóÒjògbọ́n* of OSRC in Akure, Ondo state;

V.   *Mo gb'ẹ́jọ́ mi dé*of LTV in Lagos State.

Data were primarily sourced using a case study research design covering peace intervention activities of these television programmes with study population that involved the disputing parties (complainants and respondents), third parties (panelists, presenters) and audiences (on the programme)

The time-scope of the study wasseven years (2009-2016), including two-year field observation of intervention activities. While the field observation was from 2012 to 2013 and from 2015 to 2016, the researcher collectedrecords of audio-visual episodes and written documentations. Within the two-year field work, the researcher was able to collect the recorded intervention episodes that were available from the television stations' archives (2009-2015). Consequently, the researcher captureda number ofcase studies of television programmes dispute settlement from their inceptionstoconclusions.The essence of seeking past records of events was to have historical grasp of the programmes' dispute settlement intervention, through case studies obtained. The timeframe was also to enable the researcherestablish consistency in the general *modus operandi* on the programmes.

1.6   Justification of the study

Studying the television's dispute settlement roles from direct intervention perspective is a responsetothe frequency of social and domestic conflicts in our immediate societies.These are conflicts without enough theoretical and empirical explanations of management techniques that suite their peculiarities. The television, being a central medium of communicating settlement and platform for series of interventions in conflict situations, issignificantly influenced by the types, nature, parties and stages of conflict. Its contents are also influenced by the interactions with socio-cultural environment of intervention

processes.The interplay of these contents and the context is yet to be explored.By identifying that some of Yoruba conflict management *modus operandi* isresurfacing with the advent of these programmes, this research examined how the management of conflict through the television bridged the gap of conflict interventions in both formal and informal channels while emphasizing context and contentof the dispute settlement techniques.

The findings from this research, therefore,formed a new dimension for practitioners to repackage conflict management by incorporating detailed documentation of causes and dynamics of conflictstowards establishing flexibility in thechoice ofintervention styles. Such documentations in written and audio-visual recordings are steps ahead oral transmission of information (peculiar to traditional approaches that have greater possibility of content loss). They are also major ways of referencing past dispute settlement precedents that will guide future interventions becauseuniformity and methodological approach is enhanced.

In relation to the above, the findings from the research provide useful sources of academic material for students and researchers in the field of peace and strategic studies. Identifying and understanding the dynamics of the conflict issues serve as a major raw material in conflict analysis training which broadens knowledge and skills of teachers and students.

Lastly, the work is relevant to helping government and its agencies formulate policies that affect the lives of the people. Published versions of the findings of this research will be useful for government agencies' need to address demanding problems and for strengthening the legal authority of conflict management through the media which will build their popular confidence and community peace and ease pressure on the formal channels.

1.7   Operational definition of terms

Conflict Management: It stems from the understanding of the inevitability of conflict, the overall complexity and multi-dimensional nature of conflict and the need to continuously extract the positive outcomes from any conflict situations. It is, therefore, a constant process involving interventionists' efforts, by using different techniques, towards limiting the negative aspects of conflicts, preventing its escalation and, in the process of containing and downgrading such conflicts, increasing their positive aspects.

Media Mediation: This is a situation where the media offer themselves in different instances as platforms and/ or third parties to dialogue pressing issues especially with regards to

resolving conflicts between parties. This is when the media make use of non-legal, non-forceful and interest-based facilitated negotiation processes to resolve conflict and bring about peace restoration.

Media Contents: These are the measurable and the immeasurable range of verbal and visual information distributed by the television and other electronic and printed media of communication. They include dispute settlement intervention activities as being influenced by a variety of factors in the socio-cultural environment.

Peace Intervention: It involves non-coercive third party activities ranging from de-escalation of conflict to restoration of peace and order and the transformation of conflict atmosphere to be more accommodating to all parties involved. Being an activity with varying levels (short, medium and long term) of third party involvement, it entails facilitation of direct communication, open exchange and process of understanding and problem solving.

Chapter Two

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Conflict, its management and dispute settlement are becoming major centres of attraction among scholars and practitioners. The reasons for this are multidimensional. One major point of agreement (with levels of emphasis) in the works of different scholars is the competitive feature of human coexistence and the inevitability of differences of interests that usually while pursuing and meeting individual and/ or common needs (Galtung,1969). Since these conflicts are unavoidable, attempts have been made by practitioners from different spheres – government, non-governmental/professional organisations, business, private citizen, academia, religious organisations and, of course, the media (Albert, 2001) – on the use and management of suitable interventions towards peace restoration and peace building. A major challenge faced by these participants the inability to find the most contextually relevant and appropriate methods of resolving conflicts because any method used could either make or mar the attainment of peace.

Academic viewpoints on the positive roles of the media on issues of conflict de-escalation, pursuit of peace and reconciliation of conflicting parties are gradually gaining momentum. This is a major positional change in the assumptions of existing studies that focus on the often negative contributions of the media to the escalation and eventual violent conflict stages. Few works have identified with the direct involvement of the media as third party interventionists and as forums where parties meet and get their grievances addressed for renewed relationships. In some literature on conflict and development, the trends and effectiveness of different dispute settlement intervention strategies through the media in given geographical and heterogeneous entities have been described. Albert(2001),while discussing within the context of stakeholders of third party intervention, maintains that the media play important roles of crystallising, preventing or resolving community conflicts. The nature of conflict,among the people of South West Nigeria, calls for more enquiries into accessible avenues through which parties in conflict can get conflicts managed. Such accessibility is necessary when other channels are unavailable, inappropriate or unaffordable.

This consequently calls for a need to resort to an alternativetelevision medium which successfully cuts across the rural andurban environments and takes into account the nature of conflict, types as well as other related conflict issues no matter how crude they may appear. It is, therefore, interesting to examine a prescribed or a formal presentation of informal dispute

settlement processes and procedures that are electronically made available not only to the parties in conflict and the third parties but also to others – audiences – who may or may not have any stake in the conflict and its resolution but have roles to play and lessons to learn from such (Albert*et al*, 1995). It is from this background that we view the functions of the television through its designated programmes as vital in dispute settlement as far as acknowledging the complexity and multi-dimensional nature of conflicts are concerned.

The reality posed by the challenge of conflict has more often than not resulted in social problems, especially when such conflicts are not well and properly managed, before becomingviolent or destructive. According to Lawson (2007), history is replete with records of conflicts and armed conflicts at various strata of human relations. Whether at inter-personal, intergroup or intra- group arena, conflicts have been found reoccurring at different parts of African continent. In Nigeria, in particular, there are various separate and also interwoven factors that are attributed to aggressions and incompatibilities that are not reconciled (Akinwale, 2009). The belief that the major ethnic groups – Yoruba, Igbo and Hausa-Fulani – represent the "common consciousness" of unified entities or that the north and south are monolithic geographical categories contrasts with the reality. As pointed out and emphasised in the work of Oshita(2005), some of the most dangerous community conflicts occur within these different categories (Yoruba, Igbo and Hausa-Fulani). He explains further that even among the Yoruba tribes such as Ijebu, Egba, Ijesha, Ibadan, Ogbomosho and so on, there has been a continuous perception of one other in terms of intergroup fault-line dating back to pre-colonial history. Oshita perceives conflict as a universal human experience with origin explained within the scope of human nature. He argues that man has the natural disposition to be aggressive. However conflict within the framework of heterogeneous nature of the Yoruba ethnic entity, such as the south- western part of Nigeria is said to be more problematic with aggravating factors of poverty (both in rural and in urban areas) environmental fatigue, competition and over-crowding (in the urban areas) (Albert *et al*, 1995).

Thischapter of the research acknowledgesthe trajectories from which existing literature discuss conflict and the essential strategies that deal with conflict at the periphery. It stands to improve on several discourses and theoretical perspectives whichhave explained the relationships among conflict issues, management, dispute settlement and the role of the media in this regard.

2.1   Conceptual clarification of conflict and conflict dynamics

2.1.1   Conflict

Putting the definition of conflict into operational perspectives by theorists and practitioners has been a very reliable avenue to discussing the concept with such complexity and dynamism. Owing to the fact that it is not possible to give a one-sided and at the same time, a comprehensive definition of conflict, conceptualising it depends, adequately, on contextual descriptions. From whichever angle it is viewed, conflict, at a first thinking, still portrays several connotations like clashes, disputes, struggles, confrontations, battle, competition, contest, tension, incompatibility, fight and other forms of social frictions. This study, however, demands a better breakdown beyond the layman's narrow understanding, by taking cognizance of scholars' varying areas of emphasis on conflict. Studying these definitions, the concept will be understood to mean:

- the evidence of the existence of social interaction and relationship;
- the involvement of certain tangible and/ or intangible elements that substantiate its cause(s) and course;
- an outcome of social incompatibilities, antagonisms, adversaries, struggles or competitions, oppositions, imbalances, frictions, misunderstandings, misperceptions and series of hostile conditions;
- A potentially destructive or constructive agent with negative or positive consequences and;
- A dynamic process, continuous and non-static part of human life.

A line of explanation that conflict is a social activity that can be an evidence of interactions is pin-pointed in this study. Several literatures discuss the existence of conflict within a person who is left with taking decision while pursing multiple goals (Sibanda, 2010). This is what Williams (2005) refers to as psychological dimension of conflict in its ramified form. However, conflict experts argue that intrapersonal conflict does not need to be understood in terms of pathology (Mitchell, 1981). Human interaction interfaces with individual options that are competitive, leaving an individual in an uncomfortable situation of making choices. This form of conflict is also highly limited in dynamism in human societies and may not possess serious threat. Conflicts, being a product of interactions, relationships and interrelationships, do exist between two individuals or collective actors, i.e. two parties

that could be individuals, corporate actors, groups, quasi-groups or states which Dahrendorf (1959) and Driller (1997) describe as social forces that are more interdependent than existing as separate, isolated entities. These parties in conflict are significant organs that exist in any society, irrespective of its population features and nature. The divergence of positions and views has, however, justified that there are always some level of pluralism which indicates that even within seemingly homogenous groups, these organs have individual peculiarities that drive their urge to pursue certain goals. It is from this background that Smooha (1975) describes conflict as that which evolves among elements of people that only coexist but do not combine.

The divergence of polarised ideas, values, interests, beliefs, goals, needs, aims, status, power, scare resources and positions, activates the essence of conflict (Oyeshola, 2005). Actors in the social interaction clash either to aid the pursuit of some socio-political or economic endeavours – means – or for the attainment of certain goals – ends. Being a means or an end, such tangible or intangible, perceived or objective elements are as significant as the parties in conflict themselves. Kriesburge (2003:54) explicates that conflict arises when there are unequal distribution of these "desirables" such as wealth, power, prestige and other goods and in the process each group or individual strive to maximize its or his share of these desirables or commodities, which will result in misunderstanding and dethroughtion.

In a situation where there are incompatible and non-reconcilable values, each party strives to make its value achievable at the expense of the other or others. In Rummel's (1997) definition of conflict, a vivid link of these means-end desirables as they describe what constitute conflict is given. First, attitudes do transform into interest while interest drives the goals to obtain certain positions. A goal-directed situation is identifiable in the course of assertion of value, the utilisation of power and status and the exhibition of superiority to lay claim to limited resources, occupy position and dominate weaker party. This perspective is elaborately discussed by Otite (2008) and Albert (1999) who add that a goal-directed motive portrays that rather than perception alone, there are also objective bases of conflict in society.

Being an outcome of a clash of interests, conflict itself has potentials of destruction and construction. Over the years, two distinctive views have evolved concerning the dynamics and instrumentality of conflict (Thakore, 2013). Being a term with negative connotation, the concept carriesa traditional view (dominant from the late nineteenth century until the mid-1940s) that conflict is totally bad with negative impacts on human lives and human

environment. This traditional view stresses the need to constantly avoid conflict. Substituting it with close terms like violence, destruction and irrationality Smooha (1975) argues that conflict is seen from popular angle which is usually dysfunctional and disintegrative. Scholars like Durkeheun Sipora (1989) also views conflicts to be an abnormal phenomenon. He uses the term anomie or pathology to describe it. Similarly, Wilson and Kolb believe that conflict has a disjunctive effect. The response to conflict in the traditional view is to reduce, suppress or eliminate conflict using autocratic measures and approaches which basically do not help to identify the issues and root causes and cannot aid the emergence of the potentially positive aspects of such conflicts.

The behavioural or contemporary view that emerged later in the late 1940s has however negated the position of the traditionalist. It argues that conflict is natural and inevitable in all organisations and that it may have either a negative or a positive effect, depending on how the conflict is handled (Faleti, 2006). Recent scholarly works are beginning to advocate the acceptance of conflict by rationalising its existence that it is impossible for people, especially with different backgrounds, skills or norms to work together, make decisions to meet certain objectives without some forms of clash and misunderstanding. This line of thought is supported by many scholars including Schmid (2000) who explains, while defining conflict, that clashes of interests, antagonistic situations and adversarial process of individual or groups over means or ends are purely unavoidable. Otite (2007) and Albert (2001) further argue that conflict, being inherent in all kinds of social, economic or political setting, is the very essence of most formal or informal social organisations and processes. It is poor management and lack of transformation that bring about negative consequences that could even be felt beyond the immediate environments of the parties in conflict.

The behavioural dimension of conflict discourse goes outside the traditional military sphere of emphasising differences in issue, positions, beyond violence and hostility. Niklas and Mikael (2005:8) and Akanji (2005:236) maintain that conflicts often occur in "mixed-motive" relationships where the parties involved both have cooperative and competitive goals. This further makes conflict more pluralistic and multifaceted than previous traditional model descriptions. It is the competitive element that creates conflict while the cooperative element creates incentives to negotiate an agreement, stimulate creativity by recognizing and sensitively exposing conflict as a way of bringing emotive and non-rational arguments into the open while deconstructing long-standing tensions. This is why scholars like Park and

Burgess (1992) see conflict, first, as a means to solving and averting complete fusion, thereby preserving some kinds of unity. Secondly, conflict is seen by Park and Burgess (1992) as basic as culture is to a society with its possible control and profitable utility serving better cultural development and maintenance of social order.

Bartos and Wehr (2002) and Verma (1998) elaborately discuss the positive potentials of conflict by introducing and laying emphasis on attitudes and management style as important role players that determine whether conflict leads to destructive or mutually beneficial outcome. To these scholars, conflict helps in:

    i.   Identifying real problems needing solutions;

    ii.   Bringing about needed change;

    iii.   Permitting adjustment to be made without threatening the basis of a relationship;

    iv.   Building new relationships

    v.   Changing the way we look at issues, clarifying what is most important.

In real fact, it is certain that without conflict, there will not be any need for its management which is why Verma (1998) adds that conflict instigates invention and it is a *sine qua non* of reflection and ingenuity. Particularly, in the twenty first century, the growing scale and cost of human conflict have increased the consciousness on how to understand and deal constructively with it. Rather than employing other manners of handling conflict like avoidance and confrontation, a problem- solving approach, where parties usually have high affective involvement on issues is more workable.

2.1.2 Conflict dynamics

A concept like conflict that emerges from human constant and varying interactions is bound to be explainable from series of theoretical and empirical angles. At either macro or micro level, the occurrence of conflicts in any instance creates scholarly opportunity to discusstheir contexts (societal influences), the root causes as well as what unfolds between the parties in conflicts (in terms of their interests and needs) as the conflict change phases. Jeong (2008) stresses the need for academic discussions around the theme – conflict dynamics – because it has been less emphasised when compared with discussions about conflict and resolution skills. The reason for this has been singled out to revolve around the need to study the trend of conflictas predetermining factor to appropriate resolution and

dispute settlement. Conflict dynamics, according to him, involves viewing conflicts as multi-dimensional as they comprise diverse types and issues.This description takes the dynamics of conflict to mean the elements that come together to give conflict its existing substance. Examining the dynamics of conflict entails bringing the continuously interrelated rudiments of social clashes and struggle to the limelight.In long or short terms and whetherat micro or macro level, the dynamics of conflict involve the relationships between parties and their social context.

Conflict parties are the actors of the conflict who have direct or indirect influence on the dynamics of the conflict. What brings about a conflict is the existence of the actions and inactions of the parties in conflict. They, according to Fisher, Abdi, Ludin, Smith, Williams, S. and Williams (2000), are the individuals, groups and institutions, organisations and countries contributing to the conflict or being affected by it in a positive or negative manner.Aluko (2014) adds that the parties in conflict are the actors that include the major parties (who have direct stake in the conflict), the shadow parties, the victims of conflict and the spoilers. In the course of pursuing individual goals while retaining theirdiverse interests, these parties inevitably engage in different levels of relationships. According to Woodrow and Tsuma (2012), it is this frictional relationship between or among the conflict parties that initiated the idea of centreing conflict discourse on the parties in conflict. But despite the significance of the conflicting parties in the definition of conflict, the explanation of conflict dynamics and in the course of peace intervention, identifying this element is not enough to explain conflict complexity. According to Hugh (2004), conflict theories have centreed narrowly on conflict party level, focusing on parties, issues, goals and so on to the exclusion of the context within which the conflict is situated as well as the factors which characterise the self-fueling of conflict.

Acknowledging the environment surrounding the conflict is also as important as taking notes of the parties or actors involved in the conflict. The meaning of conflict, according to Hugh (2004) depends largely on the context within which it arises. The contexts are also seen as the structure or structural factors that are often outside the conflict system that is being examined (Mason and Rychard, 2005). The context of the conflict isinterpreted by Aluko (2014) to mean the profile of the conflict.That conflicts do not emerge in vacuo creates the need to understand the areas of social life in which the conflicts take place. These include the political, economic, socio-cultural and historical perspectives as products of the local, regional and international societies. Within the society, as added by Hugh (2004),

crucial background aspects are culture, governance arrangements, institutions, social roles, norms, the rules and codes in place.

The physical and organisational settings as well as the historical events or incidents within which conflict is embedded constitute the context of episodes of clashes and struggles over claims.Attitudes the parties have towards one another are shaped by previous relationships. This makes historical analysis of conflict important because the behaviour each party to the conflict adopts is not only reactive but based on their memory of what has happened in the past, linked to the expectations of what may happen in the future.As conflicts are beginning to have interstate and transnational linkages as well as reflections of globalisation, analyses of conflict need to be properly considered from social, regional and international context.
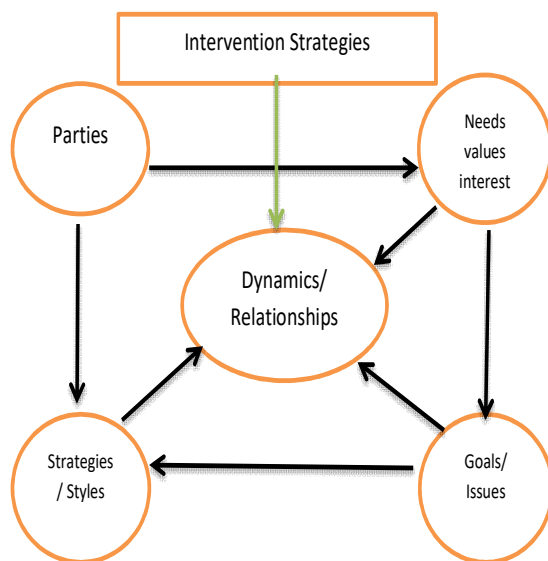
Identifying the causes of conflict is equally fundamental and it serves as a key factor in the course of understanding the context within which a conflict is situated. The causes, according to Fisher*et al* (2000) are the factors that are responsible for and contribute people's grievances. These are classified as structural (in-built) or root causes, proximate (contributory) causes and triggers (escalators). Most conflicts are multidimensional and this also means that they are multi-causal phenomena (Fisher *et al*, 2000). The root causes in a conflict, particularly, are the basic reasons of the conflict (Mason and Rychard, 2005) and they form major part of the issues or "topics" that the conflict parties want to talk about.

Jeong's (2008) emphasisis only on the types of parties, their goals and interest and their conflict handling styles points out three overall characteristics of conflict dynamics:

1. Internal changes in the contending parties
2. The predicament in the interplay of their relationship
3. An overarching context

This is shown in his diagram depicting conflict mapping as an instrument for analysing the dynamics of conflict. It represents how Jeong has defined conflict dynamics in relation to conflicting parties' variations

Fig. 2.1   The description of conflict dynamics as centreing on conflicting parties

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                    ┌─────────────────────────┐
                    │  Intervention Strategies │
                    └─────────────────────────┘

        ╭────────╮                      ╭────────╮
        │ Parties │ ──────────────────▶ │  Needs  │
        ╰────────╯                      │ values  │
                                        │ interest│
                    ╭──────────────╮    ╰────────╯
                    │  Dynamics/    │
                    │ Relationships │
                    ╰──────────────╯

      ╭──────────╮                     ╭────────╮
      │ Strategies│ ◀──────────────────│  Goals/ │
      │ / Styles  │                    │  Issues │
      ╰──────────╯                     ╰────────╯
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Source: Jeong (2008:21)

In addition to Jeong's point of view, Jones and Metzger (2016) argue that an interest in conflict dynamics necessarily implies a substantive interest in the conflict process as a whole. They argue that dynamics refers not only to the parties in conflict but also across stages in which "what happens in one stage of conflict has downstream consequences in a larger stage". A stage conception of conflict dynamics views conflict as an ongoing process comprising multiple phases.

Aluko (2014), while discussing the essentials of conflict analysis, defines conflict dynamics as that which represents the outcomes from the interactions of the conflict profile, the actors and causes. This point of view has not only explained the dynamics of conflict in relation to conflict changes but has successfully identified basic themes in a conflict situation that their interactions produces vital outcomes that helps to identify windows of opportunity for peaceful intervention processes.Conflicts, according to Austin, Fischer and Ropers (2004), go through hostilities and post-hostilities phases whereby the relationship or interactions of identifiable factors generate pressures that may influence the transition of the courses of conflicts from one phase to another.In combination, therefore, the dynamics of conflicts are the interactions of conflict actors – parties in conflict (including their interests, needs and conflict handling styles) with or without external interventions as it reflects on

conflict changes from one stage to another. This perspective of defining conflict dynamics entails discussing the concept of conflict in phases. Once conflict begins, it is exposed to various types of changes and transformation, proliferation of conflict issues, multiplying of conflict participants/parties and an increase in the intensity of the struggle.Below is a modified diagram from the work of Fisher *et al*(2000) that depicts a summary of the dynamics of conflict.

Fig. 2.2   ***The relationship among conflict profile, parties and causes as well as their correlations with the intervention***
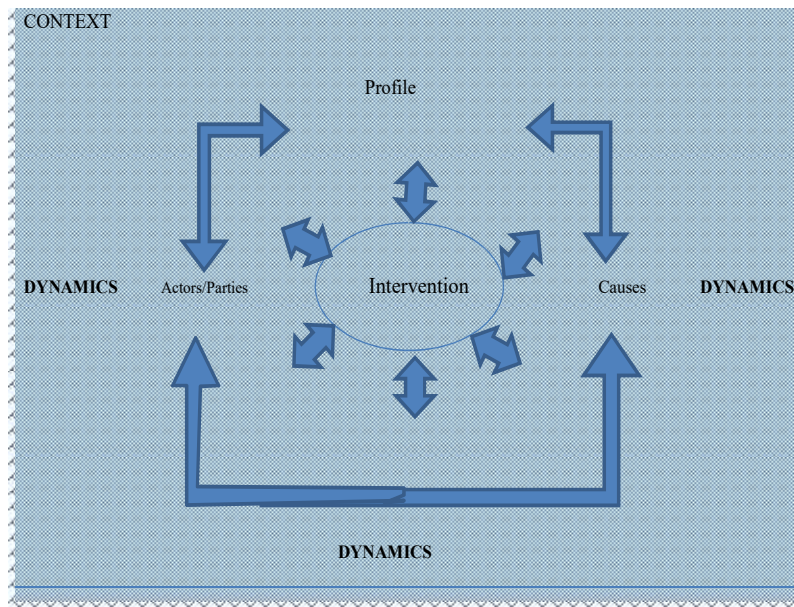
Source: Fisher *et al* (2000:2)

It is not illogical to state that progressive intervention in conflict situations, with major aim of deescalating crises and improving human relationships, requires understanding the dynamics, complexity and at the same time, the uniqueness of the conflict in question. In this respect, involving in essential information gathering about conflict would constructively bring about a broadened understanding of the conflict and creative problem solving. The major task of collecting vital facts of conflict is borne out of the fact that conflict has been studied to be a complex, multi-dimensional construct which encompasses different phases and aspects of human lives (Oyeshola, 2005). A conflict needs to be understood in its own political, social and cultural context and in addition to its specific media system. The more mediators and stakeholders in a conflict know and understand the situation in which they are and they are working on, the less likely they are to make mistake in the course of

management. It is therefore important, at any level of conflict management process, to acknowledge that for a conflict to have positive head way towards transformation there must be at least issues, views or motives, and individual, group or parties (Oyeshola, 2005).

2.2 Dispute settlement

The necessity to discuss dispute settlement as a concept stems from the fact that it is often times used interchangeably with conflict management or conflict resolution (Burton and Duke, 1990). This is evident in substitutionsamong the concepts so much that there are different categories of conceptual marriage that practitioners and scholars use to suite their respective discussions. The concept of Alternative Dispute Resolution (ADR)is one of suchconceptual products. First, despite the fact that dispute and conflict are different,they are used synonymously (Schmid, 2000)andconscious effort is required to differentiate between the two.

Disputes, as described by Burton and Dukes (1990), are basic clashes of interests. They are disagreements that comprise of interests that clash but which can be negotiated among disputing parties or with the assistance of a third party. A dispute is widely understood to be short term, unlike conflict, and because of this, have potential features of a more rapid de-escalation. Conflicts, on the one hand, are often times defined as "confrontations that result from deep-rooted human needs which cannot be compromised" (Schmid, 2000:35) or open to mere settlements. Disputes, on the other hand, are characterised by interest contestations that can be compromised with series of managementmethods and procedures that suite the peculiarities of the interests that parties pursue. This is why Tidwell (1998) regards disputes and conflicts as twin-concepts on the same continuum. Tidwell (1998) adds that dispute is different from conflict by the level of intensity, the essence or issue of the clash (either in pursuits of needs or interest) and the management or intervention approach towardsresolutions. Conflicts are more intense than disputes and are less subject to negotiations. Conflicts result from fundamental root causes that are defined by "human values and needs" Tidwell (1998) while disputesresults from clashes over negotiable issues.

Dispute settlement, therefore, is the positive response to disputes in order to bring about constructive outcomes. Just as what obtains with the concepts of dispute and conflict, dispute resolution is also interchangeably used with conflict resolution (Burton, 1990 and Schmid, 2000). The need for settlement of dispute arise because of the understanding that dispute is short-term, not requiring digging deep into the root causes of the clash.As added by

Tidwell (1998), dispute settlement,in the course of positive response or third party intervention, does not cover the identification of the underlying sources of tensions in the relationships among people. It only addresses the "symptoms" of the problem. Through negotiations or third party mediation or adjudication (Burton and Dukes, 1990),clashes of interest can be addressed with the main aim of working out satisfactory agreements that parties find mutuallybenefiting. Without necessarily discussing the fundamental causes of the disagreement, quick interventions are expedient in order to restore relative peace and avoid escalations into conflict. As added by Burton (1990), unchecked or poorly managed disputes can metamorphous into conflict. Employing suitable management technique is determined by the choice of dispute settlement methods.

Settlement of dispute can take place without referring to underlying causes of the clash like the institutional structure of a given society. Issues involving distribution of wealth, for example, cannot be settled in a dispute because they do not fall into the category of matters that are of immediate interest to the disputing parties.In situations where parties are hostile to each other, enhancing communication is important. Facilitating communication between disputing parties is not enough to address the core issues embedded in the disputes but can bring about workable settlements that parties are mutually comfortable with.Where there are embedded conflicts among parties in conflicts, it is possible that interveners employ different strategies to settle the disputable issues in order to avoid further escalation. In the course of managing these disputes, intervention processes are often times influenced by the dynamics of these conflicts. This includes the nature of the parties and trend of the clash. It is proper management of the disputable through interest negotiation that inform constructive outcomes from any given clash. This can, in the long run, advance into resolution.

2.3   Media and the television in dispute settlement

The evolution of human communication, for general and specific functions, has been described by Oyeleye (1972) as multi-faceted. He gives four vivid development stages that communication, across the globe, has passed through. From the spoken words, that are peculiar to human amidst other lower animals, progress was made and human thoughtswere transformed into written documents for permanent records. The printing press was invented in the 15th century which brought about the multiplying effects of written thoughts into many copies within a short time, requiring less human (physical) efforts. The last and the

continuing stage started with the discovered electro-magnetic waves in the 19th century that introduced electronic media like the radio and television and most recently, the new-media.

The television's roles of blending cultural differences have become a major point of discourse. This is because not only are the media, at large, central to human activities, their vital role of social engineering cannot be overlooked in the context of integrative settlement strategies. The African societies have, over several decades, experienced radical social and political changes and the influential role of foreign ways of life is significant in this regard. Mazrui (1986) pin-points this position of the media, particularly the television, as having, for over the years of modernisation and development, indigenised what is foreign, idealised what is indigenous and equally nationalised what is sectional. The television's role as being common factors and centres of access, for the rich and poor, privileged and less privileged in dispute settlementneeds be acknowledged. First, conceptualisation of media, electronic media and particularly the television, from western perspective, will give a clearer picture to understanding these vibrant roles.

A medium is a "channel of communication" – a means through which people send and receive information. Mass media refer to channels of communication that involve transmitting information in some ways, shape or form to large number of people (although the question of exactly how many a "large number" has to be qualified as a "mass" is something that is generally left undefined (Giltin,2005:5-6). Dutton, O'Sullivan and Rayner (1998:155) suggest that "traditionally" the mass media have been differentiated from other types of communication in terms of distance (being impersonal and lacking immediacy), technology (requiring vehicles that allows messages to be sent and received), scale (involving simultaneous communication) and commodity (coming at a price). This definition has come across a problem that it did not encounter few decades back because of the development of computer networks. It has therefore called for improved features of mass media in the area of distance (being interpersonal). The development of computer networks has led to the rethinking and redirection of the definition of mass media or simply "media" by creating two separate distinctions. The old (or traditional) media such a television, books and magazine are the agents of communication, based on a one-way process of producers creating information that is transmitted to large number of consumers. The new media (internet) involves two-way communication within a mass audience who are both producers and consumers.

The media, whether old or new, are channels for the dissemination of information, sensitisation and "conscientisation" of the people concerning equipping them with insights

into the goings-on in their environment and around the world (Journalistiek, 2009). Jose Van Djick (2013) buttresses this point by stressing that the traditional media (newspaper, television and radio) and social media (online blogs, Twitter, Facebook and so on) have become intimately interwined with both used as sources of news and information. The media, being the institutions and systems that fashion mass communication and consequences of communication in human societies, are essential part of human existence (Gambo, 2008). They represent the entire humans and envelope their endeavours and social need to exist. The essence of the media is buttressed by Ibagere (2009) who, while sighting the media as cultural agent, further discusses the relationship between media and communication by seeing the former as that which pilots the latter. According to him, the media equally connotes human being because their functions of enhancing communication on a massive scale, irrespective of class, sex or race lines (Bennett, 1993) is basic and cannot be compromised. The media, as added by Jose Van Djick (2013) is a part oc communication ecology that includes a wide range of stakeholders and practices. The presence of the media, to Ibagere, is crucialfor the continued existence of the society as a corporate whole.

In relation to this communicative feature of the media, Gitlin (2001) discusses media's societal significance from both functionalist and "dysfunctionalist" perspectives. The functionalist perspective identifies that the media possess persuasive means of image projection which makes it stand out as central among other spheres of the society. The media entertain, socialise, enforce social norms, confer status and keep the people informed. It is this functional attributes that describe many scholarly definitions and classifications. The surveillance functions of the media are also shared by Wright (1975:12) who groups the functions of the media under three categories. Identifying the functions of the media as involving environmental surveillance, information correlation, transmission of culture (from generation to generation) and pure entertainment also explicates the fact that their essence is encapsulating (Wright, 1975). The dysfunctional aspect of the media is described by Ibagere (2009) to be those unintended activities which do not benefit the cultural enrichment of the society and could lead society astray in the process. This aspect of the media is what Giltin (2005:5-6) describes as the "narcotizing" and "desensitizing" dysfunctions. It is these aspects of the media that critics utilise by viewing the former as having harmful effects on the people.

Despite these dysfunctional activities of the media, the outweighing functional roles remain remarkable areas of discourse that cannot be overemphasised especially because the media is an inevitable and vital part of the society. Christian, Glasser, McQuail, Nordensteng

and White (2009:3-28), after studying the media's different task and roles within the society, suggest four roles of the media in a given country. These roles are:

1. "monitoring" for reporting the power;
2. "facilitating" for serving the civil society;
3. "radical" for questioning the political system; and
4. "collaborative" for serving the state and other power institutions.

The media can perform as information providers, watchdogs, mobilizers of human resources, promoters of peace, among others. These roles are carried out, most times, randomly, with policymakers and peacebuilding media practitioners working independently of one another.

The media can be involved in post-conflict peacebuilding acitivities by engaging in peace journalism that is conflict sensitive through the incorporation of peace-promoting citizen's human rights. Community media that operate on a loal level through traditional platforms – television, radio and the print media serve as conduit a for community information. This is what obtains in some parts of South East Asia and Latin America that have organised peaceful resistance against the surrounding violence (Sheldon and Megan, 2008). An instance is non-governemental organisations, under the uspicies of Pakistan Peace Initiatives employing the use of the media to stir up thoughts and discussions in the society concerning the root causes of violelnt conflict and how to overcome differences. These are being carried out through television dramas, call-in radio shows and music videos (Zaidi, 2014).

The media can also help in achieving peaceful outcomes in post conflict peacebuilding through cessation of hostilities, involving rebuilding institutions or changing perceptions of the enemies. A typical example is the post-conflict period in Liberia where the participation of local media have positively impacted in attaining peace after the violent conflict. Abdalla and Torrey (1999) describe howLiberia adopted media-driven post-conflict peacebuilding with the initiation of the Talking Drum Studio where radio is used as a means of promoting dialogue among polarized groups in the course of reducingevery forms of political and ethnic tensions among such grous by stressing themes of peace, democratisation and reconciliation. The Talking Drum Studio created a platform where journalists and media practitioners from different socio-cultural and political brackground come together to produce high quality programmes and credible news and information that were dedicated to democratisation, humanitarian affairs, reconciliation between conflicting ethnic groups and factions.

The functional roles of the media have also become evident in how ombudsman institutions from different countries have utilised mass communication to amplify and enhance the activities of public complaint commissions. Ombudsman institutions have become a common feature in most countries' institutional framework, though their roles, scope of intervention and mandate differ from one country to another (Bellantoni, 2018). As countries have transitioned towards consolidating their democracies and protecting civil rights, ombudsman insitutions have rapidly spread across the globe. Countries, on both national and sub-regional levels, have established ombudsman with a variety of mandates and jurisdictions ranging from accepting and dealing with complaints against the public administrations to safeguarding human rights. Among several of its functions, ombudsman institutions, in most countries of the world accept and deal with complaints against public administration, mediate between citizens and public administration, access information and involve actively in the whistle-blower protection. In South Africa and Ireland, for example, the ombudsman intersects with media by ombudsman engagement in media conferences that promotes open government principles of transparency and consultation. Bellantoni (2018) adds that Ombudsman institutions in these countries, rather than adopt a one-way channel of communication, do engage in a two-way communication channel through communication with traditional media and organizing press conferences.

The television, being the major focus of this study, is one of the electronic media that have been of great social significance. Akpan (2008) describes the television to be more than just another great public resource. It is the greatest communication mechanism ever designed and operated by man. It pumps into the audience's brains an unending stream of information, opinion, moral values and aesthetic taste. This is because television is not just a mere transmission device; it alsobrings its massive audience into direct relationship with particular set of values and attitudes. Bansal (2007) discusses the influence of television among the people in a given society in terms of its possible functions of smoothening the process of national, social and economic growth and development. His assumption that television has the potential to become a catalyst of social change, an inevitable medium of communication for national development through the "conscientising"of all sections of the society and educating the masses is borne out of this assertion that television acts as a "modern information multiplier". As add by him:

> Media men often view television as an electronic magic carpet, the 20th century's creation of the technological revolution, the great instrument of persuasion and the most powerful weapon of social change (Bansal, 2007:55)

The television, as opposed to the print media, is a particular persuasive information channel – more convincing than words.The television conveys information sequentially, that is, spread out in time instead of in space. Thus, avoiding specific elements of its content is more difficult than skipping messages in media that offer them simultaneously. The reach of television into the different categories of audience and its presumed persuasive power results in what Klaus (2002: 17) describes as the "trap-effect". Even the uninterested among the viewers are trapped by the television.

Ibagere's (2009) perspective of the media's nexus with the society in which it evolved from also buttresses the above that the medium is a significant, irreplaceable agent that changes people. Television was not the first electronic medium to be introduced; radio has come before it. However, the assertions from contributors like McLuhan (1973) and Williams (1989) confirm this logic that the introduction of any medium into any society alters the functioning of preceding media as well as institutions, social relationships and people's way of perception. For instance, the television, as a unique broadcast medium, provides an opportunity for rural participation in television programmes. This kind of individual participation which brings the media to the masses may be more interesting way of presentation than the monotony of listening to routine talk and lectures (Bansal, 2007).

The birth of the new media did not, however, cease the effective functioning of television. Dutton *et al* (1998) support this line of argument by explaining that despite the advent and usage of the internet, the television still remains the most exclusive influence on people's political, social or religious thinking. Its ability to cut across people from different walks of life, irrespective of the level of education, is stunning. Gerbner, Gross, Morgan, and Signorielli (2002: 43-67) add that despite new forms of media sprouting up, the television rituals show no sign of weakening, as its consequences are increasingly felt around the globe. Television is different from earlier media in its ever-centralising mass production of a coherent set of images and messages produced for large and diverse population and it is relatively nonselective. Ibagere (2009) adds that the beginning of the television's influence is its power to attract attention to itself. This is evident in the increase in the number of receivers and television stations across the country.

A good number of scholars have arguedthat the mass media,such as the radio and the television, often play a key role in today's conflict. Basically, their role can take three different and opposing forms. Either the media take an active part in the conflict and have responsibility for increased violence, stay independent and neutrally out of the conflict or

directly contributing to the resolution of conflict and allethroughtion of violence. The position of the news journalists who hold strongly that the media remain "professionally objective" has been debunked in the work of Melone, Terzis and Belili (2002:5) that the media's functions as active information providers and analysts of conflict issues in situations of conflict are already altering the communication environment" and naturally bending towards reconciliation. Journalistiek (2009) restricts his classification to two opposing roles of the media. According to him, it is widely felt that the media comprise a powerful instrument which may be used for good or for ill and that in the absence of adequate control, the latter possibility is on the whole more likely. According to Gilboa (2001), most existing studies focus on the often negative contributions of the media to the escalation and violence phases of conflict.

Very few studies deal with the actual or potential media contributions to conflict resolution and reconciliation. For sakeof emphasis, the media, seen as a double-edged sword in the work of Sherry (2004), can be an instrument of conflict resolution when the information they present is reliable, human rights supportive and representative of diverse views. It is that side of the media which upholds accountability and exposes malfeasance that can serve as a platform where parties in conflict get a neutral place to resolve their differences. Where the media enable a society to make well-informed choices, in the form of a precursor of democratic governance, it is then that we see the media as those institutions that reduce conflict and foster human security. In any culture of conflict prevention, effective and democratic media are essential part and indispensable for socieities that are strving to make transition towards peace and democracy. As given by Abdalla and Torrey (1999), free, independent and pluralistc media provide aplatform for debate and different opinions. Where the media are not functioning as they should be, there will be lack of or inadequate information that can eventually make people become restless, despirate and easily manipulated by violence agents.

Galtung's (1990) work and that of Albert *et al*, (1995) have proven that reliable, accurate and objective media, whether they are mainstream, alternative or traditional/nonconventional, can both prevent and resolve conflict through the automatic functions of responsibly disseminating information, furthering awareness and knowledge, promoting participatory and transparent governance, and addressing perceived grievances. Which role the media take in a given conflict, and in the phases before and after, depends on a complex set of factors, including the relationship the media have with actors in the conflict

and the independence the media have to the power holders in society. The growing recognition of the crucial role the media can play in helping provoke conflict is now gradually leading many to examine the often underestimated but constructive side of the media's functions in preventing and resolving conflict (Walonick, 1993).

One of the eight-pillar holistic peace framework, as elaborated in the work of Sheldon and Megan (2008:12-15) is a platform that creates a "free flow of information", easy and convenient access to information and independent of the media. The media, through information dissemination, can contribute to the avoidance of conflict and subsequence violence whereby the general public is positively informed and engaged on issues of peace. This is the realm where public opinion formation towards conflictprevention takes place through the media. Owens-ibie (2000) argues that the media have contributed greatly to peace building through conflict prevention. Through balanced and objective reporting, thorough investigation of stories, playing down of violent/conflict prone issues and events, the media have contributed a great deal to the prevention of conflicts. The media's selective reporting by suppressing news that are adjudged too sensitive which can spur up mass protest and violence indicates their consciousness on conflict-inducing reporting and their responsibility to prevent breakdown of law and order.

Although the media have long been considered as potential agents of social advancement and national integration, academic knowledge of television in the resolution or management of conflict has remained deficient. The limited academic assessment of the television in channeling its capacity into restoration of peace and management of conflict is only evident in thefew available contributions. These are works that describe conflict management role of the media beyond the scope ofconventional journalism and broadcasting of event towards conflict prevention. From a more specific perspective, Siebbert (1998) states that the media can go further to build confidence and mediate between conflicting parties by fostering communication, generating alternative options to violent conflict, reflecting the ordinary person's desire and need for peace, communicating the process of negotiations to parties involved and providing a forum for on-going dialogue. According to Zaidi (2014), the crucial role of the media in the process of dialogue stresses the general notion that while conflict is an inevitable part of human daily relationship, violence is not. Therefore, media's role in making peace largely covers violent conflict prevention. Providing an alternative to adversarial approaches and moving towards corporate and joint problem-solving solutions becomes part of media task to the society. The involvement of a well

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tailored media in the conflict cycle and dynamics is significant because the traditional (political) settlement cannot be independently left to resolve conflicts especially the complex and multidimemsional ones.

Being an instrumental platform and meeting point where conflict intervention activities take place and are projected, the television's positive and significant roles in mediation and adjudication of conflicts have been discussed in recent academic works. From a political perspective, Isola (2010) discusses the media in general termsand explainstheir role of providing platforms where dialogues take place. While laying emphasis on the potential of the media, he clarifies in details that the media can play a functionary role of facilitating negotiation among parties in conflict. He cites the function of the media and how they have been successfullyutilised in the course of intervention projects to facilitate dialogue. This work, as much as it identifies media-mediation as an area to be explored and recognized still lacks empirical evidences of local intervention processes and procedures and the direct involvement of a specific mass medium as anchor.

The television, according to Olaoba (2002), has been useful in enhancing social order and is geared towards educating and entertaining by influencing the attitudes, beliefs and perceptions of audience members. Olaoba (2002) adds that the media play important roles in the adjudicatory process through which the people do have golden opportunity to channel their grievances. Such grievances get to a given panel or tribunal (designed as an open court system) and a form of judicial proceeding follows which is extended to the general public who view how settlement takes place. The effect of such broadcast to the general public fulfill the educative role of the media by teaching the audience about reconciliation, issues and factors behind the particular conflicts and opposing views on the conflict.

The media's participation in the settlement of dispute has indicated that a step has been taken to provide an "alternative" to court processes and proceedings especially when seeking the advantages these alternatives have over the western method. Olaoba's work (2002), though acknowledges the television through dedicated programmes as platforms for settlement of dispute, limits its approach to adjudicatory, court-like methods. It still does not explain in specific details the general procedures and operations as different from the formal western approach. The work alsodoes not juxtapose, in details, the edge these television programmes have over formal court system or the traditional approach that makes it most

preferable. It therefore lacks sufficient empirical evidence to sustain the position that the television is effective in conflict management.

In addition, the unpublished work of Raimi (1999)discusses television-driven traditional adjudicatory method of conflict resolution by comparing the training of judges in formal scenery of conflict management with the informal. The dissertation provides a juxtaposition of conflict resolution methods, formal and informal bystressing adjudication as a method of resolving conflict informally. Raimi also concentrates on a particular television programme, *Ṣó Dáa Bẹ́ẹ̀?* where he discusses how western and indigenous conflict management methods are used. However, aside its limited scope of study, the study does not discuss the details of how these conflicts are being resolved, taking cognizance of the relationships between conflict complexity, progressions and dispute settlement techniques that are being implored to suite the conflict management need.

From a similar perspective, Oyebode's (2005) unpublished dissertation referencesthe same television programme – *Ṣó Dáa Bẹ́ẹ̀?* –as a case study. While identifying the intervention process on the programme as adjudicatory, he discusses the traditional devices used as basically embedded in Yoruba cultural background and emphasis on Yoruba verbal arts and semiotic elements. These verbal arts, according to him, include the use of proverbs, maxims, cross examinations, folkloric songs, historical narratives, *ifa* narratives, prayer, among others. Semiotic elements used on the programme range from signs, facial expression, to expression of feelings like weeping smiling and laughing, among other examples. Oyebode's position, while centreing on the place of Yoruba socio-cultural elements in the course of adjudication towards conflict transformation, concentrates on a narrow perspective in discussing contexts that influence television activities, without taking note of other influences within and outside the intervention. The work is also limited to establishing the entire intervention process as adjudication while other non-adversarial mechanisms greatly associated with dispute settlement interventions are not discussed in concrete terms.

Gbadegeshin (2010) also discusses those vital roles of the electronic media programmes – *Ṣó Dáa Bẹ́ẹ̀?* and *Agborandun* in Ibadan, particularly in the management of land conflicts, by the use of Yoruba verbal arts and semiotics. Olaifa(2005: 8-58) also concentrates on the role of another television programme, *Ọlọ́wọ́gbọgbọrọ*, aired on OGTV, Abeokuta, Ogun state, thereby providing an head-way to show that conflict transformation activities on the media do exist in another part of south-west Nigeria apart from Oyo state.

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With varying levels of emphasis, these academic contributions provide explanations for the television's positive conflict resolution. However, there is still more detailed academic work to be done in the area of understanding the complexity and dynamism of local social conflicts and television-driven methods that are being employed.

The contribution of Owens-ibie (2000) also goes beyond conflict prevention to explain that the media, and particularly the television, can be involved in conflict resolution. Aside promoting common values of conflicting parties by bringing to the lime light significant personalities on all sides of the conflict, he also mentions two specific conflict resolution programmes of the broadcast media – *Ṣó Dáa Bẹ́ẹ̀?* on the Broadcasting Corporation of Oyo state(BCOS-TV) and *Agbọ̀ràndùn* on Nigeria Television Authority (NTA), Ibadan – that involve elders of the society rather than legal officers. His work mentions collaboration, negotiation, mediation and arbitration that the media can utilise but does not provide empirical study on the justification for the use of these "approaches" as far as the dynamics of the conflict and the context of intervention processes are concerned.

Undertaking a specific study of the role of the local television stations within the South West,Nigeria, the work of Bamiji Ojo (2000), which gave a solid example of the historical background and structural formation of such television programmes designated for conflict resolution and transformation, could have served a more academic and empirical purpose only for the fact that a whole lot of the book covers personal account of events surrounding his stewardship as presenter of *Ṣó Dáa Bẹ́ẹ̀?* on BCOS.Therefore, no analysis of conflict issues, parties, causes or context was done.

Albert *et al* (1995: 13-75) give richer analyses of the new role played by the media in their work on the informal channels of conflict resolution in Ibadan. Taking two television programmes and a radio programme (*Ṣó Dáa Bẹ́ẹ̀?* on BCOS, *Agbọ̀ràndùn* on NTA and *Agbọ̀ràndùn* on BCOS Radio OYO within Ibadan) as areas of interest, the academic work creates more detailed functions of the electronic media. They not only highlight the general *modus operandi* of these programmes, they also discuss the adherent Yoruba cultural principles of *Ọmọlúàbí* and fair hearing as well as Yoruba proverbs as tools for enhancing successful use of appeal and subtle praises among conflicting parties. Citing several case studies, including methods of intervention through mediatory together with adjudicative activities, they discuss the advantages these channel possess over other informal channels.

Serving as a platform for resolving conflicts and being directly involved in intervention processes, Albert *et al* (1995) empirically illustrate the local media's important role. Taking these two television programmes as case studies, the writers explain the procedural mediation processes and social benefits of media-mediation, putting into consideration issues of conflicts that are deliberately or circumstantially left out, because of the time, resources and factors relating to the legal jurisdictions of the television station. Albert *et al*'s (1995) work, though equipped with empirical facts of electronic media's direct and significant role in conflict intervention, and despite the fact that it takes cognizance of the geographical context of the programme studied, it still does not represent the activities of the entire SouthWest. A more broadened empirical fact is necessary because these electronic medium exists within cultural and traditional contexts of particular physical locations like the SouthWest,Nigeria. And because the contexts influence the operations of these programmes, creating wider cases for study across SouthWest,Nigeria enlarges and enriches academic knowledge, putting into consideration some variances noticeable among these dispute settlementtelevision interventions programmes.

The work of Albert *et al*(1995) also does not give vivid illustration as to whether there are different methods employable in non-violent interventions aside mediation and adjudication. It also has not shown the crucial role of the television in providing platforms for not only identification of conflict types and stages but also matching these with most effective techniques for resolution. The practice of managing conflicts whereby conflict dynamics and societal influences serve as determinants to the intervention strategies applied is a step of ahead the already identified features of the television programmes from local television stations.

A more broadened, quantitative, scientific and qualitative research into the television medium as a platform for the resolution of conflict is given in the work of Albert, Akinteye and Faleti (2015).The study is motivated by the need to improve on the previous and similar work of Albert *et al* (1995) by probing further into existing and effective indigenous African (Yoruba) mechanisms of conflict resolution that are being utilised on the television. It also examines the rationale for the vast poor majority's quest for them while shunning the formal legal system. With the expansion of the scope of the study beyond Oyo state to include Lagos and Ogun, the research work studied eight "conflict settlement programmes" from different television stations across the three Yoruba-speaking states. It elaborately discusses the significant elements of Yoruba's socio-cultural conflict resolution mechanisms which

areembedded in the programmes' mediation procedures. The work focuses on the Yoruba cultural influences as a context that defines the mediatory and reconciliatory strategies on the programmes. This context is not enough to explain the flexibility of the interventions on the programmes.

Although it mentions some salient "urban-based" conflict issues on these programmes, the work does not provide concrete categorisation of conflict types to capture major issues of conflicts brought to the television programmes. It also does not identify the conflict dynamics and intervention premises that could determine the use and/or change of strategies for dispute settlement. The study establishes the relationships between Yoruba culture and the general procedures of these programmes. In the course of this analysis, it sights only two instances where other agents, aside the television "adjudicators", were somewhat involved in the resolution process. First is at the "initial screening" stage where "those with minor problems that can be settled at the family level or through other channels are advised on such possibility. Second is the "follow-up activities" stage, on *Olọ́wọ́gbọgbọrọ*, in particular, where panelists are provided the opportunity "to get a key member of the disputants' lineage to intervene in the conflict.

This scholarly development, among others, as much as it vividly discusses media-mediation in general terms and application, is yet to cover the entire involvement of the television in the acknowledgement of conflict dynamics, intervention contexts and subsequent utilisation of corresponding dispute settlement intervention strategies that are not only mediatory or adjudicatory. Previous literatures have not given adequate illustration concerning the media's role in relating series of applicable methods of managing conflicts with the demands of the major themes or issues of these conflicts. This indicates that there still is an area in media conflict management with a low academic attention.With varying levels of emphasis, these academic contributions provide explanations for the electronic media's positive conflict resolution role beyond journalism and reporting. However, there is still more detailed academic work to be done in the area that involves understanding the complexity and dynamism of local social, civil conflicts and television-driven methods that are being employed.

2.4 Yoruba socio-cultural context of dispute settlement through the indigenous media

2.4.1 Yoruba indigenous dispute settlement

Africa's acknowledgement of the unavoidability of conflict does not end their endeavours. There are, from time immemorial, several preventive and corrective dispute settlement measures to ensure and restore peace, as the case may be. The advent of colonialism and previous interactions with Europe did not begin the effective play of dispute settlement organs, tools and processes. Rather, the European influence represented the beginning of the eruption of African indigenous systems (Nwolise, 2005). Africans had had their peculiar methods of dispute settlement before external influences took over the scene. In his historical study of Nigeria, Onoge (1993) describes that before the arrival of the colonial forces, several social conflicts were monitored, prevented and managed by established mechanisms generally accepted by the people of the communities.

Traditional institutions were characteristically modeled along the line of public will, associational trust and coached in truthful operation and pragmatic dynamism. They included the family heads, compound heads, the age grades, the general assembly of people, secret societies and women who were active agents of attaining peace in traditional African societies. Their legal and conflict management functions and authorities to serve as mediators, facilitators, negotiators, arbitrators and peace makers over conflict ridden issues in their respective domain is the demonstrated cultural accord and their readiness to constantly promote peace(Albert *et al*, 1995, Nwolise, 2005and Olaniran and Arigu, 2013). These institutions were established mechanisms generally accepted by the people and, as added by Nwolise (2005), were held responsible for the maintenance of peace. Any breach of peace by an individual or "collectivity" is punished through ritual (deities), legal (use of authorities, litigations and negotiations) and other extra-judicial methods like oaths.

The Yoruba perspective of viewing the paramountattainment of communal peace is not significantly different from what is observable in other African societies. Among the Yoruba people too, dispute settlement methods including negotiation, mediation, arbitration, adjudication and reconciliation are used at different points and circumstances by important indigenous personalities and other traditional institutions and agents of peace. The communities lived by cooperation, compromise and consensus among the individuals with a set goal of achieving the best mutual relationships. In order to get the best of situations in any

form of social endeavours, individuals, whose mutual coexistence was inevitable, displayed credible wisdom through supportive dealing and binding. A structural bargaining to reach a reasonable level of agreement and cooperation was always called for (Olaoba, 2010). To achieve peace in Yoruba societies, some elements of negotiation (bargaining) between parties to the conflict needed to be factored into the conflict management process. Negotiation was a traditional method of conflict management that adequately entailed active involvement of parties in conflict and their conscious efforts to reach an agreed mode of operation. It was the process of reaching agreeable decision which was characterised by parties' cooperation and readiness to compromise (shift ground) in order to reach fairly favourable consensus (Olaoba, 2010).

The essence of negotiation in the indigenous Yoruba societies was to harmonise significant interest of the parties concerned and for the recuperation and reinsertion of errant members back into its place in the society (Ajayi and Buhari, 2014). This was achievable through deliberate efforts of creating room for communication where parties are readily available to listen to their respective sides. Negotiating for peace among the Yoruba people is also associated with taking notes and objectively addressing salient issues, being ready to shift ground, putting the communal interest at the forefront and the adhering tothe society's norms and culture. Negotiation in the pre-colonial Yoruba society was directly related to the abilities of the parties to apply wisdom, be reasonable and be apologetic where necessary. Through representative or quasi-representative strategies by the Yoruba compound heads and chiefs (Ajayi and Buhari, 2014), an escalating conflict was mellowed down and mutually benefiting agreement is sort.

For different reasons and on several circumstances, parties in conflict usually submitted themselves to a neutral third party who was recognised as having the parties' wellbeing and the community's interest at heart and who was very vast in cultural knowledge and wisdom. Mediation, being an intervention process that prevailed in Africa's conflict management model was another method that the indigenous Yoruba society used. It was the voluntary introduction of interventionists for the purpose of installing common ground and the restoration of friendly relations. Mediation among the Yoruba was observed as social responsibility of any individual who found himself in the mist of conflict and where the tasks of reconciliation were equally entrusted by the parties themselves.

As put by Olaoba (2010), each individual in the African scene and particularly among the Yoruba was culturally identified as potential mediator for the purpose of engaging in the social development of the society. In this regard, no one was left out in the social responsibility and effective engagement in the art of mediation. In the Yoruba society, disputants often took their cases to elders and neighbourhood mediators who could be depended upon to resolve conflicts in local languages, using familiar standard of behaviour. Such methods of managing conflict involved non-coercive intervention, the essence of which is to arrive at a peaceful settlement (Ajayi and Buhari, 2014). The display of African interventionist approach in the form of voluntary, non-coercive and subtle management of conflict often came at different social levels and settings, including family, workplaces and markets, shrines and other religious places as well as places of relaxation.

Where parties decided to seek the assistance of the mediators, there would have been surrounding factors that influenced the urge to resort to the expertise of a mediator and entrust the resolution of conflict to him/her. These factors are what Olaoba (2010) highlights as the evidence of tiredness and frustration, growing elements of sensibility and, among other factors, the parties' confidence in the mediator. The mediator's personality and function in the entire process of mediation in Yoruba society was very key and significant determinant to the success or otherwise of the management process. This is because the mediator had continuously flexible roles to play from the beginning to the end of the intervention. These included hard struggle of dousing tensions, sorting stakeholders and issues as well as arriving at reconciliatory agreements.

The Yoruba conflict management considered time and need for flexibility in the process of mediation and therefore mediators were sought within the most immediate environment in the community (Ajayi and Buhari, 2014). The mediators were respected, trustworthy elders who had accumulated experiences and wisdom and with roles played according to Yoruba traditions, conflict circumstances and their personalities. Bright-Brock (2001) describes indigenous roles of the mediators to include pressuring, making recommendation, consulting, supplications, giving assessments, conveying suggestions on behalf of the parties, emphasising relevant norms and rules, envisaging the situation (if agreement is not reached) and repeating the process.

Adjudication among the Yoruba people in the pre-colonial era was a very flexible court system which is quite different from western style or what operates in today's societies

(Olaoba, 2002). Adjudication is seen as a systemic approach to pronouncing judgment on conflict situation while the guilty and innocent are identified and blames are apportioned accordingly. However, Yoruba home-grown adjudication was not absolutely about such identification of guilt and innocence but with socio-cultural overtone of peace and harmony restoration. From the work of Olaoba (2010) adjudication in indigenous African societies (including the Yoruba) was akin to determining right or wrong in a conflict issue. The process of adjudication included bringing all disputants in the conflict to a meeting, usually in the chambers or compounds of family heads, quarter heads and palace court, as the case may be (Olaoba, 2005), with the main objective of reaching decision. This is carried out through a verdict or judgment pronouncement that would be accepted as fair by both parties so that the disputes could be resolved.

There were three stages of adjudication in the traditional Yoruba society as given in the works of Albert *et al* (1995). These levels represented the political units making up the community. The smallest political unit is the *ìdílé* (which can be explained to be the nuclear family) headed by the *baálé* who resolve minor conflicts. The larger unit that adjudicatory processes do take place is the *ẹbí* (extended family) headed by the *mágàjí*, who is usually the eldest or most influential person. The quarter is another larger unit which included several family compounds and headed by the *baálẹ̀*. Matters or cases that could not be settled at the interpersonal or family level are usually appealed to or taken to *mágàjí* or *baálé*, who received such cases with prompt attention in order to prevent escalation to the wider society. Cases of land disputes, inheritances and marriages are common at this level. In situations where acceptable adjudication could not be reached at the *Olóríàdúgbò's* court (compound court), headed by the *baálẹ̀* either party could appeal to the *ọba's* court, the apex of the administrative and judicial system and the highest traditional institution for conflict resolution. The *ọba's* court is the dispute resolution by the Chief-in-council (*ìgbìmọ̀ìlú*) where the king and his chiefs served as adjudicators of conflict, studied evidences and witnesses, cross-examined and pass judgment (Ajayi and Buhari, 2014).

From the side of the interventionists, determining the right or wrong side of conflict issues was indeed a difficult task requiring great wits, designing mind, sound memory, quick action and objective identification of conflict issues. This is because the process of adjudication was fluid and flexible and it was often susceptible to manipulation by such adjudicators (Olaoba, 2002). Through thorough questioning and collaboration, the third party handled the adjudicative process with rapt attention and skillful listening (Olaoba, 2010).

While this process is on-going, the adjudicators in traditional Yoruba society, based on their expertise, wisdom, experience, personality, regards for the supernatural, respects for customs and norms in Yoruba land, accommodated more elastic and cumbersome manners of presenting evidence and witness but emphasis was placed on statement of truth not only logic (Fadipe, 1991). The adjudicators in the traditional Yoruba society cross-examined the facts presented to the adjudicators through the process of adducing evidence and collaborating facts of the dispute. This can be seen as fundamental display of legal intelligence by the third party interventionists (Oyeshola, 2005).

As added by Adegoju (2009), adjudicatory process in traditional Yoruba society in purely based on clear evidence. Rather than engaging in unnecessary argument, Yoruba people believe in provision of proofs before aiming at resolutions. The proverb also offers the lesson of basing judgment on clear evidence and not on the whims and caprices of those who hold sway in society to the detriment of the underprivileged class. Aside the examination and cross-examination of legal evidence and witness in traditional Yoruba society which determines fairness and neutrality in adjudicative judgment, there were supernatural forces that form greater support. The representational abilities of the adjudicators, for and on behalf of the ancestors (the living dead), and the soul of the society served as a point of reference and reverence.

In certain circumstances, during adjudication sessions, God and the ancestors are called upon, their spirits invoked at everyone, especially the disputants and were reminded of the consequences of their wrath if they refuse to tell the truth. This is accompanied by the maintenance of absolute silence and tranquility which is the hallmark of judicial process among the Yoruba. All of these accorded the verdicts of the adjudicators with greater degree of objectivity (Olaoba, 2002). It was the decorum in the atmosphere, volume of truth and tunes of justice which was incorporated alongside already cross-examined evidences that always adjudged the verdict in adjudicatory method valuable in traditional Yoruba society. With the Adjudicators' persuasive instincts, and the consequent appeasement of the gods and ancestors, parties in conflict adhere to judgments of the adjudicators (Albert *et al*, 1995).

Reconciliation, as a method of conflict management was held in very high esteem among the Yoruba people of the pre-colonial era. The necessity of communal and collective restoration of peace, order or normalcy is evident is the manner of handling conflict such that the major objective is the restoration of friendly relationships. The transparency responsibility

of the reconciliatory was not only centred on healing parties' injuries but also considered the society's need for coexistence. As described by Driberg (1984), the reconciliation of parties is the reconciliation of all and sundry because there was collective responsibility for a course of action in traditional Yoruba societies. The parties to the conflict were made to understand the implications of their actions towards affecting social justice and development. Reconciliation in the traditional Yoruba society largely dwelt on the third party's ability to apply pacification and persuasion in the course of facilitating the resolution of conflict. The essence of such facilitation is not only to allow smooth flow of communication between conflicting parties but ensure interaction in the course of resolution while issues are objectively identified, understood and interpreted. In accordance to the knowledge and application of Yoruba customs and norms, the pacificator dispenses truth and persuasion to the conflicting parties with the instrumental use of Yoruba proverbs and maxims (Adegoju, 2009), Fayemi,(2009) and Olaoba, 2010). Olaoba (2005) adds that it is even the compliance with the social norms and ethics of the society that makes reconciliation, among the Yoruba people workable, easy and functional.

2.4.2   Yoruba indigenous dispute settlement media

Publicising interventions in conflicts has been part of Yoruba people's ways of restoring peace and order in their communities. Indigenous institutions within Yoruba-speaking communities played multiple roles that werefused, havingsocial, political and economic dimensions.These institutions represented and symbolisedthe existence of the "mass" communication of dispute settlement interventions. By replacing indigenous media with traditional communication system or endogenous communication channels that are characteristically non-western, Ansu-Kyeremeh (2005) describes the indigenous media as those that are incorporated into a specific culture.They also serve as a passage for messages in a way and manner where "values, ethos, symbols and institutions" are utilised through their unique qualities. Ojebode (2002) also provides a detailed meaning of indigenous media in Africa by comprehensively describing them as those that are African in origin and have been in existence before the coming of the Europeans. They have existed at a time in the past and cannot be discussed without active reference to their ancient origins.   Also, these media are fixed within and derive meaning and relevance from a defined cultural and linguistic context. Indigenous media including folk media and oramedia provide teaching and initiation with the objective of imparting traditional aesthetic, historical, technical, social, ethical and religious values. They provide a legal code which rests on stories and proverbs generated

through the spoken words (Ugboajah, 1985). Aside symbols that are major channels of African traditional communication system, Ugboajah (1985) vividly describes the significance of oramedia, including dialogue and verbal exchange, as functional and utilitarian in traditional settings. Bill Crimes (2008) emphasises a time perspective by seeing indigenous media as that which create, produce and distribute information that particularly predate the commercial content businesses of the internet.

In the course of understanding indigenous media taking note of foreign/ western terminology and therefore justifying the essence of "mass" as a of medium of communication, Desmond Wilson (1987) stresses that the Western interpretation of the mass has given a stereotypicalidea of a very large population which may not be of the same explanation in the African sense. He stresses outreach as a determining factor in communication. He argues that what constitutes the same kind of mass audience in the African context with smaller (scattered) communities is similar to the large audiences in the big cities. In other words, thecommunities, clans and villages in scattered settlements still have information successfully transmitted amongst them just like in the modern cities with millions or countless audiences. The two channels, whether through indigenous (town criers or market places) or modern (radio or television) constitute the media of mass communication and their importance is not solely determined by sheer size of one but the objective and effect of both.

Mundy (1993:2) classifies indigenous media as including folk media which involve festivals, songs, story-telling, poetry, proverbs as well as "indigenous organisationseconomic relationships and services, deliberate instruction and unstructured channels". The roles of these elements, according to Ogwezzy (2008:20), are to inform, socialise, motivate, educate, promote culture and entertain in any African community, including the Yoruba. The work of Oduko (1987) also discusses the functions of the various indigenous media that are used for specific types of messages which also include commercial purposes or advertisement, through the market places. Their discourses on the significance of the African (Yoruba) indigenous media have not however elaborately debated the conflict management functions of these indigenous channels. They have not discussed where these local channels serve as platforms through which conflicts are resolved and peace continuously sustained.

Before the advent of colonialism, the Yoruba communities made use of various physical and metaphysical media of communication. This include oral literature, market-

places, festivals, town criers (gong-man), age grades, cult-societies, charms and witchcrafts as channels of communication (Oladiti, 2015). Yoruba indigenous media have been described to be highly effective particularly in development and in exercising social control. Folk media play supportive roles in the conflict management and interventions processes by helping to get rid of inner tensions that stemmed from injustice and give the people the enthusiasm to unite. Through moral songs, proverbs and plays, the behaviours of the people are controlled so that the norms and values of the system of the community are also not neglected. Salawu (2015), while discussing the effectiveness of oramedia among the Yoruba, stresses that proverb and other forms of oramedia have been important part of the indigenous communication system.In addition, values, ethics and mores used for building an ordered society and conveying ethical messages of honesty, truth and dedication to duty are not only used to popularised these messages but are ably transmitted from generation to generation. According to Olaoba (2001), the place of dramatizing adjudicative processes with the main aim of transmitting Yoruba traditional knowledge was to make the process stand enough test of time in the minds of the forbearers and this added to the effectiveness of the process.

The resolution of conflict by Yoruba elders and traditional authorities in strategic places like market places, under the trees, open spaces, village square and palaces have served as major ways of conveying information faster to a wide audience of the people within a short time. As Ugboajah (1985) accounts, the *Parakòyí* is the traditional government of the Yoruba village marketplace which is described as the conglomeration of all the media modes common to the village. This includes the *Aṣípa* (the gong-man), the *Olúwa*, the *ìyá l'ójà* and so on. The *Parakòyí* has both a ritualistic and judicial function in the market government and majorly maintains law and order. According to him, market places in Africa and among the Yoruba people in particular are veritable communication forums.They are not just for buying and selling but are diffusion forums for important social interaction including several forms of peace intervention processes. The marketplace remains effective at all times because of the tremendous amount of interaction it generates. This makes conflict management transcending through the market place gain higher outreach and eventually becomes very effective.

Civilisation, which results from modernisation (tilted towards westernisation), has compelled the African to cannibalise some of the traditional modes of communication. According to Ugbolajah (1985), one of the deterrents to socio-economic progress in Africa was colonialism. This also contributed to the destruction of African traditions. Despite the distortion, it is still a prevailing custom, among the Yoruba people, especially in rural

communities to rely on utilising some traditional media in preventing conflict outbreak and in dispute settlement processes. It is therefore not out of context that local television stations have initiated and dedicated particular programmes to air processes of dispute settlement within the same environment that indigenous media had once been significant dispute settlement channels.

2.5   The Media Cultivation Theory (MCT)

Cultivation theory(also called cultivation analysis) was developed by George Gerbner during the 1970s and 1980s.It represents one of the media effect theories thatarepeculiar to the television.Gerbner's cultivation theory was largely influenced by Paul Lazarsfeld's (Stanley and Dennis, 2010) *limited effects paradigm* which had dominated since the 1940s advocating that the Mass Society theorists' fear and speculations about the media as threat to existing cultural existence should be replaced with more scientific empirical evidences.Cultivation Theory took a cue from the provisions of elaborate surveys and field experiments that Lazarsfeld used to prove that people have numerous ways of resisting media influence because their attitudes were shaped by many other competing factors (Stanley and Dennis, 2010).

The postulations of Gerbner's theory is however different from Lazarsfeld and others on several grounds. Cultivation theory is called a stalagmite theorybecause it suggests that media effects occur like the slow buildup of formations on cave floors, which take their interesting forms after ages of the steady dripping of limewater from the cave ceilings above. The theory, in essence, focuses on the consequences of long-term exposure to the entire system of television message and contents, that is, the aggregate (Gerbner *et al*, 2002). As a perspective, cultivation developed in the context of the increasing growth of television (Moon and Blaney, 2007).

By establishing the "Cultural Indicators" research project, Gerbner added to his narrower previous postulation – Violence Index perspective. Violence Index explains media effects to be violence displayed on television and this "cultivates" the view among the people that the world is a violent place (Gerbner *et al*, 2002).As detailed in the work of Stanley and Dennis (2010), the Cultural indicators research project, being an extension of research to issues well beyond violence, comprise five assumptionsto study whether and how watching television may influence viewers' ideas of what the everyday world is like.

One of these assumptions is that the television is essentially and fundamentally different from other forms of mass media. Not requiring literacy, unlike newspaper and magazines. Unlike the movies, it is free. It combines pictures and sounds, unlike radio andit requires no mobility. This line of thought is also supported by Marijke and Jan (2013) who affirm that the television finds its place at home, within the daily routines of those inhabiting the space. According to them, televisionis not an art form that affords much investment. Its constant presence everyday seems to give television a sense of being ordinary in an unambiguous way.Television, as exemplified by Gerbner *et al* (2002) is a centralised system of storytelling which transcends historic barriers of literacy and mobility to become a common source of socialisation and information. Television is the only medium in history with which people can interact at the earliest and latest years of life, not to mention all those years in between.

The television is also generalized to be the "chief creator of synthetic cultural patterns" (entertainment and information) for the most heterogeneous mass public in history. The theory suggests that television is responsible for shaping, or 'cultivating' viewers' conceptions of social reality. Television is seen as a message system that cultivates or creates a worldview that, though possibly inaccurate, becomes the reality and people's judgment about their everyday world is based on that reality. The combined effect of massive television exposure by viewers over time subtly shapes the perception of social reality for individuals and, ultimately, for our culture as a whole.The television's major cultural function is to stabilize social patterns to cultivate resistance to change. It is therefore a medium of socialisation and enculturation with its long-term effects which are small, gradual, indirect but cumulative and significant.

Gerbner, Gross, Kackson-Beeck, Jefferies-Fox, and Signorielli (1978) define television as a ritual rather than transitional medium that has small, measurable, observable or independent effects but present and significant impact.The repetitive pattern of television's mass-produced messages and images forms the mainstream of the common symbolic environment that cultivates the most widely shared conceptions of reality. Different categories of people live in terms of the stories told—"stories aboutwhat things exist, stories about how things work, and stories about what to do"—and this is done through television's news, drama, and advertising to almost everybody most of the time. Television programming, among other electronic media, can positively affect people's attitude towards others thereby improving social cohesion. With access to the television, perceptions can be changed.

One of the reasons Gerbener's postulations have been criticised was because he placesemphasis on heavy viewing of television. If cultivation theory is limited to heavy viewing, its future is tied to whether people continue watching television as much as they did when the theory was developed. That Gerbner also sees television as the modern culture's dominant message system has also been argued against by some new media theorists that nowadays, there are hundreds of cable channels that supplement their broadcast with internet websites and specialized magazines.

Cultivation theory exemplifies media contents and their pattern-related effects on the audience. It establishes the uniqueness of television, its contents and the medium's ability to inject its images and messages on the people of the society. When such reality programmes are being watched, the audiences feel like they are part of the crowd. Because television is a reflection of the society and that which creates a world view, the television programme activities are seen to be beginnings and continuations of what exist in reality. Its contents, as far as peace interventions are concerned, therefore catch people's (audience's) attention and consequently influence human interactions even when these people are exposed to other informal (or formal) dispute settlement institutions and machineries that are similarly close by and accessible.

The continual repetition of television stories from repeated episodes of television programmes has equally added to the television's ability to provide detailed demonstration of how things work, to define the world and legitimise some certain social order. The television's capacity to socialise through exposure to direct conflict interventions is not only a representation of real-life activities but that which change people's behaviour or beliefs as a result of long-term adherence to television viewing. Therefore, television alongside its contents stabilizes people's social patterns and consequently develops their resistance to change from this cultivated pattern.

2.6   Social Responsibility Theory(SRT)

Social responsibility is the acknowledged obligation for action or behavior within the frameworks of rolesand morals.Responsibility is in this sense the obligation for proper custody, care and safekeeping of one's audience. More specifically, social responsibility theory entails the necessity for the journalist to keep society's interest as a top priority. This can also be seen as a collective responsibility or public interest responsibility (Gunaratne and Safar, 1996).

The theory emanates from the US in the 20th century. The purpose of which is for the media to inform, entertain, sell and also to raise conflict to the plane of discussion (Middleton, 2009:13). As an aftermath of the industrial revolution and outgrowth of the libertarian, the theory (SRT) emergedas a pressure mounted for greater government regulation of the media throughout World War II and continued during the anti-communist agitation that followeddespite moves towards professionalism and self-regulation of the media. Henry Luce, the CEO of Time Inc., in response to this pressure, provided funding for an independent commission to make recommendations concerning the role of the press. The Hutchins Commission on Freedom of the Press, consisting of leaders from many areas of the society, including academics, politicians and head of social groups, was established in 1942 and released a major report of its findings in 1947. The Hutchins Commission member, after facing some dilemma on whether or not to support media regulations, owing to the pros and cons, decided to "place their faith in the media practitioners" by calling their attention to the need to "redouble their efforts to serve the public" (Stanley and Dennis, 2010: 114).

Explaining social responsibility in the media is therefore traceable to the key landmark in the report and synthesis of ideas that were produced and put forward by the Hutchins Commission of 1947. The press report, titled "AFree and Responsible Press", gave five guidelines for the media to be socially responsible (Middleton, 2009:13).

(1) a truthful, comprehensive, and intelligent account of the day's events in a context which gives them meaning;

(2) a forum for the exchange of comment and criticism;

(3) the projection of a representative picture of the constituent groups in the society;

(4) the presentation and clarification of the goals and values of the society;

(5) full access to the day's intelligence.

These principles have also been exemplified by Dennis McQuail,in the work Stanley and Dennis (2010: 114), who states that media should accept and fulfill certain obligations to the society which are to be met by the setting of high or professional standards of "informativeness", truth, accuracy, objectivity and balance. In accepting and applying these obligations, media should be self-regulating within the framework of law and established institutions. He goes further to explain the content of the principles to also include that the

media should avoid whatever might lead to crime, violence, or civil disorder or give offense to minority groups. The media, as one of the principles, should be pluralist and reflect the diversity of their society, giving access to various points of view. The journalists and media professionals are expected to be accountable to the society as well as to employers and the market. The Commission's report even encouraged the view that government intervention might be needed to secure the essential quality of news and information, should the press fail in this task.

Professional responsibility was consequently endorsed by the commission as a way of reconciling market flaws with the traditional conception of the democratic role of the media. It asserted that journalist be committed to higher goals of neutrality, detachment and a commitment to truth while adopting certain procedures for verifying facts, drawing out different sources and presenting rival interpretations. It emphasised the need for an independent press that scrutinises other social institutions and provide objectives, accurate news report (Stanley and Dennis, 2010).

The first formal theory of social responsibility of the press was developed by Siebert, Peterson and Schramm about a decade later in 1956. These authors were clearly inspired by the Hutchins initiative which urged them to agree that there is a clear link, for the first time, between freedom of the press and 'social responsibility', meaning an obligation to provide trustworthy and relevant news and information as well as opportunities for diverse voices to be heard in the public arena. The theory is based on the assumption that while the press should be free, it must nonetheless be responsible.Social responsibility is an ethical ideology or theory that an entity, be it an organisation or individual, has an obligation to act to benefit society at large. The most innovative feature of the theory was its call for media to be responsible for fostering productive and creative "Great Communities". This is done by placing as priority cultural pluralism – by becoming the voice of the people – not just elite groups or groups that had dominated national, regional or local culture in the past (Stanley and Dennis, 2010).

The theory of social responsibility, whether interpreted as normative or radical, has represented a drift from the series of media theories that discuss varying effects dimensions of the media on the audience. Social responsibility theory also forms part of media sociology that studies the several societal influences on media contents and activities. These contents reflect social reality with little or no distortion whereby the media worker's socialisation,

professional, personal and political attitudes, ethics and the professional training received lead them to produce a social reality (Shoemaker and Reese, 1996). Shoemaker and Reese assert that factors external to the communicator and the organisation – economic, cultural forces and audiences – determine the content of the media. Their explanation of social responsibility approach to defining media content impact locates influences in the communicator's desire to give audiences what they need. Studying the content and general dispute settlement interventions of the television alone is not sufficient. There is need to understand the forces that produce the contents and extent of their effects.Social Responsibility theory provides basis to discuss that the television dispute settlement interventions do not exist in a vacuum but have contextual explanations for how and why they operate.

Social responsibility has been criticised on some grounds. According to Stanley and Dennis, (2010), the theory has been observed to be encapsulated with less practical andmore normative postulations whereby its "doctrines have always been relegated to the fringes of journalism education and the newsroom". Fifty years after the commission's report was unleashed, news personnel remain hostile to its focus on the public good. This indicates that the theory has been over optimistic about media's willingness to meet responsibility and therefore, underestimates media power of profit making and competition.

The owners and managers of the press determine which persons, which facts, which versions of these facts, shall reach the public. The individual or governmental ownership and funding of the media determine important factors, such as how, when, why and what information is disseminated to the people. The control of mass media management structure and finance by wielding political power restrict their independence which in turn influence inputs into and outputs from the members of the civil society. As argued by Habermas (2006), functional independence of the mass media will mean the self-regulation of the media system in accordance with its own normative code and because this is not feasible, carrying out media function without fear or favour is relative.

Despite these critiques, the theory has been found as not entirely impracticable when studied in relations to the functional roles of the television in dispute settlement and restoration of order. One pivotal perspective of this theory, as far as this research is concerned is an emphasis on the media's responsibility to use its powerful positionnot only toensure appropriate delivery of information to audiences towards conflict prevention, but

being involved in mediating conflicting parties which serve as safe alternative to other channels of conflict management. This power of the mediaimposes on them an obligation to be socially responsible, to see that all sides are fairly presented and that the public has enough information to decide (Hodges, 1986).This power of the media is important because ittakes televisions as platforms where third parties present themselves as fair and just interveners of conflicts in the society. Therefore, this position of fairness further depicts the ability of the media to play third party roles, mediators and or as platforms through which social conflicts are resolved.

## 2.7   Multi-Track Diplomacy (MTD) Theory

Multi-Track Diplomacy is a structural framework for viewing the process of peace making, not only in the international system but also, among other interconnected web of activities, be it among individuals, institutions and communities. The term multi-track diplomacy is based on the original distinction made by a former diplomat, Joseph Montville in 1981, between official, governmental actions to resolve conflicts (track one) and unofficial efforts by non-governmental professionals to resolve conflicts within and between states (track two). This was due to the inefficiency of pure government mediation. Moreover, increases in intrastate conflict in the 1990s confirmed that "Track One Diplomacy" was not an effective method for securing international cooperation or resolving conflicts. Rather, there needed to be a more interpersonal approach in addition to government mediation (McDonald, 1996). For that reason, Montville invented "Track Two Diplomacy" in order to incorporate citizens with diversity and skills into the mediation process. Track two diplomacy was later expanded into four separate tracks by ambassador John W. McDonald. These are conflict resolution professionals, business, private citizens, and the media. This framework, however, still had the four unofficial tracks operating with the exclusive purpose of affecting or changing the direction of track one.

Later, in 1991, Dr Louise Diamond and ambassador McDonald (1996) coined the phrase "multi-track diplomacy" by expanding the number of tracks to nine. They added four new tracks: religion, activism, research, training, and education, and philanthropy, recognizing that to lump all track two activities under one label did not capture the complexity or breadth of unofficial diplomacy. Tracks two through nine help prepare an environment that will welcome positive change carried out by track-one or government. At the same time, they can make sure that government decisions are carried out and

implemented properly. This cross-fertilisation of the official and non-government sectors of the society allows change to happen. Therefore, the phrase "multi-track diplomacy" was coined, in order to incorporate all aspects of intervention from the ground-level of private citizens to the top-level meetings of state heads. The theory explains engaging all the levels and sectors of the society by way of determining their individual and mutual needs through facilitated communication. It is at this juncture that the essence of communication, on large scale and through the mass media, is reemphasised.

Dr. Diamond and Ambassador McDonald reorganised the relationship between the various tracks. Instead of putting track one at the top of the hierarchy, with all the "unofficial" tracks following the direction of track one, Diamond and McDonald redesigned the diagram and placed the tracks in an interconnected circle. No one track is more important than the other, and no one track is independent from the others. Each track has its own resources, values, and approaches, but since they are all linked, they can operate more powerfully when they are coordinated (McDonald,1996:61-80)

Fig. 2.3   Diagram indicating the interconnectivity of the Nine Tracks
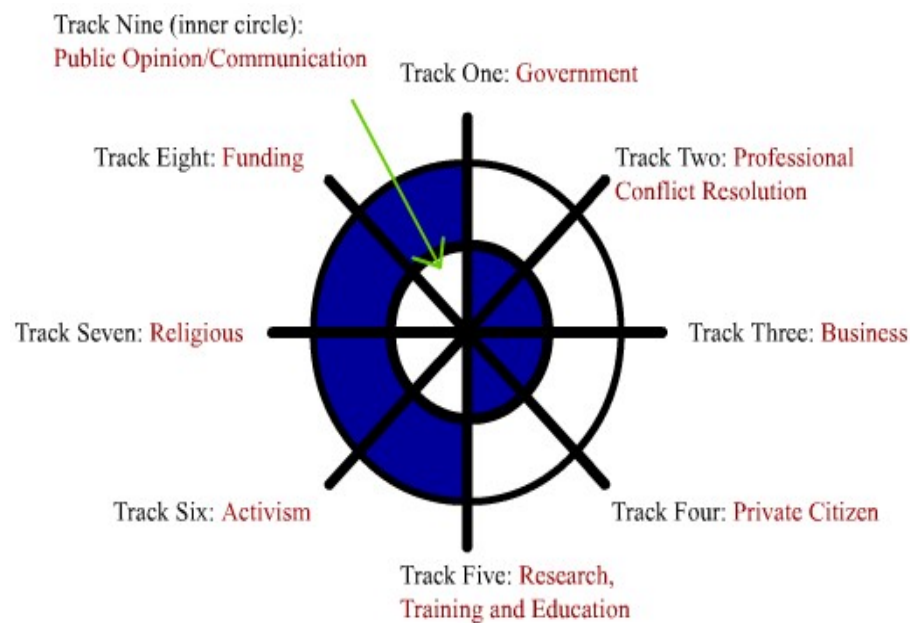
Source: Institute for Multi-Track Diplomacy 2004

The Diagram above is an illustration of the expanded model of MTD which added communication as the ninth track as it cuts across the activities of other tracks. This

new diagram eliminates the hierarchical approach to understanding conflict resolution, replacing it with a compass design. The compass diagram demonstrates the correlation of all tracks in an equal setting. Each of the tracks has its own "resources, values, and approaches"; however, the tracks, when functioning together, produce a synergy to approaching conflict. This compass approach is what Diamond regards as a "systems approach to peace." No one track, by itself, can build a peace process that will last (Danel,2008:).

Communications and the Media, or Peacemaking through Information dissemination is the realm of the voice of the people; how public opinion gets shaped and expressed by the media – print, film, video, radio, electronic systems, the arts. Communication, represented by the media, is recommended as an important part of the whole in the development of a systemic view of peace-building process (Gunaratne and Safar, 1996). Poor ability of the electronic media, specifically, in fostering conflict resolution will adversely affect the entire structure as the other tracks – government, non-governmental/professional organisations, business, private citizens, academics, activism, religion and funding – rely on media to articulate their respective roles well. The effectiveness of the methods adopted by the media or through the media in the entire process of conflict management is a determining factor for absolute functioning of the system, the society.

Ibagere (2009), while justifying the relationship between the media (television in particular) and the society, explains the practical postulations of the multi-track diplomacy theory. According to him, the media, irrespective of its potential significance, do not function in a vacuum. It is the society that determines the way the media function and, at the same time, the society depends on the media for direction in their social, political and cultural development. The cultural influence of the entire society (the system comprising other tracks) on media, to a great extent, determines the manner at which the media function. The generation and shaping of these materials through interaction between media professionals and their sources of information, inspiration and support outside their own institutions take place at the "interface" between the media and these other institutions. This perspective of explaining the Multi-Track Diplomacy theory is by understanding the media organisations as those that exist in a symbiotic relationship with their environement, drawing on it not only for their economic sustenance that other tracks can offer but also raw materials of which media contents are made(Curran, Gurevitch, and Woollacott2005).

In this contemporary time, soceities have become thoroughly mediatised as every aspects and area (from the economy and politics to civil society and very social relations) is increasingly saturated by media. As added by Harold Laswell and cited the work of Sambe (2008), one of the functions of the mass media is preservation of cultural heritage from one generation to another. The media have crucial role in shaping and re-shaping the cultures and norms within the geographical entity they are. This role is heightened by the ability of the media to define, analyse and interpret issues in forms of news, features and editorials and documentaries. Transmission of programmes in specified local languages that can guarantee being understood and enjoyed by a large number of audiences in that particular locality is an obvious instance (Albert et al, 1995).

The theory of Multi-Track Diplomacy is however criticised on some grounds. Discussing the media relationship with government as two separate tracks, for example, also requires acknowledging the political interpretations of some scholars. Montesquieu's classic separation of power as reviewed in the work of Cohler, Miller and Stone(1989) represents the foundation upon which the three arms of government's distinct functions are explained and has served as a basis for Edmund Burke's introduction of the media (particularly the press) as the fourth estate – the legislature, executive and the judiciary being the other estates. The media, conceived as the fourth power, constituting a system of checks and counter balances to the three state powers and as representative voice of the people, form part of, and also the fourth branch of, the government, running the country.

In addition, being an internationally postulated theory, Multi-Track Diplomacy lacks some local and grass root applications as it does not discuss direct relationship between the media and traditional institutions and their agents. As much as media do exist within the socio-cultural context of a given society, the nexus between the traditional elements, which represent the custodians of the cultural heritage of these societies, and the media is key. This perspective is strategically important especially within the African context where there is high demand for the need to preserve pre-existing traditional values that have been exposed to external predators.

Chapter Three
RESEARCH METHODOLOGY

The study focused on dispute settlement through the television by takingcognizance of the internal and external influencing factors of media contents. The field work, covering SouthWest,Nigeria, providedan avenue for empirical facts to be gathered. It also aided the justification for examining the nature and patterns of television dispute settlement interventions in relation to the Yoruba socio-cultural context from which the designated television programmes are rooted. This chapter gives details of instruments that were deployed to source information from the specified study population and how the bits of information were collated and analysed to justify the position/argument posed in the research objectives/questions. It also discusses the problems encountered on the field that limited or hindered, to some extent, the gathering of data and general research activities.

3.1   Research Design

A case study researchdesign was adopted in the course of gathering and analysing data. This approach enabled the researcher to conductan intensive examination of dispute settlement activities of purposely selected television programmes from states across the southwest,Nigeria. By using a variety of data sources, issues concerning interventions through the television were explored from different perspectives to enhance thoroughexamination. The multiple-case studies entailed intensive gathering and analyses of intervention activities from five deliberately selectedtelevision programs on state-owned television stations. Though the television stations still air the programs, the research work was limited toseven years of dispute settlement activities, including two-year field work. Adopting this design allowed the researcher focus on answeringresearch questions that covered the context of television-driven interventions. This involved explanations on the environment within which thetelevision programs exist and the factors that influence intervention methods.The collection and analysis of information were purely qualitative.It not only provided verbal and visual information to answer the raised research questions but also offered concrete explanations on rationale for the collection and the findings without deemphasizing or compromising objectivity and validity.

3.2   Research Area

The study was carried out in the SouthWest,Nigeria within wherethe Yoruba people are mostly situated. The Yoruba speaking people are situated in the southwestern part of modern Nigeria, where the bulk of the Yoruba people with total population of 38,257,260, according to the National Bureau of Statistics (NBS), are concentrated (Sanya, 2016: par 5). Specifically, they occupy the whole of Oyo, Osun, Ekiti, Ondo, Ogun, Lagos States and some parts of Kwara, Edo and Kogi States in Nigeria. The Yoruba nation roughly lies between latitude 60 and 90N and longitude 20 30/ and 60 30/east. Its area is about 181,300 square kilometers. The societies of the Yoruba speaking people of SouthWest,Nigeria is highly heterogeneous. This complexity reestablishes the inevitability of social conflicts among the Yoruba people and immigrants residing in Yoruba land (Albert *et al*, 1995:2).

3.3   Study population

The study examinedfive television programmes for dispute settlementon state-owned television stations across the Southwestern part of Nigeria – Oyo, Ogun, Osun, Lagos and Ondo states while Ekiti state could not be covered because its television station had stopped airing the programme before the commencement of the field work for this study. Television programmes remained the focus of this study for the reason that, among other electronic media, the television possesses audio-visual attributes.Compared with the new media (internets), the television is more affordable and accessible to every category of people in the community. Similar radio programmes are aired in some radio stations across the South West,but the television has captured the researcher's attention considering its larger coverage and more influential and lasting effects on the audiences in these communities.

The research area covered television programmes from state owned television stations while privately owned television stations that may be anchoring similar programmes were deliberately omitted. The reasons for this choice is to ensure uniformity among the group of case studies being examined in order to bring about indepth analysis and avoid loss of focus, which can arise when the scope of the study is too wide. These television programmes included:

i.   *Ṣó Dáa Bẹ́ẹ̀?* of Broadcasting Corporation of Oyo State (BCOS) in Ibadan, Oyo state;

ii.   *Ọlọ́wọ́gbọgbọrọ* of Ogun State Television (OGTV) in Abeokuta, Ogun state;

iii.   *Má j'ìyà gbé* of Osun State Broadcasting Corporation (OSBC) in Oshogbo, Osun state;

iv. *Ìjòkó Òjọ̀gbọ́n* of Ondo State Radio vision Corporation (OSRC) in Akure, Ondo state and;

v. *Mo gb'ẹ́jọ́ mi dé*of Lagos State Television (LTV) in Lagos State

3.4   Sample and sampling procedure

The study population was arrived at through the use of purposive sampling of key informants and convenient sampling of other in-depth informants within each state television programme that was covered. Using purposive/ judgmental sampling, the key informants, who played major roles and had very significant stakes as far as the research scope is concerned, were deliberately chosen. Information obtained from this group of people could not be sourced elsewhere because they were those who directly anchored the programmes or had directly anchored the programme for a long period (mostly from their respective inceptions). They were the members of the panel and they comprised the presenters (also known as *Atọ́kùn ètò*), the presenter-producers (also known as *Atọ́kùnàti Olùdarí ètò)* and the panelists (*áwọn Òjọ̀gbọ́n).* The presenters were also producers of the programme in some of these cases and that meant prepared interview questions for respondents occupying these two separate positions were combined for them. The panelists were not staff of the television stations unlike the presenter-producers, the producers and some of the presenters. They held more permanent positions as far as the activities of the programmes were concerned; they hardly change or leave the programmes, irrespective of the change of presenter and/or producers for the programmes and irrespective of the change of government in power.

The other category of informant was the in-depth informants that were selected based on accessibility and convenience. These participants were interviewedusing convenient sampling because the population therein was wider and only accessible and only willing participants wereinterviewed These were selected staff of these television stations, who were producers (*Olùdarí*) for the programmes; parties to the disputes, who were the complainants and respondents (including traditional leaders, leaders of associations and representatives of reputable companies) and audiences within the studio, who were some of the witnesses and represented audiences at home. Apart from the programme producers, other target people in this category were only accessible on specified days for airing the programmes on Mondays, Tuesdays, Thursdays or periodically. These categories of people gave information that aided more balanced line of thought. They also provided detailed information to buttress case studies that were sighted to explain the conflict dynamics.

The key informants interviewed were twenty four in number and they comprised of two presenter-producers (from OSBC, Osogbo and OSRC, Akure), four presenters (from BCOS, Ibadan; LTV, Lagos and; OGTV, Abeokuta) and eighteen programme panelists of the from all the television stations covered (Ṣó Dáa Bẹ́ẹ̀?, Má j'ìyà gbé and Mo gb'ẹ́jọ́ mi dé had four-member panel each while Ọlọ́wọ́gbọgbọrọ and Ìjòkó Ọ̀jọ̀gbọ́n had three-member panel each). Other in-depth informants interviewed are 58 in number; three producers (staff of the television stations), 30 parties in conflict (six from each television programme) and 25 audiences (five from each television programme).

The observation of events and activities as well as informal interaction on the field provided more objective information and clearer explanations to responses from the researcher. This was geared towards overcoming the discrepancy between what the informants said and what they actually did. Observation also created avenues for obtaining other relevant primary information like photocopies of programme diaries and CD recorded programme episodes to buttress the points raised in the study. The researcher, therefore, made use of tape recorders, camera and prepared semi-structured questions.

3.5   Sources of data

Data were primarily sourced from each of the television programmes that were studied. Considering the nature of the research area, the researcher relied solely on primary sources of information. All information used for analysis were obtained from the interviews, non-participant observation, analysis of recorded episodes of dispute settlement television programmes and programme diaries.

3.6   Method of data collection

Being a case study research and based on the demands of the research questions and objectives, the method of data collection was purely qualitative. It describes the nature and status of relevant conditions which answer the research question. The study reliedsolely on primarily sourced data from testimonies, witnesses, personal accounts of key informants (interveners), the television staff, the parties to conflict and the audience. Information were also got from observed events as they unfolded, recorded episodes of aired conflict intervention programmes in CDs (where available), diaries of weekly activities and annual reports (where available).

3.7   Instrument of data collection

The qualitative sourcing of primary data warrantedthe useof some specific research instruments that suited the nature of the research. The researcher made use of three tools to collect information that were employedfor analyses and answering of the research questions. These are:

1. Key Informant (semi-structured) Interview guide for the key informants
2. In-depth (semi-structured) Interview guide for other informants
3. Non-participatory observation of peace intervention procedures along with informal interactions within the study area.

The semi-structured interview provided the respondents with the opportunity to answer the questions in their own words, using peculiar descriptions that best explained the question and situation. With this style, some respondents were able to give full accounts of cases that only required little confirmation from recorded episodes and programme diary. The researcher was also opportune to further ask questions on points that were considered vital to the research objective. Non-participatory observation was used to have practical information on how the interventions took place, especially the off-air sessions.

3.8   Method of data analysis

The study is descriptive in nature and therefore requires the use of qualitative method of data analysis. Data gathered through in-depths and key informant interviews were content-analysed using descriptiveand narrative research techniques. Furthermore, information from video recordings of conflict intervention sessions were transcribed while the researcher took field note of gesticulations and some non-verbal sensitive actions as might have influenced the interpretation and analysis. Frequently occurring themes as they related to the objective of the study and research questions are also identified and interpreted accordingly.

3.9   Problems of data collection

Information from the field would have been richer if some of these television stations such as*Ṣó Dáa Bẹ́ẹ̀?* and *Mo gb'ẹ́jọ́ mi dé*had proper records of past programmes either in written diary (for resolutions "behind the curtain") or recorded episodes on CDs. Unlike what obtained in the other studied television stations such as *Ọlọ́wọ́gbọgbọrọ, Maj'iya gbe* and *Ìjòkó Ọ̀jọ̀gbọ́n* , the researcher had to heavily rely on the interviews and observations to obtain information from*Ṣó Dáa Bẹ́ẹ̀?*and *Mo gb'ẹ́jọ́ mi dé* . Also, archival documents were very scanty or hardly available. This undermined efforts to confirm informants' accounts

ofwhat actually happened. In *Mo gb'ẹ́jọ́ mi dé* , particularly, the producer could only lay hands on few CDs of one of the recorded episodes as she opined that the programme was not held on weekly basis but based on the number or volume of cases that are on ground to be attended to or aired. In *Ṣó Dáa Bẹ́ẹ̀?* , the producer of the programme presented the argument of funding and technical reasons as obstacles. This is because programmes that were already transmitted were "wiped out" while another "fresh" episode was recorded and aired.

The death of a key informant, the founder and first presenter of *Ọlọ́wọ́gbọgbọrọ*of OGTV, Abeokuta, Elder Olufunso Fakeye, was another major impediment to how much information that could have been sourced on the field. Before his death on May 26, 2014, all attempts to reach him proved abortive as he was indisposed to surface on the programme in OGTV let alone grant interview outside the station.

Another problem that the researcher encountered during the course of gathering information on the field was the colliding days for recording the programmes in their respective television stations. This was the case concerning *Ṣó Dáa Bẹ́ẹ̀?* of Ibadan and *Má j'ìyà gbé* of Osogbo where the conflict intervention activities for the two programmes took place on Thursdays of every week. On two occasions, even *Mo gb'ẹ́jọ́ mi dé* of Lagos that did not engage in weekly sessions had its recording fixed for the same Thursday. The researcher had to place on priority which of the programmes in Ibadan, Osogbo or Lagos to attend, considering the need to follow up on some existing weekly cases while there was also a crucial necessity to be present at *Mo gb'ẹ́jọ́ mi dé* that recorded its programmes less frequently. This served as a major challenge that limited the amount of information obtainable through field observation from these affected programmes.

Chapter Four

DATA PRESENTATION AND ANALYSIS

This chapter discusses the empirical findings that provide answers to the previously raised research questions. The questions centre on the nature of the conflicts addressed on the studied television programmes.They examine the methods used to address these conflicts with regards to their relationships with the identifiable kinds of conflicts dispute. The research questions also coverthe Yoruba socio-cultural context and other determining intervention environments. Finally, they discuss the effectiveness of these television dispute settlement interventions, taking keen look at the challenges that hindered the programmes' activities and their positive settlement impacts. In the course of theseanalyses, therefore, the chapter has been sub-divided into six themes. These are the peculiarities of the kinds of dispute; continuum of dispute settlement intervention; the Yoruba socio-cultural context; television programmes'dispute settlement intervention influences; effectiveness pertaining to the extent of achieved intervention objectives; and effectiveness pertaining to hindrances on the successes of the interventions. Analyses of several case studies have been used to buttress the arguments and to ascertain whether those information obtained from the studied population provide avenues for tackling intervention challenges and fill the existing gap in literature.

4.1 Kinds of conflict on television-programme dispute settlement interventions

Research question 1: What are the kinds of conflict brought to the dispute settlementtelevision intervention programmes?

The major kinds of conflictidentified on the variousdisputesettlement interventions television programmes examined included:

1. property and land conflicts;
2. conflicts over inheritance;
3. marital and family matters; and
4. business and commerce related conflicts.

The above categorisation of conflict does not go strictly in line with some extant literature. These are the works that use different criteria to exhibit varying perspectives and areas of emphasisin discussing "types" of conflict for the purpose of analysis and/or intervention. Among similar positions, the work of Evans (2013) has dwelt on the types of conflict pertaining to the volume of conflicting entities. This is where we have sub-forms like intra-personal, interpersonal, intra-group and intergroup conflicts. While this categorisation forms

the commonest in literature (Lyamouri-Bajja,Abukatta, Cescon, Dolejsiova, Genneby, Markosyan, Ohana,Vidanovic and Wild, 2012, it is only limited to the capturing of the number of parties in conflict. Other classifications of conflict types are based on the context (political, religious, social or economic) as expatiatedin the work of Giorgio (2012), duration (long or short term), use of violence (violent or non-violent), consequences (destructive or constructive)as explained in the work of Jeong (2008), motivation or need (material resources, cultural/spiritual values, ideas or principles, status, role and power) (Danielsen, 2005: 20-46), intensity, display and scale (Lyamouri-Bajja*et al*, 2012: 57-62).

Rather than tag the categorisation ofconflict on the television programmes as types in relations to relatively stringent criteria, the conflicts presented on *Ṣó Dáa Bẹ́ẹ̀?* , *Ọlọ́wọ́gbọgbọrọ,Má j'ìyà gbé ,Ìjòkó Òjọ̀gbọ́n* and *Mo gb'ẹ́jọ́ mi dé*are described as "kinds" of conflictto show more of how these conflicts have manifested themselves and not the surface appearances. Conflicts from the perspective of the study can be non-violent and still be inter-group or interpersonal, they may be economic, organisational, cultural and political in context and equally have different social or economic motivations or need that shape them.

Thekinds of conflict are mapped out after several recorded or observed episodes of interventions by panelists on these programmes. Rather than rely on previous conflict groupings, each conflict type, from the above, is a summary of the most pronounced and reoccurring issues of conflict that are taken to the television programmes. This is in line with the work of Wieviorka (2010) who pin-points that conflict types be based on the core issues of conflict, taking note of the hierarchical ranging of conflicts from the highest level of issues at stake to those with the lowest. Such issues like ownership and/or inheritance of land and/or landed properties; marriage and family encounters; loan, debt or contributions' payment/ non-payment; gender discrimination; age discrimination and unemployment form issues ofsocial conflictswhich disputingparties on the programme do have clashes over. (Field Observations: Ibadan, June – December, 2012 and January – April, 2013; Recorded episodes: *Má j'ìyà gbé* , 2009, 2010 and 2012; Recorded Episodes:*Mo gb'ẹ́jọ́ mi dé* , July and September, 2013;Recorded Episodes:*Ìjòkó Òjọ̀gbọ́n* : June, July and August, 2012 and Recorded Episodes:*Ọlọ́wọ́gbọgbọrọ*, 2013, 2014 and 2015).

The kinds of conflict on the dispute settlement intervention television programmes are social and civilin nature. This dimension of conflict elaboratesCoser's (1968: 349-353) thought thatsocial conflicts are struggle over claims to status, power and resources, involving different numerical capacities of disputing parties with different conflict motives. These

television programmes also receive several cases of conflict with criminal or ritualistic components whereby, in the course of the struggles for claims, parties to conflict "attack" their opponents as ways of employing every possible means within their reach to get what they want. These criminal elements do not form major issues of the conflict and they are often put aside while the panelists dig deeper into the root causes and the core of the conflict. This is further exemplified by the presenter of *Ṣó Dáa Bẹ́ẹ̀?* :

> …You know that conflicts may have criminal instances. For example, when people fight over land, there could be tort or assault of a party over the other party. We play down some minute elements of criminality of these conflicts through apology tendered to the affected parties…the spirituality and use of fetishes in the conflicts are manifestations, just like these criminal issues because parties who attack themselves have particular interests they contest for and it is the work of the *Ọ̀jọ̀gbọ́n* (the panelists) to dwell into the root cause of such manifestations (Personal Interview, Oyebamiji Oyebode, Ibadan, 9th January, 2013).

The categorisation of the conflictkindsequally dwells on the socio-economic environments of the SouthWest,Nigeria which have great impact on the types of conflicts that are brought to the television programmes. Related to this is the works of Homer-Dixon (1991), Solame and Urmilla (2010) and Kameri-Mbote(2005) which concretise, from different points of view, the relationship between environment and conflict, stating that the environment, encapsulated in pessimistic notions of disturbance, collapse and crisis, is a ready threat on which to explain conflict.By explaining conflict in terms of the condition and functioning of the environment as conceptualized by Kameri-Mbote (2005), the conflicts on the television programmes arereflections of the structural irregularities of the society as related to the issue of inequality, which reveals the widening gap between the rich and the poor and emphasis poor formal education, ignorance as well as poverty.

The socio-economic contexts that prompted the establishments of these television programmes have great influence on the kinds of conflict that each television programme entertain which is also in alignment with the postulations of the Social Responsibility Theory of the media. The Social Responsibility Theory explainssocietal influences on media contents and the media representatives' obligations to provide trustworthy services and opportunities for diverse voices to be heard in the public arena. Each of the television programmes has certain kinds of conflict that it handles more than some others and this is also because of the particular motive behind its establishment. In *Má j 'ìyà gbé* of Osun state, for instance, cases

concerning issues of indebtedness receive the highest patronage because the panelistsemphasise that the programme was set up primarily for the less privileged and the poor who face discrimination, marginalisation and are most vulnerable to being duped and financially cheated. The presenter and producer of the programme add that the programme is highly connotative:

> …just as the title of the programme implies, "do not suffer in vain". It has already spoken volume. We are aware that in the society, fingers are not equal and by the time there is conflict, which in most times has to do with debt, if a party has financial wherewithal to go to court and the other does not have, there must be a way of providing social services to the less privileged (Personal Interview, Adesoye Awodeji, Osogbo, 23rd January, 2013)

The business and commerce related conflict (debt) on *Má j'ìyà gbé* is followed by inheritance, property and land related conflicts (Personal Interviews, Wale Lasisi and Ibrahim Oyinlola, Osogbo, 17th January, 2013).

Like other studied dispute settlement programmes, *Ṣó Dáa Bẹ́ẹ̀?* of Oyo state equally welcomes series of social and civilconflicts as categorised above,while stressing conflict pertaining to religion and politics as no-go-areas. This is explained by the former presenter of the programme.

> …if two religions are fighting or if there is conflict within a given religion, we do not go into that, we do that deliberately so that people do not challenge us of bias and if two parties are contesting for a post or when we have political gladiators, we do not go into that, either (Personal Interview, Oyebamiji Oyebode, Ibadan, 9th January 2013).

As much as we have land and inheritance as most commonly handled conflicts on the programme, issues of indebtedness as well as industrial conflicts (conflicts between the employer and the employees) are also received in high volumes. One major reason for this is because the programme has been inexistence for quite a long period and is already widely known (Personal Interview, Oyebamiji Oyebode, Ibadan 9th January, 2013).This explains the influx of people with series of conflicts.*Ọlọ́wọ́gbọgbọrọ* and *Ìjòkó Òjògbọ́n*of Ogun state and Ondo State, respectively, share similar featureswith *Ṣó Dáa Bẹ́ẹ̀?* as far as the kinds of conflicthandled on the programmes are concerned. In addition, they record high numbers of marital and family conflicts that do not reveal any serious monetary involvement. These are

conflicts that centres on issues of relationship and trust (Personal Interviews, Isola Akinsipo, Abeokuta,15th December, 2015 andOlalekan Olanrewaju, Akure, 6thSeptember, 2016)

The case with *Mo gb'ẹ́jọ́ mi dé*of Lagos state is, however, slightly different from what obtains in other studied television stations. The panelist on the programme also explains that the programme is established to serve the less privileged, and therefore the kinds of conflict handled reflect such.Thus, the high reoccurrence of property and land related conflictexplains not just the cosmopolitan feature of the society, but also the orientation behind the establishment of the programme and the panelists formation. The categories of people attended to are not only the less privileged or the poor but also the less informed who seek legal advice because most of the panelists are legal practitioners. In addition, the emphasis on the establishment of the programme is to decongest the court that is already clustered with series of cases (Personal Interviews, Yinka Kadri, Lagos, 28th December, 2012 and Fehintola Okunola, 16th January, 2013). The programme has high patronage of property and land related conflicts as given by the chairperson on the panel:

> …you know all these several land matters, we cannot give any judgment…but land matters can turn very nasty and violent, so our major (task) at that pointis just to counsel the parties…after we have tried to explore the possibility ofgetting them accept (to shift ground and come to an agreement with the settlement), if they do not, they may go to court where they will giveverdict that can be enforced, unlike here…at least we have established thatthey have a legal claim after we have seen their documents and listened to themand if they do not have any claim, we also let them know (Personal Interview, Fehintola Okunola, Lagos, 16th January, 2013).

4.2 A continuum of dispute settlement interventions on *Ṣó Dáa Bẹ́ẹ̀?* , *Ọlọ́wọ́gbọgbọrọ,Má j'ìyà gbé ,Ìjòkó Ọ̀jọ̀gbọ́n* and *Mo gb'ẹ́jọ́ mi dé*

Research question 2: What are the dispute settlement intervention strategies employed on the television programmes?

The strategies used on the programmes in the course of settling disputes are:

i. Facilitated dialogue;

ii. Mediation and;

iii. Reconciliation.

Peace intervention on the television programmes are combinations of different methods. These methods reflect varying degrees of the third parties' involvement in the settlement process andchanging levels of their influences on the decision making as well as the outcome

of the interventions. The contents of these television programmes,to a large extent, fit into Fisher's (2011) description of third party interventions (outside the adversarial alternatives of the court system and formal litigations). Fisher (2011) describes these interventions as those that can exist in a form of "degree/ continuum of power" where the third parties have varying capacity to influence intervention processes and decision making. The interventions on these television programmes also exhibit interplay among different strategies employed by the third parties to deescalate conflicts, enhance communication among/ between hostile parties, assert some degrees of power over decision making and bring about constructive end results from the conflicts.

The television contents further affirm Fisher's (2011:158-168) argument that there is a growing contemporary notion in the third party intervention that not all conflicts at all points in time will "be amendable to a single and unified method of intervention". This is equally supported by Bennett's (2006) line of thought where he emphasises that third party activities outside the formal court, that is the Alternative Dispute Resolution processes, can be arranged on a spectrum from simple and voluntary to complicated and mandatory.

4.2.1   Facilitated dialogue

The television programmes serve as avenues for "bringing hostile parties together" and eventually making peace among thedisputing parties. The objective of third parties (the panelists) and facilitators of the negotiation among the disputing parties is to provide advice about how the negotiation should proceed in order for the parties in conflict to reach agreements that are acceptable and favourable to all the stakeholders. By using the television, facilitating dialogue and negotiations can reach and potentially influence a far larger audience. In line with the admissions and description of previous works of Albert (2001), Lyamouri-Bajja *et al* (2012and Ropers (1995), one of the shared intervention features on the television programmes is that the panelists make deliberate efforts to create room for communication, correct perceptions, reduce unreasonable fear and ensure that parties are readily available to listen to their respective sides, thereby bringing out the issues in the conflicts that would help the parties in the courses of negotiation.This is evident inCase Study 1 as observed from some episodes of *Ṣó Dáa Bẹ́ẹ̀?*.

As shown in the case study, ensuring that primary actors in conflicts are all brought together and are physically present for dialogue is a common trend in all the dispute

settlement interventions programmes. As supported with the assertion made by Roper (1995) that in the course of facilitation, the third party first has to "win the trust of those involved in the conflict" and must be in the position to create a precondition for the transmission of information, the interveners on the programmes create atmosphere of neutrality and fairness in order to make parties show up and be ready to negotiate. This is emphasised by the presenter (as one of the panelists) in one of the episodes of *Olówógbogboro*.

> ...This person (pointing at the complainant) has brought a case involving you. We take it as he has lied against you, therefore, we want you to come in person and state your own side of the story in a fortnight's time. (Field Observation, Abeokuta, January, 2016, 12:30pm)

The presenter buttresses this point during interview session thus:

> We want detailed stories to draw out issues. We do not want to speak on behalf of any party so the accused is expected to come in person. (Personal Interview, Isola Akinsipo, Abeokuta, December, 2015, 2:30pm)

In several cases, only a party to each conflict presents himself/herself while the other party would have to be invited through telephone, written letters or television broadcasting(where the invited party seems recalcitrant). It could be a combination of all the three modes, depending on the nature of the conflict and the style employed by the particular programme. While some programmes, like *Ṣó Dáa Bẹ́ẹ̀?* , *Olówógbogboro, Má j'ìyà gbé* and sometimes, *Ìjòkó Òjògbón* initially seek"subtle" approach to contacting the accused through either phone calls and written letters of invitations before resorting to broadcasting when continuous use of other avenues has failed, *Mo gb'éjó mi dé* would go directly on air in most cases, after the first letter of invitation. The essence, in every programme is to ensure that parties are brought together and that the barriers to communication are technically broken.

The panelists on the programmes have limited roles to play in the core decision making stage of the intervention and just as described in the work of Albert (2001), the panelists, being facilitators in these instances, are not at the centre of the interaction. After having been involved in bringing the parties together and helping them to identify the issues of the conflict, the panelists only "wait" till parties find meeting points of resolution and in the end obtain feedbacks from the parties. The reasons for the feedback include:

i. To establish that all parties in conflict are satisfied with decisions reached by them and that no party loses out (Personal Interview: Oyebamiji Oyebode, Ibadan, December, 2012; Field Observation: Ibadan, October, November, December, 2012).

ii. To put down the eventual resolutions for records purposes (Personal Interview: Isola Akinsipo, Abeokuta, December, 2015, 2:30pm).

iii. To feed viewers at home back on the latest state of the conflict on whether it has been resolved or not. These involve cases that had already been aired and the general public need to be carried along (Personal Interview: Adesoye Awodeji, Osogbo, 12thDecember, 2012).

iv. To re-establish the main objective of the programme as far as serving the general public is concerned (Field Observation: Akure, April, May and July, 2016).

4.2.2 Mediation

The panelists of *Ọlọ́wọ́gbọgbọrọ, Ìjòkó Òjògbón, Ṣó Dáa Bẹ́ẹ̀?* , *Má j'ìyà gbé* and *Mo gb'ejo mide*mediate to make peace among disputing parties. It is with this method that panelists influence the comingtogether of the disputing parties and initiate dialogue between them. This method also involves the interveners'making use of different techniques to bring out very key and sensitive conflict issues, analyse them andkeenly get involved in the negotiation processes. The essence of utilising these techniques is for the interveners to be able to get to the root of the matters in conflict and bring in most, if not all the issues involved. This agrees with Albert (2001:82-84) who adds that mediation entails gathering and addressing the "substantiative" issues.From the dispute settlement interventions television programmes studied, this method has been observed to be very intensive and time consuming whereby the interest of the third parties (panelists) is to resolve conflict by taking full and active part in the process. Mediation exercise also follow the pattern of the interest of the parties as against what Albert (2001) describes as formal legal system of a more competitive right-based approach. The emphasis on the programme, as shown in Case Study 2 from the appendices, is not based on the tenability of the case as a matter of law but on compassionate ground, considering parties' wellbeing.

Using this method, the third parties present themselves and are seen as absolutely neutral parties, whose strength of reaching resolution is borne, mainly out of their fairness, wisdom, experience and integrity (Field Observations, Osogbo, December, 2012 and January, 2013; and Akure, April, May and July, 2016). Mediation activities, among other forms of

peace intervention, in all these television programmes (except in *Mo gb'éjọ́ mi dé* are often times carried out off line, "behind the curtain", and are not taken to the studio for recordings. Even those which eventually get publicised would have been preceded by some preliminary intervention sessions. The presenter of *Olọ́wọ́gbọgbọrọ* also asserts that:

> It should be noted that inviting them (the defendants) does not automatically mean that matters will go on air. In fact, let us say that out of ten cases we attend to in a day, it may be only one that will eventually go for recording. This is against a lot of people's perception who get panicked after being invited. We try to correct that impression (Personal Interview, Isola Akinsipo, Abeokuta, 15th December, 2015).

While the times stipulated for the recording of the programmes' activities do vary between thirty minutes to one and the half hours, in all these television programmes, media-mediation is more of a whole day affair on the specified days for airing the programme. In *Ìjòkó Ọ̀jọ̀gbọ́n* , particularly, panelists do meet on other daysto finish backlog of cases aside the designated day of the week.

Panelists, especially in *Ìjòkó Ọ̀jọ̀gbọ́n* and *Olọ́wọ́gbọgbọrọ*, do employ special strategy to ensure that disputing parties ventilate thecritical areas that would aid resolution and this is very crucial in any mediation process for proper issues identification. Using what is now known as "shuttle diplomacy" or "caucusing" in mediation (Hoffman, 2011:263-309), the panelists spend separate time in detached locations with each party to the conflict. This is peculiar to most of the family and marital conflicts as given by one of the panelists of *Olọ́wọ́gbọgbọrọ*:

> …also, we put parties in conflict in separate rooms to be interviewed separately especially when it has to do with marital conflicts where underlying factors cannot be openly discussed with the presence of the opposing party (Personal Interview, Thomas Oluabatan, Abeokuta, 15th December, 2015).

As it is on the programmes, this strategy is used in media-mediation when parties are unwilling to meet each other, when joint meetings are not leading to progress, where parties to conflicts have well established variations as per age and status (in some culturally sensitive instances) and when intimate and emotional issues are involved (Hoffman, 2011:263-309). Through this technique, some parties on the television programmes do confide in the panelists with vital information that cannot be put on air or shared among their opponents or

audience. Such information highly influences the panelists' style of persuasion and the nature of advice given (Field Observation, Akure, April, May and July, 2016).

In the course of mediation, field investigations outside the television stationsare also used in *Má j'ìyà gbé* , *Ìjòkó Ọ̀jọ̀gbọ́n* and *Ọlọ́wọ́gbọgbọrọ* to gather facts and meet very important party stakeholders, who have very good reasons for their absence fromthe programmes for which the resort to representatives is insufficient for the mediation process. This upholds the assertion by Albert, (2001) that mediation could involve many people who are directly or indirectly affected. Thus, the need for field investigation arises. The presenter of *Ọlọ́wọ́gbọgbọrọ* adds:

> …but when it comes to cases requiring going out, we expect the parties concerned to take care of the logistics, for example, provide vehicle. But we will be making use of our camera…it is just to get there…we have not had any course to turn down complaints because another party cannot come owing to tangible reasons or because they (the complainants) will have to provide for the logistics of going out(Personal Interview, Isola Akinsipo, Abeokuta, 12th December, 2015).

In *Ṣó Dáa Bẹ́ẹ̀?* , *Mo gb'éjọ́ mi dé* and some instances on *Ọlọ́wọ́gbọgbọrọ*, *Ìjòkó Ọ̀jọ̀gbọ́n* and *Má j'ìyà gbé*, the method of settlement by the panelists could take the form of more formal, mandatory proceduresthat Fisher(2011)describes as power-mediation. According to him and in line with the method used on these television programmes, the third parties utilise morecontrol onthe decision making process and outcome. This kind of arbitrative mediation used on this programme is distinguished primarily by the degree of power that the interveners exercise over the process and outcome of the conflict. The method, in line with Fisher's argument, is dissimilar to a more traditional perspective that describes arbitration as a coercive method whereby third parties have high level of influence and "power over" the parties, the processes and the outcome. This method of intervention used on the programmes is a non-binding arbitration like what Bennett (2006:1-5) refers to as a one-step above mediation in the spectrum of ADR process. According to him, a non-binding arbitration is a form of mediation that resembles conventional arbitration in that some "discovery and briefing usually take place". There are often formal hearings where "evidences are presented and witnesses are examined and cross examined".

The television programmes' non-binding arbitration or power mediation can be related to what Fisher (2011) describes as a noteworthy shift in the type of power

exercisewhereby more recent innovative methods from problem-solving workshops seek to engage in intervention procedures that go beyond mediation that entails only negotiation. They include the use of leverage or coercion on the part of the third party in form of promised rewards or threatened punishment. With this, the panelists on the television programme use publicity threat as a major tool that empowers them to decide on a dispute, in the absence of an existing and functioning enforcement mechanism. Eventually, they sometimes come up with awards or "rulings" that have some binding effects on the parties in conflict.

Also, power mediationon these programmes have similar atmosphere of formal court proceedings except that (among other major differences from litigation) the interveners have better understanding, speak the same (non-technical) language as the disputing parties and intervention processes are carried out without the presence of lawyers who present cases and act onbehalf of their clients. The panelists, during this intervention, arelike judges who are seen to be "more in charge" of the decision making as far as the agreements reached are concerned.There are several instances whereby the panelists are addressed by the disputingparties, especially among the illiterate and semi-literate,as representatives of the government in matters of dispute settlement. Theselargely create the impression that the panelists operate as arbiters and function in that capacity (Field Observation, Ibadan, 5th and 19th July, 2012).

An example of power mediation on the television programmes is evident in the Case Study 3 of the Appendices which emanated from twoṢó Dáa Bẹ́ẹ̀?episodes (Field Observation, Ibadan, 5th and 19th July, 2012).As shown in the case study, power mediationis largely used on the programmes to intervene in conflicts on debt issues arising from breach of different contractual agreements. It is also used in issues of non-payment or non-refund of contributions among business partners, trade associations' members and different categories of individuals. The nature of such conflict has concrete bone of contention that substantiates the course of the conflict. The issues of debts are majorly presented in monetary terms and upon proving evidences and witnesses to confirm the debt and the parties responsible, panelists lay more emphasis on repayment in the course of settlement. As given by the one of the panel members of *Mo gb'ẹ́jọ́ mi dé*:

> The parties might not come back together but they would have settled the matter…what matters most is for the debtor to pay the money he owes and that is why the complainants (in most cases)

have come to us (Personal Interview, Oladipupo Olajide, Lagos, 23rd January, 2013).

In most of these programmes, as it applies to *Ṣó Dáa Bẹ́ẹ̀?* , there may not be a clear cut demarcating line between mediation and power mediation during some intervention sessions. Taking cues from what experts term as "Med-Arb" or "mediation and arbitration combo" (Buscaglia, 1996: 17), some peace interventions might have some attributes of power mediationwhere a panel composed of respected people (mostly elders) provides informal dispute settlement services that supplement the formal system of justice. In some cases, the panelists, at the beginning of the process, employ series of persuasive means of bringing the parties together and obtaining information concerning the issues of the conflicts. With the use of mediation, parties to conflictare less restrained from revealing their real needs. However, the disposition of some parties towards reaching settlement on some or all of the issues necessitates the panelists shifting from being mediators to arbitrators and becoming more assertive and authoritative towards reaching settlementsthat is observed as fair to all the parties. This is buttressed by the former presenter of *Ṣó Dáa Bẹ́ẹ̀?* who gives a summary of mediation-arbitration dispute settlement intervention on the programme:

> We have a process. At the end of the day, they will choose how to resolve the matter. But in case they do not choose, then we go a little higher, which is arbitration. You know arbitration has to do with giving judgment? Having explored all other processes, we now give each party area they did not do well. This is why some scholars have called our programme Med-Arb; mediation and arbitration…methods of resolution is procedural, one process leads to another but it can also be interwoven, depends on the kinds of conflict (Personal Interview, Oyebamiji Oyebode, Ibadan, 9th January, 2013).

4.2.3   Reconciliation

In some instances, parties in conflict do genuinely come to the programme so that relationship issues could be addressed and they could be reconciled. As put by the presenter of *Má j'ìyà gbé* (Personal Interview, Adesoye Awodeji, Osogbo, 12th December, 2012), it is not all issues of the conflict that have monetary or material basis which means that parties do come to fetch other needs that largely include mending relationships. With reconciliation, most of the panelists on the dispute settlement intervention programmes import several religious (Islamic and Christian) and Yoruba cultural principles and teachings that are more

advisory and persuasive in nature (Field Observations: Akure, April, May and July, 2016; Ibadan, October and November 2012; Osogbo, December, 2012 and January, 2013). These reconciliation techniquestallywith Oyeshola(2005) that elaborates the direct and inseparable relationship between religious faith and reconciliation. Oyeshola argues that to people of faith, religion is an instrument that can bring about permanent resolution of conflict and cannot be underestimated.Extracted from the dispute settlement intervention archives of *Ìjòkó Òjògbón* (Recorded episodes, June, July and August, 2012) is another case study (Case Study 4) that demonstrates the use of scriptures and understanding of religion in the mending of parties' relationships.

Most of the programmes have instances of settlement whereby moral teachings on preserving the good values of friendship and family ties supersede every other motive of interventions. The end result is parties offering apologies, feeling deeply sorry for mistakes made, parties having mercies on others and forgiving them as well as demonstrating several friendly gestures. This is clearly stated by the presenter-producer of *Má j'ìyà gbé*:

> We persuade the parties involved, we use the wisdom and teachings of God, telling them about day of death…we also implore the values of Yoruba as *Ọmọlúàbí* to persuade them and let them know that quarrelling is not good. We combine the wisdom from our religion, culture and experience to talk to them in the most persuasive way, making them remember their pedigree and family background and the reasons why they should allow peace to reign (Personal Interview, Adesoye Awodeji, Osogbo, 23rd, January, 2013).

Their emphasis on upholding morality and other religious cum cultural principles is evident in severaldispute settlement processes. For instance, the presenter-producer of *Má j'ìyà gbé* adds that:

> …we applied some principles of Islam and Christianity because we have panelists who are either Muslim or Christian and would use them positively and wisely to speak to the conscience of the parties in conflict.

Another panelist of *Ṣó Dáa Bẹ́ẹ̀* , Pastor Gbenga Afolabi, (Personal Interview, Ibadan, 20[th]December, 2012) adds that:

> ...In our own case, we give allowances for morals and truth (*òtító inú*). The other ones are purely legally based on offences which is punishment. But it is not all conflicts that require punishment.

Sometimes, we leave room for reconciliation and rehabilitation àtúnṣe)

In a nutshell, dispute settlement interventions on the television programmesportray high level of intervention dynamism and high fluidity of choice whereby a form of peace intervention like facilitation could develop into mediation or power mediation. There may also be combinations of mediation and power mediation or mediation and reconciliation. Also, in each episode' programme, there are several settlement techniques that are utilised. This is summarized by the presenter of *Ọlọ́wọ́gbọgbọrọ* as follows:

> *Bíọ̀rọ̀ báṣe rìn ni ó máa júwe bí a óṣe sọ ọ́*[Meaning: the methods used in the intervention of conflict is determined by the kind of conflict and the trends of conflict issues] (Personal Interview, Isola Akinsipo, Abeokuta, 15th December, 2015).

Within the continuum of dispute settlement methods that could be used on these television programmes, there are different levels of the involvement of the government, private citizens, business, religious and traditional insitutions. Taking a cue from the Multi-Track Diplomacy explanations, the media do function in varying capacities as catalysts. The television programmes do this by enabling other agents of the peacebuilding system function in the course of facilitating dialogue or providing condusive environment for mediation and reconciliatory activities. With the television programmes offering communication platform, a web of connectivity has been established among religions, government's formal dispute settlement institutions, traditional institutions and private citizens. Simultenously, these other agents of peace play active roles in ensuring that facilited dialogue initiated by the television medium of communication is successful. They offer their expertise, experience and contextually relevant dispute settlement ingredients that the programmes use not only to facilitate negotiation among conflicting parties but to mediate between disputants or ensure that parties reconcile their differences.

4.3 The television programmes' dispute settlement interventions and Yoruba traditional peacemaking approach

Research question 3: How are the interventions through the television similar to or different from Yoruba traditional methods of conflict resolution?

The Yoruba traditional peacemaking approach exists as evidence of Yoruba society's admittance to the inevitability of conflict and the need for continuous management, using

several methods. There are, from time immemorial, several preventive and corrective measures that are in place to ensure the restoration of peace, as the case may be. Dispute settlement methods suchas negotiation, mediation, arbitration, adjudication and reconciliation are used at different circumstances by Yoruba indigenous personalities and other traditional institutions and agents of peace (Nwolise, 2005; Onoge, 1993; Olaniran and Arigu, 2013:3).

It is therefore not unexpected that some designated televisionprogrammes also operate within a continuum of dispute settlement interventions *modus operandi* and have evolved from the same Yoruba society.It is from this perspective that Fisher (2011) emphasises how a society, through its culture, influences the pattern of dispute settlement. According to him, culture is not only a persuasive force in human affairs. The way in which conflict is defined, perceived, responded to and managed is culturally embedded and is describedby certain components. Efforts to examine intervention approaches cannot be carried out outside the understanding of the nature of the conflicts, the interveners, the language and communication mode and channels, the guiding "rules" and the processes. Despite the relatedness between the television dispute settlement intervention and Yoruba traditional disputes settlement approach, there is stillneed forjuxtaposition of the television programmes' dispute settlement withthe Yoruba traditional approach based on the former's characteristics which involve:

i.   The nature of conflicts presented;
ii.   The dispute settlement panel composition;
iii.   The dispute settlement language tools;
iv.   The dispute settlementvalues and principles;
v.   The publicity and;
vi.   The dispute settlement general procedures.

4.3.1   Nature of disputes presented

Just as they exist in traditional Yoruba societies, the conflicts that are presented on the dispute settlement intervention television programmes are products of daily interpersonal interactions (Onoge, 1993). These are social conflicts concerning domestic and family matters as well as commercial and economic related conflicts. The influences of industrialisation, modernisation and foreign religions have, however, reshaped the nature of conflicts that are entertained on some or all of the television programmes. For example, industrial conflicts involving labour matters do involve the need for legal interpretations of conflicts that arise from policies and activities of the employers and the employees. The

complexity of this kind of conflict is borne out of other factors that are not indigenous. Theconflict between Nigeria Breweries and some retired workers that was handled on *Ṣó Dáa Bẹ́ẹ̀?* is an example. The Chairman of the settlement panel in *Mo gb'éjọ́ mi dé* , while explaining the difference between the programme's activities and that of the Yoruba Indigenous dispute settlement intervention, cites an example of industrial conflict and manner of intervention following excerpt:

> Many at times we reconcile even with companies. We invite the Human Resource person and explain to him that legally, these are the things that you are supposed to give to these people because the staff would have given us their agreement with this company, and then we persuade them to do what is right (Personal Interview, Fehintola Okunola, Lagos, 16th January, 2013).

Conflicts bordering on issues of religion and politics are becoming sensitive spots that some of these television programmes do avoid. The advent of foreign religions and their strong influence on human interactions has become a concrete reason for avoiding religious based conflicts altogether. The television programmes' turning down of cases that are already in court is also another reflection of western influence and the limited jurisdiction of dispute settlement interventions on this programmes compared to the traditional Yoruba dispute settlement methods.

4.3.2   Dispute settlementpanel composition

On the average, the panel members on the programme are made up of elders who have vast experience in life, high emotional intelligence and maturity. They equally have available time to spend on thevarious interventions in these conflicts. This is similar to what obtains in the indigenous Yoruba peace intervention settings. As described by Fayemi (2009),while reviewing Bankole's analysison the relevance of Yoruba elders as arbitrators, conflict resolution is largely carried out by third party elders (*Àgbà*). These are respected individuals identified by their older age, fearlessness, high level of knowledge acquisition, vast experience, wisdom, tolerance among other qualities.

According to the producers of *Ṣó Dáa Bẹ́ẹ̀?* , *Ìjòkó Ọ̀jọ̀gbọ́n*and *Má j'ìyà gbé*, these panel members are mostly retired civil servants. They are Yoruba indigenes who speak Yoruba fluently, are familiar withthe Yoruba culture and tradition and have records of good character. Producers go through strict selection processes to ensure that panel members who would have moral justification to intervene in conflicts are those elders who have such

charisma and without any social blemish. The ages of the panel members on the programmes, aside from *Mo gb'ẹ́jọ́ mi dé*, range between 49 and 70 years old. In *Ọlọ́wọ́gbọgbọrọ* particularly, none of the panelists is less than 54 years old. This influences their capacities and their respective contributions to the programme owing to the high reverence attached to the Yoruba elders as mediators or arbitrators in the Yoruba communities of SouthWest,Nigeria.

In one of the recorded versions of *Má j'ìyà gbé,* the presenter, Mr. Adesoye Awodeji,during his introductory presentation, talks about the composition and importance of the panelist (as elders) on the programme:

> …though the conflict resolution of government and that of the law are on one side, the panelists remind us of our (Yoruba) tradition and are seen as good representative of the traditional conflict resolution…the sitting of these *Ọ̀jọ̀gbọ́n* (panelists) reminds us of our origin and the role we too will have to play in future to work as these panelist are working. The Panelist are good respectable elders in the society…audience at home too knows the importance of these elders as they too have elders at home (Recorded Episode, Ma j'iya gbe, 9th July, 2010).

Mo gb'ẹ́jọ́ mi dé has lower attachment to adherence to Yoruba tradition, particularly on the panelists' composition, as their focus is not entirely to utilise Yoruba indigenous knowledge per se. Its panel composition, however, emphasises more on the need for legal expertise, among other requirements of utilising and strengthening Yoruba traditional approach. This is why the producer of the programme, Yinka Kadri, points out that:

> The panelists are made up of lawyers. We have three lawyers…we do not want to work fowl of the law and you know that the lawyers know what constitute an offense…the television programme is not a law court. We need to ensure that we do not exceed our powers and the lawyers are there to apply breaks (Personal interview, Lagos, 28[th]December, 2012, 1:30pm).

The Chairperson on the panel (on the same programme) further justifies the essence of the panel composition that there is need to use legal understanding to guide the people, especially those who are ignorant of their rights, make them be aware of the legal implications of their actions and inactions (Personal Interview, Fehintola Okunola, Lagos, 16th January, 2013).

What further differentiates the traditional Yoruba dispute settlement institutions from the dispute settlement television programmes is that while the former's composition is situated within lineage and kinship settings, the latter has panel members who emerge from

different backgrounds. The *Agboolé* (compound) system comprising the family and compound heads in the traditional Yoruba communities is gradually dissolving owing togeographical expansions, migrations and urbanisation (Personal interview: Wale Lasisi, Osogbo, 17th January, 2013). This is evident in the influx of numerous unresolved domestic conflict where parties seek resolution from dispute settlement intervention television programmes like *Ṣó Dáa Bẹ̀ẹ̀?* , *Mo gb'ẹ́jọ́ mi dé* , *Má j'ìyà gbé* , *Ìjòkó Ọ̀jọ̀gbọ́n* and *Ọlọ́wọ́gbọgbọrọ*. One of the panelists of *Ṣó Dáa Bẹ̀ẹ̀?* asserts that:

> …it is different from indigenous conflict resolution methods in that this method involves outsider and not only family members or relatives or *agboolé*(compound).   We do not even know them.They come from their respective homes(Personal Interview, Olatunji Akinola Ibadan, 20[th]December, 2012).

4.3.3   Dispute settlement language tools

In all the television programmes, except *Mo gb'ẹ́jọ́ mi dé* (where other languages are entertained off-camera because of its high heterogeneous population), Yoruba language is being spoken as means of hearing complaints and consequent intervention. The use of Yoruba language has consequently resulted in the use of Yoruba proverbs, storytelling and sayings which provide a legal code of sorts (Ugboajah, 1985).All of which, according to Ogwezzy (2008), are to inform, socialise, motivate, educate, promote culture and entertain in any African community, including the Yoruba.Panelistson the programmes make use of Yoruba proverbs beyond mere entertainment. The use of these proverbs involves the need to technically aid persuasion and reach the conscience of the parties in conflict. They are also used to warn difficult parties and preach unity among disputing parties. Proverbs are instrumental in order to make room for ground-shifting. All these in essence are toemphasise to the disputing parties and audience the cultural interpretations and provisions concerning issues of marriage, inheritance, trade and commerce and relationships. For example, in *Ṣó Dáa Bẹ̀ẹ̀?* , panelists make use of proverbs like:

1. *Ará iléẹni òṣ'ẹni, èyàn mi ò ṣèyàn, a ò lè fi wéaláróò lásán!*
   Meaning: No matter how bad the character of a relative, he/she is still better than an outsider!
2. *Jogúnjogún kò tóẹni tí ogún ó gbè.*
   Meaning: One who inherits is not as worthy as the one to whom the inheritance favours (Field Observation, Ibadan, July, 2012)

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Similar proverbs were also found in *Ọlọ́wọ́gbọgbọrọ:*

3. *Íkàni ó ro'jọ́, ìkà kọ́ ni yíò dá'jọ́.*

Meaning: One who states the case is corrupt but the judge is not.

4. *Ẹníbá fẹ́ẹ́ jẹ ogúnkógún yíò pa ìtánkítàn*

Meaning: person who is interested in undue inheritance will come up with untrue tales/stories (Personal Interview, Isola Akinshipo, Abeokuta, 12[th]December, 2015).

In *Má j'ìyà gbé* , panelists make use of proverbs like:

5. *Isó tíyíò bá tàbùkùènìyàn, bótiwù kíó fún'dí mọ́ ọ tó, yíò gbà'sàlẹ̀ yọ*

Meaning: the fart that would embarrass one will surely find its way no matter the attempts to stop it.

6. *Ìwọ̀fàtóń sú olówọ́ẹ̀ lóhùn, yíò tọ́jú owọ́ẹ̀, yíò pé*
    Ẹrúìdèlé tó báń súọba lóhùn, yíò yẹ'ra f'ọ́ba

Meaning: The insolvent debtor-servant who argues with his master (creditor) will have to be ready tofully pay back his debt.

The palace slave who argues with the King will have to leave the palace (*Má j'ìyà gbé* Recorded Episodes, December, 2010).

7. *A ò lè fá'rí lẹ́yìn olórí*
    A ì gb'ẹ́jọ́ẹnìkan ká s'ọ̀pánù

Meaning: A man's hair cannot be shaved in his absence.

We do not hear a side of the story and take decisions (*Má j'ìyà gbé* ,Recorded Episodes, 9th July, 10th October and17[th] December, 2010).

8. *Òsánbẹsùn, f'apó rọ'rí, ìwàọmọ níí m'ọ́mọ sò'kígbẹ̀*
    Meaning: It is a man's negative motive/behaviour that prompts him to go to sleep, fully armed(*Má j'ìyà gbé* Recorded Episodes, 10[th]October).

Panelists also make use of some sayings thus:

Èkéníí p'ẹrú, ẹ má wùwàèké

Èpèníí p'olè, ẹ má wùwà olè

Ilè dídà níí p'òrè, ẹ má dalè…kíẹ lè jẹ́ẹnirere níìpínlẹ̀Òṣun

Meaning: Slaves die by deceit, do not deceive

       Thieves die by curses, do not steal

       Friends die by betrayal, do not betray…so as to be good citizens of Osun state

(*Má j'ìyà gbé* recorded episodes, 14th May, 2012)

Tíẹni tí a báń pèò bá dáhùn, ẹni tóń pè éònííyé pè é.

Meaning: if the invitee who has been called refuses to respond, the inviter/ caller will not stop calling (Field Observation, Abeokuta, December, 2015).

In most conflict resolutions "behind the curtain" (off-air), panelists are involved in sharing well established Yoruba ancient and contemporary stories to back up their arguments, deduct moral lessons and persuade the parties to shift ground on certain issues. The stories of Basorun Gaa, Efunsetan Aniwura and other past Yoruba personalities who lived wicked and reckless lives were used as examples. Some even cite examples of the lives and times of recent personalities whose greed and selfishness affected their lives adversely *(Má j'ìyà gbé* recorded episodes, 9th July, 10th October and17[th] December, 2010).

4.3.4 Dispute settlement values and principles

The television programmes adhere toYoruba principle of *ọmọlúàbí*which is the principles of truth, fairness and openness used on these programmes.Driven by this Yoruba principle, the parties to the conflicts, witnesses and the third party interventionists are conscious of this upheld value towards settlements and reconciliations. Even with the inevitable presence of dethroughnts and recalcitrant conflicting parties, the programmes do constantly publicise what Bewaji (2004: 112) agrees to as ethical values of compassion, solidarity and cooperation. The emphasis is not the induction of parties' rights, as it is with the western court procedures but to distribute social welfare according to parties' needs.

Within the context of the concept of *ọmọlúàbí*, "trado-ethical" values and principles of hard work, diligence, self-reliance, honesty and social responsibility elements (Awoniyi, 1977) are imbibed by the panelists (comprising mostly of elders). The interventionists on the programmes stress the essence of *òtító* (truth), *ìtùnbí-ìnùbí* (non-violent, peaceful and

understanding settlement) *sùúrù* (patience) during interventions on air or off-air. In the course of facilitation, mediation and reconciliation, these values are persuasively presented to parties in conflict through the language strength of Yoruba proverbs, storytelling and sayings.The perspective of Hallin (2000: 213) that some media activities are truly professional and cannot be monetized or commercialized is part of the upheld *ọmọlúàbí* principle. This is evident on the programme. As asserted by the presenter of *Ọlọ́wọ́gbọgbọrọ*:

> *Owóá tán, ọmọlúàbí níyíòṣ'ẹ́kù* [Meaning: money and material gains will be exhausted and will be outlived by good and respectable character](Personal Interview: Isola Akinsipo, Abeokuta, December, 2015).

In addition, being polite to the people who come to settle their disputes is part of the ethics and the upheld values of the television programmes. In order to establish fairness, interveners in these dispute settlement television programmes ensure that all sides of particular conflicts are invited to have equal chance of being heard. In most of the television programmes, the interveners making use of different avenues to ensure that all parties concerned are equally represented in the processes. As stated by the presenter of *Ọlọ́wọ́gbọgbọrọ*,Chief Isola Akinsipo, in one of the episodes of the programme:

> The man (pointing to the complainant) has brought a case concerning you. We assume that he has lied against you and we therefore want you to come in person, to face this man and tell Nigerians your own side of the story.

Attending to parties on specified recording days on the television programmes is majorly on a first-come-first-serve-basis. While programmes like *Ṣó Dáa Bẹ́ẹ̀?* , *Má j'ìyà gbé*and*Ìjòkó Ọ̀jọ̀gbọ́n* provide register for recording of names and other information according to parties arrival, others even go to the extent of providing special tag numbers so that "the staff and interveners on these programmes are not accused of being partial" (Personal Interview: Isola Akinsipo, Abeokuta, December, 2015).

Being television programmesthat are observed as ways of providing social services to the people and in order to ascertain further the principles of fairness and truth,peace interventions are free in all the television programmes studied. According to one of the panelists of *Má j'ìyà gbé* , in one of the recorded episodes of the programme (17[th]of December, 2010):

> The programme is designed for the poor who want judgment that is fair, just and of the truth. The only required task expected from the

> people is to get transport fare and come to *Má j'ìyà gbé* …Do not bring money but bring truth.

Whether poor or rich, the panelists are bound to maintain truth and take issues up without taking sides. This is because they do not receive any gratification for conflict resolved. The Presenter of *Má j'ìyà gbé* adds:

> The panelists are not being paid, just as we do not charge any of our clientsany form of payments. We rely on what the Corporation budget for theprogramme...some years back, the panelist had a meeting with the management of OSBC and the management seized the opportunity to talkthem into stating how much they want to be taking for coming for the programme. The panelists said they do not want any payment that if OSBC wanted to pay them, they were ready to leave… if payment is attached, impartiality will be involved and will allow wrong perception from parties in conflict.

The presenter of *Ṣó Dáa Bẹ́ẹ̀?* (Oyebamiji Oyebode) adds:

> The panelists carry out this task as public service. We only give them foodwhen they come and pay their transport fare but they do not receive salary…we have ethics that guide our activities. We do not receive gratification as we have it in the traditional setting of conflict resolution. We need to be cautious considering the level of corruption in our society today.

4.3.5   Publicity

Publicisingdispute settlement interventions did not start with the television and its designated programmes. From the Yoruba society, where these television stationsand their programmes (under study) emanate, there have been evidences of indigenous "mass" media being instrumental in the settlement processes so much so that certain interventions took place to involve the attention and contributions of the people of the community. Communicating resolution procedures to the general public or the people of a given social definition is another area of similarity betweendispute settlementtelevision programmes and Yoruba traditional methods of conflict resolution.The Pre-colonial Yoruba communities used different kinds of channels like market places, festivals and town criers to communicate dispute settlement interventions towards involving a relatively large numbers of the members of the communities (Ugboajah 1985).Dispute settlementinterventions through the television are therefore not entirely alien to Yoruba societies. However, television intervention programmes have become more sophisticated channels that have advanced settlement processes by creating a wider audience and more speedy feedback.

The television's role, as detailed in the postulations of the Media Cultivation Theory, has grossly enlarged media influences of peace processes. It has placed media-mediation and other aspects of interventions as centralisedsystem of storytelling which transcends historic barriers of illiteracy and mobility to become a common source of socialisation and information. The television dispute settlement interventions present the uniqueness of long term viewing advantages. As the general audience is exposed to long term television watching, its contents are continuously internalized and spread faster and longer (Gerbner *et al*, 2002:45). Publicising intervention procedures is a major feature that cuts across all the dispute settlement intervention television programmes in SouthWest,Nigeria. This is asserted by all the presenters, producers, panelists and audiences on the programmes and summarized by the presenter of *Ṣó Dáa Bẹ́ẹ̀?* :

> In our process, we are not limited to one specific method…In the traditional settings, these are also used and that is why we appear similar. But we are different because we use the electronic media for publicity (Personal Interview, Oyebamiji Oyebode, Ibadan 9th January, 2013).

The strength of most of allthe television programmes lies heavily on publicity. After exhausting all avenues of inviting the accused party or making parties comply with joint agreementswithout success, interveners are duty bound to transmit the case for public attention and contribution.

4.3.6 Dispute settlementgeneral procedures

Dispute settlement interventions on the television are accompanied by formality and documentations compared to the Yoruba traditional peace interventions. From the arrival of the complainants and defendants, the invitations of defendants and witnesses to the tendering of documentary evidences, the television-programme dispute settlement interventions dethroughte from what operates at the indigenous Yoruba peacemaking settings. Inclination towards religious practices, rituals, swearing, oath taking and ceremonies, as included in some sessions of the traditional peacemaking interventions, is not present on the television programmes for making peace. The producer of *Mo gb'ẹ́jọ́ mi dé* states clearly that spirituality is not part of the procedure on the programme and interveners to do not even pray before starting any session. The Chairman of the panel on the same programme assertively adds:

> Our own is not spiritual or ceremonious. We cannot do but be similar to the formal court…so it is like the court. Ours however fall short of the powers of the court. We just appeal to the people (Personal Interview, Fehintola Okunola, Lagos, 16th January, 2013).

From another point of view, the presenter of *Ọlọ́wọ́gbọgbọrọ* maintains that bringing in rituals or ceremonies is believed to be effective and they are aware of its efficacy but the programme does not make use of it because it is not allowed on the programme. Also, there is need to avoid scaring away a lot of people who do not share the same Yoruba cultural and religious beliefs.

The television programmes' dispute settlement interventions have varying levels of adherence to Yoruba cultural provisions. As much as some of these programmes activities are cultural, there is strict consciousness by the interveners to avoid activities that run fowl of the law. One of the panelists of *Ṣó Dáa Bẹ́ẹ̀?* summaries the contents of the programme thus:

> It is an improvement on the indigenous court because in our own case, issues are handled by educated people who base their analysis on facts, figures and visible documents, not by sentiment or by family or cultural connections (Personal Interview, Olatunji Akinola Ibadan, 20th December, 2012).

4.4   Determining influences of television programmes dispute settlement interventions

Research question 4:   What informs the application of different methods of dispute settlement interventions to conflicts brought to the television programmes?

The factor that determine the application of facilitated dialogue, mediation or reconciliation on the dispute settlement intervention television programmes are classified into internal and external influences. This is borne out of the correlation between the conflict dynamics and the underlying forces of peace interventions peculiar to some or general to all of the television programmes studied. The internal factors that influence the contents of these programmes entail kind of the conflict, the nature of the primary parties and other stakeholders to the conflict and how the conflicts have progressed or regressed over certain a period. These internal factors have ways of determining what method or combination of methods that interveners employ in the course of managing the conflict.

External influences also play substantial role in determining the success and failure of the interventions. They are factors related to the peace intervention dynamics; the remote and

immediate environments that the intervention processes take place. These environments include the Yoruba socio-cultural influence and the operational standards of television stations. The linkage between the internal and the external factors is explainable andbased on evidence of responsive interaction between the conflicts dynamics on the programmes and the continuum of dispute settlement interventions.

4.4.1   Rationale for facilitated dialogue

The existence and interplay of both internal and external determinants of facilitations on the programmes are rationale to explaining what Ropers (1995)describes as the move to make parties "produce their own initiatives" andthe necessity to make parties in conflict"deal with the material matters in dispute". Facilitated dialogue is employed on the programme where there are complex issues to be resolved without corresponding adequate time allocation for intervention. It is also used where there is the need to incorporate traditional agents who are more familiar with the locations, history and legal matters surrounding conflicts and who can implement spiritual or ritualistic aspects of interventions and where there is need to establish local authorities' strength in agreement enforcement. And lastly, the method is also used to facilitate the adoption of formal legal bargaining. The two case studies given in Case Study 5 and 6 from *Ṣó Dáa Bẹ́ẹ̀?* (Field observation: Ibadan, July, October and November, 2012)and *Mo gb'éjọ́ mi dé* (recorded episodes: July and September, 2013) are practical situations that further elaborate these rationales for using this method of dispute settlement intervention.

Facilitated dialogue on the programmes, as evident in the case studies, shows that the issues of conflict are those which are highly time-demanding without the panelists' corresponding time allocation to ensure full intervention procedure on the programme. This was the case, especially, with *Ṣó Dáa Bẹ́ẹ̀?* and *Mo gb'éjọ́ mi dé ,*where the television station did not design additional time for field investigation. In addition, time allocated with each session of the programme is inadequate compared to the volume of work to be done. In *Ṣó Dáa Bẹ́ẹ̀?* , intervention activities last from 10 a.m. to about 2:30 p.m. (every Thursday of the week), after which the panelists proceed to the studio for only one hour recording. As lamented by one of the panelists (Personal interview:Olatunji Akinola, Ibadan, 20th December, 2012):

> We always have many cases to be attended to on weekly basis.
> People just keep coming and bringing series of conflicts that you

can imagine. You can see how many of them we had attended to before we went to the studio…Today, we had about six cases that are to go on air. To now handle all these cases and do justice to them for just one hour is not possible…that is why sometimes, we save time by appointing the *Olóríẹbí*(Family Head) to lead the processes and feed us back

In *Mo gb'éjọ́ mi dé*, cases that are brought to the producer of the programme are not deliberated upon until they have reached some substantial volume. After which the panel members would be contacted. This means that intervention does not have fixed scheduled timing, like the weekly intervention in other television stations.The chairman of the panel stresses that:

> …actually the planning of how many times we sit rest with the television authority which is an arm of Lagos state government. They are the people that the public will contact to state their grievances. The authority compiles all the grievances and decides on when the panel need to sit and then they invite panel members…we try as much as possible to see twenty people, sometimes more than that, in the course of the day. Usually it takes us the whole day to try and listen to these people, hear their grievances and when we come back another time, some that have been resolved (among the parties) will also come…(Personal Interview, Fehintola Okunola, 20th December, 2012).

Also, facilitated dialogueis also adopted when there is a need to involve those who are more familiar with the case or similar conflict issues. Land, landed properties and issues of inheritance are most common in this category and the expected role of the *Olórí-ẹbí*(the family head/leader) and other higher traditional authorities is vital for the successful outcome of this method. In land matters, especially, management of the conflict entails calling the attention of institutions that know the locations, history, legal and geographical explanations of the lands. This rationale is buttressed by the presenter of *Mo gb'éjọ́ mi dé* that panelists mostly facilitate the negotiations among parties when it has to do with community land since the panelists are not members of the parties' communities. The producer of the same programme adds that:

> We refer conflict back to the parties (in conflict) but that would be done after we must have known where the conflict/case is heading to…if some people bring matters of inheritance (and it is very common to issues of inheritance) saying that: "my *ìdí-igi*(a set of siblings having same mother in a polygamy) has been deprived of their own inheritance", we invite the *Olórí-ẹbí*(the head of the family)…they would have got things in clearer perspective and having gotten to that stage, the parties, headed by the *Olórí-ẹbí*will

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be asked to take the matter home for complete deliberation and implementation…and we tell them to get back to us (Personal Interview, Yinka Kadri, Lagos 28th, December, 2012).

The panelists of *Má j'ìyà gbé* do collaborate with traditional authorities who can assert judgment. This is done by bringing the attention of the *Aṣojú-ọba*(representative of the *oba*), the *baálẹ̀*and *kábíèsí*, who initially may not be aware of the conflict, through transmission on television on the issue at hand.The interveners,therefore, succeed in facilitating the incorporation of local land experts and/or other important secondary stakeholders, who have good knowledge of the case and would be of help. This is given by the presenter/producer of *Má j'ìyà gbé* :

> We call on the *bale*, *mágàjí* (eldest son of the family) and *aṣojú*(representative of the *oba*) of the compound where they are still available…we do little research to try and find out about the parties' background. We come on air to mention their names and appeal to their family heads to put them to order or order themto show up(Personal Interview, Adesoye Awodeji Osogbo, December, 2012, 10:30am).

In *Ọlọ́wọ́gbọgbọrọ*also, similar circumstances warrant the involvement of Yoruba traditional authorities like the *Olówu* of Owu, *Olúbarà* of Ibara and other *baálẹ̀*.As given by the presenter:

> Most land cases are inter or intra family…when it comes to sensitive issues of land and family matters, we refer them back to the bale and *kábíyèsí* (the Oba)of the community. When heads of the family request or when we see that the case is better handled by the families, who know the situation and history better…we take back the conflicts to them but they must give *Ọlọ́wọ́gbọgbọrọ* feedback…In fact, if we are aware that a case had already been taken to the*Oba*or council of *Obas,* we give them (parties in conflict) letters to go back there (Personal Interview, Isola Akinsipo, Abeokuta 15th December, 2015).

In extreme situations, some persistent or adamant parties who do not cooperate with agreements reached among the disputing parties for no clear or logical reasons or who are not ready to shift ground and accommodate the interest of other parties are intentionally referred back to the traditional authorities by the panelists of these programmes as recorded in *Ọlọ́wọ́gbọgbọrọ* and given by one of its panelists:

When we see very difficult party who refuses to yield to agreement of resolution made here, we refer him/her to the *Oba* where he will be mandated to pay 11,000 and buy drinks and pay *Owóìkàní* (levy paid by all parties to the conflict) which amounts to 10,000 naira…where he will be forced to prostrate and say the truth because if he refuses *Aláṣẹ*(the oba) will fight such person (Personal Interview, Modupe Bankole-Faleti, Abeokuta 15th December, 2015).

Panelists of the programmes also limit their involvement in cases that have high level spiritual, diabolical overtones or rituals and this also dictates that cases of such type be handled within the family while the panelists are solely concerned with the outcomes. Some cases which are understood to require some rituals or spiritual interventions are allowed to be taken back to the family after the panelists have succeeded in bringing the parties together. This is observed particularly in *Ìjòkó Ọ̀jọ̀gbọ́n* (Field Observation: Akure, April, May and July, 2016). In *Ṣó Dáa Bẹ́ẹ̀?* , however, the panelists view parties' claims of spiritual attacks as just manifestations of the conflict whereby the parties do have particular interest that they are contesting over (Personal Interview:Oyebamiji Oyebode, Ibadan, January, 2013, 11am).

Asides incorporation of the traditional authorities and the informal institutions into the intervention processes, the dispute settlement television programmes also facilitate the adoption of formal, legal approach by the disputing partieson cases that require another dimension of legal bargaining. There are instances on *Mo gb'ẹ́jọ́ mi dé* and *Ọlọ́wọ́gbọgbọrọ* where the nature of cases has warranted directing parties to adopt legal approach in seeking redress. With the presentation of documentary evidences, some parties, that are ignorant of their higher legal chances to "win" the case,especially as involving conflicts on debt and landed properties, are enlightened and encouraged to pursue the case through formal courts, or at least get a suitable lawyer. The presenter of *Ọlọ́wọ́gbọgbọrọ*(Personal Interview: Isola Akinsipo, Abeokuta, December, 2015) while narrating a case involving debt and landed property maintains that:

…we advise the lender to get herself a lawyer but the lender complained that she does not have money. We educated her that the case is attractive enough for a lawyer to be interested owing to the entire value of the landed property…some cases, after being brought here eventually proceed to the court to legalise the agreement.

As it is the case with *Mo gb'ẹ́jọ́ mi dé* , the interveners provide legal advice and guide parties towards taking legal-court option when intervention within the television station is

apparently not yielding. The disputing parties' negotiating capacity is, therefore, strengthenedwhen the panelists providethese vital legal advice (Personal Interview: Fehintola Okunola, Lagos, January, 2013).

Employing facilitation as a dispute settlement strategy through the television is the medium's (and its representatives') social responsibility, which is an acknowledged obligation towardsthe incorporation of the roles of external expertise for relief, enforcement and thoroughness as well as moral justification. The external and internal factors that influence this intervention activities on the studied television programmes align with the synthesis of ideas of the 1947 Hutchins Commission that states, among other points, that for the media to be socially responsible, the contents of their activities should reflect the projection of a representative picture of the constituent group in the society which consequently indicates that the goals and values of the society is well presented and clarified (Middleton, 2009:13).

4.4.2 Rationale for mediation

The television programmes' mediation are used on the basis of time and resources availability, which are required in gathering facts. As added by Albert (2001:82-84), mediation exercise involves many people who are directly or indirectly affected, thus, the need for field investigation. The method is also adopted in order to salvage conflict that has escalated beyond what the parties can handle with negotiation process. Mediation is also used in order to provide a suitable alternative to formal avenues.Mediation method is identified from two case studies (Case Study 7 and 8) of the *Ọlọ́wọ́gbọgbọrọ* intervention diary.

The Case Study 7 and 8 reveal some dynamics of mediation, as a dispute settlement intervention method. Mediating between disputing parties has been observed to be the most time consuming among other methods employed especially where the interventionists from these programmes have relatively more time and resources to gather facts, evidences, information and witnesses peculiar to the pronounced issues of the conflicts like land, debt and marriage/family. Field investigations, outside the television stations are also used in *Má j'ìyà gbé* , *Ìjòkó Òjọ̀gbọ́n* and *Ọlọ́wọ́gbọgbọrọ* to gather facts and meet very important party stakeholder, who may be incapacitated from coming to the programmes. When the matter on ground is very important, highly demanding and where there are available provisions for such field logistics, these panelists embark on field investigations and recordings which means that the mediation process is extended beyond the premises of television stations.

The presenter and producer of *Ìjòkó Òjògbón* asserts that, even if it is at his own personal expense, his job warrants leaving the television station arena or travelling to fetch more witnesses and for further investigation (Personal Interview: Olalekan Olanrewaju, Akure, 6[th]September, 2016). One of the requirements of mediation is for the third party to be adequately available throughout the conflict management exercise and see to the agreement reaching stage of the intervention (Albert, 2001:82-84). As added by the presenter-producer:

> In the course of findings, a lot of time is spent before we reach conclusion. For example, we have those fighting over building inheritance. We would go on the field, visit the exact building and interview the tenants, neighbours and so on.

The progression of conflict also determines the usage of mediation. Where parties in conflict have failed to negotiate, the panelists come in to take more active part. This is supported by the presenter of *Ṣó Dáa Bẹ́ẹ̀?* :

> When a matter is brought before us by a complainant, we invite the alleged, the defendant to come state his own side of the story…but if they fail to negotiate, at that level, we go into mediation. That is when we begin to take charge of the process and when we come on air and give them condition "A", "B" or "C" for them to pick from (Personal Interview, Oyebamiji Oyebode, Ibadan, 9th January, 2013).

Where other formal avenues have been sought without headway, parties in conflict bring their cases to the programmes as they see them as suitable alternatives and an escape route to avoid formal proceedings (Albert, 2001:84). This rationale is emphasised by one of the retired staff of Askar Paint (Interview, Femi Abimbola, Ibadan, 20th December, 2012):

> We have already gone to Public Complaint Commission without any headway so we eventually come here. We have been listening to the programme and we see the way and manner they succeed in restoring people's right…the court case will take too much time.

Another instance of parties who had taken their grievance to Public Complaint Commissionisreferred tointhe case of some 2005 outplaced staff (Retired workers) of Nigeria Breweries Plc. One of the representatives of the group lamented that the conflict between them and the company could not be resolved at the Public Complaint Commission and was brought to the television programme. According to him, there is the need for the panelists to "look deeper into the matter" and coming to the programme after leaving the Commission

portrays the programme as a more suitable avenue to seek redress (Interview, L. A. Adeniyi, Ibadan, 19th july, 2012).

Using mediation as a dispute settlement tool is significantly influenced by some television programmes' relentless efforts in offering the process time and energy required in line with the postulation of the Social Responsibility Theory which, according to Stanley and Dennis (2010:114), emphasises the creation of opportunities for diverse voices to be heard in the public arena. This is evident in several interventions "behind the curtain", field investigations and shuttle diplomacy.

The peacemakers on the television programmes alsointervene by usingpower mediationin disputesthat are majorly embedded in monetary issues whereby there are clear-cut parties' positions.The strength of the intervenersto make relatively binding decisions as a result of the respect and reverence accorded to them is another rationale for upholding power mediation on the programmes. This is related to the interventionists' capacity to use publicity, panelists' detachment as non-members of the association, group or family and their being non-financially accountable to the disputing parties.

The case study from personal account of the producer of *Mo gb'ẹ́jọ́ mi dé*(Personal Interview, Kadri, Lagos, 28th December, 2012), as given in Case Study 9, illustrates a scenario where power mediation becomes the best instrument to bring about settlement in that circumstance.From the case study, it was revealed that the parties highly regarded the presence and verdicts of the panelists owing to their expertise and the use of publicity. Issues of the conflict had escalated when the previous occupant to the apartment, who absconded with the money, did not show up at *Mo gb'ẹ́jọ́ mi dé* on several occasions when she was invited.

Where issues of conflict are concrete and documentary evidences and witnesses have been provided by the parties concerned, power mediation is likely to strive as a major intervention strategy to be used. In conflicts that involve monetary disputes with each party's position,either as debtor or creditor, being already identified during story-telling sessions, intervention takes definite stand of power mediation. The decisions reached by the panelists tend to be more binding. This rationale is not peculiar to arbitrative intervention through television. A similar scenario is cited in the work of Mumm-Rankin (1956:95) where power mediation with some arbitrative elements were used when "right" and "wrong" positions

were already clearly identified and one of the parties in conflict was obviously indebted to the other.

Interveners on these programmes peg their strength to the reverences attached to them and these programmes which also make their verdicts relatively binding. Such reverence is traceable, from one perspective, to the interventionists' capacity to use publicity. The television programmes' power to publicise intervention processes offers them the ability to make binding decisions because most parties in conflict fear and alsowish to prevent going on air. Aligning with the position of Albert (2001) that the power conferred on the judge (in arbitration) also stems from broadly based endorsement that the society provides, the television programmes' capacity to use publicity in the course of intervention is generally acceptable and recognized within their respective jurisdictions. As given by the presenter of *Ṣó Dáa Bẹ́ẹ̀?* :

> BCOS (Broadcasting Corporation of Oyo State) is an organ of the government and once what we do is approved by the government, it cut across all activities. There is no legislation backing *Ṣó Dáa Bẹ́ẹ̀?*but there is legislation backing BCOS as a public and electronic medium…and government has never challenged what we are doing here. Therefore, we have the administrative backing of the government and this influence the way we are perceived by the people and those who bring their cases here (Personal Interview, Oyebamiji Oyebode, Ibadan, 9th January, 2013).

The capacity and threat to transmitconflict cases provide the interveners the ability to give some relatively binding verdicts which parties agree to.Even where related perspective on the role of publicity is found in the work of Albert *et al* (1995), it emphasises it as a tool for social justice, as a medium of public education and as means of bringing about cooperation of recalcitrant people, especially those who have not showed up after previous invitations(s). That publicity provides a basis for arbitrative intervention, in addition, reestablishes it as very central in dispute settlement intervention on the television and a core instrument for facilitating moderately binding decisions. This point of view is validated with the personal account of *Má j 'ìyà gbé*presenter and producer:

> …but when the defendant still insist that he/she is not owing the complainant, we ask him if he is willing to say that on air for the people to know and contribute to. The defendant after this starts receiving feedbacks from the people and you can imagine how embarrassing this can be…A lot of the parties avoid this (Personal Interview, Adesoye Awodeji, Osogbo, 12th December, 2012).

From another perspective, the circumstances surrounding panelists' stewardship offer them chances of being arbitrators. The interveners'non-financial indebtedness to the parties in conflict also influences the high level of veneration that parties in conflict accord them. That the panelists are not paid for the services they render by any party in conflict creates avenue for fairness and neutrality on the side of the panelists and makes them to be highly respected by the parties in conflict. The pronouncements of these panelists are therefore held with high regard and their verdicts are seen as judgment-like.

Emphasising this dynamism, the former presenter of *Ṣó Dáa Bẹ́ẹ̀?* adds that aside other external factors such as the programme's guiding ethics and jurisdictions, other elements that determine what methods are used for managing conflicts are associated withinthe dynamics of the conflict. He adds that how conflict is managed follows a trend or progression, from facilitativedialogue, the third parties "advances" to mediation.If issues are not yet addressed and when one or both parties in conflict do not agree to the decisions reached, settlementcould then lead to power mediation. This is given in his admission thus:

> …in our process, we are not limited to one specific method; we employ mediation, negotiation, arbitration and so on. In traditional setting, these are also used and that is why we appear similar but we are different because we use electronic medium for publicity (Personal Interview, Oyebamiji Oyebode, Ibadan, 9th January, 2013).

4.4.3   Rationale for reconciliation

Conflict interventions that are transformative and human relationship-sensitive do not place material or monetary issues as priority. It is observed from the intervention procedures that not all the cases that are brought to these television programmes have monetary rewards or compensations as the expected outcome. The essence of some parties' presentation of their cases on these programmes could be to mend relationships and restore harmony and friendliness. The nature of the parties in conflict also determines whether intervention will tune towards restoring broken relationships or not. There are instances on the television programmes where parties are strongly willing to reconcile. The two casesin Case Studies 10 and 11 from *Má j'ìyà gbé* (Personal Interview, Awodeji, Osogbo, 12th December, 2012) and *Ìjòkó Ọ̀jọ̀gbọ́n* (Field Observation, Akure, June, 2012) further expatiate the rationale for reconciliation in dispute settlement interventions.

4.5   Effectiveness of television programmes dispute settlement interventions

Research Question 5: How effective are the intervention techniques used during the course of dispute settlement on the television programmes and what are the possible hindrances to their effectiveness?

The question of effectiveness, as positioned by Fisher (2011) is very complex when the need to assess third party interventions arises. According to him, in third party interventions, as we have in different approaches, it is necessary to evaluate by bringing in some indicators that fall in line with the objectives that precede various forms of interventions. The effectiveness of the methods used by the television programmes is determined by how much they are close to achieving the general objectives of their establishments and peculiar objectives that warrant utilising different peace intervention strategies – facilitated dialogue, mediation and reconciliation. This is therefore based on two perspectives:

      i.   the level of disputing parties' patronage received on the television programmes and;

      ii.   the number of resolved or settled cases that are taken to the programmes.

4.5.1   Level of public patronage

The Social Responsibility Theory of the Media equally establishes the level of public patronage as a parameter for assessing media performance based on how much they are tuned towards serving the people through the provision of information as well as representation and projection of diverse voices inthe society at large.Examining the effectiveness of the television programmes' dispute settlement interventions encompasses the extent of benefaction, acceptance and support that these programmes have produced over varying decades. What each programme offers may vary in content but what cuts across all of them aretheir activities that are bent towardsbringing in as many people of their states as possible.

The essence of the programmes, as agreed to by their representatives, is to serve the general populace for whom the programmes are designed and without whom the programmes cease to exist. It is therefore necessary to examine the programmes' effectiveness based on their outreach and public acceptance. In all the television programmes studied, there arehuge numbers of people from different walks of life who come to the programme as complainants, defendants, witnesses or as audiences.These are the people who have, by one way or the other, known about the programmes and what they do. That these television programmes

have been existing for quite some time has immensely contributed to this high level of patronage.

Ṣó Dáa Bẹ́ẹ̀? and *Ìjòkó Òjọ̀gbọ́n* were established in 1982 (Ojo, 2000:3 and personal interview, Olalekan Olanrewaju, Akure, April, 2016, respectively) while *Ọlọ́wọ́gbọgbọrọ* was established in 1989 (personal interview, Isola Akinsipo, Abeokuta, December, 2015). These three dispute settlement intervention programmes have been existing for over three decades and it is therefore not surprising that the programmes' longevity on the television has been influencing how much activity each records on weekly basis. This is supported by the assertion of the presenter of So Daa *Bee?* during the interview session with him:

> …the programme has existed for over thirty years and that it is still enduring, that means people like it, people enjoy it and they patronise it. Otherwise, we have carried out many programme initiatives that are of the same age with *Ṣó Dáa Bẹ́ẹ̀?* that have not worked but this one is working… (Personal Interview, Oyebamiji Oyebode, Ibadan, 9th January, 2013.

The presenter of *Ọlọ́wọ́gbọgbọrọ* buttresses the linkage between patronage and success story of the programme thus:

> A lot of people call us using the phone numbers that they get from the screen during our transmission. That is the way to test the popularity of the programmeand also translates to how much people call or come in person to the station…at times, we leave this room on Tuesdays at 4:30 pm to about 5pm to the extent that we will not be able to record. We would have been very tired (Personal Interview, Isola Akinsipo, Abeokuta, 15th December, 2015).

Other studied television programmes, *Má j'ìyà gbé* and *Mo gb'éjọ́ mi dé* were established in 1992 and 2009, respectively (personal interviews: Awodeji, 12thOsogbo, December, 2012 and Kadri, Lagos, 28th December, 2012). While the former has also been existing for a relatively long time, which reflects why intervention is weekly as we have in *Ṣó Dáa Bẹ́ẹ̀?* , *Ìjòkó Òjọ̀gbọ́n* and *Ọlọ́wọ́gbọgbọrọ*, the latter is still a fresh programme which, in some ways, explains why cases have to be piled up until they are voluminous enough for the interveners to be invited.

The relationship between long-term television viewing and effects on human behaviour is explained along the Media Cultivation Theory. The long-time establishment of most of these programmes and their activities vividly align with how the theory explains the consequences of long-term exposure to the entire system of the television message and contents (Gerbner *et al*, 2002). The programmes have demonstrated the theory's postulation

that the television is a historic medium of socialisation and information which, over a long period, cultivates viewers' understanding of life perspectives.The activities of the programmes and their effectiveness also explain how the theory situates the television as that which creates world view that becomes reality upon which people take actions and make judgment about life. The television programmes are reality shows, a summary of everyday affairs and non-factiouspresentation of practical situations of conflict. Their dispute settlement intervention activities, therefore, catch people's attention and influence their behaviours despite being exposed to other alternative approaches to conflict management and resolution. This is captured by the voices of parties to conflict and audience on these programmes:

> We watch this programme (Ṣó Dáa Bẹ́ẹ̀?) on TV every Sunday and we brought our case because we know they (Askar Paint representative) will come…This is the kind of programme that everybody watches and that is why I said people will get to know what is happening…We have been watching this programme and we see the way they succeed in making stubborn people come (to the programme after being invited)… (Interview, Femi Abimbola, Ibadan, 20ᵗʰ December, 2012).

As added by an audience who also servesas witness in one of the conflicts in Ìjòkó Ọ̀jọ̀gbọ́n :

> What I have seen here since I have come in the morning is even more than what we watch at home. Yet I appreciate how Elder Olanrewaju and the panellists (Ọ̀jọ̀gbọ́n) have been anchoring the programme since I have been watching it many years ago (Interview, Oluwatope Aluko, Akure, 18ᵗʰ April, 2016).

The television programmes' interventions have been observed as good alternatives to that of the formal court system which has, invariably, added to the level of patronage of the programmes. The programmes have been more accessible to the people because of very low financial cost that the parties in conflicts have to incur. Where there are no attachments to financial expectations from parties, panelists are in better position to dispense their social duties with utmost truth and fairness and that has encouraged people to come to the programme. All of the fifty eight informants who comprise the parties to conflict and witnesses testify that they have come to the programme, as complainants or witnesseswithout having to pay for services or other charges in the course of intervention. This is testified to by one of the parties to conflict in Ìjòkó Ọ̀jọ̀gbọ́n whose case is land related:

> …Elder Olanrewaju, baba Arekemase (Mr Adisa Adedoyin) and another man that I think is one government surveyor from the station went with us to the land location at Ibarakodo without

collecting money from us…we did not pay for anything and I have not heard that they collected money from anyone here since I have been coming and hearing about the programme (Interview, Taiwo Ayeni, Akure, 18th April, 2016).

In *Ọlọ́wọ́gbọgbọrọ*, however, the parties concerned will have to fund the cost of field investigation like making provisions for transportation and other logistics even when the parties do not pay for interventions within the station.As confirmed by the presenter-producer of *Ìjòkó Òjọ̀gbọ́n* , panelists do not receive any gratification for conflict resolved. He states categorically that people keep patronizing the programme because they see positive results, yet, they are not asked to pay for the service whether within or outside the television station, the presenter of *Má j'ìyà gbé* explains.

> …conflicts brought here are resolved even though we do not receive any financial pay-back for such services of resolving conflicts. This ethics of notcollecting any pay has ensured that truth is always established and it shows in our activities…The panelists are not being paid, just as we do not charge any of our clients any form of payments. We rely on what the Corporation budget for the programme...some years back, the panelist had a meeting with the management of OSBC and the management seized the opportunity to talk them into stating how much they want to be taking for coming for the programme. The panelists said they do not want any payment that if OSBC wanted to pay them, they were ready to leave… if payment is attached, impartiality will be involved and will allow wrong perception from parties in conflict (Personal Interview, Adesoye Awodeji, Osogbo, 12th December, 2012)

4.5.2   Number of resolved or settled cases

As already established, the dispute settlement television programmes use different methods of interventions that are warranted by both internal and external factors related to the contents and context of the conflicts. The programmes use facilitated dialogue, mediation and reconciliation, as the case may be, with peculiar outcomes expected from each of the methods. Taking cues from the submissions of Fisher (2011), evaluation of intervention, from this point of view, is relative. It depends on the methods of dispute settlement intervention strategies applied or adopted. According to him, power mediation are not designed to transform the relationship between parties; the outcomes only reveal "settled" cases when issues of agreement are sorted and relatively enforced by the third party. Examples include situations where making debt payments by indebted parties mark the end of the conflicts.

Also, facilitated dialogue would be termed "successful" when parties have eventually showed up and communication gap is bridged. With mediation, cases are referred to as being "resolved" after agreements on substantiveissues are produced with the consent and satisfaction of all the parties in conflicts and their compliance with such agreements. A transformed conflict explains a successful reconciliation of parties with mending of relationships.

The intervention on the studied television programmes is however peculiar as each television programme's episode, is an embodiment of series of dispute settlement intervention methods.Using facilitated dialogue, mediation and reconciliation to match conflict dynamics have exhibited dispute settlement through the television. The responses of the programme representatives reflect the admissions that there are general remarkable positive outcome in the intervention processes. Despite this, there are still varying areas of emphases on the number of success recorded from different methods adopted.

Dispute settlement through the television has been effective in facilitating communication between parties who ordinarily would not have come together let alone intended to resolve their differences or at least, settle the dispute. By facilitating dialogue among parties, panelists have successfully been able to bring in a very significant number of parties and witnesses who honour written or oral invitations. Facilitating physical contacts and communication of parties in conflict is recorded as being one of the evidences of effective dispute settlement on the programmes. Panel members and presenters of the programmes confirm that out of every ten cases brought by the complainant, about eight of these cases always have parties to the conflicts presenting themselves for settlement. Thepresenter of *Ṣó Dáa Bẹ́ẹ̀?* explains the success of the programme based on the programme's capacity to facilitate dialogue between or among disputing parties. As given by him:

> Out of every ten complainants who come to lodge new complaint, when we invite the other party involved, seven out of the ten will honour our invitation to state their own position. This means the people value the essence of the programme and would want to communicate. In that, we have achieved something… (Personal Interview, Oyebamiji Oyebode, Ibadan, 9th January, 2013).

The television and the use of publicity have made power mediation effective in settling issues of debt. Panelists have explored arbitrative strategies to instigate payment from parties, who, for some reasons, have been in debt and without yielding to other avenues to ensure payment.The programmes have been successful in not only bringing the parties

together but being able to "settle" the conflict. This is an indication that some bones of contention of the conflicts have been sorted and outcomes of power mediation have turned out positive. As put by the producer of *Mo gb'ẹ́jọ́ mi dé* :

> Out of ten cases, eight are being "resolved"…the party might not come back together but they would have settled the matter. For example, in a situation where a party isowing another party some money, what matters is to get the money paid, that is what is paramount (Personal Interview, Yinka Kadri, Lagos, 28th December, 2012).

In *Ọlọ́wọ́gbọgbọrọ*, the presenter adds that paying back debts to the creditor has been a good avenue of measuring the success of the programme. According to him:

> Seven cases are resolved out of ten…in situations of debt, when payment is being made to the indebted party, no matter how small the instalments, once it is on-going, we assume we have achieved and gained resolution…the moment they stop coming after some instalments, we assume we have concluded on that particular case (Personal Interview, Akinsipo, Abeokuta, 15th December, 2015).

Conflict management through *Má j'ìyà gbé* , for example, has recorded huge collection of debts from debtors on behalf of parties who ordinarily would not have paid without any media pressure. This is provided from the records thus:

Table 1:   Records of debts collected on behalf disputing parties on *Má j'ìyà gbé*

YEAR	AMOUNT COLLECTED
2008	425,000.00
2009	444,100.00
2010	904,982.00

Source: Ma j'iya gbe End of the Year Report, Recorded Episode, 17th December, 2010.

As added by one of the panelists of Ma ji ya gbe:

> …last year (2012) alone, we collected over three (3) million naira on behalf of these parties,mostly the complainant, who are being owedfor different reasons… It is very close to the total amount collected in 2011 which is 2.7 million(Personal Interview, Sidikat Daudu, Osogbo, 17thJanuary, 2013).

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In Ma j'iya gbe, one of the panel members claims that eighty percent of cases that are brought to the programme are "resolved" and, according to her, this resolution is determined based on how the opposing parties conform to agreements reached and work out modalities for ground-shifting without opting to go to court after their experiences on the programme (Personal Interview, Daudu, Osogbo, 17ᵗʰ January, 2013). Mediation has been effective in many instances where facilitated dialogue did not yield result. This is evident in the account of one of the parties to conflict in *Ṣó Dáa Bẹ́ẹ̀?* :

> Our family members requested that they go back home to resolve it but my cousin, who was alleged, kept on procrastinating on when he will give me my   share of the inheritance. For like eight times, we kept on meeting at Alaroro where our family house is located but he was not turning up. That was why I brought the case back here…Yes and I am pleased with the outcome and you can see my brother over there, he thought we would go to the television and the entire property would be snatched from him but that did not happen…we are happy with the resolution(Interview, Silifat Iyanda, Ibadan, 10ᵗʰ January, 2013.

Mediation processes are sometimes extended to the field, beyond the television stations on some of the programmes. From field investigations in *Ìjòkó Ọ̀jọ̀gbọ́n* , *Má j'ìyà gbé* , and *Ọlọ́wọ́gbọgbọrọ*, panelists have been able to gather more information which have helped to identify critical and sensitive conflict issues that have aided resolution by fetching key stakeholders, who are incapacitated to come to the programme but have vital roles to play, as well as gather additional evidences that will support the intervention processes. It also ensured that cases of conflict, that would have been left unattended by the panelists, received adequate treatment where panelists are not restricted to arm-chair intervention but explore more on fact-finding and issue analysis. There was this case of a party (popularly called Babaghana) who came to complain that a well-known personality took his land in Abeokuta. Since the panelists did not have previous knowledge of what was happening and could not rely on the information from the complainant alone, they decided to go to the field. Through the help and support of *Olúbarà* of Ibara, a lot of information that would help in analysing the issues were revealed (*Ọlọ́wọ́gbọgbọrọ* programme diary, June, 2014). As added by the presenter:

> …*Olúbarà* provided information on the true owner of the land because we realize that more information is gathered when we

refer back to the origin through field investigation (Personal Interview, Akinsipo, Abeokuta, 15th December, 2015).

Mediation on the programme has recorded some success stories because the panel members are in good position to play third party role of neutrality without parties' fear of partiality. Parties in conflict seek resolution from the intervention on the television platform because the interventionists do not usually have family relationships with the disputing parties. The tendencies to take sides are limited, as one of the parties in conflictmakes the following remarks after their intervention sessions:

> I have come here because I am sure the *Òjọ̀gbọ́n* (Panelists) will deliver judgment without favouring any of us. They do not know us from elsewhere other than this station and it is far better than relying on some elders at home who could take sides because they might have had one personal relationship (*àjoṣepọ́*) or the other with one of thedisputing parties (Interview, Patience Aduloju, Ibadan, 20thDecember, 2012)

4.6   Challenges of dispute settlement interventions through the television

Research Question 5: How effective are the intervention techniques used during the course of dispute settlement on the television programmes and what are the possible hindrances to their effectiveness?

The second phase of the last objective of the study is the need to examine the challenges that are associated with the dispute settlement intervention methods used on the television programmes. Scholars like Marieke (1996) and Fisher (2011) while discussing series of peace interventionactivities, have largely dwelt on discussing the extent of the effectiveness of peace intervention strategies in terms of the challenges that interveners encounter.Investigating the level of effectiveness of the dispute settlement television programmes will be incomplete without looking at the setbacks that hinder meeting the intervention objectiveswhen there are` adverse effects on their procedures and outcomes. The challenges that are identified are categorized below:

1. Funding, poor logistics provisions and the question of sponsorship
2. Inadequate time and lack of follow-up on cases
3. Aging and undertrained panel members
4. Misuse of the publicity

5. Limited audience outreach and expected feedback stemming from poorly supplied electricity

6. Limited capacity to enforce decisions

4.6.1 Funding, poor logistics provisions and the question of sponsorship

Representatives from all the television programmes studied express, in details and in various dimensions, the problem of getting enough funds to run the programmes. The programmes have limited resources that should cater for administrative activities during procedures on the programmes and for logistics where outdoor investigation becomes very indispensable. This is because the sources of funding the programmes are limited to states government allocations. The producer-presenter of *Má j'ìyà gbé* speaks more precisely on the problem relating to the corporation's provisions as far as the availabilityof standard facilities and equipment is concerned. He points out that because the programme places high value on field investigation, the need to provide for a separate transportation system and other recording equipment like camera cannot be over emphasised (Personal Interview, Adesoye Awodeji, Osogbo, 12th December, 2012).

Though the presenter of *Ọlọ́wọ́gbọgbọrọ* sees the issue of logistics provision as a challenge, it is still not as demanding as getting adequate sponsorship so that the personnel, particularly, can be catered for. He states that the sitting allowance paid to the panelists, who need to be encouraged, is very insignificant (Personal Interview, and Isola Akinsipo, Abeokuta, 15th December, 2015). *Mo gb'ẹ́jọ́ mi dé* producer talks from the same perspective of getting sponsorship for the programme to cater for the panelists' stipends. This is because government funds that used to be absolutely relied on had stopped coming (Personal Interview, Yinka Kadri, Lagos, 28th December, 2012). Getting sponsorship of the programme will therefore solve this problem. *Ṣó Dáa Bẹ́ẹ̀?* presenter expresses the rationale behind the need to be cautious when seeking sponsorship of the programme, stressing that despite the popularity of the programme (*Ṣó Dáa Bẹ́ẹ̀?*), the producer and authority in charge have been careful not to "sell" the programme to commercial interest so that they "do not hijack its philosophy" (Personal Interview, Oyebamiji Oyebode, Ibadan, 9th January, 2013). The producer of *Mo gb'ẹ́jọ́ mi dé* goes further to express her concern towards the difficulty that the programme has been facing in the course of getting sponsorship and this is basically because the programme is perceived in the commercial industry as being "controversial" unlike other "flashy" segments that are purely entertainment.

4.6.2 Inadequate time and lack of follow-up on cases

Related to the challenge identified above is the issue of time allocation for the respective programmes. All of these programmes, expect *Mo gb'ẹ́jọ́ mi dé* , dedicate only a day of the week for airing the programme which is not always enough compared to the volume of cases to be attended to on weekly basis (Field observations: Ibadan, June – December, 2012; January – April, 2013;Field Observation, Akure, April, May and July, 2016; Field Observation, Osogbo, December, 2012 and January, 2013; Field Observation, Lagos, 23rd January and 8th March, 2013 and Field Observation, Abeokuta, 15th December, 2015). The situation with *Mo gb'ẹ́jọ́ mi dé* is worse as intervention exercises only come up periodically, without any specific time. Complaints brought by parties would have to "wait" till the panelists are available and when their coming would be justified. The implication of this is that the station may not be attending to any case at a stretch of a month. The issue of funding has been a restricting factor in this regard. Days designated for the programmes are alwaysflooded with cases where majority are attended to "off-air" and in most cases, panelists have to rush through a lot of them to save time for recording. Many cases that require consistent interventions have abandoned because of limited time required to follow-up and go on field investigations.

The average recording time for the programmes is an hour (some television stations like BCOS, Ibadan only allocate thirty to forty-five minutes for the recording). Cases are subsequently clustered so much that disputing parties and their witnesses who had sat for long period at the early hours of the day would only be asked to give "a brief story" of the conflict and would sometimes be asked to "come back (the) next week" when the time is already up (Field observations: Ibadan, June – December, 2012; January – April, 2013). Except in *Má j'ìyà gbé* , *Ọlọ́wọ́gbọgbọrọ* and *Ìjòkó Ọ̀jọ̀gbọ́n* , these programmes do not have extended timing for field intervention or intervention beyond the officially stipulated time for the programmes(Field observations, Ibadan, June – December, 2012 and January – April, 2013;Field observations,Akure, April, May and July, 2016; Field observations, Osogbo, December, 2012 and January, 2013 2012; Field observations, Lagos, 23rd January and 8th March, 2013 and Field observations, Abeokuta, 15th December, 2015). *Ìjòkó Ọ̀jọ̀gbọ́n* producer-presenter makes this clear that the problem associated with limited allocated time alongside huge volume of conflict cases to be attended to necessitates the gathering at "unofficial" times for continuous peace interventions (Personal Interview, Olalekan Olanrewaju, Akure, 6th September, 2016). The challenges that surround short intervention

time limit the quantity and quality of cases attended to and equally endangers constructive intervention outcomes.

4.6.3 Aging and undertrained panel members

The issue of functioning personnel for the programmes is another pressing one. *Má j'ìyà gbé* presenter points out that there are no adequate hands to work on the programme especially for field investigations. According to him, the majority of the panel members is of old age and may not have the capacity to experience the rigors involved with interventions outside unpredictable environments. Three out of the total number of programmes studied have existed for thirty years and this implies that continuity and improved efficiency need to be constantly worked upon(Field observations, Ibadan, June – December, 2012 and January – April, 2013;Field observations,Akure, April, May and July, 2016; Field observations Osogbo, December, 2012 and January, 2013; Field observations, Lagos, 23rd January and 8th March, 2013 and Field observations, Abeokuta, 15th December, 2015). This, in respect of the composition of the members of the panel, becomes an area of concern especially when the pioneering members are beginning to age fast compared to the required capacity to cope with the increasing volume of work and function as well as interventionists. The presenter of *Ṣó Dáa Bẹ́ẹ̀?* adds that getting "reliable" and "trustworthy" panel members is becoming a major concern because the need to replace the aging ones is now seriously pressing. He adds that even the ones on ground, despite their expertise in the area of traditional principles, are supposed to be trained while new ones who would have to replace the aging ones too have to undergo various trainings, especially on legal issues. He stresses that that there are situations where legal understanding of some particular issues restricts the panel members' level of understanding and this incapacitates intervention (Personal Interview, Oyebamiji Oyebode, Ibadan, 9th January, 2013).

4.6.4 Misuse of publicity

As a distinguishing feature of managing conflict through the television, publicity has also been identified as an instrument of intimidation for parties who would have ordinarily preferred a "low-key"intervention (Field observations: Osogbo, December, 2012 and January, 2013; Field observations, Lagos, 23rd January and 8th March, 2013 and Field observations, Abeokuta, 15th December, 2015). Publicity is also used by some complainants as a tool to tarnish the image and personality of people with whom they have clashes.In most cases,these occur without the knowledge of the panelists who attend to these matters with neutral

intentions towards managing them. This serves as a major constraint to reconciling parties and restoring relationships. There are series of cases where parties hurriedly come on these programmes without taking necessary steps towards domestic settlement. As one of the parties to conflict admitted during observations of *Ṣó Dáa Bẹ́ẹ̀? :*

> I know him very well, he has good name in the neighbourhood and I am ready to spoil his name for him (Field observation, Ibadan, 19th July, 2012).

Some of the third party interventionists on the programmes discuss the challenges associated with publicity of the programme. Dispute settlement among different caliber of people is a sensitive task and introducing the television as a platform exposes it to more sensitivity as far as effecting positive outcome is concerned. Some "bad eggs" in the society have used the same platform to blackmail their opponents especially the opponents whose major assets are the goodwill attached to their names (Personal Interview, Isola Akinsipo, Abeokuta, 15th December, 2015). Majority of the interventionists, in the course of intervention, are beginning to rationalize the need to reserve publicity for only "rare" occasions. It may have to be appliedonly when both parties require it, where difficult parties are involved or when the case stands out as educating and lessons deductible will benefit the general populace. This is because, according to the presenter of *Ṣó Dáa Bẹ́ẹ̀?* , the power of the media could be intimidating to parties when panelist are forced to publicise conflict cases (Personal Interview, Oyebamiji Oyebode, Ibadan, 9th January, 2013) .

4.6.5 Limited Audience Outreach and Expected Feedback Stemming from Poorly Supplied Electricity

In addition, poor power supply in the cities across the southwestern part of the country, and beyond,has created a major constraint to the effectiveness of the programme. Where power is not available, the audiences who are to be informed, educated and entertained are greatly limited. As emphatically affirmed by one of the panelists on *Ṣó Dáa Bẹ́ẹ̀?* :

> The programme is recorded on Thursday morning to be transmitted on Sunday afternoon…Many homes do not have electricity to watch the programme. Majority of those who can afford other means of power supply only provide for those alternatives at nights, when they perceive it to be more needed (Personal Interview, Olatunji Akinola, Ibadan, 20th December, 2012).

This consequently limits the expected audience outreach and feedbacks that would have been helpful to the programme.

4.6.6 Limited capacity to enforce decisions

Lastly, all the representatives of the programmes stress the difficulty that is faced because the programmes have limited capacity to enforce decisions. Enforcement of verdicts falls outside the jurisdictions of the programmes and this means when all avenues to bring in parties in conflict, reach agreed decisions and get the agreements implemented prove abortive, conflict gets "sticky" and "frustrating". As one of the panel members pointed out: "We deal with conscience and we are faced with people who have no conscience".

Relying solely on the philosophy of *Ọmọlúàbí* that assumes that the consciences of all parties in conflicts do nag them into complying and yielding towards resolution of conflict is not enough to enforce decisions or ensure that all parties in conflict are fairly treated. Even where the programme is also seen to be traditional in its approach, extra-judicial means of the indigenous approach which includes oath-taking and swearing has no place on the programmes. These extra-judicial tools have worked in cases involving intractable parties in pre-colonial Yoruba society (Olaoba 2001).

Chapter Five

SUMMARY, CONCLUSION AND RECOMMENDATION

This chapter concludes the research work by providing a compressed version of what the study is entirely about and where it heads. It covers the summary, conclusions, recommendations and contribution to knowledge as they all link to justify the essence of the research and various responses to the research puzzle.

5.1   Summary

In the midst of several conflicts that inevitably spring up in everyday human interactions, different efforts have erupted among stakeholders and custodians of peace building. These contributions have come up to provide perspectives that explain conflict issues and a number of approaches to deescalate conflict and extract constructive outcomes.The responses reflect scholarship and practical descriptions of conflicts, their dynamics and their relationships with the appropriate and productive dispute settlement interventions. Laying emphasis on these is borne out of the fact that using inappropriate conflict handling techniques stands as a critical intervention challenge that mars the conflicts rather than resolves them. In spite of existing works, more still have to be done pertaining to acknowledging the conflict rudiments, on the one hand, and using most suitable intervention strategies that match conflict peculiarities and that which utilise the constructive potentials of the conflicts, on the other hand. Despite the fact that intervention processes require being conscious of conflict dynamics and the need to utilise most suitable peace intervention methods for different conflict, the crucial intervention functions of the television (programmes) is still under-researched. This has consequently induced concentrating on the positive role of the media and studying television-driven peace interventions in the SouthWest,Nigeria.

Focusing on the media, and particularly the television, in their direct involvement in dispute settlementis an indication that there is still gap to be filled. Thein-depth academic study of the television dispute settlement intervention programmes is not only stimulated by the frequency of social, civil and domestic conflicts in the society and how conflicts with constructive potentials have rather escalated into violence. Details of the study is a summary of a probe into acknowledgingissues embedded in and surrounding social conflict and also taking cognizance of and critical look into application of suitable intervention strategies. It identifies that the content of the television is a product of both internal and external influences from the society (within which the television exists) and the contents also influence the people of the society. These two perspectives are supported by the postulations

of the Social Responsibility, Media Cultivation and Multi-Track Diplomacy Theories that are used as frameworks for analysis. These theories have created bases to justify the interrelatedness of the television dispute settlement contents and conflict (intervention) environments.

Dispute settlement intervention on the television programmes are combinations of different methods. These methods reflect varying degrees of the third parties' involvement in the dispute settlement process and changing levels of their influences. They are facilitated dialogue, mediation and reconciliation. Examining the fluidity of dispute settlementintervention choices and their dynamicsamong designated television programmes (in relations to interconnected remote and immediateinfluences on the interventions) is of both empirical and theoretical importance. This is because the research workhas established, from practical instances, that there arecontextual perspectives (including the Yoruba socio-cultural point of view) that definethe flexibility of theseprogrammes' dispute settlement contents. It has also proventhat the electronic medium, using third party intervention programmes,impacts on the people of the society. The relevant postulations of the two theories used in the study are upheldto explain the relatedness of television intervention contents and processes with their influences from the society and their effects on the society.

5.2   Conclusion

The consciousness to address intervention challenges has been brought to the front burners in peace and conflict intervention discourse. Thus, more scholarly works are beginning to expand research puzzle surrounding the identification of conflictelements and equally providing theoretical and empirical explanations to reflect corresponding intervention strategies. Media's role as opposed to being escalators of conflict and beyond their conventional functions of news reportage and conflict prevention is increasingly gaining academic attention. In addition to this, the peculiarities of television as central to other forms of mass communication (whether print or electronic) in terms of information delivery are, on the one hand, theoretically grounded. On the other hand, theories are yet to be adequately expanded to the television's role in the direct dispute settlement interventions. This is a major aspect of media functions that is still under-documented and theorised.

This research shows that dispute settlementintervention through the television exhibits flexibility in approach to match the dynamism in conflict and to suite conflicts' environmental demands. The high level of flexibility positions the programmes as safer and cheaper alternatives to the formal legal system and the informal approach. This distinctive

feature has positioned the television dispute settlement as concrete third-party intervention alternative that contributes to peace building at the grassroots in the Southwest,Nigeria.Dispute settlement interventions through the television have proven to be a form of meeting points of formal and informal channels whereby the television provides for the incorporation of informal institutions and principles as well as the incorporation of formal personnel, ideas and practices. These forms of peace interventions could therefore be tagged as a semi-formal approach to dispute settlement.

The studydoes not only substantiateempirical facts of the television's Cultivation theory but also upholds the need to synchronize two media theories; the normative assumptions of the Social Responsibility Theory and empirically grounded Cultivation theory. The study also upholds the need to expand the scope of the Multi-Track Diplomacy theory to encapsulate the place and function of traditional dispute settlement institutions in peacemaking processes. The effect of this is to further add to the frontier of knowledge that concentration of media studies (and television, in particular) cannot only be on variousdimensions of their effects on the audiences. Media peace studies(that is television) should sufficiently encompass the sociological explanations and societal factors that influence media contents, particulary the details and dynamics of dispute settlement interventions.

5.3   Recommendations

To ensureamore effective investigative peace intervention and to positively work on the limited time for the programme, traditional authorities should be well incorporated into the intervention processes on the dispute settlement television programmes. The incorporation of traditional institutions is an additional way of instigating more cooperation among the people because of the respects accorded to traditional authorities. This is a solid way of peace building, with media at the centre. The community *bales* and high chiefs can be occasionally invited to participate as top witnesses on the programme. It is important to know that traditional institutions are still very instrumental in the restoration of peace and order. Therefore, more partnership between the panelists and the traditional institution is required to ensure that they cooperate rather than compete with one another.

On field investigations, the palace sessions of conflict resolution can be periodically covered by television stations so as to positively use the power of publicity to reinforce the

traditional channel. In this process, the legitimacy of these authorities as custodians of Yoruba cultural norms and values, is strengthened while audiences are better informed and socialised in the process. The media's presence in the arbitrative affairs in the palaces would also exhibit and promote the significance of extra-judicial activities that are not allowed on these designated television programmes but are still being used in some indigenous quarters.

The television's collaboration with the traditional elements for dispute settlementhas been relatively established and it is evident in their symbiotic relationship in certain instances. This relationship has aided the transformation of sticky conflicts into manageable ones. Still, there isneed for specific government's legislative backing in forms of statutes. The incorporation of legal enforcement mechanisms should includemaking legal provisions whichexplicitly ensure that verdicts passed by the panelists are binding on the disputing parties. The programmes jurisdiction should, however, be limited to civil matters.

Further extension of government's funding beyondgeneral allocationsthat are given to state-owned television stations is necessary. This should include definitefunding of these dispute settlement intervention programmes. Specific and adequate funding of the programmes is a good way of relieving the producers of sponsorship hiccups and misperceptionsthat the programmes face. These dispute settlement intervention programmes on the state-owned television programmes provide certain services to the general public as part of the government's social responsibility. The funding of these programmes, therefore, is one of the obligations of the respective states governments under which the television stations were established.

Improving on documentation of cases and management will, to a very large extent, make the programmes stand better positions as alternatives to both formal and informal channels of conflict management.   It is very pertinent for the programme to have libraries and secure archives for safekeeping of programme material; episodes publications, recordings, copies of letters of invitation, photos, attendance registers and so on. Such documentation serves as references for future use for peace practitioners and scholars.

Linking the programme with social media (new media) as platforms for reaching larger number of audience, collating feedbacks from the people and limiting constraints that power supply put on television transmission can be enhanced. These programmes can have (as some already have) social websites, accounts on Twitter, Facebook and on Instagram where major conflict issues and concrete information on them are posted for the people's

consumption and reactions. Where the social media are beginning to be gaining more momentum among the people in this contemporary time, the traditional media, if they cannot beat them, should professionally join them.

5.4   Contribution to knowledge

The usage of different dispute settlement methods on television programmes in SouthWest,Nigeria has proven that being sensitive towards the dynamics of conflict and existing intervention determinants can be matched with the application of most suitable intervention strategies to extract most constructive conflict outcomes. The television programmes' activities have revealed how the conflict contexts influence television dispute settlement contents and these contents have not only created positive impacts but also placed television dispute settlement as a flexible, semi-formal approach.

Situated within socio-cultural entity, the dynamics of conflicts and corresponding dispute settlement intervention continuum through the television have created a wider dimension in understanding the television positive influential role. This is beyond being studied and observed as advocates of conflict prevention through reportage, being platform that creates alternative to formal court system or that which, from its contents, augments African (Yoruba) traditional and the informal approach. It has situated the television-driven intervention as a model to define dispute settlement intervention flexibility that is required as solution to intervention challenges, especially in complex conflict situations.

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Recorded episodes of *Ṣó Dáa Bẹ́ẹ̀?* on 14th and 21 June; 12th and 26th July; 2nd August, 2012 presented by Dr. Oyebamiji Oyebode

Appendices

Case Studies

Case Study 1 Mummy Akin and Cousins

A woman reported at *Ṣó Dáa Bẹ́ẹ̀?* that her other cousins sidelined her, being the only female, in the sharing of land and other property belonging to their late grandfather. The cousins had to be invited through written letter to come and explain their own side of the story. After two separate invitations (both of which were without publicity), the relatives along with the cousins honoured the invitation. When the cousins showed up on the programme, one of them explained to the panelists that he had made several attempts to carry her along but she had been passive. They claimed that the entire property had been sold and agreement had to be reached on money sharing. (Field Observation, Ibadan, October and November, 2012). The Panelists succeeded in bringing the parties together and opened the floor of communication and dialogue. While the complainant was asked to apologise to her cousins, all the parties were to go back home and dialogue on how the money is to be shared. The panelists, in the process, brought their (parties') attention to the need to give regards to the elders of their family and consequently feed *Ṣó Dáa Bẹ́ẹ̀?* back with the outcomes of the process.

Case Study 2 The guarantor and the guaranteed

A borrower could not pay back 200,000 naira that he borrowed from Osun State Agricultural Corporative. The guarantor who was being made to pay the debt came to report at *Má j'ìyà gbé* , having had a total of 140,000 naira deducted from his salary as at the time he reported. The guarantor lamented that his monthly take-home after such deductions left him with only 12,000 naira to take care of himself and his family. All efforts by the guarantor to reach the borrower had proven abortive. The reasons for his absconding was revealed and the guarantor, though as a matter of law had pledged, from documentary evidence, to make payment whenever the debtor was unwilling and unable to pay, found *Ma j'iyagbe* to be a more tenable platform and more accommodating channel to resolve the matter. On knowing the total amount the guarantor had paid on behalf of the guaranteed, the panelists appeal to the former to be patient while the latter makes payment to him based on agreed amount and duration. By the end of the month, the guaranteed made payments of an installment amounting to 4,500 which was collected by the panelist on behalf of the complainant.

Case Study 3 Mrs. Anifowose and Ajadi-the-Carpenter

Mrs. Anifowose, who would be holding her daughter's wedding and was desperately in need of her furniture came to *Ṣó Dáa Bẹ́ẹ̀?* to report that Ajadi the carpenter did not make the set of chairs after 6 months that she had paid 40,000 naira to him. The defendant's reason

that his entire workshop was caught on fire was debunked by the complainant who came with the present photograph of the workshop. The panelist tagged decision as "ruling" and the indebted party was directed to bring 50,000 naira or the furniture after two weeks or the case would be taken to the general public. Panelists made decision that was somewhat binding as indebted party brought the furniture after a fortnight.

Case Study4   Mr. Johnson Akanmu and Mr. Femi Akannmu of Ibarakodo

Mr. Johnson Akanmu, who was paralyzed and was assisted by the younger sister and cousin, brought the case of his brother, Mr. Femi Akanmu, to *Ìjòkó Ọ̀jọ̀gbọ́n* concerning land inheritance dispute. The complainant accused his brother of bewitching him and causing his paralysis because he had not given him additional plots of land to what he (the brother) already had. He added that the other sisters also knew Femi Akanmu as prodigal and fetish. The younger brother, Femi Akanmu, was invited but he denied the allegations claiming that he would not have done such a thing to his only brother but confirmed that he truly was not contended with the portion of land the family gave to him. Because of the nature of the conflict, the presenter applied religious and Yoruba cultural wisdom to extract information from the defendant. By making references to some biblical examples, parties were persuaded to allow the spirit of brotherliness supersede. The defendant admitted to be aware and be responsible for his brother's predicament. The defendant came back to *Ìjòkó Ọ̀jọ̀gbọ́n* to attest that all necessary rituals had been carried out to return his brother back to his full health status. The two brothers, embittered for causing strain on their relationship, went emotional while appologising to each other.

Case Study 5   Late Ibrahim Oderinde's Children and Mr Gbadebo Oderinde

The children of Late Alhaji Ibrahim Oderinde alleged at *Ṣó Dáa Bẹ́ẹ̀?* that their step brother, Mr Gbadebo Oderinde, for the past ten years, had taken over the entire property of their father without giving them their own share or money generated from the rented landed properties despite knowing the hardship some of the siblings faced. The brother who had converted to a Christian, showed up to state that the property was shared on the basis of *ìdí-igi* (property shared according to the number of wives married by the deceased, irrespective of each wife's number of children) and not on the basis of *Orí-ò-j'orí* (property shared according to the number of children, irrespective of the number of wives) This form of sharing was frowned at by the step-siblings, who feel cheated, because they are the most

numerous within their own *ìdí-igi*. The number of wives and children the deceased had also became a huge controversy.

In the course of intervention, panelists aided the involvement of the family heads who were directed to ensure resolution. Matter was advised to be taken back to the family by taking note of the total number of children that were initially neglected and considering the welfare of all the children. The children were advised to allow family heads resolve the conflict. The family heads came back to *Ṣó Dáa Bẹ́ẹ̀?* about a month later to feed the panelists back, part of which was included that two of the children did not agree to the sharing .One major reason for opting for facilitation was because there was limited time allocated for the programme to enable full participation in mediation process for that kind of conflict. The case was also understood to be purely family matter and would better be resolved within the family, considering familiarity with core family matters that were observed to be undisclosed.

Case Study 6   Afusatu Oluyole and Shitu Oluyole Akanni

Afusatu Oluyole reported at *Mo gb'ẹ́jọ́ mi dé* that she got some information that one of their late father's houses at Odunfa, Lagos was going to be sold by the eldest brother, Alhaji Shitu Oluyole Akanni. The defendant showed up after being invited and produced the cheque received from the sales of the house. He claimed that the family had reached an agreement that the Lagos house of the deceased be sold at 6.5 million naira because there was urgent financial need to take care of their sick brother. There were three siblings from two wives of the deceased that were entitled to the inheritance. Alhaji Shitu and his mentally ill brother, Sulaiman Oluyole are two children of the first wife while Afisatu Oluyole was the only child of the second wife. The complainant wanted the sharing of the money to be in accordance with the*ìdí-igi* (the number of wives of the deceased) which would be in her favour. This was opposed by the step-brother who emphasised that the health status of his brother is an additional reason. Mrs. Afisatu claimed that she was not aware of her other step-brother's sickness.

In the course of facilitation, the panelists succeeded in bringing the parties together to dialogue on the issue of inheritance. After the parties went back "home" to resolve the matter, the money was shared as follows: Ahaji Shitu – 1.5 million naira; Afusatu – 2.5 million naira; Sulaiman (mentally ill) – 2 Million naira and estate agents – 0.5 million naira. One of the rationales for facilitation was that the case was understood to be embedded with sensitive

family issues and would better be resolved within the family. The parties also needed to come up with a fair sharing formula which could not be arrived at on the programme owing to the limited time available at *Mo gb'ẹ́jọ́ mi dé* .

Case Study 7 Mrs Yemisi Elegbe and Oba Arepo

Mrs Yemisi came to *Ọlọ́wọ́gbogborọ* to complain about the payment she made for a piece of land to Oba Arepo without being given the land. After being invited to state his side of the story, the traditional ruler sent his emissaries, Alhaji Jubril Aregbesola, Balogun Gani and Mr. Wasiu Adesoga to come request that the matter be brought back "home" for settlement. They also requested for more time before *Ọlọ́wọ́gbogborọ* is fed of the outcome. Mrs. Yemisi came back to *Ọlọ́wọ́gbogborọ* afterwards that the matter had not been resolved as claimed by Mr Adesoga because the land that was eventually given to her was swampy and was unsellable. The emissaries where invited back to *Ọlọ́wọ́gbogborọ*. Mrs Yemisi claimed that she was being maltreated because she is a poor retired widow. The panelists visited the Oba's palace and the said land so that the Oba would understand the gravity of the situation as he was only sending his emissaries. Upon sighting the land, the panelists appealed to the complainant to be more patient and provided two options for the defendants to either pay Mrs. Yemisi Elegbe back or give her a more suitable land. The Oba provided the complainant with a more suitable land that was accepted by her.

One major rationale behind using mediation as a tool in the intervention process was because facilitation had not worked in bringing about negotiation between the disputing parties. Also, the panelists could not resolve the case without the physical presence of both primary parties in the conflict which warranted going to the field to meet with one of the parties who could not come in person. Furthermore, there was provision for field investigation which aided panelists' fact-finding, the incorporation of pressing conflict issues.

Case Study 8 Monsurat Sarumi (representing mother) and Chief Mrs. Noibi

Mrs. Monsurat Sarumi alleged that Chief Mrs. Noibi, elder sister to her mother, had taken sole ownership of their grandmother's land at Isale Ake, Abeokuta. The said land was initially acquired by the Local Government on the ground that public toilet was to be built on it. Having eventually constructed shops on the land, instead, Chief Mrs. Noibi sued the Local Government and won the case. She decided to keep the shops for her use and shared some among her children. *Ọlọ́wọ́gbogborọ* panel members (the presenter, Chief Akinsipo and one

of the panelists, Pastor Abatan) visited the location of the property and Chief Mrs. Noibi because she was very old and incapacitated to come on the programme. She claimed that her younger sister, who did not support her while the case was in court, had already taken all the land and farmlands in the village for herself while she was left with the only one at Isale Ake. She described Monsurat as a very courageous and hardworking woman.Mrs. Noibi was persuaded to give Monsurat "something", no matter how small.Monsurat was made to apologise to her aunt.

One of the reasons why mediation exercise was possible was because there was provision for field investigation that aided panelists' fact-finding which aided the incorporation of major conflict issues and the stakeholders and consequently led to the resolution of the conflict. The strength and capacity of the mediators in adopting different tools of persuasion also played remarkable role in influencing one of the parties to shift ground. This particularly is stressed in previous literatures (Albert, 2001:82-84, Lyamouri-Bajja, *et al*, 2012:140-142 and Griffiths and Whitfield, 2010:13) that the success or otherwise of a mediation process rely heavily on the strength of the mediator(s).

Case Study 9 Mrs. Comfort Ajagbe and Mr. O. B. Gbadamos

A woman who was thrown out of her apartment in Yaba area of Lagos State by the landlord , Mr. O. B. Gbadamos, because she was an illegal occupantreported at *Mo gb'ẹ́jọ́ mi dé* . She claimed that she had fully paid her rent before she moved in. After inviting the landlord, who came to state his own side of the story, it was discovered that Mrs. Comfort Ajagbe paid the total sum of 280,000 naira (being two years rent) to her colleague who was the former tenant of the same apartment and who was already owing the landlord 6 months' rent of 70, 000 naira. The new occupant, jumping at the offer to get an apartment without having the need to pay all required agent and caution fees, cut off all necessary dealings with the landlord or his agent and subsequently paid two years rent to Mrs. Kehinde Audu who left with the money without remitting to the landlord. The new occupant, under the influence of the former occupant, was initially claiming that she and Mrs. Kehinde Audu were cousins. After several invitations through the television, Mrs Audu showed up and admitted that she actually collected two years rent from Mrs. Comfort and was about going to the landlord to discuss the matter.

Mrs Kehinde Audu, who surfaced after her name was publicised, was directed to return all outstanding payments to the landlord and she did. The complainant was directed to

pay commission fees as required. Mr. Gbadamos was appealed to that he should let the complainant move back into the house while she paid in two installments.

Case Study 10   "Baba-Gbajumo" and Eloped Couple

A young man married a girl without the consent of the girl's parents for about seven years. The father accounted the story at *Má j'ìyà gbé* which prompted the panelists and presenter to find out about the whereabouts of the couple. After a lot of pressure and threat to go on air, a woman, from Ede, who initially denied knowing the location of the couple, gave their address and the couple were invited to *Má j'ìyà gbé* . It was discovered when the couple appeared that they had had three children since their elopement. As at the time of disappearance, too, the mother of the bride had died. The father-in-law emphasised that he came to *Má j'ìyà gbé* , not because he wanted to receive bride price but to see his children and grandchildren and give them his blessings.

The Panelist's advice to parties in conflict was attached to relevant religious and cultural values. The interveners applied some principles of Islam through quotations from the Hadith concerning why it is very key that couples seek the consent of their parents before marriage. The panelists appealed to the parties' sense of reasonability and understanding to genuinely resolve conflict. The complainant's readiness to accept his family and the defendant's willingness to apologise was highly exhibited, so much that the groom prostrated to his father-in law during the recording of the programme. This case illustrates that not all cases brought for resolution have to do with monetary settlement. There was pronounced parties' willingness to reconcile.

Case Study 11   Mr Johnson Akinde and Raliatu Akinde

Mr. Johnson Akinde complained at *Ìjòkó Ọjọgbọn* that his wife, Raliatu Akinde, abandoned their four children for him when he was not around and eloped with another man. He said two of the children were ill and he could not go to work because he needed to take care of them. He requested that they help him announce that the wife should, at least, come back home and carry the two younger children even if she wanted to leave him. Raliatu, after being invited, claimed that she has been traditionally married to her husband for twelve years but she only got maltreatment from him instead of care and support. She said she left her husband because of frequent beating and abuse of she and her children and not because she had another man or wanted to elope with another man.

In the course of intervention, each party was apportioned his/her own blames and praises. The man openly apologised to his wife and the wife decided to return home. This indicates that not all cases brought for resolution have to do with monetary settlement and it reveals that there was parties' willingness to reconcile.

List of Informants

S/N	Name of Respondents	Occupation	Resident	Age (Years Old)	Date of Interview
1	Mrs, Abijoke Adeleke Gomes	Panelist	*Ṣó Dáa Bẹ́ẹ̀?*	72	20/12/2012
2	Pastor Gbenga Afolabi	Panelist	*Ṣó Dáa Bẹ́ẹ̀?*	55	20/12/2012
3	Deacon Olatunji Akinola	Panelist	*Ṣó Dáa Bẹ́ẹ̀?*	69	20/12/2012
4	Mrs Aduke A. Akanmu	Panelist	*Ṣó Dáa Bẹ́ẹ̀?*	Above 55	20/12/2012
5	Dr Oyebamiji Oyebode	(former) Presenter	*Ṣó Dáa Bẹ́ẹ̀?*	Above 50	9/01/2013
6	Mr. Ibidapo Akerele	Complainant	*Ṣó Dáa Bẹ́ẹ̀?*	N/A	20/02/2013
7	Mr. Balogun Johnson	Complainant	*Ṣó Dáa Bẹ́ẹ̀?*	N/A	20/02/2013
8	Femi Abimbola	Complainant	*Ṣó Dáa Bẹ́ẹ̀?*	N/A	10/12/ 2012
9	Alhaja Suliyat Badiru	Party in conflict (Defendant)	*Ṣó Dáa Bẹ́ẹ̀?*	Above 50	10/01/2013
10	Patience Aduloju	Complainant	*Ṣó Dáa Bẹ́ẹ̀?*	47	20/12/2012
11	Chief Isola Akinsipo	Presenter	*Ọlọ́wọ́gbogboro*	Above 50	15/12/2015
12	Mr L.A. Adeniyi	Complainant	*Ṣó Dáa Bẹ́ẹ̀?*	47	19/07/2012
13	Mr. Oluabatan	Panelist	*Ọlọ́wọ́gbogboro*	Above	15/12/2015

				50	
14	Mrs Modupe Bankole-Faleti	Panelist	*Ọlọ́wọ́gbogborọ*	Above 60	15/12/2015
15	Mrs Yinka Kadri	Programmes manager/producer	*Mo gb'éjọ́ mi dé*	Above 40	28/12/2012
16	Barrister Fehintola Okunola	Panel Chairman	*Mo gb'éjọ́ mi dé*	Above 60	16/01/2013
17	Alhaji Monsuru Taiwo Olaleye	Panelist	*Mo gb'éjọ́ mi dé*	57	16/01/2013
18	Mr Bayo Tijani	Presenter	*Mo gb'éjọ́ mi dé*	Above 50	23/01/2013
19	Barrister Layi Abidoye	Panelist	*Mo gb'éjọ́ mi dé*	Above 50	23/01/2013
20	Elder Oladipupo Olajide	Panelist	*Mo gb'éjọ́ mi dé*	61	23/01/2013
21	Mr Adesoye Awodeji	Producer/Presenter	*Má j'ìyà gbé*	48	23/01/2013
22	Alhaja Sidikat Atinuke Daudu	Panelist	*Má j'ìyà gbé*	53	17/01/2013
23	Chief Wale Lasisi	Panelist	*Má j'ìyà gbé*	67	17/01/2013
24	Elder Oye Alabi	Panelist	*Má j'ìyà gbé*	N/A	17/01/2013
25	Elder Oyelayo Taiwo	Panelist	*Má j'ìyà gbé*	N/A	17/01/2013
26	Mr. Ibrahim Oyinlola	Panelist	*Má j'ìyà gbé*	51	17/01/2013

27	Mr. Adebayo Jolayemi	Panelist	Ma j'ya gbe	N/A	17/01/2013
28	Mr. Folorunso Aloba	Producer/Presenter	BSES	N/A	26/03/2013
29	Elder Olalekan Emannuel Olanrewaju	Producer/ Presenter	Ijoko Ojogbon	60	6/09/2016
30	Mr Adedoyin Adisa	Panelist	Ijoko Ojogbon	61	18/04/ 2016
31	Mr Oluwatope Aluko	Member of the audience	IjokoOjogbon	47	18/04/2016
32	Taiwo Ayeni	Party in Conflict (Defendant)	Ijoko Ojogbon	N/A	18/04/2016

Plate No. 1:   *L'ábẹ́ aṣọ* (Behind the curtain) section of peace intervention in *Ṣó Dáa Bẹ́ẹ̀?*

Plate No. 2:   *L'ábẹ́ aṣọ* (Behind the curtain) section of conflicts intervention in *Má j'ìyà gbé*

Plate No. 3:   A cross-section of waiting disputing parties on a particular day for airing of *Ṣó Dáa Bẹ́ẹ̀?*

Plate No. 4: Cross section of the complainants, respondents and audience at one of the recordings of *Mo gb'éjó mi dé* on the 16th of January, 2013.

Plate No. 5: Complainants registering fresh cases and the preparation of letter of invitation to *Ṣó Dáa Bẹ́ẹ̀?*

Plate No. 6: Discussions with the presenter and panelists of *Má j'ìyà gbé* , OSBC.

Plate No. 7: Interview with Barrister Fehintola Okunola, Chairman of the Panel, Mo gbe'jo mi de, LTV, Lagos State

Plate No. 8: *Ṣó Dáa Bẹ́ẹ̀?* on recording day

Plate No. 9: *Mo gb'éjọ́ mi dé* on recording day

Plate No. 10:   *Má j'ìyà gbé* on recording day

Semi-Structured Interview Guide

Interview for Television Officials (Producers of the programme)

Objective one: To identify the kinds of conflict brought to the television programmes designated for dispute settlement and take notes of the peculiarities of each television programme being studied

1. What informed the introduction of your programme on the TV?
2. What types of conflict were resolved at the beginning of the programme?
3. What types of conflict are resolved presently on the programme?
4. What purpose was the programme meant to serve?
5. Are conflicts involving government officials or politicians handled on the programme?
6. What have been the difficult conflicts that the panelists on the programme could not handle?
7. Who were the target audience for the programme?

Objective two: To examine the dispute settlement intervention strategies that are being utilised on these television programmes

8. How was the programme started?
9. How was the programme run on TV?
10. What mechanism was put in place in the process of intervening in conflict?
11. How are the parties to the conflict invited to the programme?
12. What makes the parties to the conflict conform to the rules of the programme?
13. Is there any organ or machinery that is in place to implement the verdict of the panelists on the programme?
14. What is the place of conscience in the conduct of the programme?

Objective three: To draw out similarities and differences between the dispute settlement intervention programmes and Yoruba conflict resolution methods

15. Was there any form of cultural influence on the mode of conflict intervention on the programme?
16. Has the programme demonstrated indigenous pattern of conflict resolution?
17. What selection process was put in place when considering panelists for the programme?
18. Who are the anchors of the programme on the TV?

Objective four: To examine the conflict issues and the contexts of the television-driven interventions as they influence the dispute settlement processes.

19. What is the level of government backing on the programme?
20. How was the programme welcome by the audience in view?
21. What are the copying strategies for the panelists on the programme?
22. How are the panelists remunerated for their contributions for the success of the programme?
23. What policy of the government was bearing on the programme?
24. Are there rules or ethics guiding the activities of the programme?
25. How has the changes in government/government policies affected the existence and activity of the programme?
26. What are the differences between the programme and the actual performance of conflict resolution at the grass root level?

Objective five: To investigate the level of effectiveness of the television-driven dispute settlement interventions and the setbacks to their effectiveness.

27. How popular is the programme at inauguration?

28. How popular is the programme now?

29. What has been the response of the public to the decisions of the panelists on the programme?

30. What possible challenges are parties to the conflict going to face on the programme?

31. What challenges have been faced by the panelists on the programme?

32. Do we have language barriers among panelists and parties to conflicts?

33. How were these language barriers tackled on the programme?

34. What lessons can the public/ audience learn from the programme?

35. What contributions had the programme made to the societal peace and harmony in the area of coverage?

36. What is the level of government assistance to the development of the programme?

37. What are the areas where you think the programme requires attention and improvement?

Panelists on the programme (including presenter-producers)

Objective one: To identify the kinds of conflict brought to the television programmes designated for dispute settlement and take notes of the peculiarities of each television programme being studied

1. What is the nature of conflict you handle on the programme?

2. What inform your verdict on the conflict resolved on the programme?

3. What is Electronic Court like?

Objective two: To examine the dispute settlement intervention strategies that are being utilised on these television programmes

4. Would you interpret the methods of operation of the programme as being court-like?

5. What are the differences between the electronic court/ this programme and the government appointed judicial panel of enquiry?

6. What are ways/ methods used to resolve conflict on the programme?

7. What strategies do you employ to make parties comply in the process of resolving conflict on the programme?

Objective three: To draw out similarities and differences between the dispute settlement intervention programmes and Yoruba conflict resolution methods

8. How were you introduced to the programme?
9. What role do you play on the programme?
10. What features of indigenous conflict resolution do you employ on the programme?
11. What should be the basis for the composition and set-up of the panelist?
12. Should the composition go in line with ethnic or religion?

Objective four: To examine the conflict issues and the contexts of the television-driven interventions as they influence the dispute settlement processes.

13. Do you think government officials should participate as one of the panelists?
14. Should government intervene in the affairs of decision-making of the panelist?
15. What are the factors you consider before and when you intervene in conflict situations?
16. What inform your verdict on the conflict resolved on the programme?

Objective five: To investigate the level of effectiveness of the television-driven dispute settlement interventions and the setbacks to their effectiveness.

17. How fulfilled are you as a panellist on the programme?
18. What challenges do you face in the course of participating on the programme?
19. What suggestion(s) can you make towards further development of the programme?

Parties to the Conflict / Witnesses on the Programme (representing audiences at home)

Objective one: To identify the kinds of dispute brought to the television programmes designated for dispute settlement and take notes of the peculiarities of each television programme being studied

1. What are the issues between you and the other party?
2. Do you think the matters on the programme are worth resolving

Objective two: To examine the dispute settlement intervention strategies that are being utilised on these television programmes

3. How was the matterhandled by the panelists?
4. Do you agree with the verdict of the programme?
5. Do you hope to get justice on the programme?
6. Would you appreciate the contributions of the panelists of the programme?
7. Are you intending to take further steps in resolving the conflict?

Objective three: To draw out similarities and differences between the dispute settlement intervention programmes and Yoruba conflict resolution methods.

8. Have you tried to resolve this conflict within the family or your locality?
9. What is the difference between how the matters are handled here and how they would have been handled at home?

Objective four: To examine the conflict issues and the contexts of the television-driven interventions as they influence the dispute settlement processes.

10. What do you think are the reasons why the panelists choose the manner they used/ are using in handling your matter?
11. Do you believe in the constitution of the panel?

Objective five: To investigate the level of effectiveness of the television-driven dispute settlement interventions and the setbacks to their effectiveness.

12. How did you discover this programme?
13. Why did you bring your matter to the programme?
14. Do you often listen to past edition of the programme?
15. Has the conflict been completely resolved?
16. Would you adjudge the contribution of the panelists as being in place?
17. Are you satisfied with the operations of the programme?
18. What do you consider as challenges facing the programme and its activity?
19. What would you suggest for the development of the programme?
20. What should government do to enhance the impact of the programme on the society?