

**Institute of Hazrat Mohammad SAW**

**Media as a Mediator through the Institution  
of Religion**

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## Abstract

Politics today is less dominated by political ideologies; instead it is more an agenda for economic prosperity. Whereas once wars and conflicts were often based on ideological differences and a need to gain dominancy over geographic territories, contemporary politics has been centered around the urgency for cooperation for economic development and a focus on larger collective issues such as global climate change, poverty, health concerns such as HIV/AIDS etc.

This shift of processes has been an outcome of globalization and the dominancy over world affairs as seen in recent history such as the Cold War and the events of the era preceding it. With the exception of certain countries and people fighting for freedom and territorial gain, through globalization, territorial boundaries no longer confine people from movement and nor from the access to information. In this regard, the mass media and technology have been key players in the shaping and dissemination of world affairs. Thus, in an age of information technology, the mass media serves as an entity of its own and the global media has the power to be the mediator of conflicts by portraying a balanced and objective perspective of events. Unfortunately, we often witness the media to be contrary to this expected role.

This brings us to the question of what are the institutions that promote conflict resolution and social harmony. A closer examination of religions will reveal that religions are divine institutions for harmonizing diversity in race, culture, and ethnicity. It is worth noting that the religion of Islam, contrary to popular notions, has specific injunctions on tolerance and acceptance of other faiths and peaceful cohabitation. The Holy Quran states *“O Mankind, we have created you male and female, and have made you races and tribes, that you may know one another”* (Al Quran 49:13).

Hence instead of confining itself to negative impressions, the Media can start the process of representing a more balanced perception of religion. The spiritual aspect of religion, the importance of ethics, morality and tolerance can be powerful unifying factors which the media may highlight instead of the inclination towards portraying the negative aspects of religious struggle and more on the extreme and fundamentalist aspects of faith and its distortions.

In this regard, this paper proposes to discuss the need for the Media to discuss the pluralistic aspects of all religions specifically those adhered in Islam by the Prophet Mohammad (SAW), who has been recognized worldwide by Muslims and Non-Muslims as a Promoter of peace and social justice. Globally there has been renewed focus on religion as an important medium for initiating and sustaining social changes owing to its close affiliation with people at the grass roots. The paper will exemplify the need for the media to adopt the role of a mediator of conflicts through positive portrayal of religion as means for promotion of human rights and dignity, respect for culture, tradition, interfaith dialogue for conflict resolution and preservation of human association in globalized world.

## Introduction

In the present world the media plays a very influential role. It shapes opinion, stimulates thought processes, educates and informs. If we were to identify one single institution, with a largest hold on present day humanity, it would undoubtedly be the institution of media.

The Global Media is an entity of its own; its magnitude and presence has shaped the course of information dissemination whilst also playing a crucial role in the political, economic, social, religious, and cultural processes of globalization. Information technology is at the essence and centrality of globalization and its ability to transcend and transform cross boundary interactions and assimilation. In this regard, it would not be an overstatement to make the claim that the Global Media is perhaps the single most powerful tool known to human history.

## Role and Scope of media

Having stated this, of course with its role comes greater responsibility. Although the positive impacts of the media have outweighed the negatives, nonetheless, it is those negatives that have created distorted perceptions and perversions of the truth. Like many “tools” used by human beings, media can serve good or evil purposes. Free, independent, objective media make people think, reflect and meet in an atmosphere of openness. At its best, media may promote peace and understanding. All too often the media is used to manipulate the truth, to exaggerate or to diminish facts. With the help of military or political power, and, not least, with the (mis)use of money, media can be a weapon of war, a threat to freedom. Radio and Internet are said to be the most important sources of news and information in modern society. In war torn communities, the media can either help to make former enemies co-operate, or, at worst, shatter a fragile peace process.

The time has come, where it is absolutely vital that global forces such as the Media and Internet disseminate knowledge, in this case, knowledge in terms of Religion and Faith, in an objective and thorough manner by providing all the perspectives of any given Religion or Faith. As a result the media’s pervasive and positive influence on life can be harnessed and made to strengthen peace building processes. And this can be done, to the benefit of mankind in any specific region, as well as to the stability and peaceful coexistence of the wider humanity.

The media can be an exceptional tool for promoting tolerance and upholding peace. This brings us to the question, what are the institutions that promote peace. As we move further into the Twenty-First Century, we can see more clearly the

trends that will dominate culture, society and politics for the foreseeable future. Among these trends is the persistence and resurgence of *religion* as a national, regional and global force. Seemingly contradicting the long-held prediction that it would fade from modern life, religion has instead gained new profile and prominence on the global stage. In this regard, this paper proposes to discuss the need for the Media to discuss the pluralistic aspects of all religions specifically those adhered in Islam by the Prophet Mohammad (SAW), who has been recognized worldwide by Muslims and Non-Muslims as a Promoter of peace and social justice. Globally there has been renewed focus on religion as an important medium for initiating and sustaining social changes owing to its close affiliation with people at the grass roots.

## Definition of Religious Pluralism

As we explore the role of media as a mediator of peace through the institution of religion, we may deliberate on the pluralistic aspects of some of the world's religions. Diana L. Eck in the Harvard Pluralism Project on "What is Pluralism?" states that plurality of religious traditions and cultures has come to characterize every part of the world today. But what is pluralism? Here are four points to begin our thinking:

First, pluralism is not diversity alone, but the energetic engagement with diversity. Diversity can and has meant the creation of religious ghettos with little traffic between or among them. Today, religious diversity is a given, but pluralism is not a given; it is an achievement. Mere diversity without real encounter and relationship will yield increasing tensions in our societies.

Second, pluralism is not just tolerance, but the active seeking of understanding across lines of difference. Tolerance is a necessary public virtue, but it does not require Christians and Muslims, Hindus, Jews, and ardent secularists to know anything about one another. Tolerance is too thin a foundation for a world of religious difference and proximity. It does nothing to remove our ignorance of one another, and leaves in place the stereotype, the half-truth, the fears that underlie old patterns of division and violence. In the world in which we live today, our ignorance of one another will be increasingly costly.

Third, pluralism is not relativism, but the encounter of commitments. The new paradigm of pluralism does not require us to leave our identities and our commitments behind, for pluralism is the encounter of commitments. It means holding our deepest differences, even our religious differences, not in isolation, but in relationship to one another.

Fourth, pluralism is based on dialogue. The language of pluralism is that of dialogue and encounter, give and take, criticism and self-criticism. Dialogue means both speaking and listening, and that process reveals both common

understandings and real differences. Dialogue does not mean everyone at the “table” will agree with one another. Pluralism involves the commitment to being at the table -- with one’s commitments.

## Pluralism in different faiths

*Bahá’í Faith:* Bahá’u’lláh, founder of Bahá’í Faith, urged the elimination of religious intolerance. He taught that God is one, and has manifested himself to humanity through several historic messengers. Bahá’u’lláh taught that Bahá’ís must associate with peoples of all religions, showing the love of God in relations with them, whether this is reciprocated or not.

Bahá’ís refer to the concept of Progressive revelation, which means that God's will is revealed to mankind progressively as mankind matures and is better able to comprehend the purpose of God in creating humanity. In this view, God's word is revealed through a series of messengers: Abraham, Krishna, Moses, Buddha, Jesus, Mohammed, and Bahá’u’lláh (the founder of the Bahá’í Faith) among them.

*Buddhism:* The earliest reference to Buddhist views on religious pluralism in a political sense is found in the Edicts of Emperor Ashoka:

"All religions should reside everywhere, for all of them desire self-control and purity of heart." Rock Edict Nb7 (S. Dhammika)

"Contact (between religions) is good. One should listen to and respect the doctrines professed by others. Beloved-of-the-Gods, King Piyadasi, desire that all should be well-learned in the good doctrines of other religions." Rock Edict Nb12 (S. Dhammika)

*Ancient Greek:* The ancient Greeks were polytheists; pluralism in that historical era meant accepting the existence of and validity of other people’s religions. Ancient Greeks employed Interpretatio Graeca whereby the gods of other religions were equated with those of their own pantheon.

*Christianity:* “But be not ye called Rabbi: for one is your master, even Jesus, and all ye are brethren”- Matthew 23:8

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called ‘Son of God’. In Matthew 5:9 we read: “Blessed are the peace-makers, for they shall be called the children of God.”

In Matthew 5:45- “That ye may be children of your Father which is in heaven.....”

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.” – John 15:26-27

Christians who immerse themselves in the spiritual practices of their tradition and follow Jesus with acts of selfless service to others discover that they have very much more in common with serious practitioners of other religions than they have differences. While these differences exist, and should be respected, they are trivial compared to the shared spiritual experiences of people across religious boundaries.

*Hinduism:* The Hindu religion is naturally pluralistic. A well-known Rig Vedic hymn says that "Truth is One, though the sages know it variously." (Ékam sat vipra bahudā vadanti). Similarly, in the Bhagavad Gītā (4:11), God, manifesting as an incarnation, states that "As people approach me, so I receive them. All paths lead to me" (ye yathā māṃ prapadyante tāṃs tathāiva bhajāmyaham mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ). The Hindu religion has no theological difficulties in accepting degrees of truth in other religions. Hinduism emphasizes that everyone actually worship the same God, whether they know it or not.

## Religion in Modern Life

Religion often gets a bad name in the media, but science shows that it can actually be good for you, says the Iona Institute. The Dublin-based institute is taking this message to the streets with an advertising campaign that states: "Here's a little science. The practice of religion is good for you." The ads were posted on 110 bus shelters throughout Dublin, where they will remain for two weeks, planned to coincide with the Easter season in year 2010.

David Quinn, the institute's director, noted that "this campaign is unprecedented. Nothing like it has ever taken place in Ireland, or anywhere else that we know of," he added. "There are now a lot of scientific studies showing that religious practices have numerous beneficial effects," Quinn stated. "The aim of the campaign is to let people know about this."

In particular, the initiative refers to a paper, commissioned by the institute and released last year, which was written by Psychiatrist Patricia Casey on "The Psycho-Social Benefits of Religious Practice." It demonstrates, through scientific data, that religious practice is correlated with lower levels of depression, marital breakdown, alcohol and drug abuse, and teenage pregnancy. The data also shows that people who practice religion experience a faster recovery from both illness and bereavement, and have a longer life expectancy in general.

The institute director underlined the campaign's interfaith aspect, noting that "the message of this campaign is not specific to any one denomination, or even any one religion." Rather, he said, "it is a generic message and applies to all the mainstream religions."

## Pluralism in Islam

As far as social pluralism is concerned, Islam seeks for peaceful co-existence and mutual tolerance between the people of different religions and cultures. A Muslim is required to believe in all the Prophets (AH), otherwise he cannot be considered a "Muslim". If a person, for instance, says that I believe in Mohammad (SAW), `Isā, Ibrāhīm and Nūh but not

in Mūsā as one of the prophets of God, then he cannot be accepted as a Muslim; similarly, if a person believes in all the prophets but refuses to accept `Isā as one of the prophets and messengers of God, then he is not a Muslim.

In another verse Al Quran states:

*We make no distinction among any of the Prophets. -- [Holy Quran 2:135].*

*To each among you have We prescribed a law and a clear way. If Allah had so willed, He would have made you a single people, but His plan is to test you in what He has given you; so strive as in a race in good deeds [Holy Quran 5:48].*

An analytical look of the text of the verse 5:48 manifests that the purpose of these differences is to test, what we do with the revelations and how we behave with the precepts and teachings of Islam and who strive as in a race in good deeds. Diversity of religions, nations and peoples is a test and the teachings of Islam require that we address the differences and live a peaceful harmonious life in this world.

In Islam, religious freedom is essential and is at the centrality of religious teachings and its application by Prophet Mohammad (SAW). Religious Freedom as stated by the Holy Quran had seen its implementation by Prophet Mohammad (SAW); subsequently, its documentation in the Madina Charter and practice of religious freedom allowed tolerance, mutual respect and peace in the history of Islam.

The Charter of Medina and other covenants of Prophet Mohammad (SAW) with Jews and Christians, laid down the principles for building a multi-cultural and multi-religious community. These fundamental rules that Prophet Mohammad (SAW) established have been practiced throughout Islamic history. After Prophet Mohammad (SAW), the caliphs and Muslims in general followed the same way: When Jerusalem came under the rule of Islam, Omar the second caliph, signed a pact with the inhabitants of Jerusalem, which granted security for them and their property. It recognized rights of the Jews and Christians of Jerusalem freely to practice their religion; their churches and synagogues were respected and left intact.

Non-Muslims have always been encouraged to participate in and contribute to the intellectual and political life of the community under Islamic rules. The Christians and Jews were welcomed to hold posts in public offices. Some of them became ministers, especially in the periods of The Abbasids, Mamluks and Ottomans. Religious tolerance was well observed by the Muslim rulers of Christian Spain. At that time, in Spanish cities like Cordova, Seville and Toledo, Christians, Jews and Muslims lived in peaceful co-existence and many distinguished scholars and philosophers played a crucial role for exchanging cultures.



*Al Quran states: O mankind, We created you from a single pair of a male and a female and made you into nations and tribes that you may know each other [Holy Quran 49:13].*

Knowing and respecting each other and dialogue and communication is the best way to avoid mistrust and overcome differences.

## **Prophet Mohammad SAW and Religious Pluralism**

Michael H. Hart, *The 100: A Ranking of the Most Influential Persons in History* states that “It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history.”

Alphonse de Lamartine, *Histoire de la Turquie* states underscores “On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together peoples of every tongue and of every race”.

Prophet Mohammad (SAW) teachings encompassed that of Peace, mutual Respect Religious Freedom and Co-Existence with People of other Faiths. For it must be acknowledged that without freedom, there would be no Islam. Islam had been established in the midst of much oppression and struggle and religious freedom came with great strive for Muslims. Therefore, Islam has maintained religious freedom for those of other Faiths. For it is clearly stated in the Holy Quran that:

*"There is no compulsion in religion," [Holy Quran 2:257, and*

*"Say: O you who reject faith, I do not worship what you worship, nor do you worship what I worship...To you be your religion, and to me be mine," [Holy Quran 109:1-6]*

The 13th century, the mystical poet Jelaluddin al-Rumi wrote in the *Masnavi* “The lamps are different but the Light is the same, it comes from Beyond; If thou keep looking at the lamp, thou art lost; for thence arises the appearance of number and plurality.”

Referring to this notion of non-violence, it is vital to reinstate the teachings and examples of Prophet Mohammad (SAW) and the history of Islam. In a time, when it came under oppression from Arab tribes and those of other Faiths, it resisted its persecution with non-violence. The Prophet Mohammad (SAW) faced immense ostracism and persecution along with his followers but he conquered with patience. People submitted to Islam willingly and peacefully without coercion. The same can be said when Islam came to the Asia and Africa. Islam adopted the local cultures and therefore, today, we see that Islamic cultures vary from region to region.

In Islam, one cannot initiate violence unless it is for self defense. This is the true nature of Islam and it is imperative that we uphold these principles in today's context. Furthermore in the midst of being persecuted and violated against, Prophet Mohammad (SAW) exemplified kindness and practiced forgiveness. It was these very same characteristics that led many people to submit to him and Islam.

## **The Contemporary Role of Media:**

Pluralistic aspects of religion and their call for unity, tolerance, understanding and compassion are powerful tools for unifying diversity and promoting peaceful cohabitation. Hence instead of confining itself to negative impressions, the Media can start the process of representing a more balanced perception of religion instead of giving in to an inclination towards portraying the negative aspects of religious struggle and more on the extreme and fundamentalist aspects of faith and its distortions.

Of course news is basically about calling a spade a spade. However the creativity of the media people should be used at calling a spade a spade without sounding too blunt, if the situation demands and allows. The simple truth about human psychology is that what they know largely determines what they see, hear and feel, and how they think and act. The way in which the world is imagined determines at any particular moment what men will do. Media is an important player in shaping public opinion.

The blatantly biased reporting by media by and large has often not been reflective of a high degree of social responsibility during the past international conflicts like Iraq Iran war, Kuwait crisis, 9/11, war on terrorism, war on Afghanistan and Iraq and also in South-east Asia. In a democratic world, credibility, utility and purpose of media are to import justice to the people and safeguard the rights and liberty of the people with integrity and steadfastness. Media can do miracles by fostering global security, addressing international arm trades, balance of power, and nuclear weapons.

Then in 2005, we witnessed the Danish cartoon controversy, whereby, cartoon caricatures of Prophet Mohammad (SAW) were drawn and published first in Denmark and then subsequently in France, Italy, Germany and Spain. These images clearly presented Prophet Mohammad (SAW) and Islam as inherently violent, whilst suppressing women at the same time. It also ridiculed the Islam and the notion of the reward of women for suicide bombers. This led to a series of violence and protests throughout the world and a boycott of Danish products in numerous Muslim countries.

Most recently, there has been an issue over Facebook and its ban in Pakistan. Facebook had created a page encouraging its users to draw the Prophet Mohammad (SAW) as a protest against extremist threats against freedom of expression

and press. This once again, infuriated Muslims and the Pakistan court has temporarily banned the site because of its blasphemy against Islam.

Islam does not allow the depiction of our beloved Prophet Mohammad (SAW) or human images. Moreover, there is no real portrait of the Prophet (SAW). Therefore, even though there have been attempts to identify these cartoons as the Prophet (SAW) himself, it clearly cannot be, due to the fact that there is no image of his to base these drawings on. Moreover, the fact that these images have been labeled as the Prophet (SAW) does not translate to his real image or for that matter, any image of him.

This perspective is believed and practiced by most Muslims worldwide; whilst it is true that a small segment of Muslims revolted violently, simultaneously, majority of Muslims did not react in this manner due to their indepth understanding of the essence of Islam. The Global Media should have portrayed both these views rather than just targeting specific occurrences.

In response to the publications in several Western newspapers of caricatures of the Prophet Mohammad (SAW), a press statement offered by the Vatican on February 5, 2005, regarding Offending Religious Sentiments may be quoted below. The statement emphasized on the "Coexistence Calls for a Climate of Mutual Respect" and stated that *"The right to freedom of thought and expression, sanctioned by the Declaration of the Rights of Man, cannot imply the right to offend the religious sentiment of believers. This principle applies obviously for any religion...In addition, coexistence calls for a climate of mutual respect to favor peace among men and nations. Moreover, these forms of exasperated criticism or derision of others manifest a lack of human sensitivity and may constitute in some cases an inadmissible provocation. A reading of history shows that wounds that exist in the life of peoples are not cured this way"*

The Media, specifically the Internet and TV has a massive influence on children and youth. In this regard, it can give access to information that will disseminate the true understanding of various religions and the concept of religious pluralism. Youth today are mostly dependent on internet as a source for information. They are connected globally through this medium.

This problem should be countered by informative websites on various religions; their messages of peace should be at its centrality. Historical references of societies and civilizations that co-existed peacefully such as in Spain should be illustrated as examples of religious harmony. Similarly, major news channels should air programs on Religious Pluralism. In the case of Islam, facts and references about other Faiths stated in the Holy Quran should be available through these major networks. Similarly, children's network channels should have animations that spread an informative and social message of understanding different cultures and religions in a positive light.

In recent years, we have seen how the global media has portrayed Islam in a one dimensional manner in which the views and practices of extremist groups were highlighted, thus, creating a very negative notion of Islam. But in fact, the majority of Muslims in the world do not belong to this understanding of Islam. Perhaps these networks should show how Islam is practiced in different countries and how it has adapted the local cultures of those societies.

An example of Bangladesh should be mentioned here. Islam came to Bangladesh through Sufi Muslims and in a peaceful manner. Hence, Muslims in Bangladesh are considered perhaps more moderate than other countries. Recently President Obama has stated Bangladesh as a role model Muslim country. Examples of countries such as Bangladesh have gone unnoticed by major global networks and the Media as a whole.

There is no religion in which extremist groups do not exist. This perverse understanding of Religious texts is not a representation of any Faith. Therefore to highlight this aspect of any faith would be against the principles of any religious teaching. If violence was at the essence of Islam, then the spread of Islam from the continent of Europe, to Africa to Asia would have not been accepted peacefully.

One cannot ignore anymore the ever present scope for an alarming possibility of the media developing some sort of a vested interest in catastrophe. If they can spot a fight, they will play up that fight. If they can uncover a tragedy, they will headline that tragedy. So a question arises as to how the readers could distinguish between the truth and truth-likeness, between what is exhibited and the essence. Media cannot plead innocence for their role, conscious or unconscious, in mystifying people on many issues.

Universal justice states that a person is innocent up and until he is proven guilty. When a man is arrested and branded as a terrorist, that man did not even have a phone and a toilet when he was arrested. By labeling him as a threat which the media does not challenge, we all silently ignore the vast evidence of what is reality. Our technology and intelligence and expertise were useless. Our arrogance was fatal to people who did not threaten us either openly or in some wild ill-conceived notion of world domination. We also erase any question of fairness and how we want to be treated. And no one apologizes, we rationalize.

We live in a time in history when many social norms and behaviors are becoming increasingly mediated and globalized. This exchange of information in the twenty-first century includes the sharing of value systems and meanings. As the process of human interaction is becoming increasingly mediated, social relations are more and more characterized by the sharing of universally accepted and defined sets of information, and the access and claim to universally accepted basic rights with regard to behavior and social institutions. This means that no single individual or social structure can take upon itself the monopoly of determining or imposing on people (or society) a socially acceptable set of moral values, virtues or meanings.

Media definitely has a responsibility on its shoulders, which is to guide the people. People have blind faith in the media and they are convinced that what they hear or what the media has declared is correct. But have we ever deliberated over the fact that media can also be self serving? However it would be wrong to not acknowledge the warming up of media to the need for handling certain issues delicately keeping in view the repercussions of negative reporting. HIV/AIDS, poverty, human trafficking, climate change are a few such issues. It has been reiterated, requested and realized that media can play a very constructive role in playing down the stigma and discrimination and in helping the positive people keep their self-respect in place.

## **Recommendations from Institute of Hazrat Mohammad SAW**

1. The media should demystify the myths behind mistrust and call for rethinking and reconstructing cultural and religious stereotyping.
2. The media should be a medium for transmission of values, portrait of true images, appropriate representations, focus on contributions to civilizations, and a platform to increase visibility.
3. The Media should have general standards and individual codes of ethics that affirm values of human dignity irrespective of cast, creed or religion. The standards and codes should be transparent and deal adequately with respect for sacred symbols and belief, and both the general public and faith communities should have confidence that the standards and associated complaints procedures are fair and robust.
4. The media needs to develop in-house capacity to inform the public on religious (as well as diverse cultural) affairs. In some respects there has been an historical antithesis between religious faith and secular journalistic enquiry, and media organizations have not had the staff expertise to report on religious matters in the way that they do, for example on industrial relations, the economy, sport or the arts. A weekly column by a contributing cleric is not a substitute, any more than a captioned photo of an ethnic festival adequately represents cultural diversity.
5. There needs to be a better representation of the diversity of our cultures and faiths in both the staff and the content of our media
  - Coverage of Religious Pluralism and Peaceful Co-existence of Religions from History to the Present Context.
  - Prevention of War and Promotion of Peace.
  - Respect for Culture, Tradition, and Values
  - Promotion of Human Rights and Human Dignity

- Preservation of Human Associations in the Context of Home, Family, and Community

## Conclusion

The simple truth about human psychology is that what they know largely determines what they see, hear, feel, and how they think and act upon these senses. The way in which the world is imagined determines at any particular moment what human beings will do. Media is an important player in shaping public opinion. How can the media highlight the teachings of religion?

Religion is essentially a set of values, a code of life, teachings and guidelines to live life righteously, without infringing on the rights of others and in harmony with nature and the environment. Religion enables a person to harmonize themselves with nature and the practical world by moving forward towards a meaningful existence. Religion encompasses ethics, compassion, truth, integrity, discipline and accountability. Whether one believes in a higher Deity or not, nonetheless, the progression of human civilization and its foundations remain within these values.

Media is a powerful platform from which there can be a blending of Faiths, culture and ethical values. It is a powerful tool for conveying and shaping one's thought processes and consequently, impacts societies, nations, regions and the globe as a whole. However, let us not forget that the human power is in the supreme position to determine the role that the media should assume. It is our choice as to whether we want to play fairly or play deceitfully. We should rather ask ourselves if we want to defend truth and justice, or keep quiet and assimilate into the background until it is too late to speak of what is right. As a conscious human being, one must contribute positive notions for a better future for the next generation and not be silent to the breaches and infringements of these natural expectations. However, one should not wait till the eleventh hour because by then there may no longer be a voice to be heard.

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