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BEYOND PEACE AND WAR: ON VIOLENCE CONTROL AND SUSTAINABLE PEACE BUILDING IN THE MIDDLE EAST.

The peace policy of Israel and the USA-UK is a failure. It is riddled with paradoxes: (1) anti-terrorism, also deemed 'barbarism', is significantly more violent than terrorism, (2) a considerable mass of world public opinion consider these 'terrorists' as freedom fighters and heroes, and (3) enormous efforts have been undertaken to rename and reframe the reality of the war. The narrow war on terrorism is clearly not in the interests of the Americans, the Europeans, the Arab-Muslims and the Israelis, as it has brought more human insecurity and prevented the democratization and development process of the region. A plea, therefore, is made for a radically new peace policy that looks at the larger picture of violence and involves a comprehensive solution of the conflicts. The sources of friction which are preventing progress are: the existence of senti-mental walls; gross inequalities of power, and the benefits of conflict. Complex conflicts have an undeniable potential to lead to more destruction; however, they can also generate great creativity and catalyze a peace building process. The latter is more difficult than fighting; it requires painstaking and heroic efforts of many.

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A BUDDHIST VIEW OF JOURNALISM: EMPHASIS ON MUTUAL CAUSALITY.

This essay proposes a journalism strand based on "primitive" Buddhist values to complement mainstream journalism, which reflects secularized Judeo-Christian values associated with capitalism. Mainstream journalism co-evolved with capitalism and imperialism over the *longue durée* of Western world hegemony. Thus, capitalist values—individualism, competition, free-enterprise, consumerism, and profit-maximization—influenced news values—impact, prominence, timeliness, conflict, proximity, currency, and the unusual. News became another commodity. A journalism based on the Four Noble Truths would make news a social good. It would downplay individualism, consumerism, and profit maximization but emphasize cooperation and harmony. Such a journalism, supported by global civil society, should gather momentum in Buddhist countries.

*** FRANK G. PÉREZ & THOMAS E. RUGGIERO**

JUAN DE OÑATE AS PUBLIC ART: A CASE STUDY OF CULTURAL REPRESENTATION AND TOURISM

This essay illustrates how mismanagement of the communication process of public art can negatively impact minorities and create community conflict. We examine the case of the cornerstone statue of the XII Travelers Memorial of the Southwest in El Paso, Texas, colonizer Juan de Oñate. Using McWilliams' (1990) *fantasy heritage*--the Eurocentric framing of Southwest history as an amiable endeavor--we explore the communication shortfalls that led to a tense division among people in the city of study and the statue's impact on the community's understanding of its own history. This case study addresses elements common to many public art projects. We offer four strategies that would have likely minimized the conflict and instilled greater community support for a statue. First, a transparent selection process that informs people of the project and its development is a necessity to minimize conflict. Second, a complex and culturally sensitive representation of local history fosters opportunity for a community to select a public art project that has much local support. Third, those charged with funding and managing a project should make a sincere effort to understand the vocabulary used to in the discourse that surrounds the project. Finally, fostering civic discourse where all interested parties' points of view are considered by policymakers minimizes ethnic tensions. The essay ends with a brief discussion on the applicability of these ideas to other contexts.

*** LEVI OBJIOFOR**

MASS MEDIA AND SOCIO-CULTURAL FACTORS IN RURAL DEVELOPMENT: A STUDY OF TWO NIGERIAN COMMUNITIES

This article presents the results of a study aimed to understand how socio-cultural phenomena facilitate or inhibit the ability of the mass media to influence the development of two rural communities in Nigeria. The objective is to identify and understand those forces that exist in rural communities and in the mass media which influence rural people to accept or reject mass media messages. The study also aims to determine whether self-reliance is a sufficient condition for rural development. In other words, is self-reliance in rural development practicable, and if so, to what extent?

*** PAUL VAN MELE, A.K.M. ZAKARIA, HOSNE-ARA BEGUM, HARUN-AR-RASHID & NOEL P. MAGOR**

VIDEOS THAT STRENGTHEN RURAL WOMEN'S CAPABILITY TO INNOVATE

Learner-centered videos can contribute to institutional innovations and social inclusion of the poor. From 1999 to 2002 in the Seed Health Improvement Project, women in rural Bangladesh received hands-on training to improve their seed management. Rice yields increased by 5-15%. The subsequent farmer-to-farmer extension reached 13,000 farmers by the end of 2004. Meanwhile, in another project operating with a much smaller budget, we developed and tested four videos using the same seed management practices. Video proved better than farmer-to-farmer extension for conveying new scientific knowledge and local innovations. To test the videos' effectiveness and cultural relevance when scaling-up, researchers surveyed

1,252 resource-poor women in 12 districts. New technologies such as manual seed sorting and seed flotation with salt were adopted by 24% and 31%, respectively. More than 70% of the women who had seen the videos improved their seed drying. To deter storage insects, the use of botanicals such as neem increased from 9% to 67%, while 91% of the women learned how to expel air from their storage container. By the end of 2005, the documented number of farmers reached was of the order of 130,000. A conservative estimate of the current gain of the video project is at least 17 times the total investment cost. The poor who helped develop the seed health technologies and videos, also identified appropriate uptake pathways and took the lead in organizing video shows for other community members.

*** ARUL ARAM**

MEDIATIZED CONFLICT