Factors Affecting Communicator Attitudes towards a Culture of Dialogue in the Islamic World

A field study on a sample from 19 Islamic states

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Introduction

The issue of dialogue between the Islamic and western worlds is not new neither in idea nor in practice. However, the issue has attracted growing attention in the last few years due to intertwining regional and global conditions that have brought it back to the table to be discussed from new perspectives based on direct contributions of science, research, politics, religion, culture and civilization.

This new approach to dialogue is based on two grounds:

1. The end of the Cold War and the consequent reinforcement of futuristic views aiming at the exploration of the world in new ways rather than the polarization between the eastern and western camps, such views have had numerous contributions to the issue of clash of civilizations; such as Huntington's suggestion that the next enemies are the Islamic and the Chinese Confucian civilizations, or Fukuyama's suggestion about the End Of History and considering the triumph of the western camp synonymous with its cultural sovereignty based on democracy and liberalism. [1]Such suggestions were widely received and discussed on all political, cultural and religious levels, and provided an intellectual ground for the new wave of intellectual contributions in the field of cultural dialogue between the western and Arab worlds.

2. The events 9/11 have practically evoked the aforementioned clash of civilizations; apart from the military and political repercussions of 9/11 events, they have also created a state of intellectual alertness on the

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[1] See: : Abdulaziz Qasem "edited" "2007" The End of History under the Microscope of Arabic Thought "Riyadh, Obikan"

issue of dialogue between the western and Islamic civilizations and widened interest in the issue, with its two aspects of dialogue or clash, to include the grass roots rather than being restricted to the elite, consequently opening the doors widely for telecommunications to plunge into the issue with modern technologies such as the increasing satellite channels, evolving internet and prevailing social networks, leading to unprecedented contributions to the issue and the addition of brand-new dimensions to it.

However, this new framework of dialogue has not touched the core of the issue, rather, it has unfortunately reinstated the same old misconceptions and stereotypes, and is not yet free of elitist and lobbying discourse used, in particular, in religious dialogue as a cultural basis, and governmental dialogue as a politico-economic basis. Thus, the problem has now become that despite the new environment, audience and mechanisms of dialogue management, and the unprecedented global attention directed to it, dialogue is still based on old grounds and on reinstatement of historical origins of cultural clash between the western and Islamic worlds, and for all these reasons, reconsideration of the issue with a different approach has become a necessity.

This study does not aim at reconstructing a clear understanding of the issue on the above new grounds as much as it is intended to examine the media practices that have addressed the issue basically by provoking popular sentiment and recalling mutual historical accusations. Such practices that mainstreamed the issue to peoples are also responsible for correcting the path and creating an environment conducive of dialogue based on mutual understanding to achieve constructive cooperation between the Islamic and western worlds.

Undoubtedly, communication institutions that are based on organized and planned efforts in approaching this issue have the greatest responsibility, such institutions are based on intellectual grounds that drive those in charge of them as well as other individuals working in them. That is why studying the communicator as the initiator of the media message is more important especially if the study is conducted widely and with due consideration to the diverse cultural and intellectual sources in many countries to exclude the possibility of being influenced by the single most prevalent trend in a country on this issue.

Practical studies aiming at addressing this issue beyond the limits of intellectual theorization or scientific rooting are too weak, especially in the Islamic world, this is not new in such issues in particular, as a follower or a researcher of previous efforts exerted in dialogue can find almost no effect of such efforts in practical studies, especially on the media level.

Since the Kingdom of Saudi Arabia's sponsorship of the dialogue with the Vatican in March 1972; a sponsorship that has continued to this day to exert efforts and arrange meetings that yielded the International Islamic Forum for Dialogue "IIFD", and despite the establishment of Islamic-Catholic Liaison Committee in 1995, the reflection of these activities in media or research approaches remained minimal.

Even though such activities happened in conjunction with other activities such as the establishment of Islamic-Christian National Dialogue Committee at Al-Azhar, Egypt in cooperation with Episcopal Church of England, Committee for Interfaith Dialogue at the Supreme Council for Islamic Affairs of Egyptian Ministry of Awkaf, Permanent Committee for Interfaith Dialogue at Al-Azhar Islamic Research Complex or Committee of Islamic-Christian

Dialogue of the Muslim World League, all these activities did not receive enough media coverage or thorough scientific study.

On the other hand, dialogue efforts have had three basic forms:

1. Religious dialogue established by The Pontifical Council for Inter-religious Dialogue and sponsored by the Vatican and in 1964.
2. Socioeconomic dialogue: represented in the Arab-European dialogue that was reinforced as a systematic attempt at understanding and cooperation following the war of 1973; the European Initiative for Dialogue commenced its work since 1974 in the form of regular annual meetings in Arab countries aiming at economic and political cooperation.[2]
3. Cultural and Civilizational dialogue: represented in the call by prince Charles, Crown Prince of Britain for understanding Islam as a civilization and a culture with an inclusive view of humanity.

Development of Media Attention to Dialogue Initiatives:

The major initiatives whose approach to the issue of dialogue captured the attention of media outlets are:

- King Abdullah Initiatives for Dialogue: started with His Majesty's call for dialogue among the three religions following his historic visit to the Vatican in 2007 in which he called for solidarity among the three divine religions against atheism, the call was furthered by a number of international conferences sponsored by the Kingdom.
- President Obama Initiative for Dialogue: launched in his historic visit to Cairo in 2009 when he addressed the Islamic world calling for turning over a new leaf of

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[2] For more information see: Abdullah Ali Al-Alyan "2004" Dialogue of Civilizations in the 21st Century: An Islamic Vision of Dialogue "Muscat: Fikr Publishing, print 1" pages 208-210

relations between the Islamic world and the United States, affirming the necessity of dialogue between the two civilizations and asserting the cultural and human links between the western and Islamic worlds.

This unprecedented media attention directed to these two initiatives indicates a desirable increase in media approach to the issue of dialogue extending the issue to the grass roots rather than being restricted to the elite on the basis of mutual understanding and implementation of the mechanisms of constructive dialogue rather than the popular approach to stereotypes in the two cultures.

Problem of the Study:

The major factor influencing the elitist or popular nature of dialogue is Media outlets, they are the only receptacle for an idea and its applications and problems. The practice of media outlets is inseparable from those in charge of it, as the personal inclinations and convictions of the communicator determine his motivation to adopt or disregard a dialogue, such inclinations and convictions are formulated based on past practices and the level of conviction about the fruitfulness or fruitlessness of dialogue on a certain subject among cultures and peoples. Thus, there are two sides to this study; a theoretical side and an empirical side; the theoretical side examines the importance and levels of dialogue as well as the problems facing it and addresses the condition of communicator and the factors driving him/her, and also examining the efforts aiming at making dialogue between the Islamic and western worlds possible.

While the empirical field side focuses on the factors influencing the motivation and conviction of the communicator in case of dialogue with the west, when applied to 1016 respondents, all of

them Muslim communicators, from 19 states countries in three continents, Africa, Asia and Europe.

Literature Review:

The following is a group of studies on the Islamic-western dialogue from a set of research perspectives, the researcher showed such studies to explore the research trends that addressed this issue, and they were categorized into two major trends; studies that examined the Islamic-western dialogue from a human rights perspective, and those who examined it from a political perspective, as follows:

First: Studies that address the Islamic-western dialogue from a human rights perspective:

Such studies examine dialogue from the perspective of whether the general human rights can be a source of repulsion or civilized co-existence between the western and Islamic worlds, and they include a number of differences and similarities in the human rights vision of the Islamic and western cultures.

The study of Moosa (2000)[3] focused on the issue of freedom of thought, innovation and scientific research in the Islamic world vis-a-vis the western world, the study suggested that religious restrictions have a key role in restraining freedom of thought in the Islamic world, and although the researcher substantiated with the fact that the real standard organization in the fixed cultural construction of Islam is of a liberal nature, he emphasized that the practices of restricting thought and innovation are in fact above the normal level, he attributed that to the growing clout of institutions of a fundamentalist nature, and affirmed that there are

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[3] Ebrahim Moosa (2000) The Dilemma of Islamic Rights Schemes . Journal of Law and Religion , Vol. 15 , Issue 1/2 , pp 185-215

many examples of such practices that have distorted the western vision of the idea of respect to rights of expression in the Islamic world.

The study by Daniela , Bruce M. (2004) focused on the rights of women as an indication to the inconsistency of values between the Arab and Islamic worlds, the study associated the status of women in the Islamic world with the existence of authoritarian regimes, affirming the existence of a strong relation between restrictions imposed on freedom of women in the Islamic world and the authoritarianism of such regimes. However, the study emphasized that there are growing trends for granting women their rights in the Arab and Islamic worlds, and that such mobility is driven by the gradual quest for implementing the values of democracy and liberalism. He also affirmed that the Islamic world is currently following in the footsteps of the Christian catholic world in terms of democratization that eventually led to granting women almost all of their rights.[4]

Naim 2000 addressed an important issue when he juxtaposed the status of human rights and their relation with Muslim identity in France and Uzbekistan; as France has been implementing human rights for a long time while Uzbekistan is of a transient nature in that regard. He noted that expressing Muslim Identity in either country faces strong restrictions even though it is one of the fundamental human rights. He also affirmed that the issue of discrimination exists in both Islamic and non-Islamic countries in the Muslim identity is treated, and finally called for the formation of a viable, executive global model for human rights as the only way to rejuvenate civilized interaction between the western and Islamic worlds, in which discrimination and contempt are the two

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[4] Donno, Daniela., Russett, Bruce M. Islam, Authoritarianism, and Female and Empowerment: What Are the Linkages? (World Politics - Volume 56, Number 4, July 2004, pp. 582-607)

items that most promote the idea of inequality and injustice thereby undermining any joint activities.[5]

Second: Studies that examine the Islamic-western dialogue from a Political Perspective:

These studies have focused on political tensions between the Islamic and western worlds and their relation with the emergence and development of the state of non-understanding that has caused a state of hostility sometimes, touching also on the phenomenon of terrorism and the issue of conflict and its political, military and economic manifestations.

The study of Peterson "2002" pinpointed a group of guidelines to be followed to eradicate terrorism, from an inclusive reformist perspective in the Islamic world. The study affirmed the role of general diplomacy as a main force in fighting terrorism world-wide. The researcher emphasized in this study that the only way to neutralize the risks of terrorism and eradicate it is convincing the Islamic world of the necessity of dialogue and rapprochement with the western world, and that this goal can be achieved only with intensive communication activities based on finding common ground between the Islamic values and global values. He also affirmed the effectiveness of general diplomacy in establishing activities and institutions based on mutual coordination between Islamic and western authorities.[6]

Fish 2002 deems the authoritarian nature of regimes in the Islamic world the major obstacle in the way of the reinforcement of cooperation and dialogue with the west, and clarifies that democracy is the main indispensible constant in the western political regimes, he also reviewed some authoritarian models in

[5] Abd Allah Ahmad Naim , Human Rights and Islamic Identity in France and Uzbekistan: Mediation of the Local and Global. Human Rights Quarterly - Volume 22, Number 4, November 2000, pp. 906-941
[6] Peter G. Peterson , Public Diplomacy and the War on Terrorism. Foreign Affairs, Vol. 81, No. 5 (Sep. - Oct., 2002), pp. 74-94

the Islamic world and affirmed that democratization in the Islamic world is the only way to set a solid ground for cooperation with the western world.[7]

Salvatore 2006 discusses another important issue which is the range of power and control of European secularism and how this is related to the rise of Islamic presence in Europe. He followed the history of European secularism since the Renaissance till now, pointing out that the rise of economic, political or cultural groups has always been a booster for European secular culture openness to others. Such diversity has always supported the opportunities of liberal governments to rule. However, this was not the case in the Islamic tide in the West, as the growing rise of this trend, especially at the level of Islamic dress code and traditions, enhanced in return the conditions of restriction and pressure, and resulted in the ascension of radical governments to power. Some countries adopted arbitrary measures against the Islamic emergence, stressing that the receptivity of Islam by European secularism is completely different from the previous European experiences and pointing out that this can only be interpreted in the context of historical hostility between Europe and Islamic world.[8]

Notes on previous studies:

1. Prevalence of approaches based one-way visions that often describe dialogue obstacles found by others regardless of self-criticism.
2. Human rights studies are the most common in the west and they focus on practices of Islamic world that are

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[7] M. Steven Fish, Islam and Authoritarianism. World Politics - Volume 55, Number 1, October 2002, pp. 4-37

[8] [8] Armando Salvatore, Power and Authority within European Secularity: From the Enlightenment Critique of Religion to the Contemporary Presence of Islam. The Muslim World,
Volume 96, Issue 4, , October 2006, p p 543–561

evaluated from a purely western perspective regardless of any deeper understanding of Islamic character.

3. These studies mostly considered Islamic countries governments and regimes ignoring Islamic peoples arguing that governments of Islamic world are always expressive of their people. In fact, such is an inapplicable approach.
4. Muslims have conducted studies which were always more defensive and justifying and did not provide objective insights and serious cultural theses.
5. Most studies were diagnostic and not solution-oriented.
6. Most studies that tackled the dialogue issue lack application and practice of media, despite it is a principal communication issue.

Methodology

Objective:

This study aims at building a clear vision of the trends of the communicator towards the issue of dialogue with the West and identifying factors influencing his trends as the initiator of media message. The study seeks to set a clear vision that enables the researchers to develop an obvious and specific framework of dialogue management which is the most important aspects of cultural communication between Islamic world and others in general.

Problem Definition:

The study problem is to investigate the factors influencing the trends of communicator in Islamic world towards the issue of dialogue with the West, types of these factors, relevance of the factors with each other and their relationship with the country type, nature, geography and cultural attributes. The study problem included also the embedding of the functional variants of the communicator and their role in determining and forming these factors and trends.

Importance of this study:

1. The importance of this study is represented in the following elements:
    It is an extensive study that was conducted on a sample of (1016) respondents in a (19) Islamic state in the three continents of the world, which makes its results more realistic and applicable.
2. The study moves the dialogue issue from its general intellectual framework to real application through the recognition of the trends adopted by the creators of communication message towards this issue.
3. The study seeks to emphasize that the issue of dialogue with others is a principally cultural issue rather than a religious or political one.
4. The study seeks to emphasize that dialogue with others should be done within a crowd and grass roots framework away from the elite dialogue.
5. The study contributes to the field of rare cultural communication studies in the Arab library.

Study Hypotheses & Questions:

The study included a set of hypotheses and questions as follows:

First: Study Questions:
1. What are the attributes of study sample in terms of respondents' nationality, general cultural feedback and geographical origin?
2. What are the functional properties of the communicators in Islamic world in terms of functional levels, years of experience and types of media they work in?
3. What is the individual characteristics of the study sample in terms of gender, age and socio-economic level?
4. How are the respondents convinced of the need to dialogue with others?
5. To what extent the respondents practice communicative activities with the West?
6. What are the levels and types of constraints faced through dialogue with the West?
7. How aware is the communicator of the importance of the media role in dialogue?
8. to what extent the respondents evaluated the negative sides about dialogue with the West?

Second: the Study Hypotheses:

The study included a set of key and sub-hypotheses as follows:
- The first key hypothesis **(H1)**: there are statistically significant differences between the five parameters of the study and the public variables.

    ° The first sub-hypothesis **(H1:1)**: There are statistically significant differences between the five parameters of the study and the nationality of the respondent.
    ° The second sub-hypothesis **(H1:2)**: there are statistically significant differences between the five

parameters of the study and the general cultural feedback of the respondent.

- ° The third sub-hypothesis **(H1:3)**: There are statistically significant differences between the five parameters of the study and the geographic origin of the respondent.

- The second key hypothesis **(H2)**: There are statistically significant differences between the five parameters of the study and the functional variables.

    - ° Fourth sub-hypothesis **(H2:4)**: there are statistically significant differences between the five parameters of the study and the job level.
    - ° Fifth sub-hypothesis **(H2:5)**: There are statistically significant differences between the five parameters of the study and type of media in which the respondent works.
    - ° Sixth sub-hypothesis **(H2:6)**: There are statistically significant differences between the five parameters of the study and the number of experience years in media field.

- The third key hypothesis **(H3)**: There are statistically significant differences between the levels of conviction about the need for dialogue and levels of practice, restriction, media role and negative sides.
- The fourth key hypothesis **(H4)**: there are statistically significant differences between levels of practice and levels of restriction, media role and evaluation of negative sides.
- Fifth key hypothesis **(H5)**: there are statistically significant differences between the restriction levels and levels of media role and evaluation of negative sides.
- Sixth key hypothesis **(H6)**: There are statistically significant differences between the levels of media role and levels of negative sides.

Study Type & Methodology:

This is a descriptive study that tends to depict, analyze and evaluate the attributes of a particular group or situation that may has a predominant property. The study may tackle the facts of a phenomenon, situation, a group of people, a group of events or a set of conditions for the purposes of gathering sufficient and accurate information. [9]It depends on the survey method to make a survey of the communicators in Islamic world to measure the variables leading to answer and test questions and hypotheses.

Study Tool:
The survey method is adopted as a research tool. a form containing the study variables was designed and applied to the study sample after conducting tests of stability and reliability.

The Study Sample:

The study on (19) Islamic countries was a formidable task. The research group "population" was communicators of Muslim nationality who work permanently in media institutions. The researchers sought to reach the best ratio that represent each country according to the size of its communicators and mass media and the researchers considered the diversity of media as much as possible. The answers of the respondents were (1122) responses, but after elimination of certain forms that did not fit the admission standards, the sample became (1016) responses. the study took two years and three months, starting from November 2007 and ending at the end of January 2010.

Statistical Analysis of the data:

The researcher adopted the SPSS v.17 program to carry out the statistical analysis processes where data was entered to the

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[9] Samir Hassan: Media Research (Cairo: Book World, print 2, 1995) p. 131

computer. The data was statistically processed through the application of many statistical operations as follows:

First: Descriptive Parameters including:

- Tables and frequency distributions: the researcher presented the study variables in tables designed to show duplicates and percentages only, which provides the quantitative indicators required to identify the study variables.
- Weighted average: to measure the average of accepting the five parameters of the study.

Second: Design of Aggregate Parameter:
Five parameters were designed and each of them included a set of phrases.

Third: Statistical Tests:
Statistical tests are conducted to measure the extent of differences between the study variables, including the scale variables of the highest level of credibility. The most important tests are:
- "T.Test" to measure the scale differences between two groups only.
- "One Way ANOVA F" test to measure the scale differences between more than two groups.

Significance level adopted in the study: the researcher relied on a significance level of 0.05 to consider whether there are statistically significant differences or not.

Theoretical Framework:

First: the role of media in building and strengthening the culture of dialogue:

Dialogue is undoubtedly a culture that cannot reach and convince people without communicative activities. it is the key element in managing the dialogue between the Islamic world and the West.

In fact, media activities are still held as the key factor in hindering dialogue and promoting motives for its rejection. Sullivan 2005[10] indicates that the extremist forces in Islamic world represent small groups that cannot be considered a representative of all Islamic world. Moreover, the media, affiliated and polarized by conservative Christians who believe in the idea of the Crusades, supported all messages of refusing the dialogue and patterning the image of Muslims and Arabs in a way that makes the dialogue seem a kind of intellectual luxury.

Such serious admission leads us to analyze the role of media in dialogue-related problems. It was previously known that the media played a negative role in refusing the idea of dialogue or enhancing its potential, so we have to focus on thinking about enhancing media activity to become a catalyst and motivating one. Thus, moving the dialogue attitude from the elite to the public.

Second: factors affecting the communicator regarding the levels of practice and thinking about the dialogue process

The communicator is the main subject of this research being the initiator of the communicative message. However, the confinement to the communicator's profession, degree of professionalism, motivation, knowledge and skills of recognizing and practicing cultural communication does not suit the importance of this issue. There are many factors that determine knowledge, motivation and skills, which can be united in a theatrical dimension represented in gatekeeping theory on one hand, and re-analysis of the factors of knowledge, motivation and skills, which are covered by the researcher as follows:

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[10] Antony T. Sullivan (2005) Conservative Ecumenism : Politically Incorrect Meditations on Islam and the West . In Roger Boase (editor) Islam and global dialogue: religious pluralism and the pursuit of peace. (Hampshire : Ashgate Publishing Ltd) p 139, 140 , 149

Motivation of Communicator toward Dialogue:

Spitzberg (2008)[11] determines the motivators of communicator in several axioms:

1. Increase of motivation means increase of efficiency, as the motivation of communicator towards cultural communication and dialogue determines his/her desires and behaviors that work in a unified and integrated framework to achieve success of the cultural communication process in the most effective possible way, and this includes:
    A. The communicator's self-confidence in his abilities to accomplish cultural communication processes increases his motivation toward communication, which means that the impact of the previous communicative practices is reflected in self-appreciation to accomplish the communicative tasks.
    B. The communicator's conviction about the efficiency, influence and results of cultural communication increases his motivation toward communication. In addition, the communicator's motivation to carry out activities of cultural communication increases as a result his belief in having the ability to accomplish a set of feasible and useful communicative behaviors, his belief that his communicative activities have an impact toward making understanding and his conviction that his efforts always lead to the targeted results.
    C. The communicator's ability to behave in different situations increases his motivation toward cultural communication. The cultural communication is a

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[11] Brian H. Spitzberg (2008) A Model of Intercultural Communication Competence. In Larry A. Samovar, Richard E. Porter, Edwin R. McDaniel (Eds) Intercultural Communication: A Reader. (Boston :Wadsworth Cengage Learning) p 383-384

multi-context and multidimensional process, so the personal attributes of the communicator and his/her ability to perform through these contexts increases his motivation.

D. Achieving the expected returns and comparing them with the exerted efforts and costs increases the motivation of the communicator, which means that the predicted targeted cultural returns of the communication process is the main standard in executing the cultural communication processes, as no communication without an expected return and the expected returns are associated with previous experiences along with their achieved returns.

Consequently, we can say that the communicator access to the cultural communication process is primarily associated with his personal potential, appreciation for the exerted efforts, evaluation of previous experiences and belief of abilities to achieve returns that outweigh his efforts.

In fact, a large portion of communication efforts in dialogue between the Islamic world and the others were not so effective, as both parties could not have a concrete impact that can be clearly measured, which in return hindered the communicator's motivation to restart or resume dialogue efforts that were previously stopped

The most important factor within this framework is supporting success of the exerted efforts; that success which enhances continuity of culture communication. Were these efforts to fail, be obstructed or limited to the elite, active dialogue attempts will be buried before birth instead of establishing and consolidating such attempts in popular contexts on which the communicator thrives, rather being suppressed within narrow effects and opinions of the elite, which cannot translate into an effective clear vision of

growing understanding. This kind of active dialogue is the one to which communicator should pay special attention.

On the other hand, although motivation of communicators is the most important among the elements constituting the major problem of the study, it's not the only one. There are many other principal factors determined by the relation that connects communicator with media. This relation is formed based on two main considerations: media control of the content broadcasted (Gatekeeping Theory); a process depends on a set of priorities (Agenda-setting theory), in addition to the relation between communicator and the speech dominating media speech (Framing Theory); and the second is the psychological, social and cultural background of the communicator and its effects on his tendency towards promoting dialogue (Elite Theory).

The Relation Between Communicator and the Media:

Gatekeeping Theory

The Gatekeeping Theory refers to the process by which information and concepts are filtered and selected in order to pick what to be published and broadcasted via media outlets.[12]

Kurt Lewin proposed this theory in 1947[13], which states that all information entering the system goes through a set of "gates" represented in the communicator and his own vision of the communicated event, then comes media institutions with all the factors affecting their policies. This process produces, eventually, a communication approach that slightly differs from reality.[14]

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[12] White, David Manning , "The 'Gatekeeper': A Case Study In the Selection of News, In: Lewis A. Dexter / David M. White (Hrsg.): People, Society and Mass Communications , London Sage publications , 1964. p 160 - 172. " P 162
[13] Lewin, Kurt, Frontiers in Group Dynamics, Human Relations, v. 1, no. 2, 1947, p. 145.
[14] For further Details review:

Although this theory is a simple and intuitive concept of the current theatrical framework, there been many changes seeking taking it into a deeper level, and extending its limits and signification. Lynda Lee Kaid[15] reviewed the objective efforts exerted to develop "Gatekeeping Theory", and connect it to the public within the modern communication environment. She concluded that the "Media Gate-keeping" process is the interactive output of four major factors:

1.   Personal intuition and trend/tendency of the communicator.

2.   Criteria and standards of media institutions when evaluating communicators performance, in addition to the relation between both.

3.   Pressures practiced against media institutions, and interfere with its approach in addressing different issues.

4.   Recent technologies that facilitate collecting and transferring information.

The following figure shows the nature of this theory.

- Michael B. Salwen, Don W. Stacks , An Integrated Approach to Communication Theory and Research, Mahwah, NJ: Lawrence Erlbaum Associates , 1996, p 79-90
- Snider, P.B. , 'Mr.Gates; revisited: A 1966 version of the 1949 case study, Journalism Quarterly 44 (3) , 1967 , p 419-427.
- Berkowitz, D. , Refining the gatekeeping metaphor for local television news, Journal of Broadcasting & Electronic Media 34 (1) , 1990 , p 55-68.
- Willis, Jim, Editors, readers and news judgement, Editor and Publisher, v. 120, no. 6, (February 7, 1987). p. 14-15
- Dimmick, John, The gate-keeper: An uncertainty theory, Journalism Monographs, no. 37, 1974.

[15] Lynda Lee Kaid , Handbook of Political Communication Research, Mahwah, NJ , Lawrence Erlbaum Associates, 2004 , p293-305
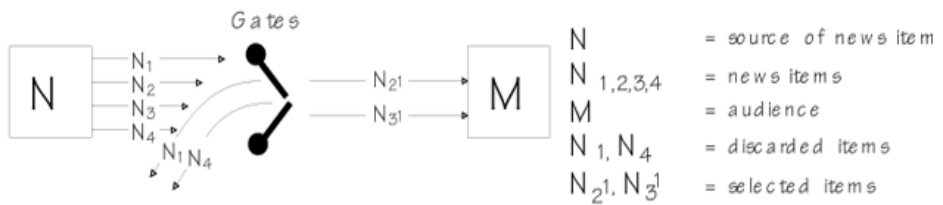
Source: White , Op., Cit

Agenda-setting theory

Agenda-setting theory depends on one major assumption which states that media foundations elect and arrange news, giving significance to some of them, based on media projections regarding the value of each subject to the crowd. In fact, this theory goes beyond that assumption; as it reflects the ability of media bodies to communicate its agenda to the public, who will turn it into their own agenda. In other words; the main fundamental core of the Agenda-setting theory is the process of picking broadcast news and opting for some specific materials by media outlets, in order to create the public awareness and concern towards particular issues.[16]

Agenda-setting theory was originally established by McCombs, and addressed by many precedent theorists, who stressed the powerful role of the media in shaping the public concern and priorities among a diversity of issues. Lippman was a pioneer in that aspect among theorists. This theory thrived in the seventies of last century, and it depends on a set of key hypotheses:[17]

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[16] Mccombs, M. (2004). Setting the Agenda: the mass media and public opinion. Malden, (MA, Blackwell Publishing Inc.) p 1.

[17] For further Details review:
- McCombs, M.E. & Shaw, D. (1972). The Agenda-Setting Function of Mass Media. POQ, 36; 176-187.
- McCombs, M.E. (1982). The Agenda-Setting Approach. In: Nimmo, D. & Sanders, K. (Eds.) Handbook of Political Communication. Beverly Hills, CA.: Sage.

1.   The media does not reflect reality; it filters and shapes some of its events, then highlights them to create the public awareness of them.

2.   Media concentration on particular issues leads the public to perceive those issues as more important than their reality.

3.   The agenda depends on a set of interrelated standards, determined by general policy of media institutions, and influenced by political, economic, and social variables of both the media and the public.

4.   Setting the agenda is a regular process that depends on connecting responses of public audience to future agendas.

5.   Communities need to be guided to the issues to which they should pay attention, till intellectual and cognitive cohesion is achieved.

The following figure shows the nature of this theory:

- McCombs, M.E., & Shaw, D.L. (1972). The Agenda-Setting Function of Mass Media. Public Opinion Quarterly, 36 (Summer), 176-187.
- McCombs, M.E., & Weaver, D. (1973). Voters' Need for Orientation and Use of Mass Communication. Presented at the annual conference of the International Communication Association. Montreal, Canada.
- McCombs, M.E., & Shaw, D.L., & Weaver, D.L. (1997). Communication and Democracy: Exploring the Intellectual Frontiers in Agenda-Setting Theory. Mahwah, N.J. Lawrence Erlbaum.
- Rogers, E.M., Hart, W. B., & Dearing, J.W. (1997). A paradigmatic history of agenda-setting research. In Iyengar, S. & Reeves, R. (Eds.) Do the media govern? Politicians, voters, and reporters in America (225-236). Thousand Oak, CA: Sage.

Gatekeepers plus influential media

	Personal experience and interpersonal communication
	Media agenda → Public agenda → Policy agenda
	Real-world indicators of the importance of an agenda issue or event
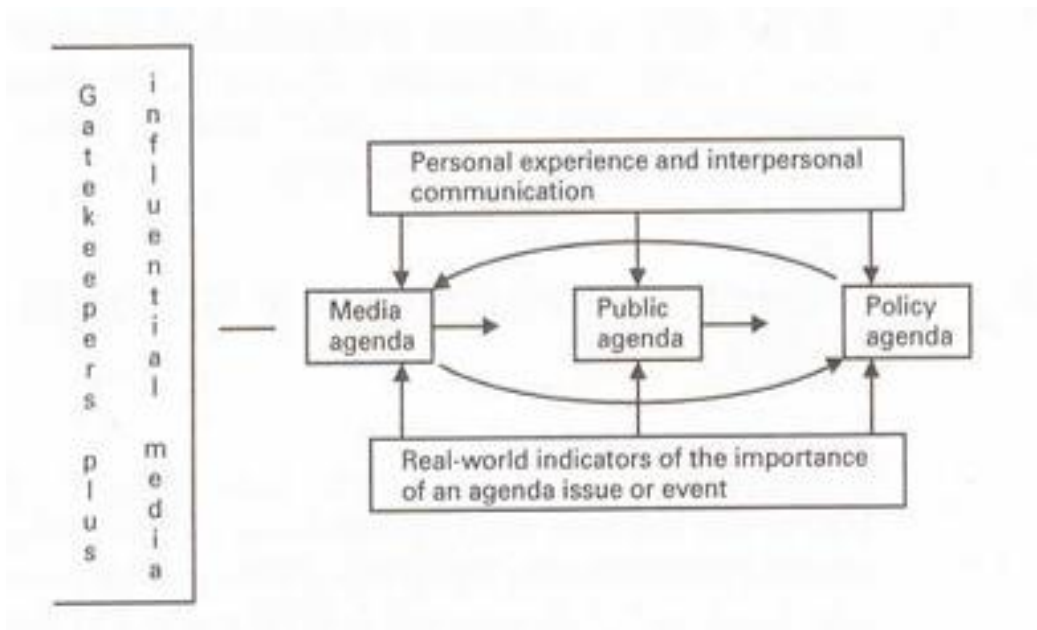
Source: McQuail & Windahl (1993)[18]

As for the framework of the study, we can say that the communicator is driven, in practicing cultural communication actions, by a particular set of criteria and confined by a group of restrictions that define subjects of importance and others to be neglected. Although communicators have the ability to set agendas and highlight specific issues, they have to align themselves with the final judgment of media institutions, who direct their work in accordance with a set of criteria and restrictions.

This theory asserts communicators ability to raise the public concern towards dialogue issue, and confirms the ability to move such issue from the elite limits to include the grass roots. The

[18] McQuail, D. & Windahl, S. (1993). Communication Models for the Study of Mass Communication. London: Longman.

decisive element here is the consistency between the exerted efforts and the media volition to give the dialogue issue priority in their agenda. This agenda is set according to the media institutions perceptions that detect inattention of the public towards this issue; which is a false perception, based on previous practices do not reflect the current situations and trends highly concerned with dialogue.

This leads us to address the previous practices that dealt with the dialogue between Islamic world and others as an esoteric issue, restricted to religious considerations or political interests of governments, which contributed to creating a state of permanent uncertainty regarding the feasibility and importance of dialogue, in addition to circulating stereotypes that are deemed one of the main causes of false perceptions. Accordingly, addressing Framing Theory becomes a must, especially it reveals communicators behaviors when approaching the Public vision of the events released via media outlets. So, we may realize now that the matter is not just about selecting the dialogue issue and giving it priority, but it's also extended to providing aspects and perceptions, via which the public may reflect and consider the issue.

Framing Theory

Framing Theory depends on a major hypothesis which states that communication and media outlets not only convey events and issues to the public, but also decide the perspective through which people understand and reflect it.

The Framing Theory is based on a set of key hypotheses; namely:[19]

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[19] For further Details Review :

1.   Each event has a combination of perspectives or aspects that determine the nature of its understanding.

2.   Media outlets focus on one of those perspectives/aspects to be addressed and communicated to the public, in order to shape their awareness of the event.

3.   This framework is controlled according to the conceptual trends of the media outlet.

4.   These frameworks are formed within a group of restrictions and considerations similar to those of Agenda-setting theory.

5.   Frameworks may be clear and easy to understand, but the public may not have the ability to acquire the needed awareness about it, which is vital to achieve consistency of the communication message.

6.   Most of the complicated frameworks are misleading, negative and unrealistic.

Based on the above, we may state that tackling the dialogue issue is a deeply complicated matter, as it depends on group of frameworks that shape awareness and perception of the public, according to the mass media agenda. This agenda is determined by a set of political, economic, media, social and religious considerations, and goes through filters for communication

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messages that framed together gates created to handle the media content.

Accordingly, in the following section researcher presents his thesis about the critical factors directly affecting cultural communication actions in the context of Islamic-western dialogue. These factors can be used to evaluate motivation, knowledge and skill levels. They also reflect previous hypotheses of the abovementioned theories:

1)   **Solid personal Elements:**
        There are several factors attributed to fundamental conceptions and established grounds of the communicator, such as religion, ideological orientations and socialization. These factors are deemed deeply solid elements that communicator cannot ignore or pass over in his/her efforts to establish a healthy dialogue base. As they shape his/her levels of acceptance of the concept of dialogue with the West, in the first place. For example, a communicator who believes that hostility against the West is a religious commitment, won't be able to accept the notion of dialogue.

        Bin Dridi suggests that the conception of dialogue represents a general culture in community, not only an individual belief. A person may believe in dialogue and mutual conversations, nevertheless, he/she may be driven to change his/her convictions, beliefs and principles due to surrounding patterns of socialization and social environment in which he lives. On the other hand, although the dialogue notion holds a great deal of

attraction and luster, and reflects high levels of civilization and culture, it stays just a matter of fantasy, and will be frozen in the same state till it is actually applied within Arab countries, and strongly supported to be transformed into a living dialogue with the West.

2)   Variable personal Elements (conviction level):
These elements are the factors reflecting the personal conviction of the communicator of the importance and effect of dialogue. This conviction may be controlled by his/her permanent conceptual beliefs or level of personal practice of dialogue. Communicator, in this case, is influenced by the collective and common effects pervasive among community, therefore, he/she believes that the West is not concerned with dialogue, and doesn't support it, in addition to considering powers imbalance, and repeating stereotypes about Muslims in the West. Although these defects may seem to hinder the dialogue, they are changeable and substitutable whenever convenient indications encouraging cultural communication between civilizations exist. Accordingly, conviction levels change and shift pursuant to fundamentals of reality. On the other hand, the communicators belief that the dialogue is elitist and does not serve for the benefit of the grass roots, is established according to western agendas, or being controlled by suspicious institutions, is a key stimulant that reinforces the communicators persuasion of fruitlessness of dialogue. On the contrary of that, constricting and eliminating those negative beliefs leads to change convictions and

inclinations, transforming them into a stable cultural dialogue activity.[20]

3) Elements connected to the trends of institutions and community:

Communicator may be open and receptive to the dialogue concept, whereas his/her institution may reject it, or his/her community may be not concerned with the idea. This situation leads communicator to give up the notion of transforming his/her personal belief to an actual communication practice; as, eventually, the communicator either reflects public opinion trends, and represents the values of his/her own country; or committed to the attitudes of the institution for which he/she acts. Consequently, cultural communication process is buried before birth, turning into personal beliefs that are totally separated from his/her role and responsibilities as a communicator.

4) Elements connected to the actual practice of dialogue on the individual, institutional or community level:

It is undeniable that experience affects both trend and practice. Consequently, we may have a communicator who believes in the importance of dialogue, and works for an institution that allows him/her to practice dialogue freely, but this practice may fail for some reasons, and the communicator's motivation to repeat it is reduced accordingly. Also if the institution or community had some experiences, communicator may have no determination to re-practice similar experience, which affects his/her intention to take another initiative. On the other hand, lack

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[20] Fawzy bin Doredy, a previous reference

of skills of the communicator in creating cultural communication, or lack of experience at institutions leads the communicator to feel unable to keep dialogue attempts and causes him not to repeat it.

5. Factors relating to the country to which the communicator belongs:

Each country has its cultural personality and intellectual and civilizational heritage as well as its unique relation with the west, these factors fully impose themselves on the communicator's management of dialogue; countries that are culturally, linguistically and geographically connected to the west have certain national convictions concerning positive or negative views to the west. This view is formed based on real-life experiences and practices and over a long time. While countries that have a weak connection to the west are more influenced by stereotypes in their relation with the west, such views that are not supported by real life experiences are testament to the poor knowledge which could undermine motivation even if professional abilities and skills needed to establish and actively engage in conversation exist.

Even though examining the current situation gives rise to a state of relative pessimism, these theories affirm that if the communicator and the media institution have a real will to sell the issue of dialogue on the popular level, their efforts will pay off.

Study Sample and Characteristics:

First: General Characteristics of the Sample:

A. In terms of nationality:

Table 1 shows sample distribution based on nationality

Nationality	Frequency	Percentage
Saudi Arabia	76	7.5
Lebanon	87	8.6
Egypt	92	9.1
Syria	90	8.9
Qatar	72	7.1
The Emirates	40	3.9
The Sudan	93	9.2
Bahrain	16	1.6
Britain	24	2.4
Jordan	34	3.3
Kuwait	34	3.3
Mauritania	32	3.1
Morocco	94	9.3

Yemen	10	1.0
Turkey	33	3.2
Indonesia	45	4.4
Malaysia	84	8.3
Nigeria	51	5.0
Hungary	9	0.9
Total	1016	100.0

The data in the above table indicates that:

- At 9.3%, Morocco is the highest percentage, followed by The Sudan that scored 9.2% then Egypt 9.1%, Syria 8.9%, Lebanon 8.6%, Malaysia 8.3%, Saudi Arabia 7.5% and Qatar 7.1%, the majority of these percentages are balanced and directly connected to the size of these countries and the levels of diversity of media work in them, and their Islamic nature which leads their appreciation of the study, while the percentages the two large Islamic countries Nigeria and Indonesia were 5% and 4.4% respectively , but the conditions of the study based on indirect communication with communicators in these countries represented an addition to the overall weakness of Islamic existence in the media in Nigeria where the representation of Muslims does not match their real number, the reason

for the low percentages of the representation of Indonesia is the weak return on research investment coming from Indonesia, as many Indonesians refused to simply and directly answer a group of questions especially those related to restrictions and to practice levels, thus impelling the researcher to discard them, while representation matched the population in the Emirates "3.9%", Jordan "3.3%" and Kuwait as well as the percentage of communicators there. Language was a relative barrier hindering the obtainment of enough responses in Turkey because the level of Arabic and English usage in Turkey is low, in addition to the fact that the majority of communicators are secular which still shows in a large percentage of Turkish media outlets, while percentages restored their balance in Mauritania "3.1%" due its relatively limited media outlets, Britain "2.4%" based on the number of Muslim communicators there, Bahrain "1.6%" based on the media and population existence there, Yemen based on the weakness of media presence there and finally Niger "0.9%" due to weak media presence.

- The researcher tried to obtain representation percentages as accurate as possible, especially that research population comes from 19 countries where the research took over two years to complete, so that true and direct results can be obtained taking into consideration the geographical and

cultural diversity, the civilizational level such countries have achieved, media presence and the level of representation of Muslim communicators there.

B) In terms of General Cultural Framework:

Table 2 shows the distribution of the sample in terms of general cultural framework

General Cultural Framework	Frequency	Percentage (%)
Arab Muslims	770	75.8
Non-Arab Muslims	246	24.2
Total	1016	100.0

The data in the above table indicate the following:

The percentage of Arab Muslims in the sample was 75.8%, while the percentage of non-Arab Muslims was 24.2% for many reasons; namely:

o Arabs have been most affected by purposeful smearing attempts in the west, especially after 9/11 events.
o The individual and institutional efforts based on dialogue with the west were mostly Arab.
o The idea of dialogue with west imposed itself on the collective Arab world more than the non-Arab world over a long time before the events of 9/11.

o The majority of important institutions representing Muslims in the world, whether international organizations or religious authorities are originally Arabic.

All these reasons motivated the researcher to increase the percentage of the representation of Arabs compared to others in his approach to the important subject of the study.

C) In Terms Of Geographical Location:

Table 3 shows the distribution of the sample according to geographical location

Geographical Location	Frequency	Percentage (%)
Asia	588	57.9
Africa	371	36.5
Europe	57	5.6
Total	1016	100.0

The data in the above table indicate:

Percentages match the international report by PEW institution released in August 2009[21] on the population distribution of Muslims around the world that stated that 60% of Muslims are in

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21   PEW research center :Mapping the Global Muslim Population. A Report on the Size and Distribution of the World's Muslim Population August 2009 available online at :-
http//:pewforum.org/Muslim/Mapping-the-Global-Muslim-Population.aspx

Asia, 5.2% in Europe, both percentages are very close to the percentages obtained in this study "57.9% in Asia and 5.6% in Europe" while the percentage of Muslims in Africa according to the report was 20% and 36.5% in this study, for two reasons:

- o First: the researcher's inability to apply the study in the Americas, Australia and the rest of the world's regions with Muslim entities.
- o Second: poor permanent representation of Africa in Arab and Islamic media studies, that's why the researcher increased the representation of Africa in the sample compared the percentage of African Muslims out of all Muslims, especially because four of the 10 largest countries in the Islamic world are from Africa; namely: Egypt, Nigeria, Algeria and Morocco.

Second: Functional Characteristics:

A. In terms of professional level:

Table 4 shows the distribution of the sample based on professional level

Professional Level	Frequency	Percentage (%)
Leading	201	19.8
Non-leading	815	80.2
Total	1016	100.0

The data in the above table indicate:

Percentage of non-leading professional levels is over 80.2% while percentage of leading levels is 19.8%, which is a normal percentage that affirms the quest for accurate representation of the sample, as the percentage of representation of the leading positions is usually between 10% and 20% in most communicator studies, in line with the real-life case of administrative structuring in media institutions.

B. <u>In terms of media outlet:</u>

Table 5 shows sample distribution based on media outlet

Media Outlet	Frequency	Percentage (%)
Print	512	50.4
Audiovisual	255	25.1
Mix	249	24.5
Total	1016	100.0

The data in the above table indicate:

The percentage of communicators in print media outlets is more than 50% while the other 50% is divided between audiovisual outlets including radio, television and mixed outlets with almost the same percentage, indicating that there are more communicators in the sample of the study in print media than other outlets. In fact, this is attributable to the nature of the media mixture in the subject countries; the countries were the percentages of newspapers and magazines are the highest are The

Sudan and Morocco "12.9%", followed by Saudi Arabia "12.1%" then Syria 11.1%. In reality, all these countries except Saudi Arabia have a large journalism market compared to radio and television services, while in Saudi Arabia, the reason is that a large percentage of media and television investments is outside its territory, and they attract large numbers of non-Saudis, additionally, journalism is more established in Saudi Arabia than other media outlets.

While the highest percentage of communicators in audiovisual media outlets were in Malaysia at 17.6%, followed by Lebanon 15.3% and Nigeria 10.6%, which are all percentages that match the nature of communication in these countries where radio and television services prevail over other media outlets.

The highest percentage of communicators who work in more than one media outlet was in Qatar "28.9%" , followed by Egypt "20.9%" then, with a considerable difference, Malaysia at 10.8%, which also matches the media market in these countries.

C) In terms of years of experience:

Table 6 shows the distribution of the sample based on years of experience

Years of Experience	Frequency	Percentage (%)
Less than five years	382	37.6

Five to ten years	278	27.4
11 to 20 years	248	24.4
More than 20 years	108	10.6
Total	1016	100.0

Data in the above table indicate:

Percentage of medium experience "five to twenty years" is 51.8% of the sample, while the percentage of those with longer experience "over twenty years" was 10.6% most of whom are in Britain, Niger, Qatar, Egypt and the Emirates, and the percentage of those with little media experience "less than five years" was 37.6% , which is a percentage that matches the aforementioned age brackets, most of whom are in Yemen, Morocco, Bahrain, Egypt, Saudi Arabia and Turkey.

Aspects of the Study:

1) **The aspect of the level of conviction about the necessity of dialogue.**

The researcher designed a statistical tally for the three entries in the following form and the distribution was as follows:

Table 7 shows the level of conviction about the necessity of dialogue

Level of Conviction about the Necessity of Dialogue with the West	Frequency	Percentage (%)
Low	88	8.7
Medium	403	39.7
High	525	51.7
Total	1016	100

Data in the above table indicate:

Subjects' level of conviction about the necessity of dialogue was high "51.7%"; a percentage that represents conviction about the pressing need for dialogue with the west, that dialogue can end the accumulated misunderstanding between us and the west and that the elimination of this state whether by expressing issues, trying to pursue common endeavors and furthering the existing ones can spare the Islamic world many problems and crises especially military, political and economic ones.

While the percentage of those who think dialogue with the west is of medium importance was 39.7%, indicating that a considerable percentage of the sample thinks dialogue with the west may lead to sufficient satisfactory results, and that it should not be overrated though, because the clash between the Islamic world and the west is basically a conflict of interests. Therefore, the ethical dimension expected from strong supporters of dialogue is cannot by solely

relied upon so that the Islamic world can live in more stable conditions on any level, because despite the legitimacy of Islamic causes and the intentional smearing of the Islamic image, character and religion, the fulfillment of communicators' hopes by abandoning such matters and clarifying the facts in not enough to establish a solid ground for Islamic-western relations, as western thought is driven by interests.

The percentage of those who think dialogue is of low importance was 8.7% , they built their opinion on the evaluation of past experiences of dialogue between the Islamic world and the west, all of which have failed due to intentional bad faith on the part of the west or failure of dialogue institutions in the Islamic world in this regard, all of which have created a disbelief in the benefit of the idea of dialogue per se.

2) <u>**Aspect of the level of practicing dialogue with the west:**</u>

The researcher designed a statistical tally for the three entries in the following form and the distribution was as follows:

Table 8 shows the level of practicing dialogue with the west

Level Of Practicing Dialogue With The West	Frequency	Percentage (%)
Low	55	5.4
Medium	509	50.1

High	452	44.5
Total	1016	100.0

Data in the above table indicate:

Percentage of medium level of practicing dialogue on all levels; personal, institutional, social milieu and community was the highest "50.1%", followed by the percentage of high level of practicing dialogue at 44.5% while percentage of low level of practicing dialogue was only 5.4%, which confirms that for a portion of the sample, the crisis is about the fruit of the dialogue or lack thereof and not about seeking dialogue. Apparently, the nature of media work and the current trend in Muslim communities of practicing dialogue with the west increases affirms the presence of dialogue as a continuous process going on. However, it has been noticed that such dialogue is mostly individual rather than institutional and that this outcome affirms that the vision of the study towards dialogue reflects a real-life personal experience being assessed by the subjects, and not confined to stereotypes.

(3) Aspect of Restriction levels of dialogue with the West

The researcher designed a statistical tally of the four phrases listed in the survey which is distributed as follows:

Table no. (9) presents the parameter of restriction levels of dialogue with the West

Restriction levels of dialogue with the West	F	%
Poor	346	34.1
Moderate	574	56.5
High	96	9.4
Total	1016	100.0

The details of the previous table refer to:

- The moderate restriction levels are of highest portion up to 56.5% which means there are restrictions hinder the dialogue with the west in most of Islamic societies subject of study, however, they may be diversified. this a good positive proportion, especially if it is considered along with the proportion of poor restrictions that reached to 34.1%, which confirms that there is available and good willingness to dialogue with the West. Moreover, the presence of some restrictions is not a direct obstacle to dialogue efforts which have a moderate and sometimes a high space to execute. The whole thing is to increase the dialogue effectiveness through getting concrete results and achieving the desired goals of the dialogue. Meanwhile, the high restrictions were 9.4%, which is a low percentage confirming the idea of dialogue refusal which became an essential attribute among some communities.

(4) Aspect of importance of media in dialogue:

Table no. (10) Presents the parameter of media importance in dialogue:

Importance	Q	%
Very important	243	23.9
Important	616	60.6
Medium importance	66	6.5
Unimportant	85	8.4
Unimportant at all	6	0.6
Total	1016	100
Weighted Average	3.99	

The data in the above table indicates that:

- Importance of media as a main motivator of dialogue process between the Islamic world and the West was 84.5% of the study sample, which is a very high portion that emphasizes the importance of media role in giving the dialogue environment a high priority, determining and addressing the contentious issues and finding out and enhancing the common grounds up to achieving a state of understanding, cooperation and building mutual interests. The western media is the real motivator of hostility between the West and the Islamic world which was exacerbated and deepened through drawing a mental typical image of the Islamic world and its issues that is completely alien to the truth and professional standards.
- Medium importance of media role reached 6.5% only, while the two levels of unimportance reached 9% only. Such poor ratios refer to a state of conviction among some communicators in study sample that the idea of dialogue as a whole is related to the political will of the West to dialogue and that the media plays a supplementary role to such will.

(5) Aspect of negative sides of dialogue with the West.

- The researcher designed a compiled parameter of the five phrases listed in the survey which is distributed as follows: Table no. (11) Shows the parameter of evaluating the negative implications of dialogue

Parameter of evaluating the negative implications of dialogue with the West	Q	%
Poor negative implications	51	5.0
Moderate negative implications	676	66.5
high negative implications	289	28.4
Total	1016	100.0

The data in the previous table indicates:

- A ratio of 66.5% of the sample, i.e. about two thirds of the sample, is convinced of medium effect negative implications that cannot be ignored or disregarded if there is a desire for achieving an objective dialogue of concrete results. Moreover, these negative sides cannot be seen as crucial to completely reject the dialogue idea which asserts that the dialogue with the West is still held as a complicated process that include a lot of problems, obstacles and negatives in terms of execution, plans and views.
- A high portion of 28.4% was convinced that there are too high negative implications that threaten the dialogue as a whole; the matter that refers to a state of outrage among

communicators in the Islamic world who do not feel any concrete and realistic yield to the dialogue process.

- A portion of 5% only thought that the negative sides of managing the dialogue with the West is poor and do not affect the efficiency and effectiveness of the steps taken; this is a poor ratio that practically imply a state of a scientifically unjustified high optimism.

Hypotheses Tests:

First: Relationship between general and functional variables of respondents and the study parameters:

The first key hypothesis **(H1)**: there are statistically significant differences between the five parameters of the study and the general variables

The first sub-hypothesis **(H1:1)**: there are statistically significant differences between the five parameters of the study and the respondent nationality

Table no. (12) shows the relationship between the conviction level and the respondent's country

	Nationality	N	Mean	F	Degree of Freedom	Sig.
Conviction of dialogue importance	KSA	76	10.2632	15.149	997.18	0.000
	Lebanon	87	10.3103			
	Egypt	92	12.2391			

	Syria	90	11.5667		
	Qatar	72	10.1250		
	UAE	40	9.1500		
	Sudan	93	9.9355		
	Bahrain	16	9.9375		
	Britain	24	11.0833		
	Jordan	34	9.9412		
	Kuwait	34	11.8824		
	Mauritania	32	8.5000		
	Morocco	94	10.6383		
	Yemen	10	9.2000		
	Turkey	33	13.2727		
	Indonesia	48	12.7333		
	Malaysia	84	12.7500		
	Nigeria	51	9.7647		
	Niger	9	11.6667		
	Total	1016	10.9045		

The data in the above table indicates that:

- Turkey was the country with the highest level of conviction about the need for dialogue, where it exceeded the total sum with a big difference. This is due Turkey's position as a member state of NATO that seeks to have a full membership in the European Union. Moreover, Turkey is

currently the most Islamic country that have close relations with the West. The following two countries with high levels of conviction are Malaysia and Indonesia with very simple differences between the two countries, which reflects the tremendous progress of both countries in the economic areas that require significant cooperation with the Western countries. Egypt came in fourth grade as the first Arab country to be convinced of the need for dialogue. This is due to the nature of Egypt openness to the world being the largest Arab State. Kuwait came at the next grade being one of the first Gulf states to send scholarships abroad and attract cultural figures. Moreover, it is mostly a liberal country, especially in the era preceding the Iraqi occupation. Niger came at the next grade due to its linguistic and cultural relation with the West where it does not have an independent cultural and economic position. Syria then came in the next grade as a state exposed to many unjust political and economic pressures, as seen by communicators in Syria, and can be resolved through dialogue. Britain came as the last country to exceed the final average of the total sum which can be seen as a result refers to a conviction among communicators in Britain of the need for dialogue based on a cultural perspective other than the dialogue based on the need for general, economic and political stability that prevail in the Islamic world. the rest of countries achieved levels less than the final average of the total sum where Yemen, UAE and Mauritania came at the end of countries convinced with the need for dialogue.

- The differences were statistically significant as the relationship became stable at the significance level of 0.000

Table no. (13) presents the relationship between the practice level and the respondent's country

	Nationality	N	Mean	F	Degree of Freedom	Sig.
Levels of practicing dialogue with the West	KSA	76	13.5263	16.017	997.18	0.000
	Lebanon	87	12.9310			
	Egypt	92	14.3913			
	Syria	90	13.9333			
	Qatar	72	13.5000			
	UAE	40	13.3000			
	The Sudan	93	13.8065			
	Bahrain	16	13.1875			
	Britain	24	15.5000			
	Jordan	34	12.8824			
	Kuwait	34	13.6471			
	Mauritania	32	11.0000			
	Morocco	94	14.3617			
	Yemen	10	11.2000			
	Turkey	33	16.7273			
	Indonesia	45	16.9333			

	Malaysia	84	14.8571		
	Nigeria	51	14.4706		
	Niger	9	16.6667		
	Total	1016	14.0433		

The data in the above table indicates that:

- Indonesia was the country with the highest level of dialogue with the West, which is a natural result given that Indonesia have an economic and touristic openness to the West, in addition to being the largest populous Muslim nations. Moreover, the Indonesian minorities represent an important aspect for the West. Turkey came in the second level as it has close relations with the Western and European world in particular. These two countries are followed by, Niger which has linguistic and cultural relation with Europe. Britain came at the next level being an effective European country. Malaysia then came at the next level which is similar to Indonesia in many aspects except for population and minorities. Then Nigeria which has a massive Western presence on its territory and is correlated culturally and linguistically also with the West and has a great cultural diversity being the largest African country. Then Egypt being the largest Arab country and have the greatest historical openness to Western culture. Finally, came Morocco given its extreme geographical proximity to Europe, its direct historical ties with the West and the presence of Western cultural trends in Moroccan cultural scene. Except for Egypt and Morocco, the practice levels of communicators in all Arab countries are less than

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the final average of the total sum, which indicates that the issue of dialogue in itself represents for many of them a mere theoretical issue that its dimensions and manifestations were not practiced. so their attitudes in this regard are governed by self-vision, self-reflection and self-assessment regardless of any real and effective experience of dialogue process with the West on an individual, community or institutional level.

- The differences were statistically significant as the relationship became stable at the significance level of 0.000

Table no. (14) presents the relationship between the restriction levels and the country of the respondent

Restriction levels of dialogue with the West	Nationality	N	Mean	F	Degree of Freedom	Sig.
	KSA	76	13.1053	32.786	997.18	0.000
	Lebanon	87	14.2069			
	Egypt	92	10.5000			
	Syria	90	14.0000			
	Qatar	72	11.5833			
	UAE	40	13.3000			
	Sudan	93	9.4194			
	Bahrain	16	12.8750			
	Britain	24	12.7500			
	Jordan	34	13.7647			

Kuwait	34	13.8824			
Mauritania	32	12.1875			
Morocco	94	12.8085			
Yemen	10	11.8000			
Turkey	33	19.3636			
Indonesia	45	16.6667			
Malaysia	84	16.8571			
Nigeria	51	14.2941			
Niger	9	17.3333			
Total	1016	13.3406			

The data in the above table indicates that:

- The communicator in Turkey thought that there are high levels of dialogue restrictions of different kinds followed by communicators of Niger, Malaysia, Indonesia, Nigeria, Lebanon, Syria, Kuwait and Jordan, while Egypt and Qatar were the least countries in which the communicators thought that there are obstacles and restriction that face dialogue with the West. It is noted that the countries that have close relations with the West came on top of the list followed by countries that are relatively less open to the West. However, countries like Egypt and Qatar came at the end of the list, despite their relative openness to the West, especially Egypt. Such result implies that the belief of

having restrictions in dialogue with the West stems from two main ways:

- o First, the impact of third person known in Connectivism theory where the communicator in open societies sees that there are no obstacles and restrictions in his country while he sees they are abundantly available in other countries. Such deep trend produces high obstacles and restrictions in these countries.
- o Second, Extreme conviction of communicator that the failure of dialogue process is basically dependent on the nature of dialogue process itself and its unacceptable dynamics from his point of view whether by considering that the West is not interested in dialogue, inapplicability of dialogue mechanisms or unjustifiable rush toward the dialogue with the West. Thus, it can be possible to exclude any basic obstacles of dialogue till it is verified that failure of dialogue is an external and not an internal factor.

- the differences were statistically significant where the relationship became stable at significance level of 0.000

Table no. (15) presents the relationship between media role the country of the respondent

	Nationality	N	Mean	F	Degree of Freedom	Sig.
The level of media	KSA	76	3.5263	12.628	997.18	0.000
	Lebanon	87	4.0345			

role in dialogue	Egypt	92	4.4565			
	Syria	90	4.0667			
	Qatar	72	3.4167			
	UAE	40	3.4000			
	Sudan	93	3.8710			
	Bahrain	16	4.5000			
	Britain	24	4.4167			
	Jordan	34	4.2353			
	Kuwait	34	3.8235			
	Mauritania	32	4.1875			
	Morocco	94	3.6809			
	Yemen	10	3.0000			
	Turkey	33	4.3636			
	Indonesia	45	4.3333			
	Malaysia	84	4.2143			
	Nigeria	51	4.2941			
	Niger	9	4.6667			
	Total	1016	3.9892			

The data in the above table indicates that:

- Niger then Bahrain, Egypt, Britain, Turkey, Indonesia, Nigeria, Jordan, Malaysia, Mauritania, Syria and Lebanon were the most countries convinced with the importance of media role in enhancing the dialogue between the Islamic world and the West. Such countries can be divided into many categories including the non-Arab countries such as Niger, Britain, Indonesia, Nigeria and Malaysia, countries of historic relations with the West such as Egypt, Lebanon and Syria then the countries of poor media range such as Mauritania and Jordan. All these countries count on media through two main aspects: (1) the direct and continuous contact with the West gains the communicator a recognition of the importance of media role to improve and alter the mental and typical image and enable dialogue mechanisms and methods. (2) the poor media of any country can make it sees that media is the only solution for dialogue crisis between the Islamic world and the West as a result of its inability to carry out its role in dialogue process itself.

- Yemen, UAE, Qatar, KSA, Morocco, Kuwait and The Sudan, respectively, were the countries that have the least appreciation levels for the media role which is basically attributed to two main reasons. First, many of these countries have projects, institutions and initiatives that aim at enhancing the dialogue with the West specially KSA and Qatar. Consequently, it is illogical to count only on media to play the main role in dialogue as it is only one of the means to achieve such goal. Second, recognition that media cannot solely make a difference as an alternative to direct contact. Such vision is resulted whether by a negative impression by the West and a conceded belief that the West

is different from the Islamic world which is adopted by countries such as The Sudan and Yemen, or by a recognition that media cannot be the only solution but there is a need for contact and integration as adopted by Morocco.

- The differences were statistically significant where the relationship became stable at a significance level of 0.000.

Table No. (16) shows the connection between evaluation level of negative sides and the respondent's country.

	Nationality	N	Mean	F	Degree of Freedom	Sig.
Evaluation level of negative sides of dialogue established with the West	Saudi Arabia	76	16.3684	16.278	18, 997	0.000
	Lebanon	87	17.1379			
	Egypt	92	20.0000			
	Syria	90	17.3333			
	Qatar	72	16.7500			
	UAE	40	17.9000			
	Sudan	93	14.4194			
	Bahrain	16	13.1875			
	Britain	24	15.1667			
	Jordan	34	16.9412			
	Kuwait	34	16.0588			
	Mauritania	32	14.3750			
	Morocco	94	14.8294			
	Yemen	10	17.2000			
	Turkey	33	18.2727			

	Indonesia	45	16.6000			
	Malaysia	84	16.4643			
	Nigeria	51	14.2353			
	Niger	9	19.3333			
	Total	1016	16.4902			

The data in the above table indicates that:

- Egypt takes the lead of the countries that reported a negative evaluation for the dialogue established with the West, proving a conclusion states that it has the least amount of constraints hindering dialogue process, and promotes the hypothesis that attributes deficiency of the process to external but internal factors. Followed by Turkey and Niger, which had the highest levels of restrictions on dialogue, as they both attribute insufficiency of dialogue process to external and internal factors, especially with the circular relation connecting restrictions and negative sides, where restrictions produce disadvantages and vice versa. Then, we have UAE, Syria, Yemen, Lebanon, Jordan and Indonesia, respectively. This set of countries may be divided into three categories; one that believe that having higher rates of development narrows the gap between them and the West, from the civilized aspect; accordingly, those countries, led by UAE and Qatar, don't count much on dialogue, due to its perception that disadvantages of dialogue are the main cause of hindering it. The second category, represented in Syria and Yemen, suffers relatively from international isolation; and the third, represented by Lebanon, Jordan and Indonesia, are the one strongly affected by the role of the "third person".

- Differences had a statistical significance, where the relationship became stable at a significance level of 0.000.

Results for testing the first sub-hypothesis (H1:1):

- First sub-hypothesis (H1:1) was accepted. Nationality of communicators directly influences their conviction of dialogue importance, level of practice, their evaluation of restrictions and negative aspects, and the media role in the dialogue established with the West.

Second Sub-hypothesis (H1:2): There are statistically significant differences between the five parameters of the study and the general cultural background of the respondent

Table No. (17) shows the connection between the five parameters of the study and the general cultural background of the respondent.

Study Parameters		N	Mean	T	Degree of Freedom	Sig
Conviction of dialogue importance	Arab Muslims	770	10.5558	7.673	1014	0.000
	Non-Arab Muslims	246	11.9959			
Practicing dialogue with the West	Arab Muslims	770	13.5662	11.397	1014	0.000
	Non-Arab Muslims	246	15.5366			
Restriction levels hindering dialogue with the West	Arab Muslims	770	12.4130	15.090	1014	0.000
	Non-Arab Muslims	246	16.2439			

The media role in dialogue process	Arab Muslims	770	3.8870	7.089	1014	0.000
	Non-Arab Muslims	246	4.3089			
Evaluation level of negative sides of dialogue established with the West	Arab Muslims	770	16.5675	1.245	1014	0.210
	Non-Arab Muslims	246	16.2480			

The data in the above table indicates that:

- Differences of evaluation level of negative sides in Arab and non-Arab countries had NO statistical significance, which means that it's a standardized evaluation encountered by all countries included in the study.
- Differences had a statistical significance, where the relationship became stable at a significance level of 0.000, in the four remaining parameters. Non-Arab Muslims had the highest arithmetic average at all levels of evaluation, which confirms that Arab countries have the least awareness level of dialogue perspectives. This conclusion proves the gap between the Arab world and Non-Arab Muslim world regarding conviction of dialogue importance, practicing it, awareness of restrictions, and understanding the media role influencing the whole process; in spite of leading adoption of the dialogue concept by Arab countries. Surprisingly, Arab countries do not practice any systematized and organized form of mutual cooperation with Muslim countries having the deepest expertise and the highest motivation towards cultural dialogue, in order to establish a solid dialogue ground with the West, manage it effectively, and provide individuals with the necessary experiences of dialogue

knowledge and mechanism to assimilate/understand the "other", and to be involved in setting vision and objectives.

<u>**Results for testing the second sub-hypothesis (H1:2):**</u>

- Second sub-hypothesis (H1:2) was accepted. General cultural background of communicators directly influences their conviction of dialogue importance, level of practice, their evaluation of restrictions and negative aspects, and the media role in the dialogue established with the West.

Third Sub-hypothesis (H1:3): There are statistically significant differences between the five parameters of the study and the geographical environment of the respondent

Table No. (18) shows the connection between the five parameters of the study and the geographic environment of the respondent.

parameters of the study		N	Mean	F	Degree of Freedom	Sig.
Conviction of dialogue importance	Asia	588	10.9694	11.837	2, 1013	0.000
	Africa	371	10.5795			
	Europe	57	12.3509			
	Total	1016	10.9045			
	Asia	588	13.8537	24.076	2, 1013	0.000
	Africa	371	14.0108			

Practicing dialogue with the West	Europe	57	16.2105			
	Total	1016	14.0433			
Restriction levels hindering dialogue with the West	Asia	588	14.0952	78.263	2, 1013	0.000
	Africa	371	11.6469			
	Europe	57	16.5789			
	Total	1016	13.3406			
The media role in dialogue process	Asia	588	3.8980	12.145	2, 1013	0.000
	Africa	371	4.0728			
	Europe	57	4.3860			
	Total	1016	3.9892			
Evaluation level of negative sides of dialogue established with the West	Asia	588	16.7551	6.012	2, 1013	0.003
	Africa	371	15.9973			
	Europe	57	16.9649			
	Total	1016	16.4902			

The data in the above table indicates that:

- Conviction about dialogue importance: Europe was ranked as the first country, holding a significant difference from the final total average, which refers that Europeans have the highest level of conviction and the most deep-rooted belief of dialogue importance with the West; proceeding

from their perception that supporting a healthy dialogue extricates the West from the conflict with Islamic world, especially that this conflict produces a tensed situation of religious discrimination against Muslim migrants to Europe, notably with the increasing national tide, and control of right-wing parties on government powers in Europe. Goes without saying that Europeans are most acquainted with this situation due to direct contact with it, which created their strong and solid conviction that establishing dialogue with the West won't only bring peace to the relations between Western world and Muslims, but also it will make for a stable atmosphere in the Islamic world and Muslim countries, which are portrayed as enemy countries who threaten world peace and security, to the extent that most of military actions taken against Islamic world were derived from a matter of conceptual vision, in spite of involving a tactic interests and desires of gaining more power. Then, comes Asia at the second rank, holding an average too close to the total, which is considered an indication states the consistency between conviction levels of dialogue importance in Asia and the final level of the same. On the other hand, Africa came at the last place, as it doesn't count much on dialogue as a major pillar of establishing stability. Differences had a statistical significance, where the relationship became stable at a significance level of 0.000.

- Level of practicing dialogue with the West: Europe leaded the results for this parameter, as it was had the highest rate of practicing dialogue in various forms, which is the logic result of the openness that shapes a part of the European character, in addition to the stability of democratic systems, and the prevalence of freedom of expression and human rights at higher rates than other continents. Then comes Africa in the second place, which may be attributed to the common culture and lingual grounds between it and the West; represented in Nigeria and Niger, with their western tongue; Egypt and its historical openness to the West; and Morocco distinguished by its geographical proximity and

permanent solid correlations with Europe. Finally, comes Asia, having an average lower than that of the total final figures. Differences had a statistical significance, where the relationship became stable at a significance level of 0.000.

- Restriction levels hindering dialogue with the West: Europe came in the first place, as it understands the several levels of restrictions and barriers that hinder continuity of dialogue with the West. This outcome emphasizes validity of Third-person effect theory when evaluating those levels in the Islamic world. Asia comes after that, in the second place, with slight difference from the total final average. Then, we have Africa in the last place, holding a considerable difference below the final total average. Differences had a statistical significance, where the relationship became stable at a significance level of 0.000.

- The media role in dialogue process: Europe led the evaluation levels of this parameter, as it counts heavily on the media role in the course of dialogue with the West. This indication reasserts Europeans conviction that the outstanding crisis between the West and the Islamic world is mainly attributed to the conceptual persuasion, and that direct interaction and stable dialogue are the means by which the insufficiency of the process may be handled and fixed, in order to achieve satisfying results, taking into consideration that the media should be the major channel that addresses negative stereotypes perceived about the Islamic world. Followed by Africa, with slight difference from the total final average. Then, we have Asia with an outcome below the final total average; which comes as a result of adopting many cultural and political dialogue initiatives by the majority of Asian countries, going beyond media considerations.

- Evaluation level of negative sides of dialogue established with the West: Europe led evaluation level, as usual, with

the highest rates for evaluating negative sides and obstacles hindering dialogue. Especially those sides connected to rushing into dialogue without setting prior approaches and planning, which is considered by as a major obstacle directly influencing effectiveness of dialogue, and hindering reaching satisfying level of understanding, accepted by both parties. Goes without saying that this situation is the natural consequence of the absence of clear unified strategic plan, and adoption of individual policies in the different aspects of dialogue process, either by each country or by each institution within one country. Followed by Asia, with slight difference from the total final average. Then, we have Africa, with an outcome below the final total average. Differences had a statistical significance, where the relationship became stable at a significance level of 0.003.

Result of testing the third sub-hypothesis (H1:3)

- The Third sub hypothesis (H1:3) is accepted as it is proved that the geographical extent of the communicator directly and totally affects its conviction of the dialogue importance, his level of performance, his assessment of restraints and negative sides, and role of media in dialogue process with the West.

Results of testing first key hypothesis (H1)

- The first key hypothesis (H1) is accepted as the variables of nationality and the cultural and geographical aspect affect the belief of the communicator in the importance of dialogue, his level of performance, his assessment of restraints and negative sides, and role of media in dialogue process with the West.

Second key hypothesis (H2): there are statistical differences among the five study parameters and functional variances
Fourth sub hypothesis (H2:4): there are statistical differences among the five study parameters and functional differences
Table No. (19) Indicates the relation between the five parameters of the study and the title of the subject of the study

Study Parameter	Career level	N	Mean	T	Degree of Freedom	Sig.
Conviction level of importance of dialogue	Leading	201	10,7910	0,682	1014	0,496
	Non leading	815	10,9325			
Level of dialogue with the west	Leading	201	14,1741	0,826	1014	0,409
	Non leading	815	14,0110			
	Leading	201	13,2239	0,482	1014	0,630

Constrains on the dialogue process with the West	Non leading	815	13,3693			
Role of media in the dialogue with the West	Leading	201	4,1791	3,635	1014	0,000
	Non leading	815	3,9423			
Assessment of negative sides in the dialogue process with the west	Leading	201	16,6269	0,622	1014	0,0534
	Non leading	815	16,4564			

The data in the above table indicates that:

- There are no statistical differences between the career level of the communicator; his conviction of dialogue importance, his performance, his assessment of the constraints and negative sides. This means that such things are personal beliefs and opinions and are not related to long term leadership experience or media practice, which lay great emphasis on the cultural aspect as an effective element instead of experience and practicing.
- There are statistical differences as the leading careers are having more recognition of media roles in dialogue process, their positions as leading media figures and practicing leading media positions enhance the communicator's ability to tackle the whatsoever issues through media. There are statistical differences as the relation was stable at the significant level 0.000.

<mark>Results of Testing the fourth sub-hypothesis (H2:4)</mark>
<mark>The fourth sub hypothesis (H2:4)</mark> was rejected as the career level of the communicator and his practice of media leading positions do

not affect his belief in the importance of dialogue , his level of dialogue, his assessment of constraints and negative sides. This emphasis that they are subjective cultural beliefs more than just changing opinions based on practices and experiences, except only for the role of media in dialogue process.

Table No. (20) describes the relation between the five parameters of the study and the type of media means of the communicators.

Study Parameter	Media outlet	N	Mean	F	Degree of Freedom	Sig.
Conviction level of importance of dialogue	Printed	512	10.7148	3.22	1013.2	0.049
	Audiovisual	255	11.1922			
	Mixed	249	11.0000			
	Total	1016	10.9045			
Level of dialogue with the west	Printed	512	14.0391	0.023	1013.2	0.977
	Audiovisual	255	14.0706			
	Mixed	249	14.0241			
	Total	1016	14.0433			
Levels of Constrains on the dialogue process with the West	Printed	512	13.2109	6.623	1013.2	0.001
	Audiovisual	255	14.0549			
	Mixed	249	12.8755			
	Total	1016	13.3406			
Role of media in the dialogue with the West	Printed	512	3.9609	0.764	1013.2	0.466
	Audiovisual	255	4.0392			
	Mixed	249	3.9960			
	Total	1016	3.9892			
Assessment of negative sides in the dialogue process with the west	Printed	512	16.2598	17.050	1013.2	0.000
	Audiovisual	255	15.9059			
	Mixed	249	17.5622			
	Total	1016	16.49.2			

The data in the previous table indicates the following:

- Conviction level about dialogue importance: categories working in the Audio and visual media have more conviction level in dialogue importance, followed by the categories working in mixed and printed media, whereas the printed media was below the final total average. This refers that the general environment of media affects the conviction levels of dialogue importance. The environment of printed media has higher cultural and literature nature and is based on crystalizing, analyzing, adjusting and interpreting the ideas and therefore it is more related to culture and perspectives. The decrease in conviction levels is related to the culture and thoughts of the communicator. On the other side, communicator in radio, TV and internet has more direct contact than communicator working in press because his work depends on live and direct coverage, seeking sources of information, substantiating the information by transmitting audiovisual proof from the event. Thus, the communicator does not think much of the consideration of performance; since the performance of tasks substitute the need to analysis, think and criticize or to have personal attitude towards the event . There are statistical differences as the relation was stable at significance level of 0.049.
- Level of dialogue practice with the West: there are no statistical differences as the levels of practice of dialogue were normal, which means that chances of dialogue practice at personal, group, institutional and community levels in each country are not affected by the media means of the communicator.
- Levels of constraints on the dialogue with the west: categories working in the audio and visual media have more conviction level of the constraints on the dialogue process with the arithmetic average higher than the general total. This result can be attributable to personal practical

experience; as these categories have more contact with the public and institutions and face many hindrances while performing its tasks. This have affected their assessment of constraints levels especially social, personal and institutional constrains towards dialogue . There are statistical differences as the relation was stable at significance level of 0.001

- Media role in dialogue process: there were no statistical differences, which refers that the type of media means does not affect the level of conviction of the media role as a significant element in dialogue process.
- Assessment level of negative sides in dialogue process: categories working in more than one media means have the highest final total average. This indicates that practicing media in many media means enables the communicator to have an objective point of view based on a wider personal experience; as the increase of contact and openness rates increase the sense of negative sides in dialogue with the West. There were statistical differences as the relation was stable at significance level of 0.000.

Results of Testing the Fifth Sub Hypothesis (H2:5)

- The hypothesis is partially accepted only regarding the levels of conviction importance, levels of constraints, assessment of negative sides except for the level of practice and role of media in the dialogue.

Sixth sub hypothesis (H2:6): There are statistical differences between the five parameters of the study and the years of experience in media business.

Table No. (21) indicates the relation between the five parameters of the study and years of experience of the communicator

The Parameters of Study	Years of experience	N	Mean	F	Degree of Freedom	Sig.

Conviction level of importance of dialogue	Under five years	382	11.1623	1291	1012.3	0.005
	5-10 years	278	10.8094			
	11-20 years	248	10.9395			
	Over 20 years	108	10.1574			
	Total	1016	10.9045			
Level of dialogue with the west	Under five years	382	14.1597	0.505	1012.3	0.679
	5-10 years	278	13.9281			
	11-20 years	248	13.9919			
	Over 20 years	108	14.0463			
	Total	1016	14.0433			
Levels of Constrains on the dialogue process with the West	Under five years	382	13.5890	1.916	1012.3	0.125
	5-10 years	278	13.4604			
	11-20 years	248	12.8669			
	Over 20 years	108	13.2407			
	Total	1016	13.3406			
Role of media in the dialogue with the West	Under five years	382	3.9764	0.355	1012.3	.0785
	5-10 years	278	3.9748			
	11-20 years	248	3.9919			
	Over 20 years	108	4.0648			
	Total	1016	3.9892			
Assessment of negative sides in the dialogue process with the west	Under five years	382	16.3063	6.254	1012.3	0.000
	5-10 years	278	15.9928			
	11-20 years	248	16.9194			
	Over 20 years	108	17.4352			
	Total	1016	16.4902			

The data in the previous table indicates the following:

- Conviction level of importance of dialogue: categories with weak media experience are highly convinced with dialogue importance; since the lack of experience makes the communicator looks at any issue as one general issue without considering its details or understand its complexity. Categories with average years of experience was within the final total average, which refer that the trends of this category in particular represent the real conviction levels. On the other hand, the Arithmetic average for categories with longer years of experience was low. This can be attributable to the long contact and practice with poor outputs of dialogue which cause depression and consequently decrease the conviction level of dialogue importance. There were statistical differences as the relation was stable at significance level 0.005.
    - Level of dialogue practice with the west: there were no statistical differences and this indicates that categories with lesser years of experience benefited from modern means of communication and globalization of media activities to increase its practice rates of dialogue with the west in away close to communicators with higher years of experience who have cumulative personal, social and institutional practices.
    - **Levels of Constrains on the dialogue process with the West:** there were no statistical differences in understanding levels of constraints on the dialogue process with the west, which means that years of experience do not affect the assessment of this element which seems to be normal. This is a significant outcome indicating that Islamic communities still resist change. Constraints in communities with cultural, political, social and principle dynamism will be changed over time, but remaining unchanged indicates the lack of such dynamism throughout Islamic World.
    - Role of media in the dialogue process with the West: there were no statistical variances as the role of media, as a key element in dialogue process, is standard element not related to the level of experience in media.

- **Assessment of negative sides in the dialogue process with the west:** communicators with higher experience were the highest regarding negative assessment of the dialogue with the west, whereas communicators lacking experience were the least in this assessment. This indicates that media experience enable the communicators from acknowledging scientific facts in dialogue process with the west, as they become able to monitor this process over a long term with higher contact level. There were statistical differences as the relation was stable at significance level of 0.000.

Results of testing the sixth sub hypothesis (H2:6)
The hypothesis is partially accepted regarding the level of conviction and assessment of negative sides.

Results of testing the second key hypothesis (H2)
The hypothesis is partially accepted as there were some career differences affecting the parameters of the study being; the relation between the career level and role of media; the relation of the type of media with conviction levels, constrains and assessment of negative sides; the relation between the years of experience and the level of conviction and assessment of negative sides. This means that some career aspects affect some parameters of the study.

Second: the Relation between aspects of the study:

Third Key Hypothesis (H3): there are statistically significant differences between the level of conviction about the necessity of dialogue and all the levels of practice, restriction, media role and assessments of Negative sides

Table 22 shows the relation between the level of conviction scale and the rest of study scales

Study Scales	Level of Conviction about The Necessity of Dialogue	N	Mean	F	Degree of Freedom	Sig.
Level of Practicing Dialogue with the West	Low	88	11.5000	118.244	2, 1013	0.000
	Medium	403	13.3797			
	High	525	14.9790			
	Total	1016	14.0433			
Levels of Restriction of Dialogue with the West	Low	88	12.5682	15.153	2, 1013	0.000
	Medium	403	12.6873			
	High	525	13.9714			
	Total	1016	13.3406			

Levels of Media role in Dialogue	Low	88	3.7614	5.696	2, 1013	0.003
	Medium	403	3.9479			
	High	525	4.0590			
	Total	1016	3.9892			
Levels of Assessment of Negate Sides of Dialogue With The West	Low	88	18.1705	21.321	2, 1013	0.000
	Medium	403	15.7692			
	High	525	16.7619			
	Total	1016	16.4902			

The data in the above table indicates:

- Levels of practicing dialogue with the West were directly proportional to the level of conviction about the necessity of dialogue, this direct relation affirms that the higher the level of conviction, the more the practice, as conviction per se is a direct motive for dialogue and for focusing on the collective and institutional milieu on those who practice the process of dialogue. The differences were statistically significant where the relationship became stable at a significance level of 0.000.

- Levels of restriction of dialogue with the West were directly proportional to the level of conviction about the necessity of dialogue; the levels with the firmest conviction about the necessity of dialogue are the ones that most

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perceive the restrictions to all types of the process, because when people's drive for dialogue is not met with direct response, they look for the obstructions and restrictions hampering such response, which is a normal psychological reaction. The differences were statistically significant where the relationship became stable at a significance level of 0.000.

- Levels of media role in dialogue were also directly proportional to the level of conviction about the necessity of dialogue, affirming that the firmer a communicator's belief in the necessity of dialogue, the more he/she senses the media's role in addressing this issue and rely on it in the achievement of desired goals in this regard. The differences were statistically significant where the relationship became stable at a significance level of 0.000.

- Levels of Assessment of Negative Sides of Dialogue with The West:

The levels that had the highest assessment of the Negative sides of dialogue were the least convinced of the necessity of dialogue, indicating that such groups thinks the many negative sides surrounding the process makes it less valuable and less important, which reflects on the conviction about the necessity of dialogue as becomes worthless when such negative sides maximize; negative sides were also high for groups convinced of the necessity of dialogue with a slight difference from the final average of the total,

which means that a person's conviction about the necessity of dialogue is reflected on their perception of a group of negative sides in the process on a level close to the total general level of the sample. The differences were statistically significant where the relationship became stable at a significance level of 0.000.

The Result of Testing the Third Key Hypothesis (H3)

This hypothesis was accepted as the conviction of the need for dialogue is completely and directly related to levels of practice, restrictions and the fluctuated role of media. However, the conviction levels differ when it came for evaluating the negative sides of the need for dialogue with the West.

Fourth Key hypothesis (H4): there are statistically significant differences between levels of practice and levels of restriction, role of media and evaluations of negative sides.

Table no. (23) presents the relationship between the parameter of practice levels and other remaining parameters of the study

Parameters of the study	Levels of practicing dialogue the West	N	Mean	F	Degree of Freedom	Sig.
Restriction levels of dialogue with the West	Poor	55	12.4909	6.746	1013.2	0.001
	Medium	509	13.0118			
	High	452	13.8142			
	Total	1016	13.3406			
Role of media in dialogue	Poor	55	3.8364	32.391	1013.2	0.000
	Medium	509	3.8035			
	High	452	4.2168			
	Total	1016	3.9892			
	Poor	55	17.4727	2.348	1013.2	0.000

Levels of evaluating negative aspects implied in dialogue with the West	Medium	509	16.4106			
	High	452	16.4602			
	Total	1016	16.4902			

The data in the above table indicates that:

- Restriction levels of dialogue with the West: there is a progressive relation between levels of practice and levels of restriction, which indicates that the high levels of practice increase the recognition of all kinds of dialogue restrictions. the groups of highest levels of contact and practicing dialogue can determine the dialogue constraints during the practice. The researcher would like to refer here to a hidden aspect in this matter, as it is difficult to disregard the influence of the West on the Muslim communicators during the dialogue which may push the communicator to overestimating the facts regardless of any comprehensive independent vision he may has. The differences were statistically significant where the relationship became stable at significance level of 0.001

- levels of media role in dialogue: the groups of highest levels of dialogue practice were the ones that are more counting on media as the main actor in dialogue. We can find that the arithmetic average exceeded the final average of the total sum, which means that the increased levels of practice foster the conviction about media role in dialogue. The differences were statistically significant where the relationship became stable at a significance level of 0.000

- level of evaluating the negative aspects in dialogue: the differences were not statistically significant between the levels of practice and levels of evaluating the negative aspects, which means that the evaluation of negative aspects is standard and cannot be affected by the actual levels of dialogue.

the Result of testing the Fourth Key Hypothesis (H4)

This hypothesis was partially accepted as it was proven that practice levels affect the recognition of restrictions and the evaluation of media role of, whereas the negative aspects of dialogue were proven to be standard

The Fifth key hypothesis (H5): there are statistically significant differences between the levels of restrictions, media role and levels of negative sides evaluation.

Table no. (24) presents the relationship between the parameter of restriction levels and other parameters of the study

Parameters of the study	Restriction levels of dialogue with the West	N	Mean`	F	Degree of Freedom	Sig.
Level of media role in dialogue	Poor	346	3.8844	10.686	1013.2	0.001
	Medium	574	3.9965			
	High	96	4.3229			
	Total	1016	3.9892			
Level of evaluating negative aspects of dialogue with the West	Poor	346	15.7023	18.582	1013.2	0.000
	Medium	574	16.7317			
	High	96	17.8854			
	Total	1016	16.4902			
	Medium	509	16.4106			
	High	452	16.4602			
	Total	1016	16.4902			

The details of the previous table indicates the following:
- Level of media role in dialogue: there was a progressive relation between the restrictions levels and recognition and the counting on media throughout the dialogue process,

where the groups that were more convinced of the presence of high restrictions that obstruct the dialogue were the ones that are significantly counting on media as a single solution to remove and process these restrictions along with adapting the appropriate environment to build an effective dialogue. The differences were statistically significant where the relationship became stable at significance level of 0.000

- Level of evaluating the negative aspects of the dialogue: there was a progressive relation between the recognition and levels of restrictions and the evaluation of negative aspects of the dialogue, which indicates a direct relation and a clear reflection to each other as the restrictions lead to negative sides and vice versa. this means that the communicator's real view of evaluating the dialogue process as a whole imply a state of intellectual coherence, as high levels of restrictions mean high levels of negative sides and vice versa. The differences were statistically significant where the relationship became stable at a significance level of 0.000

Results of testing the Fifth Key Hypothesis (H5):

Fifth hypothesis was accepted. Level of understanding restrictions imposed upon dialogue directly influences both evaluating Media role in dialogue, and assessing negative sides.

Sixth key Hypothesis (H6): There are statistically significant differences between the Media role levels and negative sides.

Table No. (25) shows the connection between Media role parameter and other parameters of the study

Parameters of the study	Level of media role in dialogue	N.	Mean	F	Degree of Freedom	Sig.
Evaluation level of negative sides of dialogue established with the West	low	91	15.1429	7.631	2, 1013	0.001
	Medium	66	16.5000			
	High	859	16.6321			
	Total	1016	16.4902			

The data in the above table indicates that:

- There was a progressive relation between the Media role in dialogue process and evaluation of negative sides, which stresses that only those who understand negative sides are

able to realize that Media can overcome and tackle them, in order to establish an effective and objective dialogue. Differences had a statistical significance, where the relationship became stable at a significance level of 0.000

Results of testing the Sixth key Hypothesis (H6):

Sixth hypothesis was accepted. Communicators evaluation of the media role in the dialogue process directly influences evaluating negative sides of the same.

Conclusion of the Study:

The most important conclusions of the study, from both intellectual and practical perspectives are as follows:

1-   Severe insufficiency of studies addressing cultural communication in general, and culture of dialogue in particular, in both the Arab and Islamic world.

2-   Emergence of a pressing need to enhance dialogue between the West and Islamic world, to eliminate the state of congestion.

3-   Previous studies did not address scientific rooting applications, which were built upon unilateral visions.

4-   Imbalance, spread of stereotypes, uncertainty derived from historical experiences, considering historical conflicts and terrorism, insufficiency of democracy and human rights, are together the most important elements that suppress and weaken dialogue.

5-   Dialogue holds a remarkable significance as one of the main factors that leads to stability and promotes security in the Islamic world, followed by the economic factor, then stable governing systems, respectively.

6-	Communicators in the Islamic world have high conviction levels of dialogue importance.

7-	Communicators showed consistency between supporting dialogue and self-motivated practices with the West.

8-	Levels of dialogue practices with the West were medium.

9-	Restrictions hindering dialogue with the West were, respectively, social, individual, religious, political, and finally institutional.

10-	Evaluation level of the current exerted efforts to enhance dialogue between Islamic world and the West was negatively medium, which asserts insufficiency of the final product in general.

- It was proven that the communicators nationality, cultural background, and geographic environment are deemed effective, having a major influence on his/her conviction of dialogue importance, level of practicing dialogue, evaluation of restrictions and media role in the dialogue process with the West, and evaluating negative sides of the same. This comes in favor of countries and cultures having a direct and rooted interaction with the West.

11-   It was shown that there are a set of differences among parameters of the study, depending on the job position he/she holds, and the nature of the outlet via which he/she acts.

12-   There are statistically significant differences for the communicator regarding his/her conviction of dialogue importance, practice level, level of evaluating restrictions and medial role in dialogue with the West, and evaluating negative sides of dialogue.

Recommendations:

1-   Dialogue should be unleashed and set free from the limits of elitist range to the public community space.

2-   Civil society institutions must take its responsibility to activate a solid and fruitful dialogue, instead of leaving the matter to be restricted to official institutions.

3-   Empower and follow up dialogue initiatives on both sides, led by King Abdullah Initiatives for Dialogue and President Obama Initiative for Dialogue.

4-   Replacing religious dialogue context with general cultural dialogue.

5-   Preparing communicators to be qualified to accept dialogue with others.

6-   Interaction produces mutual understanding, which means an urging necessity to create regular activities in media institutions aiming to directly interact with the West and vice versa.

7-   Dialogue should be reflected and translated into acquiring culture and value gains, in order to enhance continuity of effective dialogue.

8- The need to focus the in both sides on objective aspects rather than mainstreaming stereotypes that enhance the state of cultural repulsion.

9-   Consolidating mutual respect as a base to proceed all efforts and seek the benefit of the whole mankind.