Journal of Liberty and International Affairs | Vol. 4, No. 1, 2018 | eISSN 1857-9760
Published online by the Institute for Research and European Studies at www.e-jlia.com



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Peer review method: Double-Blind
Date of acceptance: April 11, 2018
Date of publication: June 08, 2018
Review article
UDC 323.14:316.774

Indexing
Abstracting

THE ETHNIC CONFLICTS AND MASS MEDIA

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Abstract

The media have played and continue to play a significant role in many ethnic conflicts and wars that ever took place in history and through its reportage humankind has become informed and aware about ethnic-conflict on the globe through various forms. Irrespective of the increase in knowledge, media has negatively impacted the ethnic conflict by several escalations that took place because of the manner information that was provided. This study investigates what these negative impacts are by examining literature and sorting them to consider media location, outlets and presentation impact of media. An overlapping discovered has gingered the reclassification of the impact of media in the face of dilemmas. They are Psychoanalysis propaganda and profiteering, freedom and ethics, distortion of reality and public safety. The media tries to balance in order to choose the lesser consequential path to survive. However, they have all steered to an escalation of ethnic conflicts.

Keywords: Ethnic conflict, Media, negative impact, social media, mainstream media

INTRODUCTION

At the end of the Cold War, many parts of the world have continued to witness conflicts within their borders. Many new conflicts have begun paralleled to the ones that have ended (Arcan 2013, 338). From the account of these conflicts, the devastated among them ever recorded are the ones in Afghanistan, Angola, Bosnia-Herzegovina,

Myanmar, Indonesia, Rwanda, Syria and Sudan. The new postmodern conflicts have defied governance, regimes and institutions, political authority and the general social fabric of states that have experience conflict more directly than Wars before. The Balkans turmoil in the 1990s represents one of the most ruthless ethnic conflicts in the history of today. The conflict did not only bear upon the former Yugoslav countries but also had a momentous effect on Europe as a whole and the region in particular. The development and security are what the region suffers from since the fall out of armed conflicts and ethnic cleansing. Development issues are met with opposition from the decision making elite who are ethnically divided (Ratner 1995, 158).

In expressing what is evident, 'ethnic conflict' is a dispute about fundamental issues of social, economic, political territorial or cultural between one or more ethnic communities (Peri 2007, 100). It is, however, true that some ethnic conflicts have no evidence of violence or have a tolerable measure. To further the discourse in the context, globalization is mentioned to have an umbilical cord tied to these ethnic conflicts that are violent and nonviolent conflicts in general. Of course, globalization is an ongoing process of development in perpetuity and this progress nonetheless has brought significant effect on the way people live with their neighbors.

The Sociocultural forms of globalization can also be seen in the patterns of how things were done before and now. For example, the way of dressing and language. These have taken at an accelerating rate since the 1970/80s as people became more aware and more informed through one significant source; the media. If awareness about the existence of such a process is key to the globalization, then, the "magic" of media has globalized almost every individual in the world even when they are constrained by the migration policies. It can be said that Media is a significant tool for political development, economic reinvigoration and cultural integration. It simply reflects that Media is a tool that can be used to perpetrate any kind of change that will bring about actions within a society (Pollis 2007, 60).

In light of this, media has been called the fourth estate of the realm or regarded as the fourth power after the other recognized governmental powers such as the executive, legislative and judiciary. This simply means that the contributions of media towards democratizing processes of states are unparalleled. Example of such instances includes the independence of the media with regard to election processes and other issues regarding governance.

In an ethnically factionalize society, the role of media as the independent fourth estate is challenged with the concept; the Fifth Column. Such description is used to reflect the harm that media can bring to states, governments, groups and individuals. Governments argued that media undermines its role by bringing everything to the public and not giving time for the gradual process of adaptation of the citizens to what is happening in government. It analyses bring different opinion that can get the people

to start an uprising. While citizens also perceive media in a way that it promotes the government dealings by not providing sufficient information of what the picture of governance is about (Schultz 1998, 80).

The XXI century is witnessing an eruption of Internet-based messages transmitted through these media through an array of platforms referred to it as social media. They have become a major factor in influencing almost everything from consumer behavior, environmental, politics and conflicts. Social media denotes the propagation of information via a digital medium that is interactive, integrated two-way communication and encompass some form of computing (Michaelsen 2011, 12). Again media is the concurrent generation of news and information with it free-for-all content. Examples, which are not far-fetched including Twitter, Facebook, blogs, YouTube, etc. This aspect of information dissemination has revolutionized the mainstream media news dissemination today. Twitter and Facebook have particularly stood out as the most powerful media because of their micro-blogging nature and power. Due to their acceptance, flexibility and quick dissemination and sharing of information, Twitter and Facebook have emerged as a key media for news and information on major events around the world (Mangold and Faulds 2009, 360).

Due to their popularity, they are used for political communications, marketing, promotions and advocacy. Apart from its positive usage, social media have nonetheless been abused for ethnic hatred; a usage that has heightened ethnic tensions, and sometimes has threatened to plunge countries into ethnic conflict especially Kenya and the rest of them and is far catching up with institutions such as government and media (Ndonye 2014, 437). It suffices to say that ethnic aligning is a threat to peace journalism which has objectivity, circumspection and balanced coverage of events as its pillars. The arguments are that while social media is seen as a pivotal in many significant well-known uprisings in recent times it is believed that it cannot stand the test of time. The assumptions are that authoritarian regimes have learned the lessons and measures including censorships and blocking social media by leaders in some countries (Shirky 2011, 39). This paper argues that mainstream media remains the key stream through which ethnic conflicts are mostly propagated in the course of the conflict and therefore has a negative impact such as making peaceful resolution take time.

In the context of fractionalizing society, the role of media has been questioned; does it promote peace or it is a catalyst for ethnic conflict and civil conflict? This article focuses on this question in the context of old ethnic conflicts. Several pieces of literature have focused on the negative presentation of media as a propaganda tool in many different ethnic conflicts however; they have not acknowledged the disparities in the types of media, location and style of presentation. Acknowledging this disparity would enable this study to craft a model on how media can promote peace. This paper classifies available literature into these three (3) categories of media.

It furthers the study by examining the modern context of media with reference to social media. This significance of the study is to show that the expansion of social media (niche media) has not undermined the role of mainstream media in instigating ethnic conflict and the censoring of social media limits its capability to be a tool in promoting democratic peace or contributing to conflict resolution. Therefore, the conclusion of the matter is that mainstream media remains a key sector that has a negative impact on ethnic conflicts by reflecting the points where mainstream media has infected the negotiation process.

This study was carried out using secondary data. Most of the secondary data are historical data occurring within the past thirty years. This is because ethnic conflicts have been on the increase in this period. Also, it is linked to global events like the dissolution of Soviet, the rise of the use of the internet with regard to social media. The interpretative measure has been employed in this study to provide and reshape the perception of negative media impact. Random ethnic conflicts have been chosen from within three regions that have been regarded as most ethnically diverse; Africa, Europe and the Middle East. The way in which the cases are used is in the manner they reoccurred in subsequent headlines time after time as they relate to. Therefore one ethnic conflict can have characteristics of media in its different shape and forms thereby keep reoccurring.

Literature Review

There is diverse literature that reflects the roles that media plays in ethnic conflict. Interestingly, none has put together the cognizance of different shape depending on media *location (domestic and international), outlets (mainstream and niche) and the presentation format (audio and pictures)* as having a link to the way in which ethnic conflict promoted. Secondly, none has emphasized or put into considering the role of social media as a form of niche media. Although there has been a possibility of alternative such as social media, yet trust for the mainstream remains comparatively above the trust for social media which is full of unreliable and unverifiable information. Also mainstream media like TV, radio and newspapers are being partisan in most ethnic conflicts because of survivability in such period. Therefore it brings about both survivability and commodification that leads to provocation and escalation.

International vs. Domestic Media Approach

Some scholars focused their literature on the role of national media and international media. The domestic media portrays ethnic in conflicting positions on different media outlets, and this contributed to the continuation of ethnic conflict.

The development of the media in Yugoslavia preceding its separation reveals the manner by which evidently 'national' media establishments are divided along the ethnic lines. Yugoslav TV, situated in Belgrade, turned out to be more interested in Serb issues in their broadcast. They present emotional pictures of the ancient Serb Motherland in Kosovo, while Radio Yugoslavia started to become an expository medium of leaking Croatian point of view (Mostov 2000, 89). These advancements were an impression of changes in the general public, however, in the meantime bolstered into the developing ethnic divisions by giving a medium around which domestic 'patriots' could rally. This leads to the discussion of nationalist local media deviating from the objective standards that journalism should follow. Such nationalist presentation has been portrayed as objective information by making nationalist activities the norm of their broadcast. This simply reflects how they become politicized (Allen 1995, 16).

There have been various research on the domestic and international activities of news media in Bosnia, Croatia, Serbia and Kosovo during the civil wars. Additionally, it is present that media offers an intriguing review of how Balkan movie producers built their own perceptive and talk about the locale through to the 1990s, albeit unfortunately the appropriation of huge numbers of these movies has been limited, since there none in it slightest in sub-titled forms. It shows how they such locale media promote a distorted story about what went on in the civil conflict. It is probable that the intention of not placing subtitles is to make the locals hold on to what is presented to them as the objective truth since it will be no easy task for an external media to challenge what is being fed in the domestic area. It almost spread across borders however the attachment or reception such information has is limited to those interested in the region (Iordanova 2001, 6).

The international arena is not a nation in itself that should have nationalist media but it also promotes certain version and idea. For example, New York Times Magazine, which vulgarly compared on one side a narrative photo of a withering youngster, with that of an advert for gold adornments, contended that sadness and pain had progressed toward becoming products. He recommended that as the more settled help organizations like Oxfam and Save the Children had turned out to be more self-basic and considered in their utilization of symbolism, this had made them less certain - even of their motivations. Thusly, more up to date, brasher, less delicate offices were set up to use any picture however savage that could raise support successfully (Olzak and West 1991, 461). Therefore it is argued that NGOs, photojournalists, the entire charity association had moved toward becoming, as a result, intensely coordinated into an arrangement of commodification. In a related contention, both the disturbing good self-respect that pictures far-off brutality appear to create in the global group and the issue of how to utilize, deliberately or productively, open feelings prepared by loathsome pictures (Allen 1999, 105).

In this view of change, domestic role of the media in a chaotic feature resides not in basic ethnic difference or propagations, but rather in the economic issues of homelessness and joblessness portrayed by media. The media in Kenya, again, was concentrating on the critical intelligent part of the medium and its part in fuelling ethnic divisions. Kenyan President's depiction of calls for political change in the late 1980s as an indication of the aspirations of the Kikuyu individuals and the condition of his political party and tribal tendencies enabled him for a long time to oppose calls for political change (Kilonzo 2009, 245). This strategy, of 'talking tribalism', implied that, when ethnic-centered conflicts began at the end of the cold war, they were effortlessly comprehended, both locally and internationally as an ethnic clash, and accordingly the more profound reasons for the conflict which is linked to assets did not receive attention (Khaende 2013, 13).

News editors became prone to hone self-restriction, regardless of whether through dread or from political aspiration and conflict zones can be closed from the international media, therefore avoiding the necessary level of efficient media coverage. Therefore as an alternative to media issue of bloodshed and savagery talked about in the literature, the fundamental reasons for struggle can be found in the issues of destitution, joblessness and limited opportunities, especially among young fellows. Ethnicity can turn into a reviving point for such disappointments, and ancestral histories and characters are developed and recreated to fortify the will for political activity (Masselos 1994, 80).

Like Rwanda, the well-known unconstrained 'ethnic' or religious conflicts of the Bombay Riots in the late 1993 and early 1994 have been appeared to have been deliberately organized by political gatherings, with most of the members made up of uneducated youngsters who reside in the cities. This appeared to be odd, in light of the fact that the primary understanding was that the Rwandan catastrophe was more to do with political intrigues than ethnic centrality and some programs were structured to address ethnic-centeredness. An intriguing discourse about the inclination for journalists to turn to ethnic clarifications as per normal procedure in covering conflicts in Africa because it is a society that is high in ethnic diversity (Masselos 1994, 79).

However, one point is crucial, the beginning, in particular, the lifespan of media which had reflected and fortified the partisan isolated instructive framework and political structure of the region (Jewkes 2015, 24). For example The Belfast Newsletter, mirroring the forceful assurance of Protestant Loyalists never to be gulped up by the South, had been established in 1737; the Belfast Telegraph, established in 1870, is acquainted with the higher class, openly less harsh fraction of the Loyalist people group; and the Irish News, established in 1891, voiced the desire for reunification regularly among Catholics,

not minimum since it would free them of the fundamental segregation they lived under (Hill 2006). This is a way to deal with the part of media in the Northern Irish circumstance from literature which concentrates exclusively on negative shared generalizations and their media challenge. It is stressed the vital authentic part of divided media in Northern Ireland. However without input that has a tendency to solve the conflict significantly by depending on a credible independent source with inventive media scope would after some time diminish individuals' feelings of trepidation and threats that breed negative perception. The actors engaged with Northern Ireland were not only 'the two groups' and 'the media'. The British state, specifically, was a colossally huge media character, as to a lesser degree were the US and Irish governments. Hence including the two powerful states and universal media parts in the investigation of the media is necessary. The British state's enthusiasm for the region was fairly reliably perused in English and global media as that of keeping the peace and keeping up rule of law, despite discontinuous 'mistakes', 'overcompensations' and 'disastrous outcomes'. The main emphasis is that it declined to lose legitimacy by enabling itself to be seen globally as having been pushed out of its legitimate region, was only on the media once in a long while on the media plan. Besides, particularly in England itself, which obviously had an immense impact on the outcome of circumstance, efforts by TV and different columnists to open up the issue for public verbal confrontation were reliably deferred and jeopardize with blockages (Schlesinger 1987, 205).

Another negativity a foreign media brings is presented by Styan's studies. It focused attention on the economic and organizational realities of journalism that explain the insensitivity and paucity of reporting from many of the areas of ethnic conflict. Thus the foreign media operating to report other locations, if it took material at all, received news from poorly trained young, insecure, badly-paid journalists, who often covered immense territories on a free-lance basis.

Local journalists rarely got any access to the foreign, opinion-forming media, and the transition from print to electronic media had only made the matter worse as the foreign still expects to see broadcast stories put together and commented on by a white reporter from the West as an example. Not only are Western images all thus refracted through the perception of marginal Western outsiders; even worse, local media often take their views from the West as well - because it is cheaper. For example, people in the Horn of Africa get their news from external, usually western media sources. One recent Reuter initiative to fund an African news agency had run into problems over issues of editorial control; nevertheless, it is argued, the emergence of strong, respected local news production was a vital precondition for more accurate information (Allen 1995, 17; Bourgault 1995, 112).

Mainstream and Niche Media

The literature presents to us once again another means by which it classifies media and this is mirrored through the way it operated. Mainstream media are the conventional means of receiving news whose primary aim and focus is to feed the people with what is going on that they need to know. Meanwhile, the niche is a social media such as blogs and other personally run internet pages that produce news as an alternative to mainstream media. The literature on local and international media focused majorly on the mainstream type of media because the niche media are internationalized by their existence on the internet (Wilkins 1998, 32). Therefore the next literature proceeds to social media and conflict.

Web-based social networking devices cannot be acknowledged without being put inside the set of media culture in the Arab world. In the course of the last decade, the Arab area has encountered the most noteworthy rates of technology reception as they welcome social media. The use of internet usage in the Arab region has created the conflicts and complex connection between media and governments. In the absence of truly autonomous reflection of media, disappointed individuals have pursued an alternative means that will promote their involvement in the political discourse of their state (Skinner 2011, 3). The utilization of online social networks, for example, Internet and cell phones have empowered the "silent majority" who have silenced by either persecution or absence of good administration, to rise up for their rights. Minimizing socialization through social media censoring can be considered as an underlying driver of an uprising that leads to conflict. The silent faction could be an ethnic group whose coordination through social media is necessary (Gire 2014, 5).

On the other hand, to an extent, studies reflect that social media is a capable apparatus that could be utilized to control conflict and it could likewise instigate conflict. For example, discourses that relate to hating speech as an example that promotes ethnic hatred. In some societies, ethnic hatred is caused by either tribalism, history of non-peaceful coexistence and in the case of Kenya; it is political rivalry and historical injustices (Blunn and Krieger 2009, 44). In most cases, ethnic conflicts come about as a result of nationalism and a sense of national advantage within a certain ethnic group. The case of Kenya, Rohingya and others are some examples of ethnic conflicts caused by social media platforms. It is momentous that online platforms get to have a great deal of impact on the conflict management because war is made from all its content and for all intents and purposes on this stage. The mainstream press is therefore tasked with the test of broadcasting more accurate news with regard to such war discourses but often failed in the mandate. Media, in general, is a two-directional as a sword that could work either to advance peace or jeopardize the hope for conflict resolution (Khaende 2013, 3).

Other relevant works with regard to mainstream media communications and violence have indicated proof on how radio and TV can promote or discourage ethnic violence (Huesmann 2007, S7). Monitors of propaganda reveal public radio in Africa have featured the potential perils of ethnic strife and savagery (Livingston 2011, 591). Going past subjective records, Yanagizawa utilizes information on radio accessed in Rwandan towns to archive the impacts of "despise radio" on killings amongst Hutu and Tutsi amid the genocide. Here, the utilization of broad communications by one clash group moved and opened recognition as well as encouraged fierce aggregate activity towards the other. The two parties utilized the role of mainstream media communications in making shared proclamations about the other ethnic groups as a foe and the sharing of the other ethnic groups' secret information to demoralize them. This can encourage or frustrate even the minimal activity and coordination towards a peaceful resolution (Yanagizawa 2014, 1998).

The development of intra-group ethnic communication is going to encourage shared convictions to act in certain ways since the common values and norms have been created. Also attendance to online platforms, along these ethnic lines giving one channel of facilitating collective action (Shirky 2008, 41). The higher rate of correspondence between individual to individuals members additionally makes the transmission of messages and guidelines from disseminators through this kind of decentralized system more productive. This reflects that collective action is fundamentally subject to the mass union (Peterson 2012, 78). In sum, the spread of individual communication innovation such as social media to the overall public is replacing mainstream media (Kuran 1991, 10).

Presentation Formats (Images and Audio)

In the presentation format, the utilization of intense pictures by fundamentalist both in the formal media and through informal channels, for example, a notice poster or handbill that is hostile to abortionists because it is declared as squandering the life of a Croat could start an ethnic conflict (Lohmann 1994, 42). In ex-Yugoslavia, Patriotic images were controlled by government officials through the media to impel ethnic divisions and the ascent of fundamentalism would thus be able to be graphed and fully understood through an examination of the media (Allen 1995, 18). Another example is the critical part of the informal media where pictures are used in advancing Hindu fundamentalism and religious divisions in India. Cases of effective poster pictures of Mother India, or 'Bharat Mata', with her arms cut off on either side by Muslims in Pakistan and Bangladesh, while the dissemination of shoddy tapes by fanatic political gatherings including the prohibited BJP (Bhartiya Janata Party) is used to spread hostility to Muslim feeling among Hindu people group and vice versa. The casual media has

turned into a key instrument of fundamentalist gatherings either religion or ethnic, giving a compelling channel to the poor and rural areas of the country. Image publication in a poster form is supplied in large quantity to such shanty territories, while pilfered tapes are generally accessible to poor people. The increase of radical Hindu gatherings as of late has been contrasted with the advance of National Socialism in Germany in the 1930s, with the utilization from one perspective of pursuing nationalism and patriotism, as symbolized by the Bharat Mata symbolism, to stir pride and desire among hindered gatherings and then again, in the strategies used to excite racial and religious contempt (Allen 1995, 18).

Similarly, in Myanmar, groups' information, attitudes and practices in connection to ethnopolitical clash are a result of government control of the information framework. The emergence of Bamar majority's dialect and cultural ways were previously a state agenda and policy, as portrayed in the institutional framework of state agencies, including the state-run media. The military government adapted it to create fear and shield ethnic secession from the State. In the expressions of Ethnic nationalities, they have since wanted a political exchange process in which their authentic grievances can be broadcast and underlying drivers of contention with the state settled (Dolan and Gray 2014, 16).

In addition, films are yet another provocative means of the media presentation. Films conveyed much that was subtle, disturbing and yet imaginative about the war in Bosnia and the eyes of the journalists through which we see and understand what is happening. In contrast, The Bloody Tricolor was found to be a much more conventional piece of investigative journalism. It also drew attention to important differences in the way wars are presented and perceived in France and the UK but it was much more overtly critical of the French. Indeed the film was essentially an attack on French activities in Rwanda which suggested that the French Government was at least partly responsible for the terrible genocide of 1994 although views of the film were still mixed. It was pointed out that the start was very simplistic presenting Rwanda as a mysterious country in which two tribes with similar ancestry had long struggled for dominance (Kalyvas and Kocher 2007, 178).

Crimes and Media

Although there is an established connection between media and ethnic conflict there are other links such as violence and criminality that take attention of media since savagery and death sometimes are commoditized. The motivation for engaging in criminal activity and being part of an ethnic group also shape the direction to the analysis of ethnic conflict. Some ethnic groups could be seen as prone to engage in violence and crime. The way in which media portrays such act of violence being

perpetrated by one particular ethnic group becomes normalize that every member of such a stigmatized ethnic group does not mind resorting to violence and crime (Callanan 2012, 100). An example is the Hausa-Fulani herdsmen who continue to kill people in Benue State in Nigeria (BBC 2018). Another example could be seen in the case of the African Americans in the way the media portrays their image have a downcast significant number of their youth perceiving crime as worthwhile without blinking an eye. This is applicable to ethnic conflict zones where the media is dominated by a particular privileged ethnic group. This is media instigated violence that ends up in utilizing the conflict as the behavior and attitude of the ethnic groups affected (Downing and Husband 2005, 11). Also, this media instigated crimes are seen through the movie industry that depicts one ethnic group to be weaker than the other or less advantageous than the other resulting in a security dilemma on an ethnic level (Reiner 2002, 385).

Social Media Potentiality in Ethnic Conflict

This section checks the arguments of this study and proofs it beyond any shred of doubt that mainstream media is still the most influential type of media with regard to playing a negative role. Therefore this part examines the possibility of social media's possible contribution to ethnic conflict considering its role in the Arab spring as a conflict or revolt and why citizens resort to social media.

The paper crosses over to Tunisia where social media has been perceived to have helped support the uprising in significant perspectives. Tunisia has been for quite some time known for its persecution of predominant mainstream media. It proceeded with oppression and control of any reactions particularly originating from bloggers and writers, more likely than not, left individuals with no other decision than to revolt. Any publication or social media website which involved the depiction of the administration as corrupt is promptly blocked. Some sites have also been hacked into by governments, for instance in Turkey, China and Pakistan among others (Bamman et al. 2012, 2).

Egypt nonetheless had a similar experience. Online networking bolstered by social media was helpful for propagating, news gathering, association and coordination with dissenter gatherings and people taking photos with cell phones and satellite TV for worldwide broadcast of the entire scenario (Lim 2012, 240). Social media filled the void as a substitute for mainstream media which was not useful at all as it was entirely state-controlled. Along these lines, Arab and International groups of onlookers could relate more about the occasions through Social Media than the conventional one. Facebook and Twitter's post highlights how different factions and groups meet to get ready for the most proficient method to curtail government powers for example what to do in a case of tear gas assaults. At the point when the Egyptian government hindered the

internet and the telecommunication frameworks in early 2011, numerous human rights associations and world governments reacted to this act of cutting Egypt away from the global world or vice versa. Such positive impact of online networking is only found in Egypt and Tunisia with regards to Arab spring (Eltantawy and Wiest 2011, 18).

Other states have not had a similar positive impact. Protesters in Libya, Yemen, Syria, Bahrain and other people who took after the way of Egypt and Tunisia additionally had governments who without a doubt took after their experience and took preventive measures as far as online networking and its energy. For instance, the Libyan government removed the internet access just as in early 2011 the Egyptian government also blocked the protesters' coordination and development. This thus made individual protesters feel more limited and less motivation to push. Such areas have shockingly encountered the negative effect of usage of online social media networking wherein by the day's end; the legislature can undoubtedly mediate with it (Faris 2013, 162-163).

CONCLUSION

The findings of this study are divided into subsections according to the observable characteristic that reoccurred as a trend in the literature. The subsections are; Psychoanalysis and Profiteering, Freedom and Ethics and Distortion for peace and public security. This study discovers that media is clouded with the dilemma of choosing between these two points of which the other produces the negative impact on the conflict or the other. It simply means that if a media focuses on psychoanalysis than profiteering there is negative impact that takes place while picking one side.

Psychoanalysis propaganda and Profiteering, it is discovered that whether international media or domestic media they are confronted with this choice of raising the morale of the ethnic groups in charge of the media or making a profit by presenting a form of savagery, irresponsible reportage irrespective of which ethnic group is being portrayed. Psychological presentation to raise the morale of their ethnic group and demean others might not raise profit if the other ethnic group has a more sellable picture to the wider public. This is because media has raised the appetite of the wider public about the horrors of ethnic conflicts to make money from savagery.

Freedom and Ethics, the opportunity to express oneself is being confronted with the issue of ethics especially on niche media. Mainstream media has limited ethical issues compared to what is put online. To what level can social media presentation of Hate speech and abuse escalate ethnic conflict remains questionable? This study argues that since a government can confidently argue that they would censor social media, ethnic groups would be more careful to avoid the total blockage of their source of interaction. Social media has been seen as an alternative to mainstream media in the event when the mainstream media has pursued rational psychoanalysis or profiteering

or taken over by government propaganda and has become adulterated. The social media serves a role, however, without censoring of the mainstream media or being adulterated, the social media remains a playground of information. The amount of information makes those who use social media more skeptical as compared to mainstream media. Thus, the trust level for social media fluctuates a great deal with regard to the subject of censorship from the government.

Distortion of Peace and Public Safety, the media has been seen as a sector that contributes to democracy. The negative impact with regard to this is when the media house omits or commits a deviation by withholding some information from the people. This could have an impact on the public security. However, whatever information is to be released must consider its effect on national security. Democracy has preached the gospel of freedom of the press, yet in cases of peaceful resolution, the media has reshaped the histories and that becomes more complex. The mainstream media has the largest amount of reliable and verifiable information as most actors allow their presence in their camps to take coverage of activities. However, what they release to the public is subjective as it could favor one ethnic group against the other.

From the foregoing, ethnic conflicts have escalated due to many explained factors through this study which mainstream media is a major stake. The reason for the study is considered the new trends of media that need to be acknowledged and compared to the mainstream media regardless of its negative impact as published, read, seen and experienced. Notwithstanding the entire dilemma and the negative sides, mainstream media is pitched higher because is it not as diversional, insightful and rumor mongered in comparison to social media. Its potential to broker peace cannot be overemphasized.

As it is evident from the findings, the hypothesis being congruent with the work. It was clear from the work that both local and foreign media face the issue of praise singing and it is found to do so as a result of the gains thereof. It is seen in the findings that, social media is patronized due to an adulteration of news items from the mainstream but the trust issues are another ball game for social media. The democratic consolidation role of the media was undoubtedly visible in the work. Indeed, if democracy must strife, society must have access to information and to discuss the status quo. However, the ability to cause havoc was visible and to remind ourselves, conflict does not happen out of the blue but incline to have a historical background. In this regard, the local media is noted to have a better understanding of existing political structures. In all of the downside of media, it has not been left out in the business of continuous coverage of events due to the fact that their services to humankind and country are validation in itself. Considering the power media wields, the world would be a better place to live in if players and actors will be circumspect, many of the conflicts, though it will occur the effects would be pretty minimal and the role and duties as

ascribed to media as the fourth estate of the realm will be more consolidated and carnage of war will be exterminated. Nevertheless, the potential of media in conflict and out of conflict conditions remains a net positive and has been underused from time immemorial till our contemporary time. 

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