Role of Main Stream Western Media in Peace Building and Conflict Prevention in Muslim Societies: Analytical Study in Contemporary Scenario

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Abstract

Media has a major role in conflicted the news we see and hear. Journalists use different mass media in shaping their news and presenting it to the world. In the Muslim societies, conflict preservation and peace building is important to understand the values and media dynamics in making decisions for spreading peace on the news channels and entertainment. Media is a source of inciting towards violence. It is an acceptable tool for the audience in getting updates about the world. Media act as an interpreter in making people dependent on it. With the technological advancement, it has become a major part of our daily entertainment and communication source. Being a gatekeeper, it portrays balance view, filter the issues and set agendas to provide entertainment to the world. Muslim societies are badly affected by the media in case of reputation. Muslims are low graded in the entire world because of Taliban's and other terrorists. Media is a source of building peace for the Muslim societies in the world. By showing the right side of the Muslim societies, the world would be able to accept and love Muslims all around the world. Media can work on peace negotiation and mobilize people support in creating peace and preventing conflicts for the Muslim societies. The aim of achieving a peace-built life is to create positive relations all around the world and it could only be done through the media. Media is a very big source of spreading peace, positivity and preventing conflicts regarding the Muslim society. Successful media campaigns can be done to show the real side of Muslims and make the world aware about the real Muslim societies. To achieve this change, many worldwide Islamic

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organizations can cooperate on media to disseminate on peace agreement information. There would be many acceptable experiences change regarding peace building and conflict prevention for the Muslim societies.

Key Words: *Media, Peace-Building, Conflict Prevention, Muslim, Societies, Contemporary*

Introduction:

1.1.   Media Orientation Towards Conflict

What we see and hear about conflict is shaped by the media. The stories that are reported are shaped by the viewpoints of those in power in the media. Journalism is a form of expression for journalists' personal beliefs and beliefs shaped by personal encounters. Owners of the media economic motivations; they hope to make a profit by selling their stories programmed to a readership that will pay for their publications. Observe their television shows. Increasing the power of corporations to the media in some nations plays a role in regulating public discourse. Whether or if a story gets reported and how it is reported. Get accused. They are the ones who make the decisions for the media. People or a particular group of people want to see and appreciate it hear. In journalism, "If it bleeds, it's news." "It's a lead." As a result, there will be a lot of news about war. Rather than news of cross-cultural discussion and cooperation comprehension. Conflict dominates the media's coverage peace building. Covering up conflicts and disagreements, Violence distorts reality and causes many people to believe they are seeing things as they really are a state of peace is unusual and that fighting is ubiquitous. Several studies show that the media's impact is more conflict than can be explained by the influence of the media. Preventative measures for a peaceful resolution of dispute are more important in this case.

Gadi Wolfs Feld, a professor of journalism, points out that there is a fundamental discrepancy between media often play a role in the

peace process and news values role of destruction in peacemaking efforts." Four ideals tend to be favored by those in power in media: immediacy, Drama, simplicity, and ethnocentricity. As a result of these principles create obstacles for the promotion of peace through the media a graph illustration of Wolfs Feld's work is shown below a proclivity for these ideals to promote violence over peace[1]. The chart's four values are used by the media to convey information. Judge what is newsworthy and what is interesting to write about. Entertainment. Despite the fact that many members of the press are likely to be influenced by the underlying values. Values held by the general public, the media is, in fact, a major source of information. Running a firm necessitates the creation of a business plan[2]. Customers with these interests are likely to purchase the 'product' values. It is critical for the prevention of conflict and the establishment of peace. Practitioners need to be aware of these values and how they apply to their work media decision-making dynamics with regard to coverage. News and entertainment that promotes "peace" in the world. In spite of this, it isn't ensured that no one is prevented from using media to promote peace advocate their own set of beliefs and ideals. Indeed, in times of conflict, the media can play an important role in Peacemaking and prevention.

1.2.   Research Questions
1. How do Muslim societies take actions in changing their image in the world?
2. What kind of functions media can play in creating positive image of Muslim societies?
3. What are the change agents that would create peace and prevent conflict in Muslim societies?
4. What are the transformational goals in creating peace and conflict prevention in Muslim societies?

1.3.   Significance and Objectives

Media plays a significant role in developing images of anything all around the world. Muslim societies have been targeted and blamed for worldwide terrorism. The main objective of this study to describe the role of media in peace building and conflict prevention in Muslim societies. And the significance of this study is to show the real side of Muslim societies to the world.

2. Literature Review
2.1.   Media Function

In our day-to-day lives, the media play a variety of roles. Constructive and destructive roles are both represented here. Providing and Interpreting Information through the Media. They supply individuals with crucial information about their environment (such as cultural or political matters) as well as immediate concerns (such as traffic or natural disasters) that need to be addressed. People rely on the media to some extent when making decisions. The media provides us with an interpretation and explanation of events that occur outside of our physical environment. Technology and new media, such as the internet, have improved our daily communication and entertainment, and media has played an increasingly important role in this. An effective use of the media can expose previously unseen information.[3]

The findings of investigative reports can expose public problems. A veteran's hospital in the United States, for example, was exposed by a journalist as dilapidated, rat-infested, and unsympathetic. [4] As a result, the issue of how US soldiers are treated prior to and following their service in the military was brought to light. Video showing the degree of sexual violence in Sierra Leone's civil war has sparked debate over the long-term effects of the conflict. Rape is a weapon of war in Sierra Leone, and human rights campaigners

worked with the international nongovernmental group WITNESS to make a documentary on it.

2.1.1.   Media as a Gatekeeper

The media can set agendas, filter out topics and try to maintain a level of perspective. Public relations departments tend to portray themselves as "neutral and unbiased," even when they are actively working to promote a specific set of ideologies and limit the public's exposure to a wide range of ideas.

2.1.2.   Using the Media to Influence Public Policy

When it comes to preventing and responding to violent conflict, the media has a significant impact on policymakers. To get their message out, officials also use the media. In humanitarian disaster scenarios, some theories believe that CNN has taken over policymaking. Even if they don't think it's in their country's best interest, images of genocide, famine, and violence on CNN push officials to intervene militarily to end death.[4]

2.1.3.   Diplomacy by the Media

Occasionally, the media is utilized to cover diplomatic initiatives and convey messages to and from the opposing sides of a dispute. Despite the fact that officials prefer to conduct their business in private, there are situations when there are no direct avenues of contact. To see how other parties would react to a negotiation proposal, one side may use the media to send signals and messages.

There have been occasions when leaders of opposing political factions or countries have been invited to appear on a television or radio show to converse. The media has the potential to develop trust among adversaries and facilitate discussions by serving as a conduit for information.

2.1.4.   The Media as a Peacemaker

Using media events to establish an environment of negotiation is an effective way to boost confidence, facilitate negotiations, and even break diplomatic deadlocks.

Peace accords and discussions can be celebrated by media events like news releases, rock concerts, or radio shows. Public support for accords could be bolstered by media coverage of the events.

Burundi's Studio Ijambo, for example, is working to harness the positive potential of radio.[5]

A team of Hutu and Tutsi journalists was assembled by Search for Common Ground in 1995 to establish Studio Ijambo as a platform for the promotion of discussion, peace, and reconciliation. In order to maintain a consistent peace campaign, Studio Ijambo creates around 100 radio programs per month.

2.1.5.   As a Bridge Builder, The Media Serves as a Conduit

The media can help build bridges between disparate groups, especially when there is tension over national, ethnic, or religious identity. There are a number of ways that the media can help to reduce tensions within society:[6]

Illuminating the Other in a Way that Mirrors Oneself

Shia and Sunni communities in Iraq benefit from the Iraqi media's emphasis on their shared experience of violence, which fosters a sense of solidarity between the two groups.

Representation of the Same Categories of Individuals

Many mothers from both sides of the Israel-Palestine conflict have been featured in an HBO documentary about their shared anguish over the loss of children.

Similarity of Viewpoints and Interests

Heroes from Rwanda, for example, presented accounts of people who risked their own lives to spare members of the opposing ethnic group from being slaughtered.[7]

Encouraging people to speak out against violence

Northern Ireland's Republicans and Unionists rejected violence in all the local media in August 1998, for example.

Empathy can be developed through recognizing the similarities between one's own group and another's. Depolarizing and normalizing the relationships between the opposing factions is the goal of this kind of thought.

Preparing for effective media use to avert violence and foster peace demands a thorough understanding of the teachings of social marketing[8].

Transformational goals of conflict prevention and peacebuilding:

The media industry is a commercial enterprise. People pay for the media channels they use to get the news, entertainment, and other information they desire. To help social movements spread a concept or a new way of behaving, the area of social marketing brings together a wide range of expertise in using the media to advertise a product.[9]

Using the media, social marketing initiatives have attempted to monetize concepts by positioning them as real-world goods. The

idea of breastfeeding, for example, is a product that may be sold by community development and health workers. There has been a lack of effort in the field of conflict prevention and peace building to promote specialized products. Usually, when people talk about utilizing the media to 'promote peace,' they mean something vague.

The product of peace isn't actually peace at all. It's an idea, but that doesn't mean it immediately suggests that the general public adopt some new exact conduct. These programs are designed to shift people's mindsets away from violence and toward a more peaceful state. All types of violence[10] are addressed through conflict prevention and peace building, including direct armed violence, as well as systemic forms of violence that discriminate against specific groups of people. Diverse initiatives seek to forge connections across divides, laying the groundwork for more open channels of communication.

People become more polarized as a result of violence, with certain groups being pitted against each other. People's views and actions toward each other can be de-polarized through peace building. All efforts at conflict prevention and peace building, as shown in the diagram below, are meant to contribute to this process of change. If we want to go from polarization to constructive interactions as the aim of peace building and conflict prevention in common Programs and projects aimed at preventing and resolving conflicts and building peace have more specific objectives, which are included in the box below.

A social marketing campaign's "product" is the new behavior you want people to adopt[11]. The new behavior must be appealing to and beneficial to the target audience's consumers. People are less likely to accept a new product if they don't believe they have a problem or believe their position could be better. Building a mediation center, will work in engaging dialogue with people of a different

religion could be a practice, as could creating a culture of peace itself.

Peace building projects that promote dialogue groups for women are examples of "products," which are the groups themselves. Marketing campaigns aimed at getting more women to participate in the discourse should consider how the product will benefit the women who already belong to the group. Is it beneficial to women? The media would market the idea of participating in the discourse by emphasizing the advantages of doing so and possibly the costs or consequences of not doing so.

In the case of a social marketing effort aimed at reducing littering, the first step is to conduct research to identify the most prolific litterers[12]. Young men are the primary perpetrators in many societies. 'Target audience' in this situation refers to young guys. Specific themes like "littering aren't cool" and targeting publications, radio shows, and billboards viewed by young males are used in successful media efforts to stop littering.

If a peace building organization wishes to encourage interethnic communication, it should consider who it wants to include in that dialogue. Because they know their specific objectives and target audiences, peace building professionals can make more informed decisions about how and when to use the media.

With the right tactics and strategies, the media may aid in conflict prevention and peace building efforts. In some cases, the media may not be the best tool for promoting peace. [13]

3. Methodology

There is a methodology that has been developed for analyzing all of these sources in order to capture a variety of approaches that have been used to study the relationship between religion and

conflict/peacemaking, as well as to actually deal with these issues (from the viewpoint of diplomats/policymakers and faith-based organizations')[14]. In order to maintain neutrality, objectivity, and nuance in the report's interpretation, it deems this inclusive technique essential. It also ensures that no particular conceptual framework is placed on the examination of such a complicated and varied topic. For example, conflict prevention and peace building attempt to bring about a variety of improvements, as these goals show

3.1.   Changes in people's perception of conflict and other groups

People's views toward one another and their behavior toward one another can be affected by behavioral and attitude changes. Negative consequences such as violence push people to change or feel compelled to make a change. Misleading people to believe that change is good for them is a powerful tool for persuading them to change their behavior. When a person is completely convinced and voluntarily decides to change, they are persuaded to make the change. Talking, teaching, and disseminating new ideas through the media are all forms of persuasion.

Since the concepts of empowerment and self-determination are at the heart of peace building, it's apparent that most attempts are geared toward persuasion rather than coercion or manipulation[15]. Researchers have found that persuasion results in more long-lasting changes in people's cognition, attitudes, and actions than other methods, such as coercion or manipulation. More and more research is focusing on how to use media in conflict prevention and peace building in an effective way.

Providing individuals with information is the most visible benefit of media, as it increases cognitive knowledge. To define the public

agenda, the media provide and limit the range of ideas from which we might pick, thus helping to shape the public debate.[16]

Effective messaging and media formats have been used to change people's minds. It can be influenced by the media to favor or despise a particular idea, attitude, or action.

The media has a limited impact on people's actions. A hypodermic needle can't make people behave the way you want them to, and neither can the media. People are unlikely to change their behavior if they see anything on television. Behavior change is more complex and more likely to be influenced by attitudes and beliefs rather than immediately changing people's actions or behaviors.

It's common to anticipate the media to have a key role in the success of social movements. When it came to international development in the 1970s and 1980s, the use of media programs was a common practice. Apart from merely spreading knowledge, the media can inundate the surroundings with material that promotes a development agency's objectives. Efforts to improve the reach of development organizations' messages swiftly shifted to experimenting with new media forms and methodologies. [17]

In the wake of the success of development organizations', several peace building experts have incorporated the use of media into their work. The United Nations and the UN High Commission on Refugees both employ media to aid in their peacekeeping efforts and to alleviate the difficulties faced by refugees in conflict. The OSCE makes use of the media to communicate information about peace agreements and to engage citizens in democratic elections. The basics of conflict prevention and peace building will be addressed in media works. If you don't produce your own media programming, you'll find that many other civil society organizations' and agencies organize their activity in a way that

may be covered by existing media outlets. Civil society organizations are widely expected to seek media attention.

It's critical to maintain a positive outlook on the role of media in preventing and resolving conflicts while also relying on the theoretical proof of media's realistic capabilities found in the literature. A growing body of research has begun to provide the initial case for media's capacity to aid in peace building efforts.[18]

3.2. Change stages adopted for conflict prevention and peace building:

Another approach to the question of how media affects peace is to look at behavioral change theories. Communication's influence on human behavior has been studied by social scientists for the better part of the last century now. The model is described as a series of sequential steps by all of the scientists who have studied it (e.g. psychology, sociology, etc.). In order to achieve long-term behavioral change, all models of behavioral change agree on the need for numerous stages to occur.

Affective reaction (like or dislike) came first, followed by a new behavior or action, in the earliest attempts to explain behavioral change.

According to certain theories, it's a little more intricate than first thought. People learn knowledge and awareness of a new concept, such as peace building, first, according to this theory. As a result, they could or might not be convinced that peace building can be beneficial. Then, they decide whether or not they believe in peace building as a strategy[19]. Peace building is finally revisited and its value is confirmed by those who previously supported it.

An individual's newfound comprehension and attitude toward a new concept lead to a shift in their conduct. Even if the media's

direct influence on people's behavior is still questionable after more than a half century of study, significant correlations between the media's capacity to adequately give proper data. Unfortunately, the first two stages of behavioral change models essentially depict these two types of consequences. Evidence for media's effect on cognition and attitudes is provided by effects theory.

The following model of action for media use in conflict prevention and peace building would need to be examined if these stages of behavioral change were commonly acknowledged.

For each stage of behavioral change, the following table lists the best media genres and techniques: Programming for information, entertainment, and commercial purposes. As we progress from cognition to behavior, the media's influence diminishes. At this point, the audience has gathered the necessary data, formed an opinion about it, and is ready to make a decision and put it into action.

Environmental influences have a greater impact on behavior change than internal ones, such as current events, fight, or the new leader emergence. The decision to modify one's behavior and its subsequent execution is influenced by a variety of factors, some of which serve as restrictions that preclude major media effects. A person's behavior is frequently affected more profoundly by the immediate violence than by any message presented in the media.[20]

3.3.   Information Programming's Influence on Cognition

Change in behavior begins with information, according to all three theories (knowledge, pre-contemplation and contemplation, and cognition). An early shift in behavior is affected. If peace-oriented material cannot reach its intended audience, then this shift will not be possible.

Journalism is an effective means of disseminating information to a large audience. As a result, influencing the generation of news and the influence of journalists is a valuable asset for peace building professionals. In the last decade, there has been intense discussion about the role of media in preventing and resolving violence and promoting peace.

Proponents of professional journalism, on the other hand, argue that the media's role in creating a peaceful society is indisputable. [21]As long as it is carried out in the context of democratic debate, professional and ethical journalism has a significant positive impact on the free flow of information and on citizens' ability to stay informed and engaged in politics. As a result, citizens under certain circumstances are best positioned to help avert conflict and establish peace.

By simply being there to encourage conversation between the parties, civilians, and the government, competent journalists aid the peace process. A good illustration of how professional journalists can have influence during a peace process is in Northern Ireland. Given the long history and enduring importance of good journalism in our culture, journalists played an important role in fostering communication between the warring parties.[22] A strategy known as "megaphone diplomacy" allows the media to contribute to the public discourse while maintaining their professional integrity. Professional journalism's daily routine includes amplifying the voices of various conflict parties in order to stimulate examination of both differences and common ground.

It wasn't long ago that venerable BBC journalist Martin Bell issued a dire warning: in times of conflict, even the best-laid plans for neutrality and impartiality fall short. Unhappy with news coverage from then-besieged Sarajevo, Bell repudiated the notion of total impartiality and advocated a counter-thesis of journalism that is

attached to the story rather than detached from it. This is called "engaged journalism." [23]

A similar concept, coined by Johan Galtung, encourages conflict transformation through constructive discourse and is known as "peace journalism."

Only people are an issue in peace journalism, not the media. Rather, the problem is that individuals are resorting to violence in order to resolve their differences.

The first step in journalism is to comprehend the objectives and demands of various groups in their cultural and historical contexts. Rather of focusing on the specifics of each side's losses and destruction, peace journalism concentrates on the common experience of suffering.

It is impossible to achieve this kind of journalism by just disseminating information in a conventional way. A proactive approach to reporting is required, as is an open admission of a preference for nonviolent dispute resolution.

A complex balancing act is typically required in order to effectively disseminate information in this manner. Imposing information in an obnoxious and overbearing manner can have the opposite effect.[24]

3.4. Cultural Transformation: The Function of Entertainment and Advertising

Once they've gathered enough knowledge, people tend to lean in the direction of what you're saying. The message's value is immediately considered by the audience, and a favorable or negative response is promptly formed. As a result, the audience can either be convinced or remain unconvinced. Creating or re-creating favorable attitudes toward a group of individuals is a way

to develop a positive relationship with a former adversary. Positive attitudes can be fostered in part through the media. There are a quantity of manufactured goods and services offered per year time, and the media is used to successfully establish a positive attitude in the minds of consumers. As a whole industry, marketing and advertising specialize in influencing public opinion. The messages used in political campaigning and advertising are aimed at a specific demographic. Campaigns anticipate the audience's activities and try to deliver the message by intercepting them. In order to reach as many people as possible, here is where billboards, posters, flyers, as well as audio, video, and print advertisements, will be most effective Efforts to bring about peace. In Northern Ireland, for example, media-based social marketing promotion played a key role in the achievement of a peace agreement.[25]

The broadest range of people are most likely to tune in to content geared toward entertaining them. As a result, conflict prevention and peace building messages are frequently conveyed through the popular medium of radio drama or soap opera. It was determined that music, drama, and entertainment were effective modalities for information programming. Media and other social institutions have a cumulative effect on changing people's behavior.

If peace media activities are incorporated into more than a few discrete projects, they are most effective. Conflict has such a wide reach that expecting a positive result from a single radio or television program is unreasonable. We need a broader public structure and social institutions to encourage messages of peace, which should be included in nearly all media. There is little doubt that media tactics and practices in journalism, entertainment, and social marketing advertising should be concerned with conflict prevention and peace building activities. However, the effectiveness of such media projects is largely dependent on the willingness of institutions to stop conflict policies[26]. On their own,

the media are unable to carry out the peace building endeavor. The disagreement must be resolved with the help of a variety of social institutions, including the legal, political, economic, and others.

Even while they have the power to influence public opinion in favor of peace, the media only represents a small part of a population divided by conflict. Violent conflict must be transformed through an all-encompassing strategy. Ideally, peace negotiations between the adversaries should take into account the role of media in promoting peace. There are comprehensive discussions of how most social institutions would change in the agreements, but there is no mention of how the media will change.

Despite the fact that media may help shape people's attitudes, beliefs, and knowledge and awareness through disseminating information, the ambiguity of whether or not this good influence will translate into conduct or action is a limiting factor. The only way to make significant progress toward a peaceful society is to integrate all media genres into a larger peace building strategy. A few disjointed messages are not enough in today's media climate[27]. As a case study from Bosnia, the following illustrates the importance of media coordination:

"By 1996, major international powers supporting the Dayton peace accord had resolved to establish an alternative system to national television stations that would be different, far better, more democratic, and cover the entire country. OBN and radio FERN were born in this manner. You came up with a great idea here. Mistakenly, this was the only effort made. The strong national stations had too much sway over one small endeavor."

3.5.   Why do people change?

Behavior change is most likely to occur when a peace message is repeated in various media in conjunction with an atmosphere that

allows individuals to contemplate change, as previously mentioned. People, according to researchers, undergo a variety of alterations as a result of interrelated factors.

3.5.1. Reasoning and Logic

Individuals tend to alter their opinions when they are convinced that they have a rational basis for doing so. The rationale of preventing violent conflict is laid forth by conflict prevention researchers. People's opinions are swayed by research that demonstrates a product or service's efficacy.

3.5.2. Representational aspects

When a new idea, attitude, or behavior is offered in a variety of settings and contexts, people are more likely to adopt it. Anti-smoking campaigns, for example, use a variety of advertising on radio, television, and billboards to spread their message about the dangers of smoking.

3.5.3. Amounts and Benefits

When people corporate to persuade a good business strategy', according to other economists, leaders often encourage war and violence because it is in their financial interests to do so.

3.5.4. Observational Facts

People alter their beliefs because of an event that occurs, such as an attack, economic slump, hurricane, or an age of peace.. If, for example, the Tsunami that rocked Asian countries had not occurred, a peace deal might not have been conceivable in Indonesia. A different outcome occurred in Sri Lanka as parties accused humanitarian organizations' of favoring some over others following the tsunami.[28]

3.5.5. Inhibitions

It has been suggested by biologists that the way we think is permanently imprinted in the brain's structure. There may be too much resistance to reasoning, study, resonance, images, rewards, or real-world occurrences to change deeply ingrained patterns of thinking.

During the American Civil Rights Movement, for example, many white people's attitudes toward African-Americans shifted. However, organizations like the Ku Klux Klan, which have a long history of bigotry, are still active today. Because race is so intertwined with everything they do, they believe it's impossible to change their opinions, even with the help of charismatic leaders like Martin Luther King Jr. who use facts, reason, and research.

The majority of the time, people alter their ideas through time, rather than in a single instant or with a single discovery. People change their ideas when all six of the ingredients stated above are in place, as well as when resistances to change have been discovered and successfully dealt with.

They are morally neutral, which means that persons with negative intents of instigating violence can use these ideas in the same way. People weigh the advantages and disadvantages of a 'peace building product,' such as a new thought, attitude, or behavior, before deciding whether to embrace it. Inquiring minds want to know, "What's in it for me?" Why am I doing this?" is also a common question. Then they'll question, "How much will this cost me in terms of money, time, and resources?" In order to adopt this new behavior, what sacrifices must I make? Those who work in conflict prevention and peace building must carefully weigh the advantages and drawbacks of adopting a new way of thinking and doing things.

Those in the community may want to know the benefits of joining a dialogue group if an organization working on peace building advertises on billboards and radio programs. In order to make effective use of the media, one must analyze all of the potential roadblocks to change.

3.6.   The media and creating critical mass peace:

A small number of Al Qaeda terrorists have carried out assaults across the globe, yet their actions have had a significant impact on current events. A few thousand people on both sides have carried out most of the violence in Northern Ireland's last fifty years of strife.

As a result, while a small number of people can instigate violence, a large number of people, groups, institutions, and the media must work together to maintain peace. To put it another way, setting fire to a house is much simpler when only a few people are involved. The building of a house and the building of peace both require the cooperation of many individuals. To create a peaceful society, a paradigm shift in how people think, feel, and act is required.

There are three things that Malcolm believes are necessary for new ideas, attitudes, and behaviors to emerge. An important first step is for the so-called 'connectors,' or those who are active in multiple social networks to adopt this new way of thinking and acting.

There are two things that need to be done before 'mavens' or information gurus may embrace a new concept: People need to be persuaded to adopt a new idea, attitude, or conduct by captivating sales representatives who have powerful negotiation abilities.

Isn't the goal of all of this to keep people safe and establish peace? Four methods for bringing about social change were examined in the Reflecting on Peace Project.[29]

There is an effort to get as many individuals involved as possible in the solution. Change is considered as necessitated by broad participation from 'the people'.

"Key persons" refers to individuals or organizations' that are viewed as having the power to influence events and make a difference in a given circumstance.

There are many ways to affect social change, but the "individual-level" approach focuses on changing the attitudes, values, and perceptions of individuals as a necessary first step.

Approaches focusing on social, political, or institutional structures are called "structural-level" approaches.

Projects aiming to transform the political or social landscape by focusing solely on the individual level, such as conversation programmers, have minimal impact if they don't translate into structural change, such policy advocacy. Even more importantly, the research revealed no positive results from efforts to include more members of society without focusing on significant leaders or groups. According to the study results, techniques that focus solely on a small group of people are no better. Social change is unlikely to occur if a program exclusively focuses on one method. To be effective, programmers should link individual efforts to broader structural efforts or incorporate both significant individuals and a broader audience.

Fewer people are targeted by some types of peace building efforts. It's common for mediation and negotiating processes to involve between two and twenty persons to work on specific topics of mutual concern, such as a school or health center. A typical dialogue or training workshop may have between 20 and 50 participants. However, despite the importance of these approaches to peace building, many observers believe it is hard to discern a

tangible influence while such tiny amounts of population are experiencing a shift in their attitudes and behaviors during a conflict situation. For example, conversation programmers in Israel and Palestine have repeatedly been criticized for failing to result in fundamental reforms. These sorts of peace building projects, on the other hand, are likely to have an inverse relation to the number of people who are contacted in this way. [30]

4. Conclusion:

It is difficult to bring about positive change in a disagreement. A thorough understanding of the necessary changes if one is to assist in changing their beliefs, attitudes, and behaviors. The media's ability to affect large-scale shifts in people's attitudes, perceptions, and behaviors is unmatched. If conflict prevention and peace building specialists work to lessen polarization between groups, they can work in harmony with their other programmed. Media professionals, on the other hand, still have a lot to learn about how and why their job might help prevent violent conflict and promote peace amongst Muslim society. Both the media and peace specialists have limitations, but they are both interested in conflict dynamics and how they might be addressed.

Cooperation between government, non-governmental groups, and the media is critical. Organizing and participating in meetings, seminars, and work groups is essential for the sharing of best practices and model solutions. An accurate evaluation of the media's potential impact on conflict prevention and peace building demands a deeper understanding of the ways in which the media both aids and hinders progress toward good change.

5. Recommendations:

Trying to define religion as a set of teachings, a specific organization, or a single person or group would be limiting and

simplistic. Instead, it ought to be system of interconnected variables with a function that variable in size and shape depending on a variety of variables circumstances, historical trends, and external influences.

There are still hegemonic assumptions in secular and Western presuppositions and philosophy that prevent us from appreciating religion in all its complexity.

When it comes to religious encounters, these can constrain our definitions and approaches.

To avoid overestimating the importance of religion, one should exercise caution to the exclusion of all other considerations, in circumstances of conflict or peacemaking dynamic forces at play.

The importance of religious engagement cannot be overstated, substitute for other methods of solving problems

It is important for governments and diplomats to avoid using religious organizations' just as a means to an end in order to prevent conflict of interest, and that faith-based actors retain their credibility.

Academically, there isn't a single approach or strategy that works best for gaining a thorough knowledge of religion, including what it is and how it functions.

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