

FRAMING OF MEDIA IN PROMOTING COMMUNAL INTEGRATION AND CONFLICT RESOLUTION IN NIGERIA

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Abstract

This study looks at the Nigerian media framing in advancing communal integration and conflict resolution. The study is anchored on framing and peace journalism theories as theoretical framework. It critically examines how the news media construct narratives, select frames, and foreground specific interpretative narratives that shape public perception of communal conflicts and peace initiatives. The study employed quantitative content analysis as design. Findings show predominantly peace advocacy frames, promotion of communal integration and conflict resolution, positive implications if such advocacies are sustained and a huge gap in reportage between the Northern and Southern media on issues of conflicts. The study concludes that the media have a strong role to play in communal integration and conflict resolution because how they frame matters of national importance as security determines how the populace perceives them and whether it will escalate violence or minimize it. The study therefore recommends a more peace- oriented framing, proper training on conflict -sensitive reporting, collaboration between institutions and the media and more extensive research beyond this study scope

Keywords: Framing, Media, Communal Integration, Conflict Resolution.

Background of the study

Communal conflict in Africa is a recurrent decimal. Kenyans and Asians suffered much communal violence in Uganda in the late 1960s and early 1970 under the leadership of Idi Amin who justified the violence on the basis of his religious superiority (Kazosi, Musisi and sejjengo, 1994), (Mutibwa, 1992). The Cameroon violence which began in 2016 recorded death and massive destruction of over 70 and killing of over two dozens of restorationists (separatists) in the town of Merka, in Cameroon Northwest Region in May 2018 (Cocks, 2018).

Nigeria in particular witnesses communal violent conflict in quick succession especially between different

religious communities, mostly among Christians and Muslims groups (Huntington, 1993), famers and herdsmen and between tribal communities. In Nigeria, communal conflict takes different dimensions, primarily manifested in ethnic conflicts and herder-famer conflicts. Ethnic conflicts in Nigeria are attributed to those opposed to each other along cultural or religious lines and identities. It has taken the form of clashes between neighboring contiguous communities as well as religious violence between Muslim and Christian communities. The herder-farmer conflicts involve altercation between cattle herders of mostly Fulani origin and crop famers of the Tiv and Tarok nationalities and in recent times has involved other ethnicities in Nigeria. The middle belt states of Benue, Plateau and Taraba are most affected by this kind of

conflict. Between 2004 and 2011 and in 2015 specifically over 2,700 fatalities were recorded (ACLED, 2018). Beyond the herder-farmer induced violence is the factor of land dispute as a veritable reason for communal conflicts. No society replete with incessant violent conflicts progresses or develops meaningfully. Violent conflicts come with its attendant negative consequences. Akpenpoon (2013) argues that communal conflicts possess serious threat to human health. It increases widespread mental illness, fertilizes malnutrition especially among children because of limited access to the right kind of food and brings about common diseases such as Cholera and Diarrhoea. Wars and violent conflicts increase the prevalence of infectious diseases, STD's, damage to female genital regions arising from traumatic rape (UNFPA, 2001). Armed conflicts go beyond the number of death recorded in battlefields. It forces people to migrate unceremoniously to unfamiliar locations. It increases refugeeism with its attendant dehumanization and thus leads to the destruction of community infrastructure such as personal houses and private investments. Stockholm International Peace Research Institute (2015) submits that armed conflicts can permanently damage political, social, and economic institutions. One of the driving force behind communal crises in Nigeria is the quest to control the increasingly shrinking land resource as a result of geometric increase in human population. Land as a major economic factor among agrarian population will continue to generate conflicting relationship among contiguous local communities. The consequences of violent communal conflicts underscore the need to avoid it. There is therefore the dire need for communities to coexist peacefully.

Unfortunately, over the years this spirit of friendliness, peace and unity

became gradually eroded by the centrifugal forces of hatred, insecurity, communal conflict and wars in the area resulting in miserable socio-economic conditions among the people. This obnoxious condition promoted divisive tendencies which do not favour unity and peace. The continuous violence witnessed in Nigeria in quick succession with failed efforts to arrest it justifies this paper. How conflicts are managed would determine to a large extent whether peaceful coexistence of warring communities can be sustained or not.

Here comes the role of the media as agenda setters to device means of reporting societal matters in order to aid communal integration and conflict resolution instead of escalating violence.

The press according to National Foundation for Communal Harmony, New Delhi (2012), is the most important, effective, extensive, popular and convenient; cheapest and the surest method of moulding and formulating public opinion. It is the most important of the elements which constitutes public opinion itself. Communal disharmony is a problem which attributes to various factors. Among those factors media also gives its contribution. This media which disseminates information to the public plays vital role in promoting communal harmony. Because people all over the country come to know about communal clashes only through media, it is the duty of the media as information conveyors while reporting these incidents not to convey hatred among the sections of the country.

In as much as there are varying opinions and definition of what peace and peaceful societies could mean, there is general agreement that certain criteria must be met for any society to be considered peaceful. Some of these ingredients

according to Onu, Eze and Udegbanan(2017) include; a sense of collective security, a sense of belonging, shared vision and dreams, a compassionate and caring leadership, a sense of common laws and agreement, a sense of guaranteed freedom, rights and opportunities for personal and collective growth and development and the overall capacity for rejuvenation. According to them, peaceful societies have deliberate and proactive mechanism for handling their disputes and building peace.

The media must ensure responsibility in their information distribution duty in order not to increase tensions within the country. They are to avoid screaming headlines and ensure that facts are verified before pushing them out for public consumption. While the right of the media is enshrined within the national constitution; for instance, according section 39(1) of the constitution of the federal republic Nigeria 1999(as ammended) every person should be entitled to freedom of expressio, including freedom to hold opinions and to receive and impart ideas and information without interference. This provision is also reinforced by section 22 which says that the press, radio , television and other agencies of the mass media shall at all times be free to uphold the fundamental objectives contained in this chapter and uphold the responsibility and accountability of the government to the people. These are the provisions of the constitution but this rights should come along with responsibility. The responsibility not to sensationalize events. The responsibility to guard communal harmony and national unity. The responsibility to strengthen the social fabric of our multi-religious and multi-lingual country.

As the country continue to face crisis occasioned by inter-communal clashes,

farmers -herders clashes, terrorism/banditry, militancy, kidnapping and so on, there is a dire need for communal integration and conflict resolution and the media is at the forefront for this advocacy.

According to Ajayi et al (2014), conflict resolution provides an opportunity to interact with parties concerned, with the hope of at least reducing the scope, intensity and effect of conflict. During formal and informal meetings, conflict resolution exercises permit a reassessment of views and claims as basis for finding options to crisis and to divergent points of view. Those who organise conflict resolution meetings usually constitute the third party in a triangular arrangement. Conflict resolution promotes consensus building, social bridge reconstruction and the re-enactment of order in society. While concentrating on the conflict itself and process of resolving it, it takes possible implications for the future seriously. Potential effects on relationships and interests are envisaged.

Conflict resolution and management are framed within a modern discourse that portrays conflicts as material and in need of containment.

In this line of thought, modern peace and conflict research concerns the conditions that guarantee social peace, not only as the absence of violence (negative peace), but also as the presence of social justice, like positive peace. From the angle of conflict resolution and management, the notion of peace is so defined in advance and ought to be achieved through mechanisms that deter the use of violence.

Statement of problem

Despite Nigeria's multi-ethnic and multi-religious composition, communal conflicts remain a persistent challenge, often undermining peace and national integration.

While the media is expected to promote communal harmony and contribute to conflict resolution, yet, in many instances, media framing has been criticized for worsening tensions or amplifying divisions. The problem is that little is known about how Nigerian media frames the promotion of communal integration and conflict resolution. Without such understanding, the task of the media as a tool for peacebuilding and national cohesion remains underutilized.

This situation demands the urgent need to examine the framing patterns in Nigerian media reporting on communal integration and conflict resolution. How does the Nigerian media frame communal integration and conflict resolution, and what implications does this have for peacebuilding in the country?

Objectives of the study

The general objective is to examine how the Nigerian media frames issues of communal integration and conflict resolution.

The specific Objectives are:

1. To identify the dominant frames used by the Nigerian media in reporting communal integration and conflict resolution.
2. To determine whether media frames promote peace and integration or escalate communal tensions.
3. To assess the implications of media framing for peacebuilding and national cohesion.
4. To find out the sources of news stories on communal integration and conflict resolution in Nigeria.
5. To compare the Northern and Southern media in their framing of communal integration and conflict resolution.

Research questions

1. What dominant frames does the Nigerian media use in reporting communal integration and conflict resolution?
2. Do Nigerian media frames promote peace and communal integration, or do they escalate tensions and conflict?
3. What are the implications of media framing for peacebuilding and national cohesion in Nigeria?
4. Who are the sources of news stories on communal integration and Conflict Resolution in Nigeria.
5. What is the comparison between the Northern and Southern media in their framing of communal integration and conflict resolution?

Literature Review

Ogunkunle (2025) deployed topic modeling combined with qualitative content analysis to examine how the Nigerian media frames the farmer–herder conflict. The study identifies dominant discursive frames, such as security, economic interest, and ethno-religious tension and shows how these shape public interpretation. The mixed-methods approach enabled both the identification of patterns at scale and in-depth exploration of how media outlets construct problem definitions, attributions of blame, and proposed solutions.

Similarly, Sholola (2025) did content-based study to analyze press reports of herder–farmer conflicts, documenting whether the media promotes peace and reconciliation frames or reinforces conflict escalation. It assessed different outlets, highlighting variation across regional and national newspapers. The paper’s empirical framing typology, peacebuilding, blame, victimhood

provides valuable categories for my own study.

Aondover & Iyator (2025) did a work primarily on coverage analysis of IDPs in Nigerian newspapers, this study highlighted patterns of representation; whether as victims needing protection, powerless sufferers, or as political tools. Their findings show that even "coverage studies" can reveal underlying frames, particularly in moral evaluation and suggested interventions.

Ciboh (2024) surveyed journalism educators to appraise the uptake of peace journalism principles in conflict reporting. Using Participatory Action Research (PAR) and Focused Group Discussion (FGD), the study found that many journalism educators in Nigeria believe that the way conflict is reported in Nigeria is irresponsible and biased.

A study by Ugwu (2024) probed media framing around the National Livestock Transformation Plan. He assessed how certain voices (e.g., pastoralists) were marginalized and how the media de-emphasized ecological/systemic factors, suggesting framing that invisibilizes competing interests. This work underlines the importance of inclusion and whose narratives are included in peace frames.

Ajetunmobi (2023) reviewed how socio-political issues are constructed through media framing and reveals gaps between academic framing theories and professional practices in Nigeria. The study highlighted how moral evaluation and causal framing often align more with sensationalism than solution-based journalism. It helps frame the normative critique: are media frames reinforcing conflict rather than resolving it? The study found that the media in Nigeria adopts negative ethnic/war frames. The study however recommended a more

conscious adoption of peace or solution oriented journalism.

Aja, Ezema, & Taiwo(2022) provide a broad theoretical discussion of how media reporting in Nigeria affects the trajectory of communal conflicts. Their review contextualizes framing within conflict escalation/de-escalation paradigms and audience reception theories. The researchers found negative/criminality frame dominance and absence of peace journalism principles.

Auwal & Salihu(2022) assessed media framing in the context of COVID-19 related Almajiri repatriations. They examined whether frames aligned with peace journalism principles such as humanization and context instead of fear, blame, or ostracism. Using qualitative content analysis as design, the study found vulnerability, responsibility, peace journalism shortcomings as key frames.

Bala(2025)analyzed how the RUGA programme (related to herder settlement) was framed in newspapers. The study identified whether media leaned toward frames that legitimized, problematized, or politicized the policy. The study provides comparative insights on conflict-adjacent policy framing in Nigeria. This study which adopted framing theory as theoretical design with four national newspapers as sample, found that while the northern newspapers had positive frames, the southern newspapers had more of negative frames.

Aluya & Iangba (2025) delved specifically into headline framing of farmer-herder clashes, showing how choices of verbs, actors, and narrative structure cue audience sympathies and perceptions. With a purposive sampling of 20 headlines from both Vanguard and Leadership newspapers, the study found destruction, hunger, displacement and security threats as key frames.

Msughter & Aondover (2021) elaborates on how identity conflicts are constructed and mediated through framing. This paper which reviewed secondary literatures, developed a typology of identity based frames drawn from theoretical perspectives rather than statistical content analysis. The study shows that identity crisis are constructed through media framing.

Odiso (2025) presents a conflict-sensitive journalism model rooted in the Nigerian context. The study proposes practical frame alternatives and differences between adversarial vs. integration-promoting report styles.

Garba, Abdullahi & Onyekwere (2023) Through content analysis, this study titled “Beyond the Framing Process: An X-Ray of Newspaper Reportage of Conflicts in Northern Nigeria” maps how conflicts in Northern Nigeria are reported; whether as ethnic, religious, or criminal. The framing lens shows which dimensions media highlight and omit, revealing patterns that align with integration or division framing. The study found predominantly negative framing, sensationalism and tension.

Theoretical Framework.

This study is anchored on Framing Theory and Peace Journalism Theory, both of which provide a strong explanatory base for understanding how the Nigerian media constructs, presents, and potentially influences communal integration and conflict resolution.

Framing Theory

Framing theory, popularized by Erving Goffman (1974) and expanded by Robert Entman (1993), posits that the way media selects, organizes, and emphasizes aspects of reality significantly influences public perception and interpretation. Entman

(1993) identifies four key functions of framing:

Problem Definition: How issues are identified as problems.

Causal Interpretation: Who or what is blamed for the problem.

Moral Evaluation: The ethical judgments surrounding the problem.

Treatment Recommendation: Suggested solutions or courses of action.

In the Nigerian context, communal conflicts such as farmer-herder clashes, ethnic rivalries, or religious disputes are not merely reported but framed in ways that can either escalate or de-escalate tensions. For example, headlines emphasizing ethnicity or religion may reinforce stereotypes and fuel hostility, whereas frames highlighting shared humanity, dialogue, and reconciliation may foster integration. This theory provides the analytical lens to examine how newspapers structure their narratives, which frames dominate, and how these influence societal perceptions of conflict and peace.

Framing theory offers the tools to identify and analyze dominant frames in media texts.

Peace Journalism Theory

Peace Journalism Theory, first proposed by Johan Galtung (1998) and further developed by Lynch & McGoldrick (2005), offers an alternative model of conflict reporting. It argues that traditional journalism often privileges “war frames” that focus on violence, elites, and zero-sum outcomes, while peace journalism advocates for reporting that highlights conflict causes, voices of ordinary people, solutions, and reconciliation.

Within this framework, journalists are seen not just as observers but as potential stakeholders in peacebuilding. Peace journalism frames conflicts in ways that reduce polarization, encourage dialogue, and amplify peace-oriented voices. For Nigeria, a country with recurrent communal clashes, this theory is particularly relevant. It explains how the media can move beyond adversarial reporting to actively promote integration and resolution by adopting frames of solution-orientation, inclusiveness, and reconciliation.

Peace Journalism theory offers a normative standard against which these frames can be evaluated ; whether they escalate conflict or promote peace and communal harmony.

Methodology

Research Design

This study adopted content analysis research design to examine how Nigerian newspapers frame and promote communal integration and conflict resolution in Nigeria Content analysis is an effective method for systematically analyzing media coverage, framing in shaping public perception. This approach allows for an in-depth exploration of how The Daily Sun and Daily Trust newspapers portray communal integration and conflict resolution.

Population

This work deals with the framing of media in promoting communal integration and conflict resolution in Nigeria. Therefore, the population is two major newspapers in Nigeria, namely; The Daily Sun and Daily Trust newspaper. The choice of this two newspapers is mainly on the ground of their wide circulation. Again, The Daily Sun is an elite and widely read newspaper within the southern Nigeria while The Daily Trust

newspaper is widely spread and enjoy huge patronage in the North. These two newspapers accommodate the Southern and Northern spread of Nigeria. In all, the researcher reviewed these papers for two years(September 2023- August 2025). This made the number of newspapers reviewed per year to be 365 for each newspaper. When multiplied by the two newspapers equals 730 for the two national dailies, this gives a total of 1460 newspaper editions.

Sampling Technique

There are over 41 daily newspapers in Nigeria. From these papers, two national dailies were selected for this research. This decision is mainly first on their geographic distribution; North and South, and on their circulation and readership. The Daily Trust is a widely read newspaper in the North while the Daily Sun is widely embraced in the South. This ensures that every part of Nigeria is represented.

In all, the researcher reviewed these papers for two years, beginning September 2023 to August 2025. This is first to ensure currency and secondly because the nation witnessed a lot of Banditry, terrorism and herders - farmers attacks and needed integration and conflict resolution.

A total of 1460 editions within the study period were studied to ascertain which is relevant to the topic of communal integration and conflict resolution in Nigeria.

Using the Yamane 1967 formula for calculating sample size, with a confidence level of 95% and precision or error limit of 0.05;

$$n = N / (1 + N(e)^2)$$
 where n=sample size

N=population

e=level of precision

$n=1460/(1+1460(0.05)^2)$

$n=1460/(1+1460(0.0025))$

$n=1460/(1+3.65)$

$n=1460/4.65$

$n=314$

Units of Analysis and Content Categories

The units of analysis in this study include newspapers' features, articles, editorials excluding letters to the editor, sponsored posts(adverts and advertorials) and cartoons.

Frames Adopted

Peacebuilding / Conflict Resolution
Advocacy Frame

Security / Insecurity Frame

Political Power Struggle Frame

Traditional / Cultural Institution Frame

Economic Development / Structural Reform
Frame

Humanitarian / Social Intervention Frame

Diplomacy / International Relations Frame

Religious / Interfaith Cooperation Frame

Miscellaneous

Content Categories

A(01) Daily Sun

A(02) Daily Trust

Story Genres

B(01) Straight News

B(02) Features

B(03) Editorials

The units of analysis in this study include newspapers, features, articles, editorials excluding letters to the editor, sponsored posts(adverts and advertorials) and cartoons.

News Sources

C(01) Government source

C(02) Agency Report

C(03) Private individuals/Reporters

C(04) NGOs

Frames

D(01) Peacebuilding / Conflict Resolution
Advocacy Frame

D(02) Security / Insecurity Frame

D(03) Political Power Struggle Frame

D(04) Traditional / Cultural Institution
Frame

D(05) Economic Development / Structural
Reform Frame

D(06) Humanitarian / Social Intervention
Frame

D(07) Diplomacy / International Relations
Frame

D(08) Religious / Interfaith Cooperation
Frame

D(09) Miscellaneous

Validity of Research Instrument

The research instrument (code sheet) went through face validity validated by two experts in measurement and evaluation from the university of Nigeria Nsukka.

Reliability of Instrument

The research design for this work is content analysis. To be objective it's procedures and measures must be reliable (Ajaero, 2017, p.56). The coders were trained for this study and asked to code the first three month editions of The Daily Sun and the subsequent three month editions of the Daily Trust respectively. They judged a sample of 18 units and agreed on 14. To calculate the intercoder reliability, the Hosti's formula was used. The formula is:

Coefficient of Reliability= $2M / (N1 + N2)$, where m is number of coding decisions on which two coders agree, N1 and N2 are the total number of coding decisions by the first and second coder.

$$CR=2(14)/(18+18)$$

$$CR=28/36$$

$$CR=0.78$$

The intercoder reliability result is 0.78, implying that the instrument is moderately reliable and valid.

Method of Data Analysis

The result of this was presented quantitatively using tables, pie charts and simple percentages

Data Presentation and Analysis.

This study employed the use of content analysis. A total of 314 editions of the sampled dailies were studied. Each paper was apportioned 20 issues each for the duration of 2years (September 1st 2023-August 31st 2025) . The Unit of analysis for this study are straight news, features, editorials on Communal Integration and Conflict resolution.

Objective 1. To identify the dominant frames used by the Nigerian media in reporting communal integration and conflict resolution.

Dominant Frames used in Selected Newspapers in promoting communal integration and conflict resolution

Dominant frames	Daily Sun	Daily Trust	Total	Percentage(%)
Peace building/Conflict resolution advocacy	4	19	23	27.4
Security/Insecurity	4	11	15	17.9
Traditional/Cultural institution as helpful	2	8	10	11.9
Political Power Struggle as challenges	7	4	11	13.1

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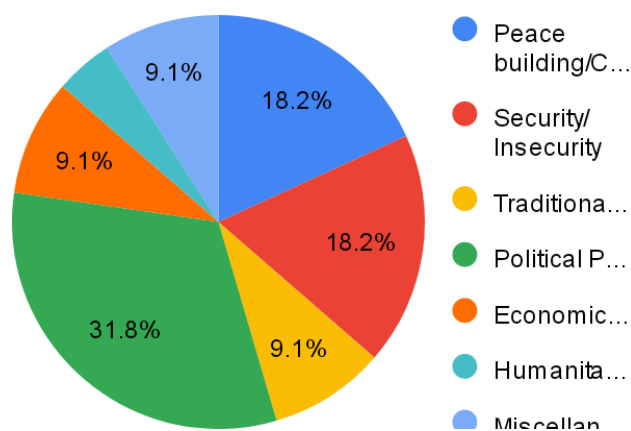
Economic development/Structural reform	2	9	11	13.1
Humanitarian/Social intervention as helpful	0	3	3	3.6
Religious/Interfaith Cooperation	0	2	2	2.4
Diplomacy/International Relations	1	3	4	4.8
Miscellaneous	2	3	5	6
Total	22	62	84	100

The data in Table above gives a summary of the Daily Sun, and Daily Trust newspaper publications on the dominant frames in promoting communal integration and conflict resolution in Nigeria. Peace Building/Conflict Resolution frame recorded the highest with N=23(27.4%). This is followed by Security/insecurity frame with N=15(17.9%). The least is Religious/Interfaith cooperation frame with N=2(2.4%).

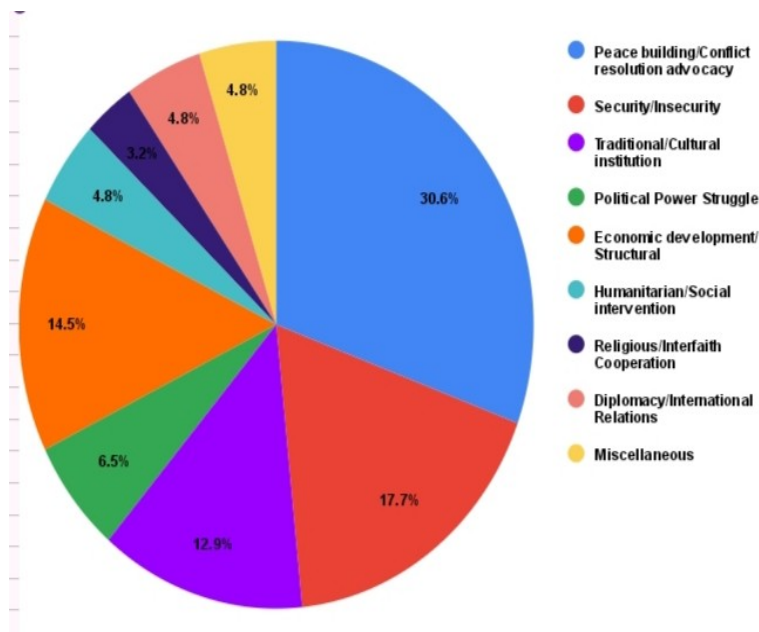
In line with the first objective which is to identify the dominant frames used by the Nigerian media in reporting communal integration and conflict resolution, the study found that the dominant frames were largely advocating for peace and conflict resolution in the affected areas.

Below are also the different frames used by each of the two newspapers in communal integration and conflict resolution.

Frames employed by Daily Sun



Frames employed by Daily Trust



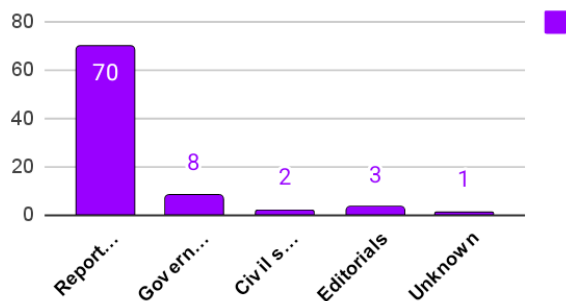
In line with the second objective of the study which is to determine whether media frames promote peace and integration or escalate communal tensions, it is gathered from the study that media frames promote peace and integration. The frame with the highest report talks about how important peace building and conflict resolution is to national development. However, the second most common frame which is security/insecurity talks about conflict arising from absence of security in the regions affected. The third and fourth most ranking frames shows that the challenges to peace building and conflict resolution is political power struggles among divergent interests and need for economic and structural reforms as part of key solutions respectively. Traditional/cultural institutions frame shades light on how the cultural institutions like the traditional rulers can be leveraged to restore peace and prevents further conflict escalation. Therefore, it can be deduced from the study that the media frames are the ones that promote peace and integration instead of escalating violence.

This study however contradicts Ciboh (2024), Ugwu (2024), Ajetunmobi (2023), Aja, Ezema, & Taiwo(2022) who found negative narratives frames in Nigeria Media.

In relation to the third objective which is to assess the implications of media framing for peacebuilding and national cohesion, it is obvious that if the media continue to frame stories in ways that promote peace building and national cohesion, peace is possible to be achieved on the long run. This is because the media set agenda for every society. How the media frame issues of insecurity and violence determine how Nigerians will interpret it. If the media frame violence and crisis in a way that is provocative and insightful, it will lead to the escalation of more violence and vice versa. This study corroborate Msugther & Aondover (2021) who stated that media framing can abate or escalate crisis in Nigeria.

The fourth research objective was to find out the sources of news stories on communal integration and conflict resolution in Nigeria.

Table displaying the sources of news stories on communal integration and conflict resolution



From the table above, individual reporters has the highest number of news stories with 70 stories (83.3%) followed by the government with 8 stories (9.5%), Editorials had 3 stories (3.8%), civil societies had 2 stories (2.4%). Unknown source had the least with just 1 story(1.2%). Therefore, individual reporters served as the highest source of news stories on communal integration and conflict resolution.

The fifth objective is to compare the Northern and Southern media in in their framing of communal integration and conflict resolution. From the study, it was found that the Northern media reported more stories about communal integration and

Conclusion

This study buttressed the critical role of the media in shaping public perception on national issues. It has undertaken to unearth the framing pattern of Nigerian media in promoting communal integration and conflict resolution. The Daily Sun and Daily Trust newspapers with southern and Northern coverage was studied to ascertain how they frame their reports in promoting communal integration and conflict resolution in Nigeria.

The study shows that their framing is largely positive as the dominant frames are such

conflict resolution than the southern media. The Daily Trust newspaper which has dominance in the North, had 62 stories(73.8%) as against the Daily Sun with 22 stories accounting to about (26.2%). This is arguably due to the security situation in the North compared to the South. The North have over the years battled with the menace from Book Haram, ESWAP, bandits and farmer -herders clashes. The south also have their perculiar challenges arising from series of kidnapping, unknown gunmen attacks and farmers -herders clashes. This supports Bala(2025) assertion that while northern newspapers have positive frames, the southern newspapers have more of negative frames on the issues of crisis and resolution.

that support communal integration and conflict resolution. This highlights the effective role of media in shaping public perceptions about national discourses. The media have powerful role to play because their framing determines how the populace perceive any topic which have adverse effect on how they react. It is the role of the media to ensure social orderliness and public safety through their reportage. This is not to encourage falsehood or " sugar coated" journalism but to frame fact in ways that ensures public safety.

Recommendations

From the findings of this study, the researcher therefore makes the following recommendations:

1. That the media should sustain peace orientated framing to minimise the escalation of violence in Nigeria.
2. That the journalists should be well trained on conflict sensitive reporting to curtail undue exaggeration or yellow journalism.

3. That the government should encourage peace building initiatives by strengthening the collaboration among government institutions, media and communities.
4. Civil societies and peace building organisations should monitor framing to discourage inciting or divisive narratives.
5. More studies should be encouraged on media framing and peace journalism in Nigeria covering other media outlets beyond The Daily Sun and Daily Trust.

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