Impact of Dabanga Radio News on Otash Displaced People Camp in South Darfur

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ABSTRACT:

Media is very powerful tool in shaping public opinion. News media plays different roles during the time of the conflict maybe objective or subjective.

Radio is earlier communications' means captured the attention of people. Radio remained as dominating medium and use by people to communicate and get information. Radio recently used as a medium in conflict areas to facilitated communication and interaction with people affected by the conflict, but in recent years' radio usage raised concerns about its negative role.

This paper is based on exploratory study conducted in Otash IDP camp in Nyala, a capital of South Darfur state. Its objective is examining how radio playing a role in segregation of audiences, case study: role of Dabanga radio in Darfur conflict. The study sample included; humanitarian workers, community leaders, displaced people and media experts.

One of the most important finding of this study was; this radio lacks conflict resolution approach and using of a sensitive reporting technique, which is resulted increasing of Trauma among displaced people (IDPs). The lack of these two elements in reporting affects peace-building process and reconciliation efforts and trust building among Darfur communities. The reporting approach of this station drove Displaced people IDPs to feel isolation.

Key words: *News, radio Dabanga, social relation, audience Segregation*

المستخلص :

الاعلام من الادوات الفاعلة في تشكيل الراي العام، كما تلعب الاخبار ادواراً مختلفة عند حدوث النزاعوربماتلعب دوراً ايجابياً او سلبياً . حيث الراديو من وسائط الاتصال التي جزبت انتباه الناس مبكرا. أصبح الراديو وسيط الاتصال المسيطر واستخدم في التواصل من قبل المتلقيين للحصول على المعلومات. قد استخدم الرديو في مناطق النزاعات لتسهيل الاتصال والتفاعل مع المتاثريين بالنزاع، لكن، هناك تحفظات قد طرحت حول استخدام الراديو تتعلق بدوره السلبي.

هذه الورقة عبارة عن دراسة استكشافية اجريت في معسكر عطاش في مدينة نيالا عاصمة ولاية جنوب دارفور. التي هدفت الي دراسة دور الراديو في تقسيم المستمعين، دراسة حالة: اذاعة دبنقا في تغطيتها النزاع في دارفور. فقد ضمت عينة الدراسة العاملين في الحقل الانساني وخبراء الاعلام، قيادات مجتمع النازحينن وبالاضافة الي النازحين.

ضمن اهم النتائج التي توصلت اليها الدراسة هي ان هذه الاذاعة تفتقد الي منهج فضن النزاع في التغطية، اضافة الي عدم استخدام منهج التقارير الحساسة، مما زاد الصدمة وسط النازحين. عدم وجود هذين العاملين في التغطية إثرعلى عملية بناء السلام، مجهودات المصالحة وبناء الثقة وسط المجتمعات في دارفور، مما دفع النازحين للشعور بالعزلة.

INTRODUCTION:

In the beginning of 20th century, earlier communication scholars started to study media impact on people behavior and social interaction. Scholars noted that media can incite

people towards conflict. (Bractic, 2006, p4,5) concluded that media can shape what we see and hear about conflict.Media role in escalation of conflict is widely recognizing in recent history there are some examples; about use of media during the time of conflict, such Hitler used media to created hatred against Jews (IMS, 2006, p11). An other example in mid 1990s Rwanda's Radio Television Libre des Mille (RTLM) urged listeners to commit mass killing.

Radio is an important vehicle of communication; it is extensively used to broadcast different kinds of messages and programs worldwide. Radio play positive and negative roles in different conflict context. However, radio remain as vital medium among other mediums to communicate information, news and engage audience in political life.

This century named by many scholars as "technology era" Radio is not an exceptional in this growth. it has experienced exponential growth as a result of technology revolution, radio becomes most poplar and primary source of information and news. Technology contributed to tremendous growth of radio production that resulted fundamental shift in status of listeners and audience in general, listener has become part of the production and content development. Radio role in area' of conflict is notable and has a great impact on the dynamic of conflict through dissemination of information and news providing.

Without doubt mass media have impact on behavior, believes, attitude, social interaction and social relation among society segments. However, relation between media, social interaction and social relation depends on media content, social structure and individuals' response to media content. Charles Danan said that the news is "*anything that interests a large part of community and has never brought to its attention before*" (Quoted in Marie Zhuikov work)

News definition is varying as depending on period, news is an information about a break from normal flow of events. It "unexpected event". Journalists and communication scholars have different definitions news Philip Porter defined news as "something that happened in which number of people are interested" (Sage publication,2012, p233) News definition and concept are dynamic in nature, defined news as same that information people need in order to make rational decision about their lives.

This mean that news definition is changing over from context to context and from community to an other, in order to make informed decision about their wellbeing. People in conflict situation are always hunger to have more information in order to avoid lost feeling, they need to know about their situation and what is going on around them.

For the purpose of this paper, internal displaced people (IDPs) are listening to different radio station news to satisfy their needs of information and to be updated on current affairs of Darfur conflict and peace process. Conflict in Darfur has attracted many news organizations to report on it. News items on instability and violent conflict like Darfur one, are very important to the flow of information and news. But the issue of sources of information to develop news stories should be highly considered, because sources those affected by conflict most of time, they separated from their families, lost their livelihood, disordered about they experienced during the course of the conflict, terror and traumatized. (IMS, 2006, p6,7) Mass media often plays a key role in today's conflict. Basically their role can take two different and opposed forms. Either the media takes or active part in the conflict and has responsibility for increasing violence or stay independent and out of conflict, thereby contribution to resolution of conflict and alleviation of violence. In this regard, sociologists have argued that media

content have different effects upon their audience and trigger particular social responses in term of neighboring and attitudes.(Akuma,2008, p40-45) noted that individuals have their own background and perception through with they interpreted news or media messages. Hence, perception and motivation of set over period of time. That means since people listen to the message or media product over period of time then they make decision based on media exposure, that decision suit to their current environment which they live in. (Akruma) noted that decision with respect to media product or news item is taken by people in the context of general environment. He added that, environment is a fabric made from social, economical, familial and political components.(wolfsfeld 2004) claims that changes in political environment leads to changes in the way media operate, which then lead to further changes in the political environment. In other words, media influenced by changes take place in this context. Media has huge power in changing attitude, knowledge and behavior, Moreover, media influence and influenced by social institution, groups, agencies and social context such neighborhood, community and nation. Mass media is a major mechanism of integration into society and its culture.Media have power to influence views (K.Viswanath, Shoba& Emily,2007,p274).

Definitions:

For the purpose of this research paper, its very important to define some terms: social relation, social interaction and audience segregation.

Social Relation:

Sociology defined as relationship science. Max Weber defined it as "*a science which attempts the interpretive understanding of social actions to arrive at a causal explanation of its course and effects*". This definition means the action of individual influenced by actions of other individuals or social group whom is living within. In social science terms of social relation and social interaction both are used interchangeable terms to mean any relation between two or more individuals or group. (Oxford psychology science dictionary, 2008) defines social relation as "*The sum of the social interaction between people over time*".

Social Interaction:

According to oxford sociology dictionary "is dynamic sequence of social actions between individuals or groups who modify their actions by their interactions partners (s).

It refers to particular forms of externalities in which the action of reference group affects an individuals' preferences. For the purpose of this research paper, displaced people were able to interact with individuals, families, ethnic groups or urban communities.

Audience segregation:

It coined by Goffman as a part of perspective according to the way in which identities are constructed and expressed in interaction between human beings in every context. (Sag Dictionary,2006 page274) defined audience segregation as "the deliberate forcing and keeping a part of peoples defined by race or ethnic" this mean media could be setting someone or group apart from other people

Background:

Darfur Society:

There are different views among historians whom wrote about Darfur tribes. (Nachtigal 1874, p117) said that Darfur society includes African rooted tribes and Arab rooted one, mixed tribes and others. According to Nachtigal Darfur tribes can be listed as follow: Fur and its sub-tribes, Dago, Tunjor, Doginya, Zagawa, Nawiba, Masalit, Jalaba, Gimir, Meedub, Wadi, Fugoro, Birgid, barti, Mima and its sub-tribes whom inhabited Darfur. The term Nawaiba includes Arab groups in Darfur. Darfur geographical position is centered elements for tribes' immigration. People came to Darfur from

Barno, Wadi and Tama sultanates. Darfur position as across road for trade and visit of Islamic Holy place (Maaca) in Saudi Arabia (Idris Yousif, 2014, p19). People came to Darfur from different directions; for different reasons and intentions. Immigrant people from west Africa came to Darfur because of war in their kingdoms or crossing to visit Holy Maaca. Some people settled in Darfur due to natural resources, trade and good condition of living in Fur Sultanate. Darfur characterized by mixed of tribes from different places, but majority are from neighboring kingdoms in west Africa (Idris Yousif, 2014, p19-20). (Nachtigal 1874 and O'fahey 1980) noted that Fur tribe is dominant tribe whom established and ruled Sultanate between 1640-1916. Through out of this period people continued to come to Darfur. Tribes who settled earlier in Darfur, they are living in own land (hakiura) provided by Fur Sultanate leaders (Idris Yousif, 2014, p20-21). (Nachtigal, 1874, p 119-130) classified Darfur tribes into African tribes and Arab ones.

(O'fahey & Tubiana, 2005, P5) Arab and non-Arab in division should be considered in Darfur. Idris Yousif in his book: the realities of Hawaker (Community Lands) and native administration system in Darfur, he supported Nachtigal claims. Idris classified tribes in Darfur into the indigenous tribes and immigrant ones. Majority of indigenous are classified African rooted, whom can be listed in the following: Fur, Dago, Tonjur,Zagawa, Masalit, Birgid, Burti, Firteet, SImeiat, Meedob, Tama, Miseeria Jabel, Baigo, Sowa, Mowa, Kirash, Bunda, Kineen, Ab Durak, Dadinga, Kaitinga, Eringa, Sinyar, Zimiral, Karra, Fongora and Osongora.While the immigrant tribes into Darfur from north and west Africa who have been for many centuries; the majority are classifies as Arab rooted tribe, who can be listed in the following: Rizaigat, Taaisha, Bani halba, Habbania, Miseeria, Salamat, Barno, Fallata, Khozam, Zibaidiya,

Fizan, bani Mansour, Saada, Targum, Mahadi, Bani Hessain, Showaihat, Thalba, Howtiya, Raaina, Burgo, Marareet and others.

Moreover, there are some tribes came to Darfur from inside Sudan, most of them classified as Arab rooted, who flee from north and central Sudan (Mohammed Suliman, 2006, p343). According to (Idris Yousif, 2014, 22) these tribes can be listed as following: Algawaamah, Alzayadia, Almaaliya, Al Hawarra,Alkorobat, Danagla, Shaigiya, Gaaliya, Mahas, Halfaween and Awla Alreef (Egyptian). These tribes came to Darfur for trade and commerce.

The main factor attracted people to be settled in Darfur was attitude of Fur Sultanate leaders. Leaders famous with concern of religious, trade and justice.

Inter-marriage between indigenous and immigrant tribes is the main factor for current Darfur community. This factor made tribal classification is hard to be identified. Features of both indigenous and immigrant is not clear and very complicated. Current Darfur society become multi-ethnic and multi-tribal one. The reason is Darfur society experienced human interaction through out the last six centuries and before this period. This interaction resulted Darfur society, whom are sharing history, culture, customs and traditions.

Darfur communities' commons:

There are many factors contributed to existing Darfur social structure, cultural structure and Darfur society. Darfur geographical position as the main factor in building commons among Darfur communities. (Darfur heritage encyclopedia, suliman Yahya, 2007, p63) This geographical position allowed Darfur people to be connected and interacting with Sudan neighboring countries. In addition to that, eco-system (ecological system) contributed to formulation of ethnic groups nature and it determined types of economic activities to Darfur population. These factors beside others

such religious, language and land have different contribution on formulation of Darfur society's commons, but land factor remained the main factor in determination the distribution of ethnic groups live in Darfur. (Musa Abduljaleel)

Historically, Darfur society developed customs and traditions have social nature such as; generosity, geniality, hospitality, magnanimity, courage and honesty, in the other hand there are some custom and traditions related to renounce bad behavior and attitude; such niggard (stinginess) stealing, laying and violation of other people rights. Darfur society expresses about these customs and tradition through folk literature (public sayings, proverbs. etc) and developing of social control agencies that drive people to do good things and benign behavior and rejection of bad manner and stay away from them. (Suliman, 2007, p64-67)

There are traditions were practicing by Darfur society in daily life such; cooperation with other, Nafir, talk with elders, how to eat, good neighborliness, respect of stranger, ethnic interaction, inter-tribal marriage and other traditions.Darfur society accumulated some tradition regard customary law, peaceful coexistence and conflict resolution tools such as "Alrakoba" which is an agreement between two ethnic groups or more, it works on how to solve the disputes, compensation and maintain damage as result of conflict. This tradition has rules and mechanism such "Gowdiah" and "Ajaweed council" used to solve the conflict between parties.

Examples mentioned above are some of common values, traditions and customs of Darfur society. These commons shared among different ethnic groups in Darfur and it reflects some Darfur society cultural and social structure.

These common values are playing central role in social interaction, social relations and political pillars. (Suliman, 2007) Some of these customs and traditions disappeared from daily life in Darfur, especially in urban societies due to impact of new urban values and life style.General features of Darfur society are a result of number of interacted historical factors, complex conditions and different events.

Darfur Conflict:

Recently, the crisis in Sudan's western region of Darfur is described by the United Nations and other humanitarian organizations as one of the world's worst humanitarian crisis. But the conflict, which began in February 2003, is also one of the most complex conflicts in the world. Darfur is the epicenter of three overlapping circles of conflict. First and foremost, there is on going war between the Darfur rebel movements and the government, which is part of the breakdown between Sudan's center in Khartoum, which controls wealth and political power and the marginalized peripheries. Secondly, there are localized conflicts, primarily centered on land tensions between sedentary and nomadic tribes. Finally, the Darfur conflict has triggered a proxy war that Chad and Sudan are fighting by hosting and supporting the other's rebel groups. International interests have added to the difficulty in resolving the conflict. (2)

Status of Displaced People:

Internal Displaced people (IDPs) live in camps under pressure of loses, unemployment, limited freedom of moving, lose of livelihood and separation from families. Some of them described life in camp look like living in person, who limited their capabilities. However, some of them experienced different forms of torture and divesting those ones felt that life in camp is saver to them. While there is some of them said that they were when they are small children. They don't have chance to interact with other ethnics group different from their own. Some are overloaded with stories told by their relatives. They listened to stories on conflict, attacks and torture experience.

Displacement has created new forms of relations and social interaction between IDPs host community. In other hand it was created abhorrence and destructed historical relationships between IDPs and other ethnics.

Overview Dabanga Radio:

In December 2008 radio Dabanga is broadcasting news and it became dominant media outlet in Darfur. It holds this position based on low circulation of newspapers, lack of electricity in most places in Darfur to view television channels and government media policies towards Darfur conflict. *"Since 2008 Dabanga radio reports and produces news and information related to Darfur ongoing conflict. Its programs target: city folk, villagers and herdsman, IDPs, refugees, darfuris abroad and in Sudan." (Dabanga website)*

Paper Questions:

How this radio changes social relations between IDPs and Darfur communities?

How news shape types of relation between IDPs and other communities in Darfur?

How news affects relation within the camp?

How news affects your decision to interact with others?

How do you perceive insecurity reporting (looting, killing, burning …ETC?

What do you feel about insecurity reporting?

Significance:

Displacement traditionally viewed as contingent on situation of natural disaster, conflict and insecurity. IDPs are often active participants in the conflict in addition to that to being its victims.This social representation "IDP" will contribute to trust building among Darfur social fabric and reconstruction of social relation and will contribute to prospect of peace in future.

Methodology:

This study was carried out in Otash (IDP) camp that located in Nyala, capital of South Darfur State. This camp is one of largest IDPs camp that established by IDPs flee from Otash village

Radio Dabanga became main source of information to local people in Darfur, Sudanese people and international community. This radio provides news, information and other different programs. Its production formats pose thoughts, principles, and different styles and methods that could be interpreted differently by audience. News provided by this radio are relevant to some groups and are not to all others. This paper tries to explore some answers of the following statement and questions.

Paper statement:

How Dababnga radio changes social relations and the way IDPs feel about with other communities in Darfur, prospects for peace in future, challenging stereotypes and restoring the trust broke because of the conflict.

in 2004. This camp lies in the north of Nyala town. It borders Nyala industry area from south and south-east and Nyala animal market from West. This camp hosting about 71,000 (figure OCHA) IDPs. According to head of the sheikhs; there are over 900 sheikhs, who represented 43 ethnic groups.This study adopted qualitative research approach and it utilized descriptive case study design. It followed qualitative analysis.

The study used the following techniques to collect data: semi-structured interviews, it has been used with humanitarian works, community leaders (Sheikhs) and media personal. Focus group discussions were used with women and youth groups. Six interviews and two focus groups have conducted during the course of data collection. Data collected during the period of 15 June to 5 July 2016.

Participants Recruitment:

The participants for this study belong to the primary stakeholders: Internal displaced people, humanitarian workers and media practitioners, in order to ensure that the participants engaged in providing support to internal displaced people.

The selection criteria of Humanitarian workers were that, they enrolled in delivering of service and humanitarian aid to (IDPs) at Otash Camp. Secondly, they are still working in the camp. However, participants from IDPs selected based on their listenership, gender and position at the camp. While media practitioners selected based on their experience on radio production and used to work for Dabanga Radio.Access to (IDP) camp through a permission from Humanitarian Aid Commission HAC. This permission allowed the research to access camp through the (IDPs) Sheikhs. Sheikhs are camp gatekeeper; activities can not be implemented unless to get their approval. Upon approval of the IDPS sheikhs, research started the random selection of interviews and focus group discussion participants, with support of sheikhs, youth leaders and women leaders, participants selected, a meeting time and place were fixed. Focus group discussion (FGDs) arranged with women group and youth association at Otash Camp.

Data Collection:

Locations were chosen to be convenient for the participants in order to maintain privacy. Focus groups discussions conducted at women center and youth center, while IDPs sheikhs' interviews carried out community leader center at Otash camp. Humanitarian workers' interviews conducted in both, IDP cam and humanitarian aid agency office in Nyala town. The interview duration was 45 minutes -60 minutes. The focus group discussion duration was 90 minutes -120 minutes. Both interviews and focus group discussion were recorded, researcher wrote some notes during each interview. Audio-recording has been transcribed, Following, the field work accomplished.

This study designed to be exploratory, in this sense some initial analysis was carried out after each interview. This analysis aimed to identify topics and themes not covered in the questions list.

Findings and discussion:

After field work, formal analysis carried out, it began with transcription of audio recordings, classification and sorting out of written notes. Following this stage completed, analysis plan was developed to create detailed categories profile. *For participants' overview see annexes.*

Displaced people media usage:

Children of Otash camp were singing radio Dabanga promo song. This tells the relation between media outlet and its audience and that indicate that this radio station well recognized by displaced people. While people share neighborhood with camp were listening to different radio station included Dabanga, Afia Darfur, Nyala local station and Alsalaam radio.

Since the mass displacement in 2003, IDPs were suffering from trauma, confusion and psychological disorder. These are normal characteristics of people experienced conflict, torture and massive violence. Moreover, displaced people were not aware about media, years later they have accessing different types of media such Television, Radio, Newspaper and Internet through smart mobile phone. Displaced people media usage and attitude towards media has been increased, that due to mass coverage of Darfur conflict in international media. Radio among other mediums is remaining a main source of information to most people in Darfur and specially displaced people. Community leaders (Sheikhs) and youth are most groups observed have high listenership among other categories.

"Youth listen to radio station focused their broadcasting on displaced people issues and concerns, normally, youth sharing that they heard with other during youth meeting at camp" Mohammed Abdulrahman- Otash camp coordinatorRehid ELforsan organization.Dabanga radio has high listenership

among displaced people in Otash camp. Community leaders said that this station reporting on issues related to them and they listen to it in order to have news and information about their relatives and other communities. Secondly, they listen to this radio to find out what is going on in Darfur.

In respond to the question that, does news air over Dabanga radio segregated audiences? Sheikh Ishac said that in general there is no discrimination among communities inhabited this camp. He added that displaced people were considering this radio station belong to them, it reports their concerns.Researcher thinks that, this feeling of ownership has negative impact on long run, which will discriminate displaced people from other communities. Furthermore, it creates feeling of isolation and reinforce displacement label in their minds. In addition to that international media framed Darfur conflict as "Arab vs. non-Arab" while national media in Sudan applied "nomads vs. farmers" frame. Dabanga radio unconsciously adopted this frame when it was reporting clashes and disputes take place between framers and nomad. This reporting approach increased isolation feelings and limited social interaction.

"when displaced people listen over radio reports about accident between framers and nomads, that creates division and affecting social interaction between communities and increase fearing among displaced people"
Abdallah Musa – Humanitarian worker –Otash camp.Humanitarian workers thought that news has limited impact on social relation between displaced people within the camp and host communities. Aid workers emphasized that host communities around Otash camp were accessing services such water and health service at the IDPs camp. However, news huge impact on shaping displaced people views and decision regard "Return" initiatives.

*"IDPs were responding to media reports regards disputes between nomads vs. farmers, which impact their decision to return to their villages. They highlighted that during coordination meetings, they emphasized that there is no security"*Mohammed Abdulrahman-Otash camp coordinator
RehidELforsan organization.More than a decade displaced people were located in this camp. Disputes reporting increased their fears, trauma and confusion. They became able to make decision based on their media usage and media exposure. In addition to that, they interacting with host communities and they quoted new values from living around Nyala town.

*"Current displaced people characteristics different from 2006 IDPs features, this change as a result of media exposure and interaction with host communities"*Sheik –Otash IDP camp.This change on characteristics and nature of displaced people due to many factors, such years of displacement, awareness campaigns and training delivered by humanitarian actors, interaction with host community and media exposure.Radio positively contributed to this change. However, radio has negative role through reporting of current conflict, that affected social structure, social interaction between communities and it created division within displaced people communities. Furthermore, reporting on insecurity events, such looting, killing, rape, burning of villages and destruction of livelihood that contributed to widening division among Darfur society.

Journalist, Sources and Context
No doubt that, Dabanga radio plays vital role in circulation of information to vast audiences in Darfur. News broadcasted are missing analysis and audiences' segmentation. Radio news production requires understanding of target audience demographics for example local trades in Darfur travel within small villages markets, they sharing news and information with people

and their relatives. Also they have ability to interpret information, in contrast vulnerable women in Darfur are traumatized and they are suffering from high illiteracy rate, that lead to misunderstanding and misinterpretation of information.

During the course of filed work of this study, researcher observed that women less used as source of information of the radio. Gender perspective should be considering in such coverage of Darfur conflict.

Most of Dabanga journalists were belong to Darfur Region. Reporters affected by Darfur Conflict. In conflict context like Darfur one, journalist should maintain journalism standards in order to avoid bias. Sometimes journalist interviews source, unconsciously he/she can show their support to one of conflict parties. In addition to that, most of displaced people in Darfur were shocked and they do not know what media is? Such character as source will over-estimate the event. Both reporter and source in such context, they have on bias, which affecting media message, mislead audience and create atmosphere of war.

Former Dabanga reporter said that, news gathering cost Dabanga radio to use mobile/telephone to reach remote areas in Darfur, that approach has its on cost of reliability and accuracy of information.

"Sometimes there is over estimation on reporting insecurity events, sometimes events take place at the camp and I witnessed, when you hearing the same story differently reported over the radio. For that reason, some times we are not relaying on Dabanganews, we verify information through IDPs council or sheikhs in other camps."

Sheikh – Otash IDP campThis news gathering approach will extend the conflict tendency and increase segregation of audiences. Most of sources of information in the area of the conflict are traumatized, sometimes they amplifying and magnifying information. This mean that, radio needs to adopt new news gathering approach that have strong verification mechanism, since the radio for many displace people not only get news, but it is a source to help them to get information about their relatives on areas of their origin. In addition to that displaced people listen to radio to get political news related to their context and peace process related news. Currently, Dabanga coverage of Darfur conflict, it could be classified negative coverage and it seems event driven from perspective of peace building. Trustworthy news will increase peace opportunities and portray positive peace image in minds of war affected people.

Radio coverage and Society:
In general, media promoting public interest, cultivation of public consensus in order to generate agreement, provide information to help people to make informed decision and influence public opinion. Beside these, media play other role of education, informing and entertaining. Media in order to play different roles mentioned above, it should adopt medium and language which will play vital role in message delivering. In case of Dabanga radio, it was using three tribal languages of Fur, Zagawa and Ma'salit. The usage of these languages has impact on society and created division within mentioned tribes. This approach discriminated and isolated other people who are speaking Darfur local Arabic.*"people are not Fur, Zagawa or Ma'salit, they will feel are not part of radio program that have impact on destruction of society and social discrimination, such those have their says over radio they feel well recognized and their issue concerns addressed in compare to people have less access, they feel separated"*

Media expert – South DarfurDarfur society built around tribalism and tribes that underline on land issues and culture structure. The use of

tribes' languages will increase tribalism, separate communities and motivate tribal bias.

Underlying the reporting and programing strategies implicit to media roles mentioned above, that will sport peace efforts, reduce misperception, stereotype and promote social cohesion. To adopt sensitive reporting approach to tackle Darfur conflict that will put greater weight on the social interaction and strength social relation and restore trust that needed for peacebuilding and create new political culture that reduce tribalism.

Social relation and changes:
Darfur society characterized as peaceful, good neighborhood, cooperation and social interaction. Tribes play central role in social relation. Conflict deepened the division among tribes. Media exposure turmoil tribes' social relation and it created line between displaced people and host community. Dabang radio reporting derived people to create their on frames "displaced people vs host community" news with other factors contributed to framing of news relation. Social relation became depending on blood relation rather than historical neighborhood and peaceful coexistence. Tribes built new alliances with new bases, nature and interest. This new form of relation built on tribes, sub-tribes and families, this form of relation limited social interaction between tribes in Darfur.

"Relationship became between people from same area, tribe, sub-tribe and sharing objectives regardless of political party affiliation, armed group or other form, this have impact on social structure and political context"
Sheikh – Otash IDP CampIn general, media shape attitude and help people to form opinion and it influence behavior. Dabanga radio designed to reach Darfur people in villages, town, IDP camps and any corner of Sudan. This radio has power and influence, it can positively be reporting stories that contribute to social change, reunification of families and reduce tribalism, this approach will help in restoration of social relation and make peace possible. Practicing of journalism standards and maintain professionalism that will change in attitude and behavior of Darfur conflict victims and it help peace builder to improve the situation.

Nature of Reporting and Peace Perspective:
Radio Dabanga reports latest news and daily affairs in Darfur. Its program schedule allocated more space for political news, conflict events, but culture and social programs have limited space on schedule that will be based on station editorial policy. Political news and conflict event reported by Dabanga radio unconsciously increase the trauma among listeners who experienced conflict. This nature of reporting affects civil society work on psychosocial support, moreover it affects social interaction between Darfur communities. Dabanga broadcasting time is very limited, but it airs painful information to traumatized audiences. This nature of reporting affects peace building actor work and will delay rebuilding of trust between communities. Audience remains segregated and audience from (IDPs) will be more isolated. Peace process will be affected by factors mentioned above. Furthermore, reporting of unconfirmed and false information will influence social relation and challenging social interaction, this also will be delaying peace process in Darfur.

Conclusion:
Media is playing vital role in area of conflict. Since 2008, Dabanga radio developed remarkable relation with different level of audience in Darfur. Its reporting was varying in evaluation. Currently, reporting approach will increase division among Darfur communities and more isolation of displaced people in Darfur. Application of journalism standards "accuracy" "impartiality" and "balance" will increase audience engagement and reduce fears of

insecurity. Improvement of news gathering very crucial for maintaining accuracy, will create positive feelings, reduce stereotype and contribute to trust building. Moreover, reporting of peace talks, peace successful projects and investigates peace elements within Darfur societies, these collectively will increase peace opportunities and make peace possible for peace builder.

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1.TahaniIsmeil – former Dabanga Reporter

2.Ahmed Almahdi – Radio Producer Expert-Nyala Radio Station

3.Mohammed Abdalla – Otash Camp coordinator

4.Abdalla Musa – Humanitarian worker

5.Sheikh Ishac–IDP Sheikh – Otash Camp

6.HawaAbdalla – IDP women Leader –Otash Camp

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