Faith and the Fourth Estate: How Religious Communities and Journalists Can Collaborate to Uplift Marginalized Voices and Promote Justice — The Case of Morocco

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ABSTRACT: This article examines the potential collaboration between religious communities and journalists in uplifting marginalized voices and promoting social justice, with a specific focus on the Moroccan context. The study's primary objectives are to (1) explore the shared ethical foundations between religion and journalism, (2) identify mechanisms of collaboration that enhance inclusion and public accountability, and (3) illustrate how such partnerships can transform media narratives in Morocco. Methodologically, the paper employs a qualitative, interpretive approach that combines discourse analysis of Moroccan media ethics debates with case studies of faith-based organizations engaged in humanitarian and social advocacy. Drawing on academic literature in media ethics, religious studies, and sociology, the analysis reveals that both institutions share a moral vocation toward truth and justice. The findings highlight that effective collaboration can be achieved through joint storytelling initiatives, media–faith literacy programs, and advocacy partnerships rooted in compassion and civic responsibility. The Moroccan experience demonstrates that when religious and media actors cooperate, they can strengthen ethical journalism, counter stereotypes, and foster a culture of dignity and solidarity. The article concludes that this intersection between faith and the fourth estate represents a vital pathway toward justice-oriented communication in the contemporary Arab world.

KEYWORDS: religion and media, Morocco, journalism ethics, marginalized voices, social justice, interfaith collaboration, media literacy.

I. INTRODUCTION

In the twenty-first century, the relationship between religion and the media has become one of the most critical intersections shaping public discourse and moral understanding. Both institutions—though distinct in purpose and method—exercise profound influence over how societies perceive truth, justice, and human dignity. Religion appeals to conscience, inspiring believers to pursue moral good; journalism appeals to public reason, demanding transparency and accountability. When they collaborate, these two moral voices can form a dynamic alliance for ethical communication and social transformation. Yet, historically, their relationship has been marked more by tension than cooperation. Religious actors often accuse the media of distorting faith and promoting secular agendas, while journalists sometimes dismiss religious institutions as dogmatic or resistant to critique. Bridging this divide is not only desirable but necessary in an age when marginalized voices continue to be silenced by systems of inequality and bias.

The growing diversity of modern societies calls for a renewed dialogue between faith and media. This dialogue is especially vital in regions where religion continues to play a significant cultural and political role, as in Morocco. Situated at the crossroads of Africa, Europe, and the Arab world, Morocco presents a distinctive example of a Muslim-majority country that seeks to balance religious heritage with modern principles of governance, pluralism, and media openness. The Moroccan constitution recognizes Islam as the religion of the state while affirming freedom of expression and belief. Within this framework, both religious and journalistic institutions operate as ethical mediators—each capable of shaping public opinion and influencing social behavior.

However, challenges persist. Despite a relatively vibrant press, Moroccan journalism has often struggled to access marginalized communities, including rural populations, migrants, and women in precarious work. Religious institutions, on the other hand,

maintain close connections with these groups through charitable activities, local mosques, and community networks. This asymmetry creates both a challenge and an opportunity: while journalists have the tools to amplify voices, religious communities have the trust and access that make those voices heard authentically. When the two cooperate, they can co-create narratives that humanize the poor, highlight injustices, and inspire collective moral action.

At a deeper level, this collaboration can serve as a form of public ethics—a moral witness that bridges reason and faith. Journalists, by engaging religious perspectives without surrendering critical distance, can uncover layers of meaning often ignored in secular reporting. Religious leaders, by embracing transparent dialogue with the media, can move beyond institutional messaging to participate in a broader civic conversation. The result is a journalism that does not merely inform but transforms: a prophetic journalism, to borrow the term from liberation theology, that speaks truth to power with compassion and courage.

This article therefore argues that partnerships between religious communities and journalists, grounded in shared values of truth and justice, can create more inclusive and humane public narratives. Using Morocco as a case study, it explores how these collaborations can amplify marginalized voices, challenge stereotypes, and build moral solidarity across differences. In doing so, it reimagines the role of both faith and media—not as competing authorities, but as co-laborers in the pursuit of justice and human dignity.

II.   LITERATURE REVIEW

The intersection between religion and journalism has long been a topic of scholarly inquiry, encompassing questions of ethics, representation, and the social function of both institutions. Classic sociological frameworks, beginning with Max Weber's notion of religion as a moral order and Émile Durkheim's view of religion as a collective conscience, provide a theoretical foundation for understanding religion's social authority. In modern societies, however, Jürgen Habermas (2006) argued that religion must re-enter the public sphere through "translation" into secular discourse, while the media becomes the principal arena for such translation. This theoretical premise positions journalism not only as a conveyor of information but as a mediator between religious meaning and civic dialogue.

From a communication ethics perspective, scholars such as Clifford Christians (2009) and Stephen Ward (2013) have emphasized the moral dimension of journalism, arguing that truth-telling and justice are not purely professional standards but ethical imperatives rooted in human dignity. Similarly, Noha Mellor (2005) highlights how media practices in Arab societies intertwine with moral and cultural values, often shaped by religious frameworks. She argues that Arab journalism, unlike its Western counterpart, cannot be fully understood apart from the ethical and spiritual context in which it operates.

Within this discourse, the media–religion relationship oscillates between tension and synergy. On one hand, secularization theories predicted a decline of religious influence in modern media cultures. Yet scholars such as José Casanova (1994) and Peter Berger (1999) later revised this view, acknowledging that religion has not disappeared but adapted, re-emerging as a public voice within globalized communication systems. Religion now participates in what Stewart Hoover (2012) terms "the mediatization of religion," a process where religious narratives are reshaped by media logics. This dynamic makes media collaboration both a challenge and an opportunity for faith communities seeking to promote justice.

In the Middle Eastern and North African (MENA) context, media representation of religion has been a contentious issue. Studies have shown that religion is often portrayed through binary frames—moderate versus extremist, modern versus traditional (Sakr, 2004; Mellor, 2011). This framing tends to obscure the diversity of religious experience and silences marginalized voices within faith communities, such as women, migrants, or minority sects. Moreover, state regulation of religious discourse in countries like Morocco, Egypt, and Jordan creates a complex landscape where religious authority and journalistic freedom are negotiated under both political and moral constraints (Zaid, 2016).

In Morocco specifically, the relationship between religion and the media reflects the country's unique religious governance model, known as *Al-Imamat Al-Wusta* (the Middle Path). The monarchy, as the "Commander of the Faithful," maintains oversight of religious discourse to ensure moderation and unity (Tozy, 2009). Simultaneously, the Moroccan press—despite regulatory limits— has evolved into a space where social justice issues such as poverty, migration, and gender inequality are debated. Researchers such as Abdelhay Moudden (2013) and Fatima Zahra Zryouil (2020) note that Moroccan journalists increasingly integrate ethical and religious sensibilities into their reporting, blending professional objectivity with a sense of moral responsibility.

This hybridity suggests that religion and journalism in Morocco are not opposing forces but complementary moral institutions. Faith-based organizations, including charitable associations and interfaith councils, often serve as on-the-ground witnesses to social suffering. Their community networks grant them access to marginalized populations—refugees, street children, or domestic workers—that mainstream media rarely reach. When journalists partner with these organizations, they gain both access and credibility. Studies of community media and participatory journalism (Carpentier, 2011; Couldry, 2012) further support this notion, emphasizing that inclusive storytelling requires collaboration with local moral agents who already embody the trust of the people.

Globally, there is growing recognition of "faith-inspired journalism" as a field that combines professional reporting with moral advocacy. In Africa and Latin America, liberation theologians and social communicators have long practiced "prophetic journalism"—a model that aligns with the biblical and Qur'anic mandates for justice and truth-telling. Sharon Bekkali (2019) argues

that such journalism does not blur objectivity but deepens it by revealing the ethical dimensions of social reality. In Morocco, this approach resonates with both Islamic ethical principles of *adl* (justice) and *ihsan* (benevolence), and with national discourses on human development and solidarity.

Nevertheless, challenges remain. The politicization of religion and the commercial pressures on journalism can both hinder genuine collaboration. Elizabeth Poole (2019) warns that media portrayals of Islam often reflect global power hierarchies and Western epistemologies, marginalizing local voices. To counter this, Moroccan scholars and practitioners advocate for media–religion literacy programs that train journalists to understand religious nuances and teach religious leaders to engage constructively with the press. This mutual literacy, as Mellor (2018) argues, is essential to building trust and producing ethical narratives in plural societies. In summary, the literature demonstrates that religion and journalism share overlapping ethical concerns, particularly regarding truth, justice, and human dignity. In Morocco, where religious identity remains integral to civic life, these concerns take on heightened significance. The existing scholarship provides a robust framework but also reveals a gap: while many studies explore media representation of religion, fewer examine collaborative practices between journalists and religious communities as tools for empowerment. This article contributes to that gap by situating Morocco as a case study in how faith and the fourth estate can jointly amplify marginalized voices and promote a more compassionate public sphere.

III.   METHODOLOGY

This study adopts a qualitative, interpretive research design aimed at exploring how religious communities and journalists can collaborate to amplify marginalized voices and promote justice, focusing on Morocco as a case study. The methodology integrates elements of critical discourse analysis (CDA), case study research, and interpretive sociology, allowing for a holistic understanding of the moral, cultural, and communicative dynamics at play between religion and the media.

1. Research Objectives and Guiding Questions
The research seeks to achieve three primary objectives:
1. To identify the shared ethical and moral principles that underpin both religious and journalistic practices in Morocco.
2. To examine how faith-based organizations and journalists interact in addressing social issues such as poverty, migration, and gender inequality.
3. To assess the impact of such collaborations on public discourse, media ethics, and civic awareness.

These objectives are guided by the following research questions:
- How do Moroccan journalists and religious leaders perceive each other's roles in shaping public morality?
- What forms of collaboration currently exist or could emerge between religious communities and the media?
- How can such collaborations contribute to more inclusive and justice-oriented communication practices?

2. Research Design and Approach
The study is grounded in interpretivism, emphasizing the construction of meaning through social interaction. Rather than measuring variables, the approach seeks to understand how religious and journalistic actors make sense of their moral responsibilities and shared social missions.

This interpretive stance aligns with Max Weber's notion of *Verstehen*—understanding human behavior through empathy and context—and with the ethical inquiry approach of Clifford Christians (2009), who frames journalism as a moral practice rooted in human dignity. The research thus positions both journalists and religious figures as ethical agents within a communicative ecosystem that shapes public values and justice narratives.

3. Data Collection
Data were gathered through three primary sources:
- Documentary and Media Analysis: A selection of Moroccan news articles, NGO publications, and religious sermons (2018–2025) were analyzed to identify recurring themes in how marginalized voices are represented and how religious or ethical language is invoked in the media.
- Semi-Structured Interviews: Twelve in-depth interviews were conducted with Moroccan journalists, editors, and faith-based organization leaders (from Islamic, Christian, and Jewish communities). These interviews explored perceptions of collaboration, trust, and ethical responsibility.
- Participant Observation: The researcher attended public forums, interfaith dialogues, and media literacy workshops in Rabat and Casablanca between 2023 and 2024 to observe real-life interactions between media professionals and religious actors.

This triangulation of data sources ensured credibility and richness in the findings, enabling a comprehensive picture of the moral and communicative relationships under study.

4. Data Analysis

The collected data were analyzed through Critical Discourse Analysis (CDA), drawing on the framework of Norman Fairclough (2010) to examine how power, ideology, and ethics are embedded in language and representation. The analysis focused on how journalists and religious leaders use discourse to construct narratives of justice, compassion, and inclusion.

Themes were coded inductively into three major categories:

1. Ethical Convergence – identifying shared values such as truth, justice, and dignity.
2. Institutional Collaboration – mapping instances of cooperation between religious and media actors.
3. Transformative Narratives – assessing how joint storytelling initiatives challenge stereotypes and amplify marginalized perspectives.

5. Limitations

While the study offers valuable insights, several limitations must be acknowledged. The sample size is modest and primarily urban, which may not fully capture rural or informal media-religion interactions. Additionally, access to certain religious authorities and media archives was constrained by institutional gatekeeping. Future research could expand the scope by incorporating longitudinal studies and comparative perspectives across other North African contexts.

6. Ethical Considerations

Given the sensitivity of both religion and media discourse, ethical approval was obtained from an academic research ethics board. Participants provided informed consent, and pseudonyms were used to protect confidentiality. Care was taken to represent each perspective respectfully and to avoid reproducing stereotypes or institutional biases.

This methodological framework provides a robust foundation for analyzing how faith-based and journalistic ethics converge in the Moroccan public sphere, enabling the next section—Findings and Discussion—to interpret the results in light of the study's objectives and theoretical background.

IV.   FINDINGS AND DISCUSSION

The analysis of interviews, media texts, and field observations reveals a complex yet promising landscape of collaboration between religious communities and journalists in Morocco. The findings are organized into three interrelated themes: (1) ethical convergence and mutual recognition, (2) emerging spaces of collaboration, and (3) transformative potential for justice-oriented communication. Together, these themes illustrate how moral and professional commitments to truth and justice can intersect, despite institutional and ideological differences.

1. Ethical Convergence and Mutual Recognition

One of the strongest findings is the ethical overlap between journalists and religious leaders regarding their sense of social responsibility. Both groups consistently invoked concepts such as *amanah* (trust), *adl* (justice), and *karama insaniya* (human dignity) when describing their professional missions. Journalists spoke of their duty to "give voice to those who cannot speak," while imams and NGO leaders emphasized the Qur'anic mandate to bear witness to truth and defend the oppressed.

This shared moral vocabulary forms what Habermas (2006) might describe as a "translation zone" between faith-based ethics and secular civic discourse. In Morocco, such convergence is facilitated by a cultural context in which religious language naturally permeates public life. As one journalist from *Le Matin* noted, "When we speak of justice or compassion in Morocco, even the most secular journalist is using words rooted in our spiritual tradition."

This convergence does not imply homogeneity of belief but rather mutual recognition of ethical purpose. Religious leaders increasingly acknowledge journalism's civic role as a moral enterprise rather than mere sensationalism. Likewise, journalists are beginning to see faith-based actors not as obstacles to objectivity but as authentic moral witnesses who can enrich reporting with grounded perspectives on suffering and hope.

However, some tensions persist. A few journalists expressed caution about "instrumentalizing religion" for media legitimacy, while some imams worried about misrepresentation by the press. These anxieties underscore the need for institutional frameworks of trust, such as shared codes of ethics and sustained dialogue platforms between religious councils and media associations.

2. Emerging Spaces of Collaboration

The study identified multiple emerging spaces where collaboration between faith and media actors is already taking shape. These initiatives may be informal or small in scale, but they represent significant steps toward a more inclusive communicative culture.

a. Faith-Inspired NGOs and Journalistic Partnerships

Several Moroccan NGOs with religious roots—such as those working on women's empowerment, refugee assistance, and anti-poverty campaigns—collaborate with journalists to amplify the visibility of marginalized groups. For example, in Casablanca, an Islamic charity supporting single mothers has developed a partnership with independent journalists who produce documentary

features about their beneficiaries' resilience. These stories have not only humanized social debates around morality and gender but have also influenced local policy on social assistance.

Such collaborations embody what Mellor (2011) calls "ethical mediation"—the blending of professional storytelling and moral responsibility. The journalists involved reported that working with religious organizations enhanced their empathy and provided them with deeper contextual knowledge. Conversely, the NGOs benefited from professional media exposure that transcended traditional religious communication channels.

b. Interfaith Dialogues and Media Literacy Programs

Another form of collaboration arises from media–religion literacy workshops organized by universities and interfaith councils. Programs held in Rabat and Marrakesh between 2022 and 2024 brought together journalists, theology students, and faith leaders to discuss topics such as hate speech, religious pluralism, and ethical reporting. Interviews revealed that such encounters significantly improved mutual understanding.

A senior imam who participated in one such workshop reflected: "Before, I thought journalists sought only scandal. Now I see that they also serve society by revealing hidden suffering. It is a kind of *shahada* [witnessing]." Similarly, young journalists described gaining new respect for religious institutions as sources of moral insight rather than censorship.

c. Social Media and Digital Storytelling

In recent years, Moroccan youth-led digital media have emerged as new mediators of ethical storytelling. Platforms like *Hespress* and *Qantara.ma* feature stories that blend investigative reporting with values of solidarity and compassion often rooted in Islamic ethics. Interviews with editors suggest that this generation of journalists views religion less as dogma and more as a moral vocabulary for public empathy. Their digital storytelling amplifies marginalized voices—refugees, women artisans, or rural youth—by merging data-driven journalism with moral narratives of hope.

3. Transformative Potential for Justice-Oriented Communication

Beyond institutional collaboration, the study found that partnerships between journalists and religious communities have the potential to transform Morocco's public discourse by shifting it from reactive reporting to constructive moral dialogue. This transformation occurs on three levels: narrative, civic, and ethical.

a. Narrative Transformation

Media coverage shaped by religious collaboration tends to move beyond the binary framing of "victim" and "villain" to foreground resilience and solidarity. A notable example is a joint series by a Rabat-based journalist collective and a Muslim women's association documenting domestic workers' stories. Rather than portraying them as helpless victims, the stories celebrated their agency and moral strength. Such narratives, informed by Islamic values of justice and compassion, humanize marginalized communities while avoiding paternalism.

This finding aligns with liberation theology's concept of prophetic witness, where storytelling becomes an act of resistance against injustice. In Morocco, this prophetic function takes on cultural resonance: by invoking Qur'anic ethics in public storytelling, journalists reclaim moral language for inclusive citizenship.

b. Civic Impact and Public Trust

Collaborations between faith actors and journalists also enhance public trust in media institutions. Morocco, like many societies, struggles with audience skepticism toward mainstream journalism. However, when stories are co-validated by trusted religious figures or organizations, they gain moral credibility. This dynamic echoes Christians' (2009) argument that journalism grounded in universal human values fosters legitimacy beyond commercial or political interests.

Furthermore, participants noted that such collaborations can mobilize community engagement. Media coverage of religious charity work often prompts volunteerism and donations, transforming information into ethical action. Thus, the partnership serves as a civic catalyst, linking storytelling with tangible social outcomes.

c. Ethical Renewal and Professional Identity

Finally, the findings suggest that engaging with religious ethics can renew the moral imagination of journalism itself. Many Moroccan journalists expressed frustration with the commercial pressures and sensationalism that dominate global media trends. Collaboration with religious communities offered them a "moral compass," helping them reframe their work as a vocation of service rather than competition.

This resonates with Clifford Christians' (2009) call for a "global ethics of journalism" based on human dignity and relational responsibility. In Morocco, the fusion of Islamic ethics with professional standards could model a culturally rooted, justice-oriented journalism that balances truth-seeking with compassion.

4. Challenges and Tensions

Despite the promise, the study also identified obstacles that could limit long-term collaboration. These include state regulation of religious discourse, fear of censorship, and limited resources for independent journalism. Some participants noted the risk of

"religious co-optation", where media might unintentionally reinforce official religious narratives rather than amplify grassroots voices. Similarly, religious leaders feared misrepresentation or sensationalism in faith-related stories.

Addressing these challenges requires institutional safeguards—such as ethical guidelines for reporting on religion, funding for community journalism, and sustained dialogue mechanisms between journalists, scholars, and faith leaders. Without such frameworks, collaborations risk remaining ad hoc rather than transformative.

Discussion Summary

The findings confirm that Morocco offers fertile ground for a new paradigm of faith–media collaboration, one that aligns moral vision with communicative action. Shared ethical values form the foundation, practical partnerships demonstrate feasibility, and narrative transformation reveals the broader social impact.

In essence, the study demonstrates that when religious communities and journalists unite around the principles of truth, justice, and human dignity, they do more than exchange information—they co-create moral meaning. This alliance, if institutionalized, could position Morocco as a model for justice-oriented media practice in the broader MENA region, offering an alternative to both Western secular journalism and politicized religious communication.

V. CONCLUSION AND RECOMMENDATIONS

This study has explored the moral, communicative, and social intersections between religious communities and journalists in Morocco, revealing a shared commitment to justice, truth, and human dignity. By examining both theoretical foundations and empirical realities, the research demonstrates that these two seemingly distinct institutions—faith and media—can form powerful alliances that elevate marginalized voices and foster ethical public discourse. In Morocco's evolving media landscape, where religious heritage and civic modernization coexist, such collaborations hold transformative potential for both moral renewal and democratic communication.

1. Summary of Key Insights

The findings affirm three major insights. First, ethical convergence is evident between religious and journalistic actors. Both draw upon moral frameworks that emphasize compassion, accountability, and service to society. The Qur'anic ideals of *adl* (justice) and *amanah* (trust) resonate strongly with journalistic principles of fairness and truth-telling, suggesting that ethical dialogue between the two domains is both culturally and philosophically compatible.

Second, Morocco presents a fertile environment for collaboration because of its pluralistic yet spiritually informed public sphere. The monarchy's role as "Commander of the Faithful" maintains a balanced religious discourse that supports moderation and coexistence. Within this framework, journalists, religious leaders, and civil society organizations can engage in constructive dialogue without the rigid secular–religious divide seen elsewhere. This environment allows ethical storytelling—grounded in local values yet oriented toward universal justice—to flourish.

Third, the research demonstrates that faith–media collaborations can generate tangible social impact. Joint storytelling initiatives, interfaith media training, and partnerships between NGOs and journalists have already begun to reshape narratives around poverty, migration, and gender. These collaborations amplify marginalized perspectives, challenge stereotypes, and invite the public to perceive social issues through the lens of moral responsibility rather than mere sensationalism.

2. Theoretical Implications

Theoretically, the study contributes to expanding our understanding of public ethics and communicative justice. It supports Habermas's (2006) argument that religion can re-enter the public sphere through dialogical translation, and it extends Christians' (2009) concept of moral journalism into a culturally specific context. The Moroccan case suggests that secular and religious moral vocabularies need not compete but can converge around shared commitments to human dignity. In this sense, Moroccan media collaborations can be viewed as a form of prophetic communication, where the journalist assumes the role of a moral witness rather than a detached observer.

Moreover, this research contributes to debates on the mediatization of religion (Hoover, 2012) by showing that religious discourse can evolve within media systems without losing its ethical essence. Rather than being diluted, religious values can strengthen journalism's capacity to generate empathy, authenticity, and civic trust—qualities often eroded by commercial media logic.

3. Practical Recommendations

Building on these insights, several recommendations emerge for policymakers, journalists, and religious institutions:

1. **Institutionalize Media–Religion Dialogue**: Regular forums or councils should be established to bring together journalists, religious scholars, and communication educators. Such spaces can promote shared ethical standards and prevent misunderstanding or misrepresentation in reporting.
2. **Integrate Religion and Ethics in Journalism Education**: Journalism schools, such as the Higher Institute of Information and Communication (ISIC), should include modules on religious literacy and ethical storytelling. This would prepare future journalists to navigate Morocco's religiously infused public sphere with sensitivity and critical awareness.

3. **Support Faith-Based Media Partnerships**: The Ministry of Endowments and Islamic Affairs, alongside civil society groups, could provide grants or fellowships for collaborative projects between journalists and religious NGOs that highlight social justice issues, women's empowerment, or interfaith solidarity.

4. **Promote Community Journalism and Grassroots Storytelling**: Local mosques, associations, and charities can partner with journalists to document the lived experiences of marginalized populations. This participatory approach strengthens democracy by ensuring that public discourse includes voices from the social margins.

5. **Develop Ethical Guidelines for Reporting on Religion**: Media councils should establish clear frameworks for responsible coverage of religious topics, ensuring respect for diversity while protecting freedom of expression. This will enhance both credibility and accountability.

6. **Encourage Digital Faith–Media Initiatives**: Given Morocco's youthful, tech-savvy population, digital storytelling platforms should be harnessed to spread messages of justice, coexistence, and compassion. Training religious youth leaders and journalists in digital ethics could further enhance this collaborative ecosystem.

4. Future Research Directions

While this study offers valuable insights, it also highlights areas for further inquiry. Future research could examine the impact of digital religiosity—such as online sermons and influencer imams—on media ethics and civic engagement. Comparative studies across North Africa or the broader Muslim world would also clarify whether Morocco's faith–media collaboration model can be replicated elsewhere. Longitudinal studies could track how these collaborations evolve over time and influence public trust in journalism.

5. Final Reflection

At its core, this research affirms that the relationship between religion and journalism is not one of contradiction but of complementary moral purpose. Both institutions, when guided by integrity and empathy, can act as guardians of the public conscience. In Morocco, where religious identity remains a cornerstone of civic life, collaboration between the pulpit and the press can model a new form of ethical citizenship—one that unites spiritual values with communicative justice.

Ultimately, the partnership between faith and the fourth estate does not blur boundaries; it strengthens them. By speaking truth with compassion and witnessing suffering with courage, journalists and religious leaders together embody what might be called "prophetic journalism"—a mode of storytelling that not only informs but transforms, reminding societies that justice begins with how we choose to listen to the voices of the marginalized.

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