

Film as a Significant Factor in Fostering Peace and Justice in Society

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ABSTRACT

In modern societies, films play a profound role in the formation of peace, justice, beliefs, attitudes, and behaviors. The focal point of this research paper is how to maintain peace and justice in the world through films. It is also an admitted fact that film is a genre that definitely has the power to establish ultimate peace and justice in human society. In the post 9/11 scenario, the world has viewed a consistent and concurrent wave of severe terrorism in the form of suicide bombing or attacks which has become an issue of gigantic magnitude. It is no doubt, a heinous and obnoxious crime that still needs to be grappled with (Dingjun & Hingsheng, 2007). Film, in this situation is the most suitable genre that can help in maintaining peace and justice around the globe. It is a powerful as well as popular medium which is a source of recreation, fun entertainment and also educating the masses. There are several feature films not only act as valuable catalysts for provoking questions about peacemaking, but also depict and even model actions intended to bring peace and justice in a violent world. This research will throw light on significance and impact of films as a powerful medium of communication in promoting global peace and justice.

INTRODUCTION

“Peace can only last where human rights are respected, where the people are fed, and where individuals and nations are free.” – Dalai Lama, Nobel Laureate

Film

Film impregnates the feelings of peace, tolerance and compassion among people of different cultures. Film acts like a mirror which is often used to portray the society. But if used as a medium for peace-building among nations and cultures can do wonders for the human society by tie-in the differences. Film with a peaceful message can bring the people of different countries closer on the basis of humanity.

Film and Human Culture

Film has a uniquely powerful ubiquity within human culture, peace and justice. Film has become a powerful medium and source for peace, leisure and justice in the society. In a 1963 report for the United Nations Educational Scientific and

Cultural Organization looking at Indian Cinema and Culture, the author (Baldoon Dhinra) quoted a speech by Prime Minister Nehru who stated, “...the influence in India of films is greater than newspapers and books combined.” There are efforts to elevate the use of films to facilitate conflict resolution. Film can be used to promote peace, to propagate truthful information or alternate viewpoints that could turn public persuasion toward peaceful resolution of conflict. Film makers and producers are supposed to be balanced and unbiased when describing the parties involved in the conflict, but not neutral and passively observant when it comes to depicting peaceful means as the only acceptable way of resolving conflicts. Film in many ways can contribute to reshaping the course of events in a peaceful direction. For instance, film can stress the advantages of peace building, promote individuals and groups involved in peace initiatives, and balance the view of the actors.

The film can contribute to peace in “Global political Contexts”, by representing balanced opinions in its characters. It can also identify and articulate without bias the underlying interests of warring factions. The Film has all the necessary equipment and power at its disposal in spreading the communal harmony. The

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film with all its means and types can play a significant role, and can influence the conflict area positively, by applying its influence towards ending the conflict, or at least enhancing the peace environment and driving public towards peace. However, to gain these advantages, the film makers must work in a healthy and free environment, and has ethical and moral responsibilities in highlighting conflict, where it must work towards enhancing peace. It is essential to benefit from globalization, where this global village is developing new concepts and principles for the film, more than recent ones that commercialized it.

Film is therefore a very unique and special medium. It is easily accessible and often watched by people, who do not have contact with any other form of art. That is why it is able to reach a wider audience, young people and even audiences with fewer language capabilities. Unlike many other forms, film produces a sense of immediacy.

Meaning of the peace

Peace is a stress-free state of security and calmness that comes when there's no fighting or war, everything coexisting in perfect harmony and freedom. Commonly understood as the absence of hostility and retribution, peace also suggests sincere attempts at reconciliation, the existence of healthy or newly healed interpersonal or international relationships, prosperity in matters of social or economic welfare, the establishment of equality, and a working political order that serves the true interests of all. Peace is a social and political condition that ensures development of individuals, society and nation. Peace is an occurrence of harmony characterized by lack of violence, conflict behaviors and the freedom from fear of violence. It is also related to a working political order that serves true interests of all. In the context of intra-national and international Relations, peace is not merely the absence of war or conflict, but also the presence of socio-cultural and economic understanding and unity.

Role of the Film in Building Peace

"No art passes our conscience in the way film does, and goes directly to our feelings, deep down into the dark rooms of our souls." Ingmar Bergman

Due to Lack of information, miss representation of information, can, at any stage of a conflict, make people distressed and in anger position, restless and easy influenced. The ability to make informed decisions strengthens societies and fosters democratic structures and the positive outlook on the future. So, this is necessary to the entrée to free information is important to the filmmakers as they have to balance their production of all conflict parties. Film makers and writers must avoid hate and violence language. Film production and writing need to provide to build up a new connection and healthy relationship between production process, their sources, the stories they write and the consequences of their production.

Film is the use of communication channels and techniques to advance the peaceful resolution of violent conflict. The film is viewed as a source of power that influences, controls, and promotes new standards in the society and reinforces the

existing ones. Film is thus one of the principal agents for societal development, democracy and good governance, and a crucial element in areas of conflict. So, we can orchestrate that film can be an instrument for peace, justice and conflict management, which promotes messages and strategies that can lead to peaceful agreements and tolerant behavior in a given society.

United Nations role in Promoting Peace through Films

The UN is a force for good in the world, its main purposes being: to keep peace internationally; to develop friendly relations among nations; to promote human rights and support the world's neediest people; and to provide a center and network for such work to occur. Local associations around the world develop these objectives to create events and campaigns to promote peace, often with an interfaith element. Film festivals such as PLURAL+ (for young filmmakers around the world aged 9-25 to make five-minute short films about the UN's human rights agenda) and We the Peoples (for films that promote key UN Millennium Goals) promote aspects of the UN's purpose through the medium of film.

Meanings of Justice

Justice is the quality of being 'just or fair'. Justice is usually associated with the law. A judge is also known as a justice, and the point of the law is to keep everything in a society fair according to society's rules. Justice is one of the most important moral and political concepts. The word comes from the Latin *jus*, meaning right or law. The Oxford English Dictionary defines the "just" person as one who typically "does what is morally right" and is disposed to "giving everyone his or her due," offering the word "fair" as a synonym.

There is a growing level of intolerance in many countries, especially between local and immigrant populations. A lack of cultural awareness can channel this intolerance into violent clashes that divide segments of the population along lines of cultural or religious belonging and lead to exclusion.

Role of Film to Establish Social Justice

Film is a reflection of society, both present and past. The film and its innovations sometimes have to catch up to society but sometimes it leads society too. Films are stories; Films are people who come out with ideas about something they want to say, something they want to tell someone. Films are a form of communication and that communication, those stories, comes from societies- not just where society is presently and what it's doing now- but where society has been. It's been that way for as long as films have been around!

Humankind needs a global mind and behavior shift from the way we currently think and interact to value diversity. For this to happen, we need pro-active, both targeted and universal, interventions to rectify bias, stereotypes, labeling, ignorance, fear of the unknown. Ex post interventions, addressing discrimination, violence and exclusion are of course required. Humankind needs a global mind and behavior shift from the

way we currently think and interact to connect with each other based on our common humanity. As humans, we all have common needs. As classified by Abraham Maslow, physiological needs, such as breathing, food, water and sleep, and safety or security related needs are at the bottom of the pyramid of human needs. Come afterwards, respectively love or belonging (through friendship or the family for instance), and esteem (self-esteem, confidence, respect by others). Finally, the more the basic needs are fulfilled, the more the higher ones come to the active surface and seek to be met: this is the case of needs related to self-actualization, such as creativity, peace, justice, leisure and spiritual communion. Today's society has by far not succeeded in catering for all those needs for all, it is the terrible reality that millions of humans still lack drinking water, or shelter, or fear for their personal security and violence on a daily basis. We need to urgently promote a culture of nonviolence and peace - and film is a key tool to do so. I know this is your view; it is also the view and firm belief of many organizations and individuals.

Why is Peace with Justice Important?

Peace with justice is a way of thinking and acting which promotes nonviolent solutions to everyday problems and thereby contributes to a civil society. Peace with justice sets standards for the security of people and for primary health care. It promotes an end to the violence of poverty. It also facilitates personal fulfillment through the creation of rewarding opportunities in the society and encouraging public interest and discussion about issues of peace, social justice, human rights, and non-violent conflict resolution.

Research Questions

The study is carried out to explore the answers to the following questions:

- What is the role of films in forming human attitude?
- Can films change public opinion?
- Are films a powerful tool of propaganda of bias and prejudice?
- Have films power to promote peace and justice in the world?
- Why are peace and social justice necessary in contemporary world?

Purpose

The purpose of this study is to find out significance and impact of films in promoting peace and justice in the society. Film is the most challenging and important variable in promoting peace and justice in the society. Many studies have tried to expose the impact of films and media to foster peace and justice in the society. This study will identify the role of films to promote peace, culture, human behavior and justice in the society. Study will also find implications to make short documentaries and films to highlight the blind corners of the society so that people of the society can fight for their rights.

Significance of the Study

Following are some of the main points that highlight the significance of this study;

First, there are lots of research studies on role of films and media as a source to promote peace and culture in the society. The present study tries to explore the powerful influence of films to foster peace and justice in the society.

Second, the study is comprehensive in its approach, in the sense that it uses both the qualitative and quantitative approaches of research.

Third, this research work is of great value to professionals. Moreover, educational managers, leaders, policy makers and governments can benefit from it.

The research is also significant because it has the opinions of the professionals who are practically working in the field and has first-hand experience of the real situation. The professionals have not only given their output in terms of items in the questionnaire but have also opined in detail in interviews.

The participants of the interviews belong to variety of institutions across the world. They are from different nationalities, both male and female and have different qualifications and number of years of experience. Most of them have also worked in other countries as well, that's why; they can reflect on the issue competently, authentically and comprehensively. In addition, this research inspires professionals to disseminate their thoughts on the role of films to promote peace in the society and come up with solutions to tackle the issue. The study also invites other researchers to explore other dimensions of the topic and suggests ways to minimize the negative effects the film has.

Overview of the Upcoming Chapters

This research study comprises of five chapters. Chapter 1 is 'introduction'. After this, the relevant literature is reviewed in chapter 2. Chapter 3 is on the methodology adopted to conduct this research study. This chapter chalks down the details about the research design, participants and their profiles, research instruments, and data collection methods etc.

Chapter 4 has details about collection of data and its analysis. The data collected both from the questionnaire and the interviews is analyzed in this chapter to get the answers to the research questions.

Chapter 5 deals with the findings of the study. Conclusions will be drawn from the data analysis. The researcher will then present some suggestions in the light of opinions presented by the research participants. At the end of this chapter, the list of the works cited in this research will be given in form of bibliography. Finally, the questionnaire used for data collection, is given as appendices.

REVIEW OF LITERATURE

"Logic will get you from A to B. Imagination will take you everywhere." Albert Einstein

Film, holds a truly unique place in the story of our civilisation. Film has been and continues to be used as a tool for opposing war, promoting peace with justice, and building international understanding. Film is perhaps the most universally, appealing

and more effective. A well-planned film rises above certain barriers by its use of pictures, music and sound conveying messages to people or audience of different background. What this means is that what we fail to understand through our traditional media we understand through film, no wonder Enahoro writes that, they are concerned with distribution of power in the society and the domination of certain interest over others. Therefore, if films are a powerful media of communication it means that it could be effective in communicating a people's culture to them.

Film has also been viewed as a potent medium of communication through which messages ranging from indoctrination, education, entertainment, integrations, information, mobilization etc., can be relayed to people to achieve certain objectives. They have the power to re-direct and reposition the psyche of an average man. Films have an inexplicable bond between itself and their audiences willing suspend disbelief when viewing a film. The power of films on its audience makes it a viable tool for peace and justice in the society.

Society is as old as man. It can be traced back to the very beginning of man's existence. Thus, it has many definitions and meaning as perceived by different people. It could mean a way of life of a people or reason for the existence of a people etc. It is also defined as "improvement of mental faculties, refined taste or judgments, High intellectuals, and aesthetic development of a group....characterized by a special level of material achievement. Social culture is a way of life which a people have fashioned for themselves. It includes their art, their science and all their social transition including their system of beliefs and rituals.

Film as we know today, came into existence on 28th December, 1895 at the grand café on the boulevard de opera in Paris, France when the Lumiere brothers Augusta and Louis exhibited their 'workers leaving the factory' this was the first time a motion picture would be exhibited a viewing audience; this remarkable event opened the gates for the flow of motion pictures.

The content of the early film was largely documentary in nature, and related to topics such as education, health, agriculture amongst others. Film is not meant for the mere titillation of the senses, rather it performs functional role of affecting man's attitude and increasing his horizon of the world Timothy S.J. (2002;3) is of the opinion the that;

The motion picture has been described as an altruistic cultural documentation process a school of thought contends that what most people know about other countries and places invariables learnt via films. It is also said that a picture is worth more than a thousand words. this is supported by Ossa Edwards and mercy Sokomsa (2006;150), who believes that films functions in an entirely different way...watching a good movie, the individual emerges from it the way one would emerge from reading a good novel; sober, humbled and changed, like the hero would have been.

The significance of film as a medium of communication has been very well articulated by David Sills, cited in Timothy, S.J.(2002;69);

"What affect this artistic, social, and economic phenomenon has on the cultural values of both creators and viewers is an international problem of the magnitude since cinema is a world-wide language that can be grasped by illiterate as well as by the educated. Nothing less than the control of man's mind and emotions is at stake."

Films perform a functional role main objective being to affect man's emotions. Film as an art form or an instrument for persuasion instruction and entertainment is like a bullet, with force to conquer or at least live a mark for the record. Film is a custodian of the people's primordial consciousness. Therefore, film exposes, liberates exposes, unites, reproaches, reprimands, scorns and can applaud and attract attention, either for positive or for negative reaction. This makes it stand out as unique from other form of mass media. Our culture is fast eroding into oblivion. Tom Woodhouse describes the evolution of the concept of peace culture and explores how art and culture provide "a powerful source of peace building energy and passion that is not always apparent in the formalized processes of political conflict resolution" (Woodhouse, 2011).

In this research paper my aim is to investigate how film is a powerful tool to promote peace and justice and how it changes public opinion. In order to explore some of these questions, and to show how films can become rich source of promoting peace and justice in the society, I analyze three feature films. Each provoked vigorous discussions and further reflection. We turn first to one of the most famous anti-war films of all time.

All Quiet on the Western Front (1930) produced by Erich Maria. It tells the story of young German schoolboy who is inspired by his schoolmaster to save the Fatherland by joining the Kaiser's army. The muddy reality of the trenches soon dispels his romantic illusions. In one particularly memorable encounter in no-man's land, Paul (played by the pacifist and student of comparative religion Lewis Ayres) stabs a French soldier to death. Trapped in the same small shell-hole, as Paul watches him die, he tries to alleviate his enemy's suffering by moistening his parched lips with water. Discovering a pocket photograph of the wife and child of the man he has just slain further traumatizes Paul. There may be little explicit religion in this film, but it raises profound ethical, historical and, indirectly, religious issues, such as the whereabouts of God in the midst of human-made trauma and killing.

Directed by Lewis Milestone, the 'talkie' version was a far from 'quiet' account of life at the front. Produced only three years after The Jazz Singer (1927), the first movie with synchronous music, dialogue and sound effects, All Quiet on the Western Front's portrayal of life in the trenches impressed many reviewers:

"When shells demolish these underground quarters, the shrieks of fear, coupled with the rat-tat-tat of machine guns, the bang-ziz of the trench mortars and the whining of shells, it tells the story of the terrors of fighting better than anything so far has done in animated photography coupled with the microphone."

I have found that many young viewers identify with Paul, the only survivor from his group, who returns home to find the same schoolmaster exhorting a new set of pupils to join up.

Unable to convince them of the madness of enlisting, he returns to the front to train new soldiers. The last moments of the film show Paul putting his head over the trench to catch a butterfly, only to be shot by a sniper. Like many other anti-war films, and the original novel, *All Quiet on the Western Front* promotes peace through showing the seeming futility and tragic realities of war. This was a common rhetorical pattern found in other popular anti-war films produced at the time, especially the *British Journey's End* (1930), the *German West front 1918* (1930) and the *French Wooden Crosses* (1931). While *All Quiet on the Western Front* was initially banned in some countries, it received a powerful endorsement from a *Variety* critic: The League of Nations could make no better investment than to buy up the master print, reproduce it in every language, to be shown in every nation every year until the word war is taken out of dictionaries. The belief in the power of film to promote peace rests on a similar assumption as the belief that film has the power to promote violence. The contested conviction that cinema can contribute to changes in behavior, even encouraging more peaceful forms of action, is not only found in interpretations of anti-war films, but also in biopics and dramas.

Gandhi (1982): *Gandhi* (directed by Richard Attenborough) invites the viewer into a cinematic world very different from *All Quiet on the Western Front*. Through dramatic scenes it offers a sharp contrast between the violence of the police and the non-violence (ahimsa) of Gandhi, both in Durban and later in India. Some even claim that Gandhi had a considerable impact on audiences in Lithuania, where it was frequently shown prior to the peaceful 1991 revolution.² Part of the power of film is its ability to show audiences what happened or might have happened, turning abstract ideas such as satyagraha (the force of truth to resist tyranny non-violently) into concrete images, and turning words into actions that can be imitated. Even if it lacks immediate human presence, used in creative ways film can help to educate viewers about the challenges of trying to build lasting peace through non-violent resistance. In *Gandhi* this is enacted through both words and actions. First, words: consider the scene set at the Imperial Theatre in Johannesburg, where Gandhi (played by Ben Kingsley) attempts to persuade his listeners, angry at new identity pass legislation, to embrace the way of non-violence:

I am asking you to fight, to fight against their anger, not to provoke it. We will not strike a blow, but we will receive them. And through our pain we will make them see their injustice, and it will hurt as all fighting hurts. But we cannot lose. We cannot. They may torture my body, break my bones, and even kill me. Then, they will have my dead body, not my obedience!

While Gandhi did not make such a stirring speech at this theatre, it does reflect his actual desire to bring a just peace through non-violent resistance. Second, actions: in an even more memorable scene Attenborough depicts Gandhi defying the instructions of the South African police and dropping identity pass after identity pass into a fire. The leader of the police is enraged, battering Gandhi's arms and head with his baton. Even though Gandhi collapses, crumpled and bloodied on the dusty ground, with one shaking hand he still manages to drop the last pass into the burning grate. In the film, this brutal

beating is witnessed by a Western journalist and makes the headlines; though in reality Gandhi was never beaten for burning passes. Irrespective of their historical veracity, these two scenes demonstrate the complexity of portraying a protagonist with a clear aversion to using violence and with a vision for peaceful practices. It is almost impossible to show an individual standing up against the injustices of a segregated South Africa or the carnage of the First World War without depicting some of the violence which they are trying to challenge. The danger here recognized by many film-makers and worth considering in the classroom, is that in the desire to interrogate such violence film-makers can unintentionally end up celebrating conflict through showing violent forms of action.

Like *All Quiet on the Western Front* there is little explicit religion in *Gandhi*. Nevertheless, there are exceptions. Consider, for example, how Gandhi's famous 'fast unto death' in 1947 is depicted. His aim was to bring peace between Hindus and Muslims. Susanna Younger in an article on 'Gandhi: The Person and the Film' describes the scene well: He is fasting in Calcutta in the house of a Muslim. He is greatly emaciated; his friends with anxious faces are standing around him ... A band of rough-looking erstwhile murderers walk in and surrender their macabre weapons. At this point the wildest looking of them all bursts in with a chapatti (Indian bread) in hand which he almost throws on Gandhi? 'Here! Eat!' he shouts, 'I am going to hell; but I do not wish to have your death on my soul!' Feeble, his voice barely rising above a whisper, Gandhi tells him, 'Only God decides who goes to hell. Tell me, why do you say you are going to hell?' 'I killed a small child! I dashed his head against the wall because they [the Muslims] killed my little one.' Gandhi says, 'I will tell you a way out of hell: You find a child whose parents have been killed. Then you and your wife bring him up as your own. Only, make sure the child is a Muslim and raise him in the Muslim faith.' Disbelief and then a look of awe come over the dazed eyes. He bends low, touches Gandhi's feet with his forehead, and silently departs.

Shooting Dogs (2005): What happens when peacemaking between opposing groups fails and when those responsible for keeping the peace are powerless? These are some of the questions which recent films about the 1994 Rwandan genocide tackle. The inability of the peacekeepers to actually keep the peace and prevent thousands of people losing their lives is reflected in films such as *Shooting Dogs* (Michael Caton-Jones, 2005), *Sometimes in April* (Raoul Peck, 2005), *Hotel Rwanda* (Terry George, 2004), and *100 Days* (Nick Hughes, 2000). *Shooting Dogs* is based upon the true story of a large group of Tutsis who sought refuge in a Kigali secondary school (Ecole Technique Officiële), which was briefly protected by UN peacekeeping troops. Once the Belgian soldiers withdrew, leaving the group defenseless, nearly all of the 2500 men, women and children were massacred by the waiting militia or Interahamwe. In contrast to other films about the Rwandan genocide, *Shooting Dogs* makes one of the central characters a white priest, Father Christopher, played by John Hurt. The result is that many of the theological questions, which are latent in other films about the Rwandan genocide, are brought into the foreground in *Shooting Dogs*. So too are questions about whether non-violence is an effective form of peacemaking in the

face of unconstrained violence. For instance, in one scene Father Christopher is stopped and confronted at a road-block by a drunk and enraged former pupil. Instead of fighting or running away, he embodies a peaceful response by affirming: 'When I look into your eyes, the only feeling I have is love.' Unlike in *Hotel Rwanda* where the protagonist Paul Rusesabagina (played by Don Cheadle) acts like a Rwandan Oscar Schindler, providing a safe haven for endangered Rwandans, Father Christopher's actions operate at several different levels. Peacemaking for this priest is partly about being present with those who suffer, and performing the liturgies of the church, along with welcoming hundreds of strangers into his school, trying to organize their protection, cajoling the UN peacekeepers to help and then, when all else fails, losing his own life as he attempts to help several children to escape. Such scenes provoke other questions about how peacefulness can be expressed and what kinds of love and peace can be embodied in a place overrun by killing.

According to the Weiss Fagon, 1995 "Peace building involves a multitude of activities, all aimed at decreasing the probability of violent conflict. The different activities intend to change the security, political, economic and social environment of a country." On the individual level, this implies cognitive, attitudinal and, eventually, behavioral changes that reflect a shift from polarization to positive relationships and from violence to peace (European Centre for Conflict Prevention, 2007).

METHODOLOGY

Introduction

This chapter deals with the methodology that was adopted to conduct this research. The main purpose of the study is to identify and describe the powerful influence of films in forming human attitude. The study will also identify that film is a powerful tool of propaganda of bias and prejudice and it has power to promote peace and justice in the world. The study seeks to answer the following questions;

- What is the role of films in forming human attitude?
- Can films change public opinion?
- Are films a powerful tool of propaganda of bias and prejudice?
- Have films power to promote peace and justice in the world?
- Why are peace and social justice necessary in contemporary world?

In order to find the answers of these questions, qualitative as well as quantitative research methods approaches were used. To this end, the researcher opted to apply two research tools, one each for each type of research methods.

Qualitative and Quantitative study

There are myriad tools available for collecting basic statistics about this study. The subjective experience of influence of films for promoting peace and justice in the society is different from person to person.

"Our media habits are threads in our cultural tapestries, not stand-alone features; their impact on our beliefs and actions are

sometimes impossible to separate from other parts of our experience. Laboratory conditions do not bear much similarity to people's lived experience with media. Social scientists depend on a combination of qualitative and quantitative approaches... in the hopes that the limitations of each can be supplemented by the other" Patricia Aufderheide, *In the Battle for Reality*.

All individuals have their own experience and reasons of the film's role for peace and justice. How people perceive film's role for the peace building and justice in the society? What are their emotions after watching film? What are the sources of creating harmony among different rival nations? And how the film can promote peace and eliminate hate and prejudice? And how film can foster cultural and artistic collaboration among hostile countries? How film can be a great mechanism for conversation and reflection among hostile countries? To find answers of these questions the perceptions of viewers were investigated by using quantitative research strategy.

Qualitative research methods enable the design team to develop deep empathy for people they are designing for, to question assumption, and to inspire new solutions. At the early stages of the process, research is generative—used to inspire imagination and inform intuition about new opportunities and ideas. In later phases, these methods can be evaluative—used to learn quickly about people's response to ideas and proposed solutions.

Human Centered Design Toolkit, 2nd Edition

Qualitative research method allows the researcher to gain insight into the subjective world of human experiences by revealing the inside of person and to provide understanding from within (Cohen, et al., 2000, p. 22). Mixed methodology is adapted in the form of Questionnaire survey as Quantitative and structured interview as a qualitative.

Rationale for Selecting Mixed Method Strategy

In order to get the deeper insight into the process to find films' role for promoting peace and social justice, its construct and various other factors associated with it, different approach of study is required from that of quantitative study. So, the present research used qualitative method of research, as this approach of research allows researcher to collect descriptive information on various variables, not assessed easily through empirical research and also leads to view the phenomenon from perspective of the subjects (M. L. Price, 1991, p. 101).

The data collected by qualitative method is detailed, provides thick description and in-depth inquiry. It also provides direct quotations capturing individual's personal experiences and perspectives. Moreover, in qualitative approach the researcher has direct contact and has the opportunity to get closer to the subjects, situations, and phenomenon under study.

Qualitative research is open to change throughout the inquiry of the process and data collection. This allows the researcher of the study to adjust the direction of the research and pursues new paths of discovery as they emerge. In addition to that, the very nature of the qualitative research i.e. the thorough and detailed description of events, experiences, attitudes, opinions, feelings and knowledge provide researchers with the understanding of

'the complex nature of many aspects of human and organizational behaviour.' While survey questionnaire reflects quantitative approach in this study which has its broader validity and objectivity in its results and conclusion.

Questionnaire for Quantitative Research

First, to collect quantitative data, a questionnaire with ten (10) items was used to seek the opinion of the different people from all over the world about the powerful influence of films to foster peace and justice in the society. The questionnaire items were placed on a 5-point Likert scale ranging from "strongly disagree" to "strongly agree".

Structured Interviews for Qualitative Research

Secondly, to gather data qualitatively, the researchers to get detailed opinion from the film producers and diplomats about the powerful influence of films to foster peace and justice in the society used the structured interview technique. Taking into account the nature of study and constraints; like limited time period and the single researcher to undertake this research, it was considered the most appropriate and beneficial as well, to carry out structured interviews.

The rationale behind the use of interviews as a data collection technique was that it can provide access to things that could not be directly observed, such as feelings, intentions, thoughts, or beliefs (Denzin, 1988 pg 110; Merriam, 1998, pg 58). Similarly, interviews allow the researcher to obtain information "in and on someone else's mind" (Patton, 1990, p. 278). Moreover, the interviews provide the participants with an opportunity to select, reconstruct and reflect upon details of their experiences within the specific context of their lives (Ohata, 2005, p. 141).

As the focus of this research is to explore various sources of films that help to promote peace and justice in the society, various manifestations associated with it and the strategies to cope with the problem successfully, interviews seemed to be an appropriate tool; as a means to understand the feelings and experiences of the subjects because they also allow for clarification and elaboration of points when required. Another reason for using interviews is that people are reluctant to write than to speak. After establishing rapport or friendly relationship with the interviewees, certain type of confidential information may be obtained which they may be reluctant to provide in writing. Moreover, the researcher can also evaluate the insight and sincerity of the interviewees. Researcher can also check the truthfulness, genuineness, authenticity and validity of the responses by asking the same information in several different ways at various stages of interview. By utilizing the interview technique, the researcher can also explore significant areas cross-examination and investigation not anticipated in the original plan of study.

Structured interviews were conducted from producers and diplomats working in various institutions. This technique was preferred as it ensured that the researcher was "in a position of being able to access the degree of the interviewee's interest and involvement" (Robson, 2000, p. 90). It was also considered

appropriate because of "its flexibility balanced by structure and the quality of the data so obtained" (Gillham, 2005, p. 70).

The interviews contained both open and close-ended questions. Close-ended questions let the researcher to have control while open-ended questions provide the interviewees with wide range of answers. The data collected from individual interviews had provided with individual's experiences, opinions, beliefs and feelings etc.

Research Design

The research design comprises two tools; a questionnaire from one hundred (70) participants and interviews with five filmmakers, producers and diplomats working in different institutions. The interpretive method of research was used for this study. Orlikowski and Baroudi (1991: 1-28) state that "interpretive studies assume that people create and associate their own subjective and inter-subjective meanings as they interact with the world around them. Interpretive researchers thus attempt to understand phenomena through accessing the meanings participants assign to them".

An interpretive approach provides a deep insight into "the complex world of lived experience from the point of view of those who live it" (Schwandt, 1994: 118). The researcher's interpretations play a key role in this kind of study bringing "such subjectivity to the fore, backed with quality arguments rather than statistical exactness" (Garcia & Quek, 1997: 459). In Klein & Myers's (1999: 69) opinion, "interpretive research assumes "that our knowledge of reality is gained only through social constructions such as language, consciousness, shared meanings, documents, tools, and other artifacts".

Participants

To study the powerful influence of films to foster peace and justice in the society, a total of seventy five (75) respondents who have been working in various institutions around the world were randomly selected to conduct the research questionnaire and interviews. The respondents (both male and female) were selected from different cultural backgrounds to gather the views from range of experiences from different backgrounds.

Research Instruments

Two research instruments were used for this research. They are detailed here;

Likert Scale Questionnaire

For quantitative data, a Likert scale questionnaire with ten (10) items was used to seek the opinion of the people about the powerful influence of films to foster peace and justice in the society. The questionnaire items were placed on a 5-point Likert scale. A Likert scale question is a list of statements with response points that indicate agreement or disagreement. Rensis Likert, who was an American psychologist, first introduced Likert items in 1932. This scale is widely used in educational and social sciences research because it enables the researchers to effectively gather data and analyze it easily. It also helps in identifying the relationships of various factors or variables in order to address

the issues in hand. Some of the significant research studies that used Likert scale questionnaires as data collecting and analyzing tool can be enlisted here as;

- School climate and culture (e.g. Cavanagh & Dellar, 1996; Cavanagh & Waugh, 2004; Moos, 1987; Pang, 1998; Wagner, 2006), and so on.
- School organization (e.g. Bowen, Ware, Rose, & Powers, 2007; Firestone, 1984; Firestone & Herriott, 1982; Herriott & Firestone, 1984)
- School and teacher effectiveness (Bangert, 2006; Kyriakides, Campbell, & Christofidou, 2002; Kyriakides, Demetriou, & Charalambous, 2006; Reezigt & Creemers, 2005; Reynolds, 2001),

These are just a few examples but the number of research studies that use Likert scale questionnaire as a research tool is simply numerous. Likert scales are considered to be of great accuracy level because they allow researchers to cover various facets of what are often complex and multidimensional attitudes or values.

In Likert scale, 'strongly disagree' is usually coded as 1, 'disagree' as 2, neutral as 3, 'agree' as 4 and 'strongly agree' as 5. The same principle was used in this research.

Before using the questionnaire, its validity and the reliability were tested. To make sure that the questionnaire is valid, some learned researchers and educationists were consulted. They thoroughly reviewed the tool and suggested some changes to make it more effective. Changes were made accordingly in the questionnaire. There were also a few typing mistakes in it that were removed to make it more effective and reliable.

As another important phase, the reliability and internal consistency of the questionnaire was checked applying the Cronbach Alpha reliability test on it. Cronbach Alpha reliability test is considered to be a standard technique of measuring the reliability and internal consistency of a Likert scale questionnaire. This test was formulated by Lee Cronbach in 1951 to measure the internal consistency of questionnaire. If the result of the test is closer to 1, the scale is considered to be internally consistent. However, most of the researchers agree that anything above 0.7 is satisfactory.

To apply the test, the questionnaire was initially given to 18 participants. The responses of the teachers were put in the excel sheet and the Cronbach Alpha reliability test was done. The internal consistency result was 0.86 which indicate higher consistency and reliability.

Cronbach's Alpha	No. of Items
0.88	20

Cronbach Alpha Test

Structured Interviews

For qualitative data, structured interviews with the professionals working in the different institutions were conducted to seek

their opinions and suggestions. The interviews were conducted with 5 professionals.

A structured interview involves one person asking another person a list of predetermined questions about a carefully-selected topic. The person who asks the questions is called the interviewer and the one who responses are usually called the interviewee correspondent. In a structured interview, usually all the respondents are asked the same questions in the same way. This makes it easy to repeat the interview with different respondents. Thus their responses can be easily compared. This means that the structured interviews are standardized interviews.

Data Processing and Analysis

All the five interviews were first transcribed and then the data was analyzed. The Analysis was supported with the quotes from the interviews. The analysis was also reinforced by the empirical research done on the topic. Proper references were also provided for all the quotes.

Steps to Conduct the Study

To accomplish the objectives of the study, the researcher used the following procedures:

- Introducing the topic and providing its background
- Presenting the review of the relevant literature
- Preparing the questionnaire and testing its validity and reliability
- Conducting structured interviews and transcribing them
- Collecting data from the questionnaire and interviews
- Analyzing the data and discussing the results
- Outlining the findings of the study, giving conclusions and recommendations.

Analysis of the Data

Introduction

In this chapter, the data gathered from the professionals' interviews is analyzed. The following main objectives are considered principally while collecting and analyzing data. They were;

- To identify how film help to form human attitude and how it change human opinion.
- To identify film's role of propaganda of bias and prejudice
- To evaluate critically how film manifests among the viewers.
- To find out peace and social justice is necessary in contemporary world

Foundation of this study is erected on these objectives. The researcher has analyzed the data in this chapter to answer the following research questions:

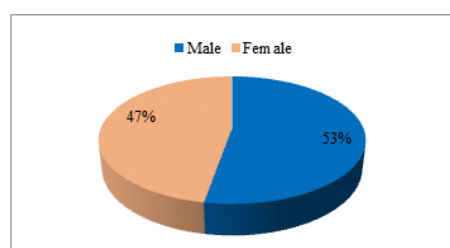
- What is the role of films in forming human attitude?
- Can films change public opinion?
- Are films a powerful tool of propaganda of bias and prejudice?
- Have films power to promote peace and justice in the world?
- Why are peace and social justice necessary in contemporary world?

Analysis of qualitative data

Qualitative data was collected from the structured interviews with 5 professionals working in different institutions. The interviews were recorded, transcribed and then analyzed.

Analysis of quantitative data

Quantitative data was collected through a questionnaire filled by 70 respondents from all over the world. For each measure, the mean, standard deviation, median, mode, and score range were calculated to determine what the participants felt about the powerful influence of films to foster peace and justice in the society. Then, analysis was done to describe the findings about the participants' beliefs. This data was processed through SPSS and graphs were made to represent it in descriptive statistics demonstrated by cross tabulation.

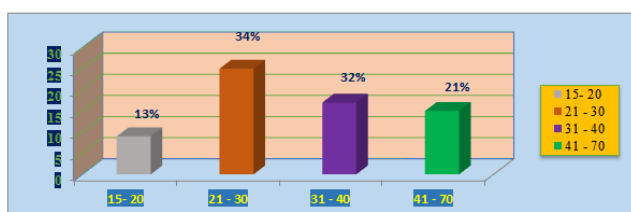


Survey- Gender

Respondents	Percentage	n
Male	53	36
Female	47	34
Total	100	70

Table 1: Gender

In the above table, the frequency and percentage distribution of the respondents' sex is outlined. Of the seventy respondents, thirty-six representing fifty three percent were males while the remaining thirty-four representing forty seven percent were females.



Age Group

Age	Percentage	n
15-20	9	13
21-30	24	34
31-40	32	22

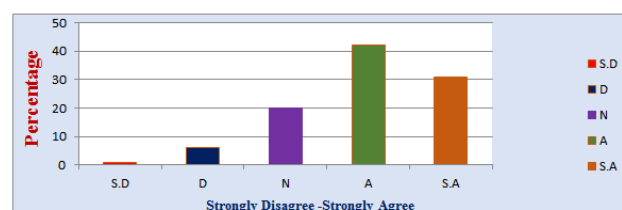
41-70

21

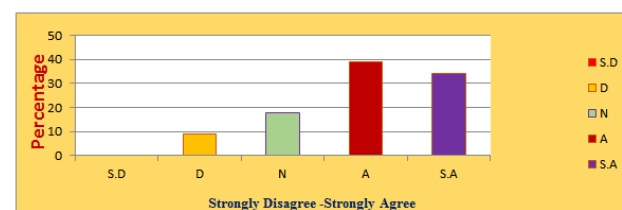
15

Table 2: Age Group

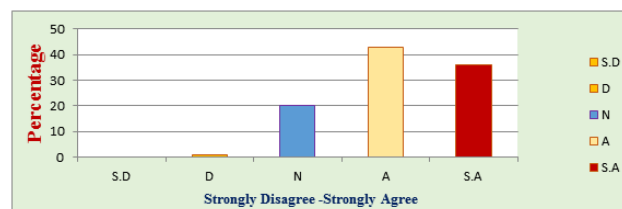
In the above table, the frequency and percentage distribution of respondents' age is outlined. Out of seventy respondents, nine representing thirteen percent had 15-20 age group, twenty-four representing thirty four percent had 21-30 age group, twenty-two accounting for thirty two percent had 31-40 age group, fifteen persons account for twenty one percent had 40-70 age group.



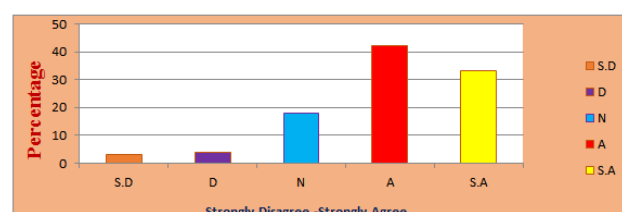
Question 1. Film is the most effective medium to influence human behavior



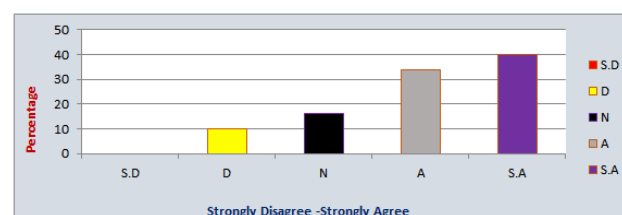
Question 2. Films have a direct message of love and fraternity.



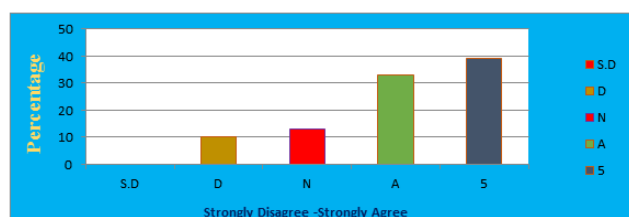
Question 3. Films can change people's perspectives on racial discrimination and biases.



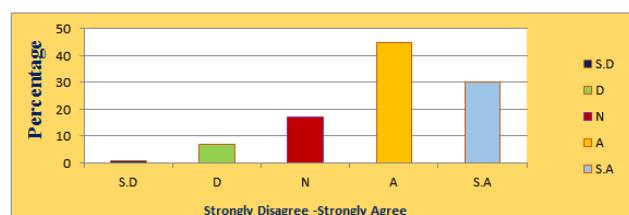
Question 4. Films elicit emotions from audience.



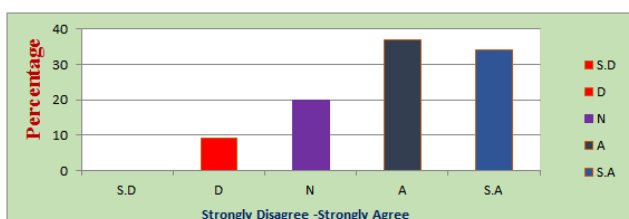
Question 5. Films are source of creating harmony among different rival nations.



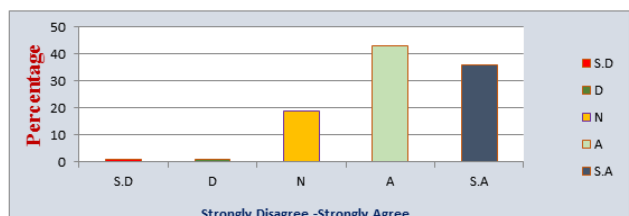
Question 6. Films promote peace and eliminate hate and prejudice.



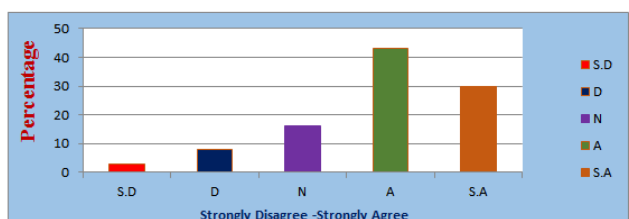
Question 7. Films can foster cultural and artistic collaboration among hostile countries.



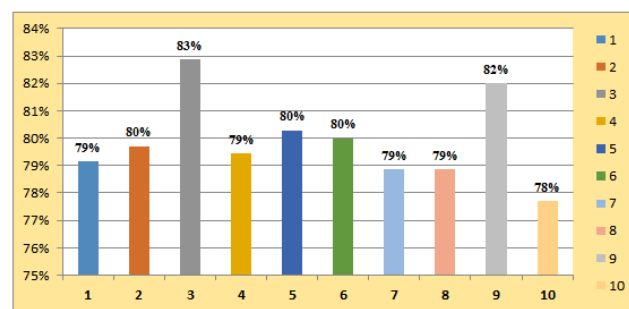
Question 8. Films can be a great mechanism for conversation and reflection among hostile countries.



Question 9. Films can be more than agents of entertainment i.e. they give a powerful message to the societies all over the world.



Question 10. Some films promote ideological differences and develop emotions of hostility.



Overall Analysis of Quantitative Data

#	Statements	n	Std. Dev	Means	Mean %	Mean Level
1	Film is the most effective medium to influence human behavior	70	0.94	3.96	79%	High
2	Films have a direct message of love and fraternity.	70	0.94	3.99	80%	High
3	Films can change people's perspectives on racial discrimination and biases.	70	0.75	4.14	83%	High
4	Films elicit emotions from audience.	70	0.98	3.97	79%	High
5	Films are source of creating harmon	70	1.01	4.01	80%	High

		y among differen t rival nations.				
6	Films promote peace and eliminate hate and prejudice.	70	0.99	4	80%	High
7	Films can foster cultural and artistic collaboration among hostile countries.	70	0.95	3.94	79%	High
8	Films can be a great mechanism for conversation and reflection among hostile countries.	70	0.98	3.94	79%	High
9	Films can be more than agents of entertainment i.e. they give a powerful message to the societies all over the world.	70	0.85	4.1	82%	High
10	Some films promote	70	1.03	3.89	78%	High

	ideologi cal differen ces and develop emotion s of hostility.				
	OVERA LL	70	0.94	3.99	0.8 High

Table 3. Descriptive Analysis of Quantitative Data

Note: n: number of participants, Std. Dev: Standard Deviation

RESULTS & DISCUSSION

Question 1: Film is the most effective medium to influence human behavior

The results of the questionnaire show that an average (73%) of the respondents feel that film is the most effective medium to influence human behavior. This percentage shows majority of respondents agrees to the question and reveal that they have observed film is the powerful medium to influence human behavior.

Question 2: Films have a direct message of love and fraternity.

An average of the respondents to the study (73%) believes that most of the films convey a direct message of love and fraternity. In this case, the respondents have given their opinion about the films. This percentage shows that most of the respondents are agree with the statement.

Question 3: Films can change people's perspectives on racial discrimination and biases.

The result of survey enlightens that an average (79%) of the respondents share the same experience that films can change peoples' perspectives on racial discrimination. A good listener is always a good speaker. If one does not listen well, one cannot express in a well manner. The percentage of the response is considerably high in this question which verifies the fact that film can be effectively use for this purpose.

Question 4: Films elicit emotions from audience.

The average number of the respondents (75%) is of the view that films elicit emotions from audience. In this statement, the percentage of the response is very high which proves that films enkindle feelings of the audience.

Question 5: Films are source of creating harmony among different rival nations.

A higher percentage (74%) of the respondents present the same thought that films are useful source of creating congruousness among different rival nations. According to respondents, films can play a vital role to create an agreement among rival nation.

Question 6: Films promote peace and eliminate hate and prejudice.

An average percentage (72%) of the respondents share their experience that film is the most effective source to foster peace and justice and eliminate hate and prejudice from society. Majority of the respondents agree with the statements that films can promote peace and eliminate hate and other discriminations.

Question 7: Films can foster cultural and artistic collaboration among hostile countries.

A higher percentage (75%) of respondents shares their thoughts that films can foster cultural and artistic collaboration among hostile countries. Many films played bridging role among Pakistan and India's relations. Majority of respondents' response having same opinion reflect its validity.

Question 8: Films can be a great mechanism for conversation and reflection among hostile countries.

An average percentage that is 71% of the respondents to the study shares the same view that films can be a powerful mechanism for conversation and reflection among hostile countries. This specific question throws light on bad relation among hostile countries and also gives solution through films. Film is a powerful source of promoting culture and emotions. This is the most common and the most flourishing feature of the films throughout the world.

Question 9: Films can be more than agents of entertainment i.e. they give a powerful message to the societies all over the world.

A rising percentage (70%) of respondents has exposed the same view. This again highlights a significant component of all films. Since they could not perfectly listen, they cannot read, write and speak competently. 79% is the highest response in all 10 items of the questionnaire. Respondents are strongly agreed with the statement that films are the agents of entertainment.

Question 10: Some films promote ideological differences and develop emotions of hostility.

An elevated percentage (73%) of respondents agrees that films foster ideological differences and emotions of hostility. This ratio 73% is at peak and significant as regards to be fearful about the statement.

FINDINGS, SUGGESTIONS AND CONCLUSIONS

Introduction

The study has been a great source of learning and experience for the researchers. All of its processes from questionnaire development to testing its reliability and validity and planning and conducting structured interviews to transcribing them were very exciting and interesting for the researcher. After data collection, started the stage of analyzing it. This was the core part of the study. The researcher had to go through some disciplines of sciences like basics of statistics and making graphs etc. Overall, all these steps and processes added to the researcher's understanding and knowledge.

As far as the topic is concerned, the researcher came to know quite exciting outcomes of the study. Some interesting factors were revealed in the study. Also, the suggestions that were presented by the professionals are valuable and should be used in the field of film making and production.

Findings

The main findings of the research in the light of respondents' responses can be summed up here as;

- The respondents of the study seem to have believed that film is an instrument for peace and conflict management, which promotes messages and strategies that can lead to peaceful agreements and tolerant behavior in a given society. The role of film in conflict has increased its place in public attention. Film makers, writers, producers and social scientists all point to the central role of the film in events such as the Pakistan & India relations, the Israel-Palestinian conflict, the war in Bosnia, Somalia, War in Iraq and its impacts, NATO & US-led 'War against Terror in Afghanistan' "Drone Attacks in Waziristan and Adjoining areas and its resultant impacts in Pakistan, etc.
- Many film makers of Pakistan, India and other countries made such great films and short documentaries to release tension among hostile countries. National Bird by Sonia Kennebec is an example of such type of films. This film is a deep, multilayered, look into America's drone wars, a tactic which became a strategy which became a post-9/11 policy. Too many in Iraq, Afghanistan and throughout the world, America's new national symbol is not the bald eagle, but a gray shadow overhead armed with Hellfire missiles. Zero Dark Thirty is also another example of such movies that plays a vital role to give awareness to the people about terrorism.
- "The narrative and representational aspects of film make it a wholly unique form of art. Film can be used to foster culture and artistic collaboration among hostile countries. Pakistan and India have same cultures, languages geographical conditions but after partition in 1947, both countries have some issues. People cannot go in each other countries freely.
- Some respondents of this study believe that films which contain positive simulation, or at least show negative responses to disgrace behaviors, can positively affect audiences by reducing racist and xenophobic attitudes, and ingraining a sense of shared humanity. 'Dehumanizing films', on the other hand, divide people and instill a sense of fear of the other. Dehumanizing films influence negatively on human minds and people start to hate to each other in a society.
- Respondents believe that films can play an important complementary role alongside other post conflict reconciliation processes to promote awareness of critical social issues and bring them into the public arena so they can be addressed.
- Most of the respondents seem to have consensus that films can be used at the beginning of negotiations to build confidence, facilitate negotiations or break diplomatic deadlocks to create a climate conducive to negotiation. Media events such as films, rock concerts, or radio programs can celebrate peace agreements and negotiations. The media

events may help to promote and mobilize public support for agreements.

- Most of the respondents believe that films can be powerful source to influence human behavior. Film offers us a language to speak to each other across national, class, economic and racial lines – film is a phenomenon that allows us to understand cultures and people. Most of the respondents of this study found that film is the most pervasive form of communication and entertainment. Film is a hugely entertaining medium, and allows us- briefly- to escape our lives and venture somewhere else.
- The respondents of the study seem to have consensus that film can lessen polarization among rival nations. Film can also promote positive relationships between groups, particularly in conflicts over national, ethnic, religious identity.

Film	Director	Plot
National Bird	Sonia Kennebeck, Errol Morris & Wim Wenders	This film is a deep, multilayered, look into America's drone wars, a tactic which became a strategy which became a post-9/11 policy. Too many in Iraq, Afghanistan and throughout the world, America's new national symbol is not the bald eagle, but a gray shadow overhead armed with Hellfire missiles.
War for Peace	Evgeniy Titarenko	A film about people, patriots, and a country changed forever.
Zero Dark Thirty	Kathryn Bigelow	the film dramatizes the decade-long manhunt for al Qaeda leader Osama bin Laden after the September 11, 2001 terrorist attacks in the United States.
Three Short Film about Peace	Errol Morris	In this Op-Docs series, the Liberian activist Leymah Gbowee, the former Polish president Lech Walesa and the rocker Bob Geldof talk about their campaigns for peace.
1. The Dreams,		
2. Shipyard		

3. The Moment

Salt at the Sea	Annemarie Jacir	The film stars Palestinian-American poet Suheir Hammad as Soraya, an American-born Palestinian woman, who heads to Israel and Palestine on a quest to reclaim her family's home and money that were taken during the 1948 Arab-Israeli War.
Ramchand Pakistani	Mehreen Jabbar	The film is based on a true story of a boy who inadvertently crosses the border between Pakistan and India and the following ordeal that his family has to go through.
My So-Called Enemy	Lisa Gossels	My So-Called Enemy, filmed over a seven-year period, the film follows a group of teenage Israeli and Palestinian girls committed to mutual understanding and a just solution to the conflict that continues to rage in their homeland.
BajrangiBhaijaan	Kabir Khan	Salman Khan stars as Bajrangi, an ardent devotee of Hindu deity Hanuman, who embarks on taking a mute six-year old Pakistani girl (Malhotra) separated in India from her parents back to her hometown in Pakistan.
Veer Zaara:	Yash Chhpra	Set against the backdrop of conflict between India and Pakistan, this star-crossed romance follows the unfortunate love story of an Indian Air Force pilot, Squadron Leader Veer Pratap Singh and a Pakistani

		woman hailing from a rich political family of Lahore, Zara Hayat Khan, who are separated for 22 years.
Main Hoon Na	Farah Khan	The film is the story of Indian Army Major Ram Prasad Sharma (Shah Rukh Khan) who becomes embroiled in the events to ensure that "Project Milap" - the releasing of civilian captives on either side of the borders of India and Pakistan.
The Square	Jehane Noujaim	Egyptian-American documentary film by Jehane Noujaim, which depicts the ongoing Egyptian Crisis until 2013, starting with the Egyptian Revolution of 2011 at Tahrir Square.

Table 4: Films which were taken into consideration for research purpose.

From the findings above, it is evident that Film can be used as a powerful medium in preserving the culture of the society and preventing it from decompose. It is also great influence to foster peace and justice in the society and among the rival nations. Short documentaries and films can be the main sources to build peace and social justice among the nations. There are a number of tourist attractions, cultures, educational topics that can be turned into film to promote peace and awareness and human behavior.

RECOMMENDATIONS

Given the potential of film as a medium for promoting peace and justice in the society and also preserving culture, this study after a thorough look makes the following recommendations.

- Film producers must use powerful influence of films to foster peace and justice in the society. Through short documentaries. Producer can convey message of the society to concerning bodies. Even through short documentaries film producer can highlights dark corners of the society
- Film producers must use the film medium to promote culture and the message of love and fraternity for easier identification in the committee of nations.
- Film makers must be culturally, ethically and religiously faithful to the society. No matter the type of film they produce, they should be able to evoke and relate as close as possible certain social, cultural, feeling to the target audience.

- Government must as a matter of responsibility set up structures for the training of film makers professionally for the promotion, growth and sustenance of the film industry. This is necessary since film remain the vilest medium for the peace building, social justice and preservation of cultures.
- Government must work together with private sector to encourage aboriginal film making especially in projects that seek to promote our culture and heritage. This will in turn make room for the mass production of film that will properly showcase our culture and society to the outside world.

Government in collaboration in with private sector promote the culture of film viewing via the resuscitation of cinema houses since it has great influence on the citizens. The valuable resource of any country is its people. And these people are backed up by values, tradition and culture which they believe in. No country irrespective of its size, population, resource or visible physical development, can call itself great or developed unless it takes care of its people. These people should be allowed to make decision based on their own socio cultural and political environment for the betterment of the living condition of both the individual and the group. We have to realize and appreciate the power and virility of the film industry and maximize it to the fullest as far as peace and justice is concern.

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