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WESTERN GLOBAL MEDIA'S NEGATIVE PORTRAYAL OF ISLAM AND MUSLIMS AND THEIR EXPOSURE TO CNN AND BBC SATELLITE NEWS CHANNELS

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ABSTRACT

Muslim nations, like other developing countries, are not among the major players in the arena of the global media of communication. Therefore, citizens of these nations usually make use of major Western global media as sources of news about events around the world. However, many leaders in Muslim countries and communication scholars have expressed concerns over the Western media's negative portrayal of Islam and Muslims. In spite of this, notable Western global media, like CNN and BBC satellite news channels, remain popular as the major sources of world news, especially for Muslim educated elites across the Muslim nations. Exploring the Uses and Gratifications Expectancy Model (UGEM), this paper examines the motivations that usually attract Muslim audience to these channels, to identify the gratifications they want to obtain from their exposure to the channels.

Keywords: Western global media, Muslim elites, CNN and BBC, portrayal of Islam and Muslims, Uses and Gratifications Expectancy

INTRODUCTION

The development of satellite communication is regarded as one of the 21st century's giant strides in the communication industry. "Communication satellites have redefined our world. Satellites and other modern telecommunications networks, together with TV, have now altered the patterns and even many of the goals of modern society" (Pelton, 2010: 13).

The introduction of satellite has revolutionized the process of global communication: and has made it possible for technologically advanced nations to send sounds and pictures beyond and across borders unchallenged. The globalization of television service could not have been possible without the discovery of satellite. This development however paved the way for the Anglo-Americans to consolidate their domination of the world media industries.

Before television signals could be transmitted globally, radio short waves were effectively used for international propaganda during the First and Second World Wars, by both the allies and their opponents, to mobilize the civil opinion (Thussu, 2000).

The battle of the airwaves was further intensified after the Second World War when the victorious allies broke into two camps. The Western Capitalist camp led by the United States of America and the Eastern Communist camp under the leadership of former Soviet Union. Radio was used by both camps to propagate their rival political and economic ideologies during the period, which was known as the cold war era (Ibid, 2000).

During the cold war era, the Western international broadcast media were actively and effectively engaged in the international propaganda. The effects of Western propaganda were felt not only by the rival nations in the former Soviet camp but also by the then newly independent countries in Africa, Asian and South America, which later formed themselves into a body known as the Non-aligned nations.

Members of the Non-aligned Movement, which included the former Yugoslavia in Europe, tried to fight against the Western domination of the airwaves, which they claimed, resulted into a one-way vertical flow of information from the core to the periphery nations. Leaders of member nations of the movement complained that the Anglo-American controlled media used to present the image of their countries negatively. The act, they described, as another form of colonization, which if not checked, could lead to cultural hegemonization of citizens of their various nations, as well as endanger the political and economic independent of their infant nations (Thussu, 2000; Tunstall, 2010).

The battle, fought through various international forums and world conferences, was later championed by UNESCO, which adopted the "Resolution 4/ 19" calling for a New World Information and Communication Order (NWICO) during its 21st general conference, held in Belgrade, Yugoslavia in 1980. This, according to UNESCO, is necessary to ensure a balanced and horizontal flow of global information (Thussu, 2000; Thussu, 2010). The United States and its Western allies strongly opposed the controversial resolution and perceived it as a 'Soviet inspired' plot to curtail press freedom and impede the free flow of information. Consequently, the resolution failed to see the light of the day, as the economically powerful West eventually won the battle, especially when the United States suspended its huge financial obligation to UNESCO and subsequently withdrew its membership in 1985. Its strongest ally, Britain followed the step a year later.

The cold war also ended in favor of the Western block with the falling of Berlin Wall in 1989 and the disintegration of the former Soviet Union in 1991. Hence, the Anglo-American domination of the international communication persisted, especially with the emergence of the United States as the only surviving World super power (Thussu, 2000; Thussu, 2010).

The Western global media's hegemonic domination of the international communication arena was further strengthened by the introduction of satellite, which transformed the television channel and assisted it to take-over from radio as the major medium of global communication. "Satellites, for better or worse, have made our world global, interconnected; and interdependent" (Pelton, 2010: 13).

Like its global radio predecessor, the hegemonic role of the Western global satellite TV news channels, like CNN and BBC, has continued to generate debates, with reactions and counter reactions from media scholars in different nations. The major source of concern for political leaders and media researchers in the developing countries, including the Muslim world, is the ability of the satellite channels to penetrate easily into various homes without barriers. This is believed, could have adverse effects on the cultural identity of citizens of the receiver nations, as well as their social and religious values. More importantly, it could also endanger the political sovereignty of the nation- states (Thussu, 2007; Ahmad, Abubakar & Mustapha, 2009; McChesney, 2010; Tunstall, 2010).

LITERATURE REVIEW

Brief History of CNN and BBC Satellite News Channels

Prominent among the leading Western global satellite channels are the American based Cable News Network (CNN) and the British Broadcasting Corporation (BBC). Both media provide 24- hour news services to their audiences across the world, and they are very popular as well with the people in various Muslim countries (Ahmad, Abubakar & Mustapha, 2009; Zakaria & Abdullah, 2010).

CNN

Founded 1980 by Ted Turner, CNN is the first global television news network to broadcast sound and picture to various homes across the world within five years of its establishment.

According to Thussu (2000), the use of satellite technology enhanced the rapid expansion of CNN and the channel shot into global limelight in 1991 during the U.S. led Gulf War in Iraq, when for the first time, television became one of the major sources of war reports to media audiences around the world.

Presently, CNN is one of the largest and most profitable global news channels in the world. It broadcasts in English to more than 800 million viewers in more than 212 countries and territories worldwide (Thussu, 2000:158).

BBC

On the other hand, the British Broadcasting Corporation (BBC), founded by the British Government, is one of the pioneer media organizations in the field of international broadcasting. The BBC radio, which was first established in 1922, started regular international news broadcast in 1932, and it became the major international source of news during the Second World War (McPhail, 2002).

The world's first public television service was set-up by the BBC in 1936, but it was shut down in 1939 to enable the corporation concentrate efforts on its radio coverage of the Second World War. Hence, the World Service Television of the BBC did not resurface until 1991 (McPhail, 2002).

The BBC World Service Television, known as BBC world, is a popular global satellite news channel. It broadcasts its international news bulletins in English to viewers worldwide, every hour day and night. According to Thussu (2000: 159), the BBC world reaches more than 55 million homes across 187 countries and territories of the world.

Since the majority of Muslim nations, like other developing countries, are not players in the global communication arena, their citizens have to rely, in most cases, on the available global news media in order to keep abreast of the happenings around the world. However, many Muslims are not happy with the negative portrayal of Islam and Muslims by these Western media (Ahmad, Abubakar & Mustapha, 2009; Zakaria & Abdullah, 2010).

WESTERN GLOBAL MEDIA AND PRESENTATION OF ISLAM AND MUSLIMS

Communication scholars, Muslims and non-Muslims alike, have produced several research works on the portrayal of Islam and Muslims by Western media. In many of such works, the objectivity of Western media in reporting Islam and Muslims received different levels of

criticism. According to Shahandeh (2010: 167), “the negative portrayal of Islam as engineered by the Western media with a clear mandate to depict it as a scapegoat to fill the void left from the collapse of the Ex- Soviet Union, dubbed as – the great evil, influences Muslims all over the World.”

Supporting the same view, Ahmad, Abubakar & Mustapha (2009: 22) observed, “Islam has been framed not only as ideological opponent to Western civilization, but also as a source of instability that threatens the World peace.” Consequently, the media war against Islam and Muslims has become the trend, especially over the Western global media, and the menace has been spread, consciously or unconsciously, to other international, regional and local media, probably due to Western media’s domination of the world flow of information.

Historically, the Western negative propaganda against Islam and Muslims can be traced back to 1100s when the rays of Islam started to make some incursions into the Christian dominated West. The Church, in collaboration with the ruling class and other Western conservatives, perceived the development as a dangerous threat to Western identity. Hence, “publications and other propaganda apparatuses were deployed to distort the original message of Islam by branding it as a religion of swords and wars” (Ahmad, Abubakar & Mustapha 2009: 21).

The motive was to ensure that the new religion gained no followers or sympathizers in Europe, but Islam continued to spread rapidly among the Europeans. <http://www.ihmsaw.org/resourcefiles/1260034024.pdf>, retrieved on January 15, 2011.

The Western hostility against Islam was not limited to war of words. It degenerated into full religious battles, when the Ottoman Islamic empire and Christian Moorish government in Europe had to engage in crusade wars in 1400s. The Muslims’ victories in various encounters led to the formation of a very strong alliance between the Jewish and Christian powers to plot for the collapse of the Ottoman Empire and the eventual colonization of Muslims nations by the Europeans.

The collaboration among the European governments, the Western orientalists, the Christian missionaries and the Jewish forces, with their well-articulated propaganda and psychological wars, succeeded in creating divisions among Muslim rulers, which led to the

disintegration of the Islamic Empire 1924 (Khalidy & Farukh, 1986; At-Tahtawy, 1991; (<http://www.ihmsaw.org/resourcefiles/1260034024.pdf>), retrieved on January 15, 2011.

With the discovery of the modern communication technology and the development of the Western mass communication media, the West continued to manipulate the media in its propaganda against Islam. With the fast growing of Islam in the West and its manifestation as a strong religious force and striving ideological power, Islam has been perceived as the only surviving enemy of the Christian oriented Western ideology, especially after the end of cold war and the collapse of the former Soviet Union.

The 9/11 2001 attack on U.S carried out by a Muslim group was used by the United States and her Western allies as an opportunity to officially declare war against Islam and Muslims, with the pretence of waging war on terrorism. Muslim nations became the target of Western aggression. The U.S. and her allies invaded Afghanistan and Iraq. Hence, many innocent Muslims were killed. Up till the moment, the war in Afghanistan continues and Muslims are also being killed daily through the American drone attacks in Pakistan and Yemen.

On the other hand, the Western global media, which serve as an extension of the Western foreign policy, are making use of the situation to intensify their negative representation of Islam and Muslims, through yellow propaganda, exaggeration and distortion. According to Poole and Richardson (2006: 1), "... very few of the more significant news stories of the past few years have not included Muslims in some form or other while very few of the stories 'about Muslims' over the same period have been about anything other than 'the War on Terror.'"

The situation has resulted into a serious conflict between the Muslim world and the West. Western citizens and properties in Muslim nations became the target of suicide attacks by radical Muslims, while Muslim immigrants in Western countries also became subjects of hostilities, social and legal discriminations, racial provocations and attacks as well as various forms of verbal, physical and psychological wars (Ahmad, Abubakar & Mustapha 2009).

In spite of the negative attitude of Western media towards Islam and Muslims, many notable Western news channels, such as CNN and BBC, remain very popular among the elites in various Muslim nations (Zakaria & Abdullah, 2010).

This therefore raises many questions, some of which can be framed thus: What motivate Muslims to use Western media? What are the benefits gained or expected to gain from such usage? Why some elites remain attached to such media, despite complaints about their misrepresentation of Islam and Muslims? Many available studies, which focus attention on Western media's misrepresentation of Islam and Muslims, did not give adequate attention, according to my knowledge, to the need to find-out reasons behind the Muslims' Use of these media. The present study therefore intends to fill this gap.

THEORETICAL FRAMEWORK

Media research has proved that media use often "depends on the perceived satisfactions, needs, wishes or motives of the prospective audience member" (McQuail, 2005: 423). In trying to provide answers to questions of why the audiences use the media and for what purposes, Uses and Gratifications theorists have identified different social and psychological needs that usually motivate people to use or expose themselves to certain media or a particular program of the media (Katz, Blumler & Gurevitch, 1974; Staples, 1998; Ruggiero, 2000; Papacharissi & Mendelson, 2007).

The theorists suggested a typology of media-related audience needs and they tried to relate these needs with the media functions. According to McQuail & Windahl (1993), the media perform four major functions, which are:

1. Surveillance, the mass media provide information and knowledge to help us understand our environment and satisfy our curiosity and our psychological desire to meet our cognitive needs.
2. Personal identity, mass media use to give information that can satisfy our personal integrative needs, such as the need for personal confidence, credibility, stability, value reinforcement and desire for self-esteem as well as the need to gain insight into oneself.
3. Social integration, the media provide us with information that we can use to meet our social integrative needs, to strengthen our social relationships and companionships with family, friends, communities and the world, as well as to create necessary forum for conversation and social interaction.
4. The function of entertainment and diversion, the mass media usually provide audiences with contents that can satisfy their affective needs for entertainment, self-pleasure, relaxation, time filling and emotional release as well as escape from

constraints or burdens of life (Katz et al, 1974; Tan, 1985; Staples, 1988; Winick 1988; Wang & Cohen, 2009).

Individuals therefore use the media for different motives and needs; and they have different patterns of media use based on these needs and motives (Katz et al, 1974; O' Donohoe, 1993; Harrell, 2000; Stafford, Stafford & Schkade, 2004; Emenyeonu, no date). Perhaps, Muslim audiences of the BBC and CNN satellite news channels watch the stations to satisfy most or some of the above-mentioned needs. This is the question, which the present study intends to answer, using the popular Expectancy-Value approach of the Uses and Gratifications Theory.

The Expectancy- Value approach clearly distinguishes between expectation (gratifications sought=GS) and satisfaction (gratifications obtained=GO) and identifies an increment over time from media use behavior. Thus, where GO is noticeably higher than GS, there is likely for us to witness high audience satisfaction, which can result into high ratings of appreciation and high attention. However, the reverse pattern can be the case; and this can lead to media avoidance or channel switch (McQuail & Windahl, 1993; McQuail, 2005; Mondy, Woods, & Rafi, 2008).

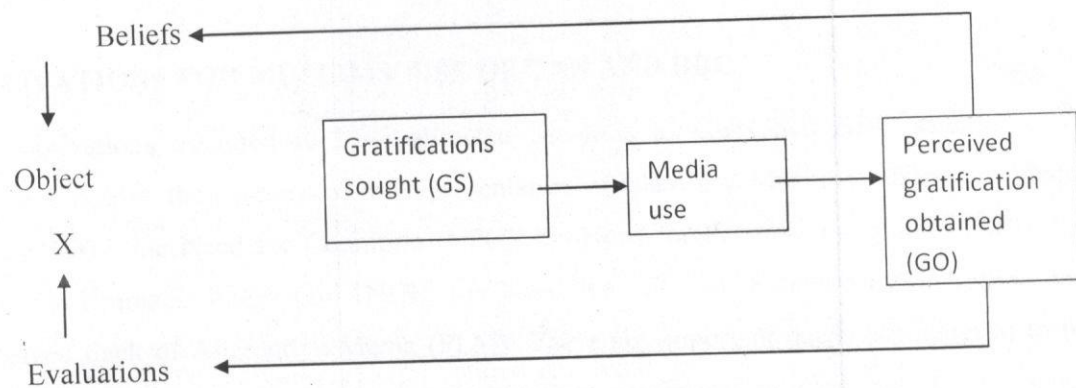
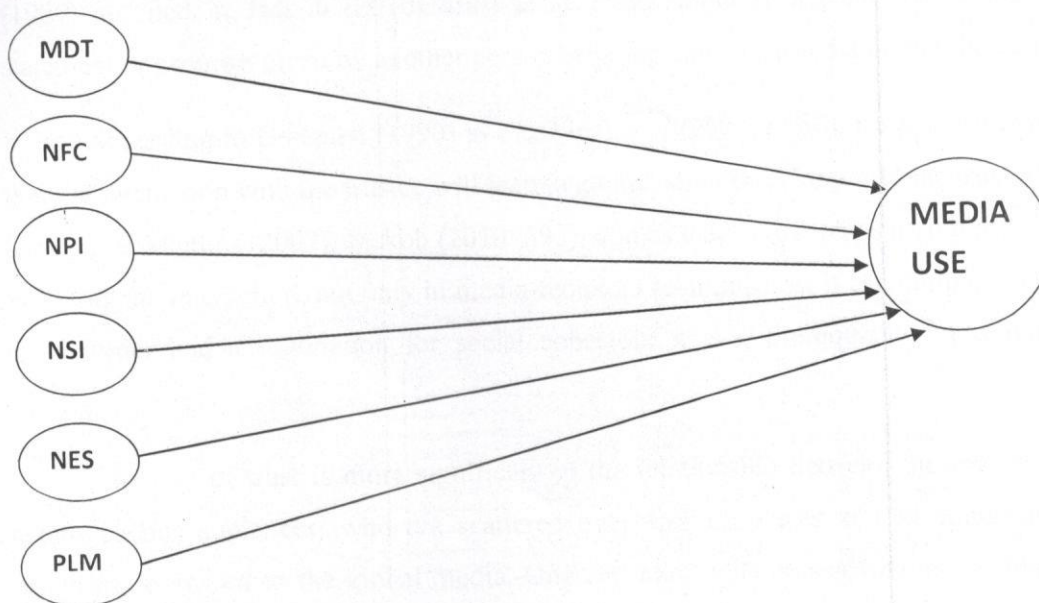


Figure 1 An expectancy-value model of media gratifications sought and obtained (Palmgreen and Rayburn, 1985) See McQuail & Windahl, 1993; McQuail, 2005.

MODEL FOR THE PRESENT STUDY

Below is the model for this study adopted from Expectancy-Value approach of the Uses and Gratifications perspective.



1. MDT=Media Trust
2. NFC=Need for Cognition
3. NPI= Need for Personal Integration
4. NUI= Need for Ummatic Integration
5. NES= Need for English Standardization
6. PLM= Perceived Lack of Alternative Media

MOTIVATIONS FOR MUSLIMS' USE OF CNN AND BBC

The motivations assumed to have attracted Muslims to CNN and BBC satellite news channels, despite their perceived misrepresentation of Islam and Muslims' affairs are Media Trust (MDT), the Need for Cognition (NFC), the Need for Personal Integration (NPI), the Need for Ummatic Integration (NUI), the Need for English Standardization (NES) and Perceived Lack of Alternative Media (PLM). These six important needs are believed to be among the major motivating factors for the Muslims' continued use of the two Western news channels. The following discussions, on the relevance of these factors to Muslims' use of the Western media, will attest to this fact.

MEDIA USE AND MEDIA TRUST (MDT)

Trust is an important precondition for any durable and sustainable human relations. Trust is a more comprehensive concept in the social sciences, especially in explaining the relations between a trustor, the side that places trust, and a trustee, the trusted side. According to Rotter

(1967) as cited in Jakob (2010), trust is an expectation by a person or group that the statement or promise given by another person or group can be trusted and be relied upon.

According to Coleman (1990) as cited in Tsfati (2003b: 160), trust is "an expectation that the interaction with the trustee will lead to gains, rather than losses, to the trustor" Citing Kohring & Matthes (2007), Jakob (2010: 593), opines that "Trust plays a vital role in almost every human interaction, not only in media-recipient relationships; it is an important basis for social order and a foundation for social cohesion; it is a prerequisite for a functioning society"

The role of trust is more significant in the relationship between the media and their heterogeneous audiences, who are scattered over various places and locations in various countries, as regard to the global media. One can imagine how sensitive is the relationship between a trustor who does not have face-to-face or personal contact with the trustee. It is very difficult, if not impossible, for the audiences to verify all news reports given by the media (Jakob, 2010).

Trust is, therefore, a very essential component of the audience-media relations. This is true because people usually make use of the media they trust, and avoid other ones, which they do not trust. Thus, it has been established in communication research that media use and media trust are positively related (Tsfati, 2003a; Tsfati, 2003b; Tsfati & Cappella, 2005; Tsfati & Peri, 2006; Jakob, 2010). It can be argued therefore that the Muslim audiences of the CNN and BBC satellite channels might have some levels of trust in those media, which inform their perceived loyalty to and their persistent use of the media.

MEDIA USE AND THE NEED FOR COGNITION (NFC)

Citing Cohen, Scotland & Wolfe (1955), Tsfati and Cappella (2005: 254) define the need for cognition (NFC) as the need to structure relevant situations in meaningful and integrated ways to acquire knowledge about and understand the experimental world.

McQuail (2005) opines that the people with NCF would always like to seek for news about relevant events and conditions in their immediate environments, societies and the world at large, in order to satisfy their interest and curiosity as well as gain a sense of security through knowledge. According to Tsfati and Cappella (2005), the people with a high level of NFC

need to think, to understand, to make sense of the world, and to learn about various points of view. This emphasized the relationship between NFC and media use. Whenever an individual's level of NFC is high, he or she will seek accurate and in-depth information about the prevailing issues in the world.

Muslims are strongly encouraged to seek for information and knowledge everywhere and elsewhere. The first verse ever revealed in Muslims' Holy book, the Glorious Quran, emphasized the importance of knowledge seeking and acquisition (Quran 96: 1-5). No wonder that the prophet of Islam, Mohammed (May Allah's Peace and Blessing be on Him) is quoted to have said, "*Wisdom is the lost property of a believer. He should take it wherever he finds it for he has the right over it*" (At-Trimizi, 2687; Ibn Maajah, 4169).

Therefore, Muslims are expected to be in the vanguard of activities relating to the acquisition of knowledge and information, because wisdom is based on knowledge and experience. Since mass media, in our modern society, have become essential sources of news, information and knowledge, many Muslims may make use of any good and informative foreign media, irrespective of their origin.

MEDIA USE AND THE NEED FOR PERSONAL INTEGRATION (NPI)

Studies have shown that people use media for personal integration needs (Harrell, 2000; Zhang, 2001). Individual Muslims like any other person need information from the media to strengthen their level of self-confidence and satisfy their other personal integrative needs.

These include the need for personal credibility, stability, value reinforcement and desire for self-esteem as well as the need to gain insight into oneself (Katz et al, 1974; O' Donohoe, 1993; Harrell, 2000; Stafford, Stafford & Schkade, 2004; Emenyeonu, no date). Since the Western satellite news media have become the valuable sources of such information, especially on world affairs, Muslim elites may have no much option than to use the media.

MEDIA USE AND THE NEED FOR UMMATIC INTEGRATION (NUI)

Human individuals are social animals. Therefore, no human being can live in isolation without any form of social relationship. The concept of social integration is linked with Durkheim's (1897-1951) works on social situations where suicide was more prevalent. He observed that suicide was more common among the isolated people like unmarried and those

who lacked ties with their community or church (Cohen & Brissette, 2000).

Uses and gratifications approach has identified the need for social integration as one of the major factors determining the nature of media use (Katz et al., 1974). Social integrative needs include the need to have knowledge about the condition of others in the society, identify with them, and cooperate with them in carrying out social responsibilities. It also entails the act of showing them the sense of belonging and togetherness, as well as sympathizes with them in times of social calamities (Katz et al, 1974; Staples, 1998; Amienyi, 1992; Ruggiero, 2000; Pack, Yoon & Shah, 2005; Emenyeonu, no date).

Since the major aim of social integration seekers is to have information about people in order to socialize with them, Muslims spirit of communion is expected to be high because Islam regards all its followers as onebody who should integrate together as a single entity, irrespective of their nationality, color, language and other human differences. Allah in the Glorious Quran addressed Muslims as brothers (see Q49: 10). He described Muslim ummah (community) as one entity (Q21: 92 & Q23: 52), who should have affective feelings for one another. Muslims are therefore expected to show care and concern for one another, cooperate and be ready to sacrifice whatever it required to make life better for all. This exceptional spirit of social integration, expected of a Muslim, is clearly explained by Prophet Muhammad in the following Hadith.

"The similitude of the believers in regard to their love, affection and mutual compassion is that of onebody; when any limb of it aches, the whole body shares the agony, sleeplessness and fever that arises from it" (Muslim, 6751; Ahmed, 323/30).

This is known in Islam as the Ummatic consciousness that can lead to Ummatic integration, which transcends the narrow network of family, friend, social and political groupings. The word ummah is an Arabic term, which refers to a community of Muslim believers who accept the religion of Islam and bound together with the single faith. These ties of faith transcend race, ethnicity language, color, class, nationality and geographical boundaries (Shuriye, 2007; Ali, 2007).

Muslim of any nation is a member of the Muslim ummah, whose affairs should concern the people with such ummatic consciousness, and these Western global mass media usually serve as important sources of news about the affairs Muslims around the world. It is, therefore, natural that these media remain popular with the Muslim elites, who understand English language, in order to be abreast of the happenings in various Muslim nations and

other nations of the world as well. Since the world has become a 'global village', any event in any country can have an adverse effect on any Muslim nation.

THE NEED FOR ENGLISH STANDARDIZATION (NES)

The need for English proficiency has been found as a key factor for media use (Zhang, 2001). English Language is not a mother tongue of many Muslims, especially those born in the Middle East, Africa or Asia. The language is usually acquired through formal education in many of those countries colonized by the British. Therefore, some educated Muslims elites, who might have the opportunity to acquire the language during their school days, may decide to use the popular Western news channels, not only to preserve the skill but also to standardize their language proficiency. Since language is usually not static but dynamic like its people, such media can be used to learn new words and vocabularies, modern sentence structures as well as new idiomatic formations and new expressions.

PERCEIVED LACK OF ALTERNATIVE MEDIA (PLM)

Various studies have stressed the importance of alternative media and in determining the patterns of the audiences' media use (Tsfati & Peri, 2006; Downing, 2010). Citing Ball-Rokeach and DeFleur (1976), Glade (2004); Maxian (2009) posited that the media would be more powerful in a situation where there are no alternative sources of information.

People who have no access to functional alternative media may feel more dependent on the available ones unlike those with many alternative sources. In this situation, the intensity of media use may be due to the audiences' perceived exclusivity of the available media and lack of alternatives. However, this dependency relationship can disappear if there are alternative media sources (Glade, 2004; Maxian, 2009; Jakob, 2010).

Almost all the popular transnational satellite English news media are based in the United States and Britain. Hence, Muslim audiences looking for news and information on world events may not have many options than to use CNN or/and BBC.

To make the situation more difficult, news media organizations in many Muslim nations do not broadcast world news more frequently like the 24-hour news service of the CNN and BBC. Some of the local stations usually put world news program on air once or

twice daily; and the content may not be comprehensive enough as to satisfy the need of many Muslim audiences (Abubakar, 1985; Ahmad et al., 2009).

Moreover, the working atmosphere for the media in Western nations is quite different from the situation in many Muslim countries, where mass media practice is largely controlled through strict government media laws (Kasmani and Yusoff, 2010).

Meanwhile, the Qatar-based Al-Jazeera international is striving to serve as an alternative source of international news for Muslim audiences by posing a good challenge to western satellite channels (Thussu, 2010; Kasmani & Yusoff, 2010).

However, the idea that Al-Jazeera poses a serious challenge to Western media is not an accepted universal opinion of Muslims. Some have alleged that Al-Jazeera is as an American designed project in collaboration with the King of Qatar to maintain its hegemony (Sakr, 2007). Al-Jazeera English is particularly criticized for being influenced by the Western concept of journalistic values in its philosophy and style of news presentation (Kasmani & Yusoff, 2010).

On the Internet option, it is true that we are in the age of Internet when alternative sources of information are abundantly provided. However, using internet as a credible news source is yet to receive universal acceptance. Because of the problem of source credibility, many news audiences usually look for the sites of the established media whenever they use the Internet for news purposes (McQuail, 2005).

CONCLUSION

Western news media are usually criticized for their bias and misrepresentation while reporting news about Islam and Muslims. This paper therefore explore the Expectancy-Value Model of the Uses and Gratifications theory to study the reasons behind Muslims' continued use of Western owned CNN and BBC satellite news channels as the major sources of global news, including news about Muslim nations. The paper attempts to identify six major motivations that can be responsible for the Muslims use of the media, which include the perceived lack of alternative Muslim global media.

It is therefore high time for individual Muslim nations or collectively as a body under the Organization of Islamic Cooperation (OIC) to consider the possibility of establishing an independent, virile and effective global news channel in order to satisfy the needs of their

citizens. The provision of information and knowledge to citizens is of utmost important for the preservation of their religious beliefs and values as well protect their cultural identity from the effects of their exclusive use of Western media.

The arena can also be a fertile land for private initiative, as wealthy business Muslims can follow the Al-Jazeera example. They can employ the services of Muslim communication experts to invest in such venture, not only to make profits but also to serve Allah and the Muslim Ummah.

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