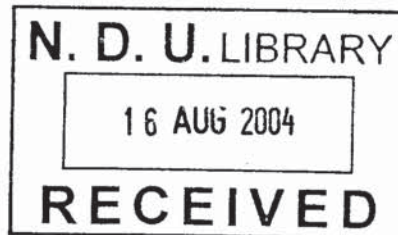


Notre Dame University

**Faculty of Political Science, Public
Administration and Diplomacy**

**The Mass Media and The Socio-Political Impact
on Lebanese Youth**

M.A. Thesis



By Joelle Darouni


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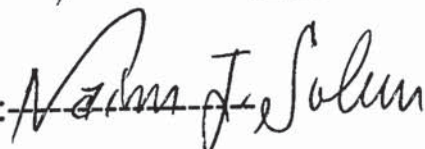
**Submitted to the Faculty of Political Science, Public
Administration and Diplomacy**

**In Partial Fulfillment of the Requirements for the
Degree of Master of Arts in Political Science**

**Notre Dame University – Lebanon
Spring 2004**

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Acknowledgements

Warm thanks go to the members of this thesis committee, Dr. Akl Kairouz, Dr. Naim Salem, and to my advisor Dr. Georges Labaki. I am deeply grateful for their expert handling of all matters pertaining to this work.

I cannot forget Dr. Chahine Ghais, Dr. Paul Makhlouf, Dr. Nasri El Kai, and Father Elie Nasr. I thank them all for their precious assistance.

Special thanks go to my husband, to my mother and father, to whom I am deeply grateful for their enduring love and support.

And, of course, most of all, I dedicate this thesis to my beloved daughter Celine.

The Mass Media and The Socio-Political Impact on Lebanese Youth

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Appendix A: The Lebanese Audio-Visual Law

Appendix B: Questionnaire and Results

Abstract

The purpose of this study is to analyze the mass media and its effects on the Lebanese society, and precisely on the young population. Our aim in this thesis is to pinpoint and focus on the relationship of entertainment media along with violence, sexual, and unethical development of the youth, during childhood and adolescence. We shall take into consideration the difficult challenges that are facing the Lebanese society and affecting its youth, whether positively or negatively. Our main objectives are to propose some fruitful and efficient solutions to the problems, in addition to some suggestions for the attainment of a more sane and modern society with a higher level of education, culture and morality.

This thesis is divided into six chapters. The first chapter provides a historical overview of the mass media in Lebanon including written press and audio-visuals broadcasting stations. In the second chapter the analysis focuses upon the Lebanese Audio-Visual Laws and their effectiveness in organizing this industry. Chapter Three will focus on Media ethics by stressing mostly on what was written by the Pontifical Council for Social Communications and this includes ethics in communication, ethics in the Internet and ethics in advertising. Chapter Four analyses the Media Effects and its cultural, traditional, and ideological influence on the young Lebanese society along with examples. Chapter Five studies and analyzes through a survey the effects of mass media on the Lebanese young population. And finally Chapter Six will concentrate on the future trends of multimedia systems and their impact on society.

In Chapter Five the purpose of the survey (pilot survey based on a limited sample of 50 Lebanese students), is to highlight and examine the media effects on the Lebanese youth. The representation focuses on three major areas, Beirut, Metn and Keserwan. The respondents are mainly from Notre Dame University and from Jesus and Mary High School, their ages vary between 14 and 25 years.

Introduction

This research begins with an analysis of the history of mass communication in Lebanon. Unlike most developing countries the initiative to establish television in Lebanon belongs not to the government but to private sectors driven essentially by business goals. The Lebanese government's role was limited to license issuance and the control of political content. No overall content vision and policy have been established and controlled by the government, even after a substantial engagement of the State in Tele-Liban (1977), where, according to Nabil H. Dajani in his article "The Changing Scene of Lebanese Television":

The Lebanese viewer was exposed in the same week to an episode of the US Imported program "Eight is Enough" which showed a US teen-ager approaching her father for approval to "get on the pill." by Contrast in an episode of the local popular program "Abu Milhim" the hero was telling a young girl who lost her virginity in a bicycle accident: "I wish you had lost your eye and not your virginity" (Dajani, "The Changing," *TBS Journal* 2001: 2-3).

Starting in the mid-eighties, encouraged by the raging war and the weakening of the central State, some of the warring militias established their own private television stations. Even though the political power was the main drive in establishing such stations, the economic factor was also predominant whereby LBC Television for example, searching to extend its market share, dedicated programs for Muslim audience (e.g "Fwazir Ramadan, in around 1988"). These initiatives have certainly permitted to enhance national inter-community exchanges but the stations' content remained indifferent to the public problems and needs for the coverage of subjects that related to people's livelihood (such as the problems of electricity and water shortage, pollution and the high cost of living).

In the beginning of the nineties the Lebanese audio-visual landscape was a confusing patchwork that needed to be organized and controlled. The rebirth of the Lebanese central State decided to issue a new Audio-Visual Law with the main objective to ascertain the political control over the existing television stations. In November 1994 the Lebanese Parliament passed the new Audio-Visual Law. The main innovation of this Law was the establishment of the National Council of Audio-Visual Media (The National Council, NCOAVM). This Council has the power to recommend the withdrawal of permits or closure of TV stations in the case of repeated flagrant violations of the laws. The Law also defines the conditions for broadcasting license granting in terms of operational standards, financial conditions and local production volume. Even-though the new law contains a structured legal framework, it fails to give the National Council the ability to define a coherent strategy and vision for the Lebanese audio-visual programs content. Moreover, the Lebanese local political game (sometimes, subject to Syrian interference) has always limited the normal functioning of the Law (Dajani, "The Changing," *TBS Journal*, 2001: 1-2).

The gap that exists in the Audio-Visual Law guidance and proper information and control of mass media (TV and radio stations) has led to the following consequences among the present population, and especially the young:

Social Issues

A change in the perception by the Lebanese youth of the traditional family values has been expressed through sex intercourse before marriage in addition to the high rate of divorces that became almost a normal social trend. This is mostly due to the impact of Western TV programs and especially to Mexican Arabic dubbed TV series.

Furthermore, many advertisements strongly contributed to this change through the many slogans e.g. The J&B whisky ad proves this reflection in its slogan that stated “Why should you get married in church?” “Tradition isn’t the way it used to be.”

Violence became more accepted and sometimes glorified, especially among the Lebanese male population. By contrast, drugs are still perceived as a negative action by most of the Lebanese youth. Yet according to observations and information from press releases, Drug addiction in Lebanon has reached an alarming level. Many Lebanese students are becoming drug addicted to a certain extent, and the trend foresees higher percentage.

Political Issues

On the political level, the Lebanese audio-visual program failed to market a common vision for Lebanon. On the contrary, it sometimes contributed to widen political differences, on the internal as well as on regional and international levels. Lebanon is becoming again the theater reflecting regional political, ideological and socio-economic conflicts.

Chapter One

A Historical Summary of the Mass Media Role in Lebanon

A) The Press

Before the Lebanese War that started in 1975, there was a great number of publications printed in Lebanon and distributed locally and in many other countries, especially in Arab ones. In his book, *Advertising and Marketing Communications in the Middle East*, Kamal Darouni, assistant professor in the Faculty of Humanities at Notre Dame University, wrote about the history of the press. According to him, the number of publications was divided into the following: 86 Arabic political publications out of which 42 were dailies, 39 weeklies, and 5 monthlies, and 128 non-political Arabic magazines. There were also 15 publications in French: 7 political newspapers, 5 dailies and 2 weeklies, and 8 non-political magazines. Some English and Armenian publications were in circulation as well. Broadly speaking, the Lebanese press consisted of two categories: commentary and informative. Beirut, therefore, was the centre of the Middle East in press media, where the press enjoyed freedom of expression guaranteed and protected by the law of the land. The advantage Beirut enjoyed in this domain were rooted in a press that reflects the political, social, religious, and economic canvas of the country. In the 1960s, the West viewed Lebanon as the show window of the Middle East (Darouni, 2002: 15).

B) Radios

In terms of audio media, Darouni stated that, Radio Al Shark, also known as Radio d'Orient which was established by the French mandate, was the first to start transmitting on 3 September 1938. However, just before the Lebanese War broke out in 1975, the Phalangist Party (a Maronite Christian Party), established a radio station under the name of "Voice of Lebanon", that transmitted from what was then labeled as East Beirut. Moreover, this was not the first attempt to privatize broadcasting. In 1958, this same radio station "Voice of Lebanon" and another radio station by the name of "Voice of Al-Ourouba" had their debut transmission, but as soon as they started broadcasting they were closed down by the government. In 1975, the radio broadcasting scene in Lebanon began to change. The counterpart to the "Voice of Lebanon," the "Voice of Arab Lebanon" was owned and sponsored by the "Mourabitoun", a local sunni paramilitary faction began its transmission. Then in 1978 various radio stations belonging to different Lebanese political parties started their transmission too one after the other. First, was "Radio Free Lebanon" owned and run by the Lebanese Forces, followed by the "Voice of the Mountain" owned and run by Jumblat's Progressive Socialist Party, then the "Voice of the People" owned and run by the Communist Party. So many other "voices" of so many other factions and religious communities filled the air without control. The role of these radio stations was to transmit the political opinions of their owners to a nation divided among several fundamental issues (Darouni, 2002: 16-17).

As Darouni indicated, all these multi-political factions and militias that were trying to dominate Lebanon each in its own way by obtaining a radio station were considered as a certain form of a trend, as he says "the trend of establishing a radio

station became fashionable, especially those utilizing the FM frequency. Many of these stations did survive through several means ranging from small retail advertising, to subsidies from political, religious or business sponsors” (Darouni, 2002: 17).

C) Television Stations

1) The Early Stages of Television Broadcasting in Lebanon

In Nabil Dajani’s article, “The Changing Scene of Lebanese Television,” establishing television in Lebanon does not belong to the government but to private business people who themselves have little experience in the television broadcasting domain (Dajani, “The Changing,” *TBS Journal*, 2001: 2). This is a very important point which proves why television in Lebanon has failed to give the Lebanese society, especially the young generations, an adequate chance to learn more about their culture and traditions, or even to obtain more education from Television programs. Private investors in all domains have only one aim: to make money. That is why television broadcasting in Lebanon was not dedicated to the improvement of its society, but rather to make more money and profit for its investors. The story of the birth of the first TV station in Lebanon is narrated by Dajani as follows:

The first attempt to start television broadcasting in Lebanon goes back to October 1954, when two Lebanese businessmen, Wissam Izzedine and Alex Arida, submitted an application to form a television broadcasting company. After two years of negotiations an agreement was signed on August 1956, granting a license to ‘La Compagnie Libanaise de Television,’ SAL (CLT). The license to broadcast television signals on two VHF channels, one devoted to programs in Arabic or with Arabic subtitles, and the other for foreign, mainly French programs. CLT thus was the first commercial television station in the Arab World. The station inaugurated its service on May 28, 1959. It began transmission with a power of half a kilowatt (Dajani, “The Changing,” *TBS Journal* 2001: 2)

Dajani also explains that the agreement made between the Lebanese government and CLT was considered as a first pioneering step for other companies to try and obtain television broadcasting licenses as well, since according to article 21 of the

agreement (agreement between CLT and the Lebanese government), Lebanon was not allowed to give CLT any monopoly rights over broadcasting. The agreement also stresses on the importance of not broadcasting programs that would threaten public security, morals, religious communities, or enhance the image of any political personality or party (Dajani, "The Changing," *TBS Journal*, 2001: 4). Moreover, Dajani adds that:

Under the terms of agreement, television programs were to be restricted to education and entertainment. While the agreement allowed the company a restricted inadequate freedom of political expression, it was quite generous in giving it all the time it needed for advertising. Advertising messages could cover up to 25 per cent of the total broadcast time. The agreement also required that the company should undertake to broadcast, free of charge, news programs and official bulletins submitted by the Ministry of Information (Dajani, "The Changing," *TBS Journal*, 2001: 4).

In April 1959, another group of Lebanese businessmen requested from the government to set up a second television station. These businessmen, according to Dajani, were backed by an American corporation, ABC. They named the station Compagnie de Television du Liban et du Proche Orient (Tele Orient). They received an agreement identical to the one granted to CLT, and transmission began in May, 6, 1962. Both stations faced a number of unprofitable years due to tough competition and lack of organization. Then, when they both decided to coordinate and organize their advertising scheduling, they started to make profits. Before the war broke out in Lebanon in 1975, both companies had already made large gains due to revenues and television advertising. Dajani indicates that, "Total television income from advertising showed 19.5 per cent increase over 1973 and constituted 35.3 per cent of total 1974 advertising expenditure in Lebanon. Additionally, both companies sold locally produced programs to television institutions in the Arab countries" (Dajani, *TBS Journal* "The Changing," 2001: 4). In 1974, after having renewed the license for CLT the Council of Ministers requested that both television stations do broadcast TV

programs of the highest possible standards. Unfortunately the Lebanese War broke out (Dajani, "The Changing," *TBS Journal*, 2001: 4).

2) The Role of Television during the Lebanese War (1975-1990)

During the first two years of the Lebanese War, both stations faced very difficult challenges. The situation continued until March 1976, when, as Dajani says, "An unsuccessful coup d'état resulted in the occupation of both stations by militias representing the two warring factions. Consequently, the news program in the West Beirut station was run by the 'nationalist forces' (mainly Moslems), and that in the East Beirut station by the 'Lebanese forces' (mainly Christians). The split of the broadcast media also marked a serious escalation in the war (Dajani, "The Changing," *TBS Journal*, 2001: 1). Dajani continues that on 30 December 1977, a legislative decree (11) was issued legalizing the birth of a new television company, The Lebanese Television Company, Tele Liban. According to Dajani:

During President Elias Sarkis's regime the council of Ministers appointed a special committee to examine the state affairs of television in Lebanon. The committee's report urged the Lebanese government to take more active role in the development of television. It recommended replacing CLT and Tele Orient with a new company, of which the government would control fifty percent and the private sector would control the other half (Dajani, "The Changing," *TBS Journal*, 2001:1).

Therefore, Tele Liban, was formed with 50% of its shares owned by the government and the remaining 50% equally shared by CLT and Tele Orient. Moreover, this new company (Tele Liban) was given the monopoly over television broadcasting in Lebanon until 2012. It was also managed by a board of directors of 12 members, six representing the Lebanese government and six representing the two previous

companies. The chairman of the board was to be appointed by the Lebanese Council of Ministers (Dajani, "The Changing," *TBS Journal*, 2001: 3-4).

If we look closer at the first creation of television in Lebanon we realize that the only aim it was based upon was making profits for its private investors and for the government. Rarely has a television in Lebanon worked for the sake of educating the public. Dajani added that, "The creation of Tele Liban did not improve public service. No efforts or plans were made to tie the programs of Tele Liban to social policies and plans. Thus instead of both groups (private and government investors) joining efforts to improve public service, they adopted a policy of "Let the public be damned" (Dajani, "The Changing," *TBS Journal*, 2001: 3).

3) De Facto Television Stations were Introduced

The creation of de facto television stations in Lebanon during the War as stated by Dajani, gave way to new challenges between Tele Liban and the new television stations such as the Lebanese Broadcasting Company (LBC) which belonged originally to a Christian militia, and Al Mashrek Television which was established by the opposing factions to the LBC patrons, as well as the New Television (NTV) established by the Communist Party and later bought by an independent businessman. These new television stations were able to easily attract viewers and draw advertisers to them due to their technical skills and better quality programs. This led to losses and the deterioration of Tele Liban. They were also able to attract the greater attention of the public by addressing the daily concerns of the Lebanese citizens in their programs. However, all these stations were generally indifferent to real public needs.

In 1989, the Lebanese War ended with the Taef Agreement which was incorporated in the Lebanese constitution and which called for the reorganization of

the media in Lebanon. However, after signing the Agreement many key politicians and businessmen hurried to establish TV stations considering it as their right to obtain a television license. By the end of 1991, new stations were on air transmitting on both the UHF and VHF channels. (Dajani, "The Changing," *TBS Journal*, 2001: 1-2).

4) Legislation to Organize Television Production and Broadcasting

According to Dajani, chaos and confusion reigned over the Lebanese audio-visual media landscape due to the increasing number of television stations. At the beginning of President Elias El Hrawi's presidency, the government felt that it was urgent to introduce a new legislation to put order in the broadcasting field. Therefore, in 1991, the Minister of Information, Michele Smaha, recommended to have all broadcasting media reorganized in Lebanon, by setting up an Independent National Communication Agency that would grant licenses to stations that are fully owned by Lebanese, and that would operate within technical and professional regulations. After two years of indecision and delays, the Council of Ministers finally approved a draft regulating the chaotic use of broadcasting in Lebanon. The new law was adopted by the Parliament in 1994, with some minor modifications. Under this law Tele Liban became fully owned by the government, granting it the right to broadcast on the UHF and VHF channels. The new Law was faced with a public uproar (some citizens found its enforcement unusual at the beginning considering it as a detachment from the reality of the system which they were used to) and the owners of the de facto stations were afraid of the way in which licenses will be given. They were right in their fear. In September 1996, the government granted licenses to only four TV stations other than Tele Liban. These four stations belonged to members of the

government or their relatives, and were divided in a way to keep a religious and sectarian balance, which is the basis of the Lebanese system. However the division went as such: 1) The Lebanese Broadcasting Company International (LBCI, formerly LBC), represents Maronite Christians but included shareholders from the government and non Maronite Christians. 2) Future Television represents the Sunni Moslems and owned by Prime Minister Rafiq El Hariri. 3) Murr Television (MTV) represents the Greek Orthodox Christians and is owned by the brother of the former Minister of Interior, Michele El Murr. 4) National Broadcasting Network (NBN) represents the Shiite Moslems and owned by the Speaker of the Parliament Nabih Berri, his family and supporters. An additional television station, AL Manar, owned by the Islamic party Hezbollah, also received a license in July 1996, while Tele Lumiere, a Christian religious station continues to broadcast without any license but has approval from the government (Dajani, "The Changing," *TBS Journal*, 2001: 2-4).

Finally, all these TV stations that have been granted licenses did not create any change between the Lebanese broadcast media and the public. The primary purpose in regulating the chaotic existence of many broadcasting stations was mostly for political rather than technical reasons. Furthermore, this so called system of organizing the audio-visual media in Lebanon has only organized the television stations on the basis of an external structural level without organizing the content. Therefore, like any set of institutions rooted in a political system, the broadcast media in Lebanon reflects the existing political system. This explains why licenses were granted to television stations belonging to government authorities. This was mentioned by Naomi Sakr in her article, "Optical Illusions: Television and Censorship in the Arab World." Sakr says that the primary purpose of the Audio-Visual Law was to "regulate the chaotic proliferation of small broadcasting stations that had mushroomed during the Lebanese

civil war. When for political rather than technical reasons, only five Lebanese television stations [including Al Manar] were awarded licenses under the Law” (Sakr, “Optical,” *TBS Journal*, 2000: 1).

Chapter Two

Analysis of the Lebanese Audio-Visual Law

This chapter will attempt to explain in broadest sense and through a general summary the structure of the Lebanese Audio-Visual Law (see appendix A) that was issued on 14 November 1994, under the decree 382/94, and divided into twelve chapters (or sections) containing fifty-three articles. This research will point out the licensed Television and Radio Stations, by explaining how they were chosen and on what basis. Moreover, before going into the details of the Law and of the chosen Television and Radio Stations, the focus will be on clarifying the mode by which this Law was associated and implemented, in addition to the causes that led to its making.

A) The Legislative Law

In his article "The Lebanese Television System," Eduard Achi, considers that during the Lebanese War, that extended from the year 1975 to the early 1990's, great technological discoveries occurred worldwide. This led the Lebanese Television and Radio Stations to increase in number and benefit from absence of the State. "Some of these stations had positive effects by diversifying their programs and news," said Achi, "while others fueled the war with agitating words and images in order to serve the political projects that financed them" (Achi, "The Lebanese," 2002: 4).

Moreover, Achi indicates that the number of radio stations at the time surpassed 180 stations transmitting on both AM and FM, where most of them were unlicensed. While the number of television stations exceeded 50 stations among which only Tele Liban was licensed. "This situation continued," he said, "until the Law of Radio and Television Transmission was issued" (Achi, "The Lebanese," 2002: 4).

This Law stipulated certain conditions for licensing, found in Article 50 of the Audio-Visual Law (see appendix A). According to Achi, “Most of the stations had not complied with the conditions of establishing television and radio transmission. These conditions are highly technical and prohibit the unrestricted freedom that was practiced in Lebanon for a long time” (Achi, “The Lebanese,” 2002: 4).

Furthermore, the Audio-Visual Law took three consecutive governments to be enacted and adopted since 1990. Achi mentions that,

More than one Ministerial Committee has been formed for this purpose, the last of which was formed by Mr. Al Hareeri’s Government [in 1993], and was chaired by Deputy Prime Minister, Eng. Michel Al Murr... The efforts of the committee resulted in general principles on the basis of which provisional Law was approved by the Minister’s Council on 20/10/1994 and forwarded by the decree no. 5349/94 to the Parliament. The Parliament held nine general discussion sessions before approving the Law no. 382 of 4/11/1994 for Radio and Television Transmission (Achi, “The Lebanese,” 2002: 5).

Finally, he says that, “putting down a law of this size, as well as enforcing it, is a legally and technically difficult task.” He adds, “What made the issuing of this Law even more difficult is its detachment from the realities that have been self-regulating for long years. This is due to the tragic events in Lebanon, the weakness of the State and its retraction in front of lobbies” (Achi, “The Lebanese,” 2002: 5).

1) Drafting the Law

According to Achi, it took around four years of continuous efforts with specialized people in several domains such as the media, law, and concerned government authorities. However, following the drafting of it underwent several amendments until, at last, it was approved by the Parliament on 14 November 1994. This Law was the first in regulating the audio-visual system in Lebanon. On 27 February 1996, the Council of Ministers approved the report of the Radio and

Television Regulatory Authority which agreed on the number of institutions that may be licensed based on two conditions:

First, the broadcast of any audio-visual media should cover the entire Lebanese territory. Second, the issuing of a license must take into consideration Lebanon's rights in accordance with the international agreements related to the distribution of the waves and channels (Achi, "The Lebanese," 2002: 9-10).

After having sought the assistance from international experts, in examining the technical broadcast and determining the number of stations that can be licensed, the report also included, according to Achi, "A number of plans for the distribution of channels and waves and their use of the geographic realities of Lebanon and external interference and its sources. It recommended that five television stations may be licensed, in addition to Lebanon Television, and ten radio stations in addition to the official Lebanon Radio"(Achi, "The Lebanese," 2002: 10).

2) Licensed Television and Radio Stations

The licensed television stations are outlined by Achi hereunder (It is important to note that all this information given hereunder speaks of the time when the licenses were given, since MTV for example stopped its broadcasting in September 2002).

Lebanese Broadcasting Corporation International (LBCI), established by the Lebanese Forces (as LBC) on August 23, 1985, then transferred to a group of financiers, as shareholders; Future Television (FTV), established on February 15, 1993 and began broadcasting in 1994; Murr Television (MTV), began broadcasting in autumn 1991 (It was closed in September, 2002); National Broadcasting Network (NBN), in contrast with all other TV stations it began its broadcasting in 1996 after having obtained a license; Al Manar TV, owned by the Islamic Shiite resistance,

Hezbollah. It began its broadcasting in the summer of 1991; Tele Lumiere, is supported by the Church of Lebanon continues its broadcasting despite the fact that it is still unlicensed, consequently it is prohibited from broadcasting any political programs. However, in 1998, three other television stations were given a license. These TV stations had been operating in the past but had no chance to receive license like the others due to political and technical considerations. These stations are. Independent Communication Network (ICN), which has not yet resumed its broadcasting; United Television (UTV), which consists of three television stations, Al Mashrek, Cable Vision Network (CVN), and Antenne Plus. This station started its broadcasting for a short time but then it stopped, and is still not on air; New Television (NTV), which resumed its broadcasting on October 4, 2001, three years after having obtained its license (Achi, "The Lebanese," 2002: 10-11).

The radio stations obtained licenses in two stages, some in 1996 and others in 1998, and are divided into two categories, political and non-political ones: the first category, includes 16 radio stations allowed to broadcast political programs: NBN (National Broadcasting Network) started its transmission together with the license in 1996, - Radio Al Shark (Radio of the East) started in 1984; Sawt AL Shaab (Voice of the People) started in 1978; Sawt Libnan (Voice of Lebanon); Libnan El Hurr (Free Lebanon) started in 1978; Sawt El Ghadd (Voice of Tomorrow) started in 1997; Sawt El Watan (Voice of the Homeland); Libnan Al Arabi (Arab Lebanon); Sawt Beirut (Voice of Beirut); Jabal Libnan (Mountain of Lebanon) was closed in 2002; Radio Fan; Al Tawheed Al Islami (Islamic Unity); Al Noor Radio (Light Radio) started in 1988; Nidaa Al Maarifa (Call for Knowledge); Lebanon Radio; International Transmission Network (Achi, "The Lebanese," 2002: 11-12).

The second category: 8 Arabic stations (non-political): Liban Star started in 1982; Radio Delta started in 1982; Radio Scope started in 2002; Sound of Music; Radio Strike started in 1984; MBS started in 1999; Radio Al Bashaer started in 1996; Sawt Al Mahaba (Voice of Love) started in 1984. This Christian radio station is not licensed but has the same special status as Tele Lumiere (Achi, "The Lebanese," 2002, p: 12).

The second category: 8 foreign stations (non-political): Radio One started in 1983; Pax Radio; RML Radio; Fame FM started in 1982 ; France FM; Light FM started in 1989; Royal Mix started in 1996; Nostalgie started in 1988 (Achi, "The Lebanese," 2002, p: 12).

B) A Review of the Lebanese Audio-Visual Law

Hereunder is a summary of the Lebanese Audio-Visual Law, translated into English by the *Arab Ad* magazine. This Law is divided into 12 sections having 53 articles, for more details see appendix A.

Section One (Articles 1 and 2): Defines the objectives of this law in organizing all the audio-visual media in Lebanon in a technical manner.

Section Two (Articles 3 to 9): Refers to the audio-visual media as free enterprises where the freedom of the media is applied within a certain framework provided by the law, since their job is to address the public. This Law requires from all TV and radio stations inside Lebanese territories to obtain prior licensing, and forbids any person or entity to import, license, and manufacture or assemble any transmission device without prior government permission. Any licensed TV or radio station must have approved technical transmission standards in addition to professional standards in terms of human and physical resources. The station should also have the ability to

sustain all expenses for at least the first year of its licensing. Furthermore, the Law also requires the station to broadcast local programs. In granting such licenses the rights of channels and airwaves existing in Lebanon specified in international agreements must be taken into consideration and respected. A technical committee, which works in combination with the Minister of Information, is created under the name of, "TV and Radio Transmission Organization Committee," whose job is to study all the technical aspects relating to audio-visual transmission, and to submit all recommendations to the Minister. Finally, this chapter indicates that the state is the unique and exclusive owner of all channels and airwaves that can only be rented but not sold.

Section Three (Articles 10 and 11): Classifies the TV and radio stations into four categories:

- The first category includes radio and TV stations that transmit audio-visual programs including news and political programs and cover all the Lebanese territory.
- The second category includes radio and TV stations that transmit audio-visual programs, except for news and political programs, and cover all the Lebanese territory.
- The third category includes radio and TV stations that transmit coded signals and can only be received by subscribers.
- The fourth category includes international radio and TV stations that transmit via satellite and whose coverage goes beyond the Lebanese territory.

Section Four (Articles 12 to 15): States that a TV or a radio station is a Lebanese company that has no right to own more than one TV or radio station. It is compulsory that the shareholders should be Lebanese citizens without criminal record. Any company, that has shares in a radio or TV station, should be a wholly Lebanese

company and has no right to sell its shares to non-Lebanese companies. No person or entity has the right to own directly or indirectly more than 10%. Even the wife and relatives are considered as one person or entity. Founders of a station are allowed to have 35% of its capital which they are not allowed to sell before 5 years. The names of the shareholders should be published in the official gazette. If any of the shares are sold or bought the names of the new shareholders have to be republished in the newspaper.

Section Five (Articles 16 to 27): Stresses on the system of licensing. All licenses given to a TV or radio stations are granted by a government decree after consultation with The National Council of Audio-Visual Media (NCOAVM) which is a committee formed of ten qualified Lebanese citizens appointed jointly by the Government and the Parliament. The NCOAVM has the power to recommend the suspension or closure of a station. It is a committee that has a 3-year renewable term, and its members have no right to work in other businesses that conflict with the nature of their work in the council. In short, the NCOAVM works with the coordination of the Lebanese Government and under its supervision. The duration of the license given to a TV or radio station is sixteen years renewable. However, every station has to pay the license fees each according to its category.

Section Six (Articles 28 to 33): Refers to the management and duties of the stations. Each TV or radio station must appoint a program director who has to be Lebanese and without any criminal record. After having appointed the chairman and the board members are approved, their names should be published in three official newspapers, the official gazette, and the commercial register. The Ministry of Information requires from every station to broadcast for one hour weekly educational, intellectual, health, and national orientation programs, which are aired

free of charge. If ever a liable accusation against a person or an entity is broadcasted on a TV or radio station, this same person or company has the right to take legal action against the station. Every station after receiving the Government's approval for the license will have to wait one year to receive the license so as to verify if this station is up to the required standards. Then after having received the license, the TV or radio station must abide by the licensing rules and regulations, and is responsible for any misconduct which might occur due to an unprofessional conduct or action.

Section Seven (Articles 34 and 35): Outlines the restrictions and penalties that affect every station that fails to abide by the rules of the law. Therefore, if a station according to the National Council of Audio-Visual Media does not abide by the rules and commits a first violation, it will be suspended for three days with an order from the Minister of Information. But if a second violation occurs, the station will be required to stop its transmission for a minimum of three days and a maximum of one month. However, if the station finds these rulings unfair, it can appeal for a revision of the case before a specialized court. In the case of a non-guilty verdict, a TV station can claim up to 10 million Lebanese pounds for every day of non-transmission, while a radio station can claim up to 3 million Lebanese pounds, to be paid by the government.

Section Eight (Articles 36 till 40): Concentrates on advertisements. Advertisements should be executed in a way not to destroy the viewers' morals. Therefore, it is forbidden for any TV or radio station to transmit to the public any advertisements that are unethical and against public morals, or harmful to their health and interests. Moreover, advertisements should be made easy and comprehensible; they should be aired during programs or between programs, but should pass flexibly in a way that they do not reduce from the program's importance and its artistic

character. Every, TV or radio station should deal with one media concessionaire (Regie), which handles its advertising affairs. It is forbidden for the advertising management of any station to contract their advertisements to one medium exclusively. A Regie can only serve one TV or radio station.

Section Nine (Article 40): Deals with the management of Tele Liban. All exclusive rights which were given to Tele Liban to use all TV channels (VHF and UHF) are now rescinded. Tele Liban, now, can only use all VHF channels and one program on the UHF channels. In return, Tele Liban is the only station that is accepted to waive any fees until the end of its exclusive rights in 2012.

Section Ten (Articles 42 to 46): Explains the income audit of TV and radio stations. At the end of every six months, licensed stations should present to the Ministry of Information a report of their accounts, originated from the income of advertisements. If the station is under financial deficit not exceeding three fourth of its capital, the Minister of Information can grant the station a grace period of six months, after which the station should resubmit its account. If the station is still unable to pay half of its deficit, the Minister of Information has the right to ask the court to issue a verdict that would oblige the station to stop its transmission for a period decided by the court but which does not exceed a period of one year. However, if the deficit exceeds three quarters of the station's capital, the Minister of Information can take the station to a specialized court which can rule on the ceasing of the station's transmission for a period of more than one year. After the suspension of transmission period ends, the station can resume its broadcasting after it has proven that it has the necessary funds which can cover all its deficits. However, the Minister of Information has the right to ask for a clarification on the sources of the funds and make sure that the station was not involved in any action against public interest. If

the station has acquired its funds illegally, the Minister of Information can take the station to court which will rule on the station's transmission suspension for a period of three to six months. However if a station appears to have obtained any funds by serving the interests of another state or institution and by causing harm to the political system of the country or to public interest, then, this would send the people in charge to jail for a period which varies between six months and two years, and to pay a fine starting from 50 million Lebanese pounds to a 100 million Lebanese pounds. Furthermore, the violation of Articles 42 and 43 of this Law can lead the violators to prison and to pay a fine of 10 to 39 million Lebanese pounds. The court can also rule that the station stop its transmission for a period ranging between six months and two years, or it can cancel the license of the station indefinitely. The system by which a station's income audit is carried out is through a decree issued by the government based on the Minister of Information's proposal.

Section Eleven (Article 47): Handles censorship on the TV and radio stations, which is imposed by the NCOAVM upon the request of the Ministry of Information.

Section Twelve (Articles 48 to 53): States that all the rulings of the Law of Commerce that do not conflict with the rulings of this law are applied. The details which necessitate the functioning of this Law are presented by government decrees recommended by appropriate ministers. All TV and radio stations which are supposed to apply for a license are given a period to abide by the law, and then, after having organized their work they can present their application file to the Ministry of Information. These stations are allowed to continue their transmission until the license decree is issued. If however, they do not obtain a license, they should end their operation. Before this Law was put into effect, all TV and radio stations were exempt from paying any fines and all previous legislations contradicting to this Law

were considered as null. Finally, this Law became immediately effective as soon as its publication appeared in the Official Gazette (*Arab Ad*, "Audio-Visual," 1994) (See Appendix A).

C) Feedback and Outcome

Although the Lebanese Audio-Visual Law appears to be clear in its context, neither the Government, the Ministry of Information, nor the TV stations have shown to abide straightforwardly by it. There are certain articles that do not cover what the Lebanese public must watch. For example, in "The Changing Scene of Lebanese Television," Nabil Dajani speaks of a certain condition that the Lebanese viewer might need: Purely local Lebanese programs since they are supposed to give the viewer a certain feeling of belongingness rather than leaving him bewildered among foreign "canned programs":

The technical committee entrusted to draw the "terms of conditions" for the operation of TV stations proposed a number of meaningful technical and environmental requirements but failed to require the quality and quantity of local programs essential for a country that is flooded with canned programs. The "terms of conditions" sets the required local programs to 16.6 % of the total aired programs. It requires only half an hour of weekly transmission of local educational programs and another weekly half an hour for rural and agricultural programs (Dajani, "The Changing," 2001: 4).

Finally, the television business in Lebanon relies only on material aspects, where the Government awaits fees at the end of every six months, and does not care about the nature of the programs broadcasted to the public as long as they do not criticize the political system of the country. As for television owners, who are mostly

businessmen or government authorities, they only care for their political situation and for the profit they can make.

Moreover, although the Lebanese audio-visual system was in complete disorder and needed to be organized within a legal framework, however, as most laws in Lebanon, it was not put completely into effect due to the weakness of the Lebanese Government.

Chapter Three

Definition of Media Ethics and Their Effect on Society

Freedom in the field of the media is considered to have reached a high level due to the development in communication, especially through the internet. Freedom, however, differs from one society to another. In Lebanon, for example, freedom in the media is expressed in most talk shows, Real TV, and many other daring programs. According to Dr. Marwan Kraidi in his article, "Transnational Television and Asymmetrical Interdependence in the Arab World: The Growing Influence of the Lebanese Satellite Broadcasters," freedom and openness to social realities began to appear in Lebanon during the 1990's in forms of talk shows. Kraidi says, "Lebanese television stations, including LBCI, produced a variety of socio-political talk shows which became wildly popular with Lebanese audiences. These shows tackled many issues that are considered taboo in the Arab World, many of which were social issues such as premarital sex, incest, and homosexuality" (Kraidi, "Transnational," *TBS Journal*, 2000: 1). Moreover, now in 2004, openness in social issues is being exposed not only in talk shows but also in local programs and series. Some people consider these programs as skillful, while others find them degrading because they give a negative picture of the society and therefore might lead people, especially the young to become pessimistic. This chapter will analyze and recommend, through studies presented by Pontifical Council for Social Communication, how the media, which includes internet, advertising and communication, must act ethically in order to protect society

A) Ethics in Communication

People who control the instruments of the media are the ones who choose whether to use them for good or for evil purposes. That is why this responsibility falls mostly on government authorities, station managers, producers, editors and other involved individuals in the field of the media. In their article, "Ethics in Communication," Archbishop John P. Foley, President of the Pontifical Council for Social Communication, and his secretary, Monsignor Pierfranco Pastore, consider that:

Great good and great evil come from the use people make of the media of social communication. These choices, central to the ethical question, are made not only by those who receive communication- viewers, listeners, readers- but especially by those who control the instruments of social communication and determine their structures, policies, and content. They include public officials and corporate executives, members of governing boards, owners, publishers and station managers, editors, news directors, producers, writers, correspondents, and others. For them, the ethical question is particularly acute: Are the media being used for good or evil? (Foley & Pastore, 2000:1).

If a certain society has no stability this could mean that the public is in constant exposure to psychologically damaging media. Having interviewed Dr. Paul M. Makhlof, who is a family doctor, specialized in Internal Medicine and Pneumoniology at the Hospital of Notre Dame Du Liban, Jounieh, Dr. Makhlof said: "What we see on TV as programs nowadays are programs that can affect the young generation negatively by rendering them pessimistic. To give an example, a young lady once came to me and told me that she is afraid to get married just because she has seen several episodes of "Sarit Ma'i" ("It Happened with Me" a program that is aired weekly on LBCI and which shows some realities of the Lebanese society), and has seen how husbands treat their wives badly and abuse them. This program gave her the impression that it is impossible to trust any man. The young lady may have a psychological problem; however, this does not mean that the program (It Happened with Me) did not participate in increasing her lack of trust towards men. Another

strange experience occurred to me when one of my patients came and asked me to give him a report that he has the AIDS virus, just after Marcel Ghanem in "Kalam El Nass" (a talk show on LBCI) presented a special episode about AIDS. During this episode many people called Ghanem asking how they could help AIDS patients even materially. Thus, the weird patient seeking the fake report wanted to make money by claiming to have a deadly illness" (Interview with Dr. Makhoul, February 2004).

Another view was given by Mrs. Hyam Abou Chedid, program host at Al Horra TV station. When interviewed on Tele Lumiere on Monday 29 March 2004, she was asked her opinion of the Reality TV programs. Mrs. Abou Chedid answered that, in her view, such programs can cause psychological damages to the participants by putting them under the watchful cameras of 24-hours Real TV. This sort of voyeurism attacks their privacy and makes them constantly aware that they are watched by the public. She also added that all Real TV programs that are running in Europe and in many other countries in the world are using young people as pieces of merchandise. (Mrs. Abou Chedid on Tele Lumiere, 29 March 2004).

Is "Star Academy" considered an ethical or non-ethical program, and what do the printed media have to say? In his article, "Star Academy Brings People Together," Rabih Khoury, journalist in the *Daily Star*, said that, "According to official statistics, more than 80% of Lebanese youth have caught Star Academy fever. Even in the Gulf region, the show is popular, although many communities have criticized the program because it does not conform to local traditions. Yet, a significant proportion of the population watches the program, despite the criticism. This is reflected in the large number of votes for the Kuwaiti and Saudi contestants, largely by the citizens of their own countries." Khoury also explained how the Reality TV Shows (Young people living in a homelike studio and are watched for 24 hours by cameras transmitting

everything they do directly to the public, e.g.: “Star Academy,” “Big Brother”) emerged suddenly throughout the Arab world, especially in Lebanon, and that was not an easy task for LBC, because the Arabic version of BIG Brother (program similar to Star Academy) broadcasted from Bahrain was forced to close. Although there has been other types of Real TV Shows than “BIG Brother” and “Star Academy,” such as “AL Hawa Sawa,” where several ladies offer themselves for marriage on TV, in addition to the famous “Superstar Al Arab” on Future TV. According to Khoury, “Star Academy proved to be the most successful since it attracted the largest number of spectators, to the point that the Streets of Beirut became empty each Friday night from 8:30pm till 10:30pm.” However, Khoury's final analysis of the effect of “Star Academy” is the following: “Now that the program is coming to an end, even nationalities are becoming less and less important. People from Kuwait are not backing the Kuwaiti contestant. The same is true for Egypt and Tunisia. Now, it is not patriotism, but personal preference that decides who people back” (Khoury, “Star Academy,” *Daily Star*, 29 March 2004).

Furthermore, Real TV programs support and favor voyeurism which is a basic part of human nature. Voyeurism does not feed the brain or stimulate any intellectual capacity, on the contrary it decreases the intellectual and educational level of a person as mentioned by Ramsay Short, reporter in the *Daily Star*, in his article, “Let’s Ban Reality Television, but not for Morality’s Sake.” Short added that, “Reality TV should be banned because it is devaluating our intelligence and culture. It’s like the McDonald’s of television. Fast food nation meets fast food television” (Short, Let’s Ban Reality TV,” *Daily Star*, 5 March 2004).

The views of the Pontifical Council for Social Communication, in relation to ethics in communication, indicate that the Church approaches social communication

positively and encourages it. It does not judge nor condemn because it considers that the instruments of media are not only products of the human genius mind but are also great gifts from God, which should be positively developed and supported. Archbishop Foley and Monsignor Pastore state that: "The Church desires to support those who are professionally involved in communication by setting out positive principles to assist them in their work" (Foley & Pastore, 2000, p: 2). However, while referring to the role of the media, Foley and Pastore consider that the media are instruments used by people, and if used correctly they will lead to good results:

The media do nothing by themselves; they are instruments, tools, used as people choose to use them... We take it for granted that the vast majority of people involved in social communication in any capacity are conscientious individuals who want to do the right thing. Public officials, policy makers, and corporate executives desire to respect and promote the public interest as they understand it. Readers and listeners and viewers want to use their time well for personal growth and development so that they can lead happier, more productive lives. Parents are anxious that what enters their homes through the media be in their children's interests. (Foley & Pastore, 2000:2).

Furthermore, when speaking of the role of the Church in communication, Archbishop Foley and Monsignor Pastore say that the Church brings "a long tradition of moral wisdom," rooted within man himself by the help of the divine revelation. This tradition, they say, can be of great service to the media, since, it is the Church in its wisdom that can save the media from "becoming a meaningless accumulation of facts." Foley and Pastore explain that the Church contributes in the affairs of human beings through social communication by trying to go alongside with the modern world:

The Pastoral Instruction on Social Communications (*Communio et Progressio*), makes it clear that the media are called to serve human dignity by helping people live well and function as persons in community. Media do this by encouraging men and women to be conscious of their dignity, enter into the thoughts and feelings of others, cultivate a sense of mutual responsibility, and grow in personal freedom, in respect for others' freedom, and in the capacity for dialogue (Foley & Pastore, 2000: 3).

When speaking about the modern world it is essential to refer to the spirit of the modern man by considering how he will progress in communication within society, as Pope John Paul II mentioned in his Encyclical Letter "Redemptor Hominis,": "Make human life on earth more human – worthy of man." However, according to Pope John Paul II Man can only progress when he is "more mature spiritually, more aware of the dignity of his humanity, more responsible, more open to others, especially the neediest and the weakest, and readier to give and to aid all" (Pope John Paul II, 1979: 25).

Foley and Pastore consider that social communication is intended to support human beings by helping them fulfill their happiness through several means: economically, through growth, employment and prosperity; politically, by bringing people together so that they might share the same hopes, purposes and goals; culturally, by encouraging human development in knowledge, awareness, and wisdom, by bringing families together and helping people to be optimistic in life; educationally, by opening wide doors for people who are in need of learning, and by giving them lots of information; and religiously, by making it possible for people to pray in their homes and to enrich them spiritually. The media can help build and sustain human community, as Foley and Patore say, "In order to become brothers and sisters, it is necessary to know one another. To do this, it is important to communicate more extensively and more deeply." (Foley & Pastore, 2000: 2-4).

Although media is an important tool of communication that can help in the advancement of society, however it can also ruin certain societies if not managed correctly. Darouni, gives an example on the effect of the Lebanese television on society; stating, "At present, Lebanese TV is downgraded when judged by the

international ethical norms. This will result in affecting the level of knowledge, culture and education of the Lebanese viewer” (Darouni, 2001: 230).

Foley and Pastore speak of social communication that can violate the good of a person by injuring all the essential good found in this person, by destroying his values and demonizing his mentality, by stereotyping him on sex, age, ethnicity, and race. Moreover, Foley and Pastore also consider that the same means that the media has been used for the wellbeing of a society could also be used for its destruction.

Economically, the media can sometimes support and give more opportunities to the rich by sustaining them financially, leaving poor people behind and making them submit to exploitation. Politically, dishonest politicians use the media for deception and propaganda so that they may remain in their oppressive regimes. Culturally, the media could be superficial by transmitting cheap, corrupt, dehumanizing and sexually exploitative programs that reflect popular standards in order to attract more viewers. Educationally, instead of promoting educational programs the media can distract people by wasting their time on cheap and indecent programs that may harm children. Religiously, the media can misuse religion by encouraging fundamentalism, fanaticism, and religious exclusiveness. It can also use religion to manipulate and control people by affecting them emotionally (Foley & Pastore, 2000: 5-7).

Archbishop Foley and Monsignor Pastore have given the true explanation for the good use and the bad use of the media by stating, how it can play an important role in shaping a society in all its aspects and how its misuse can ruin society. The views of Foley and Pastore are in some way similar to those of Dr. Nasri El Kai, Part time Professor of journalism at Notre Dame University (NDU) and former professor at the Lebanese University. Dr Kai explained, during an interview about the functioning of the Lebanese society in relation to the media, that society plays an important role in

shaping the media. It can cause the media to be either good and beneficial or dull and useless, since the media is considered to be the mirror of the society and reflects its behavior. "We always put the blame on the media," he says, "as if the media is a person whom we know and whom we love. We always look at the media as if it were a person from whom we are expecting something good. The media is not a book of catechism; it does not work solely for improving or ameliorating a society. The Media can both destroy a society or advance it. It depends on what it sees in the society. The media can only transmit what is available in a society, it cannot invent a society." Dr. Kai also explains how the financial aspect plays an important role in the Lebanese media, in addition to the religious and ideological aspects. By mentioning the financial aspect, Dr. Kai means that every media channel in Lebanon whether television, radio, or newspaper, does not function freely since there is always some higher authority which has to buy media silence on certain issues in order to protect itself. If such an authority is very strong it might reach the point of closing a certain media channel, if it cannot buy the channel's silence and approval. As for what he considers as lack of ethics in media, Dr. Kai said that all these unethical approaches which appear mostly on Television stations are due to competition. That is why all TV stations in Lebanon try to play on people's instincts and emotions in order to attract more viewers. (Interview with Dr. Kai, May 2003).

An example of what Dr. Kai said is stated by Dr. Marwan M. Kraidi, in his article, "Transnational Television and Asymmetrical Interdependence in the Arab World: The Growing Influence of the Lebanese Satellite Broadcasters." Dr. Kraidi describes how the Lebanese TV stations such as LBCI and FTV try to attract viewers by using subconscious sexual instincts, like in the sports program on LBCI "Ma Ilak Illa Haifa," whose aim is not only to encourage sports but to show erotic movements:

Both LBCI and Future TV use attractive, scantily clad female anchors, presenters and program hosts. Besides, they both used sexuality in a systematic way as part of their marketing plan. LBCI's aerobic show with Haifa, for instance, provided a platform for the company to offer an erotically charged show wrapped in the shroud of a sports and health program. The host, Haifa, accompanied by a trio of models in tight clothes, executed aerobic movements in a warehouse-like studio, captured in suggestive poses and evocative camera angles and broadcast to a pan-Arab, largely male audience via satellite (Kraidi, "Transnational" *TBS Journal*, 2000, p: 2).

According to Dr. Kai, there is no total freedom of media in any system in the world. Even in Europe and America where there is political freedom, the government strictly controls and supervises children's and teenager's programs. In Lebanon however, government control and supervision exists more on political news and political programs rather than on social programs. There is no government planning in Lebanon, people are exposed to many unethical and indecent programs. Finally Dr. Kai says that the Lebanese Government must present the media with a good plan that can improve people's culture and education. He also considers that the best way to protect children and young people from the dangers of media is through parental guidance that should teach them how to differentiate between the good and the bad (Interview with Dr. Kai, May 2003).

Similarly to what Dr. Kai said, Archbishop Foley and Monsignor Pastore, speak of how parents should protect their children from the intrusion of media especially audio visual media:

Parents have a serious duty to help their children learn how to evaluate and use the media, by forming their consciences correctly and developing their critical faculties. For children's sake, as well as their own, parents must learn and practice the skills of discerning viewers and listeners and readers, acting as models of prudent use of media in the home. According to their age and circumstances, children and young people should be open to formation regarding media, resisting the easy path of uncritical passivity, peer pressure, and commercial exploitation. Families- parents and children together- will find it helpful to come together in groups to study and discuss the problems and opportunities created by social communication (Foley & Pastore, 2000: 10).

Furthermore Archbishop Foley and Monsignor Pastore consider that the principles of social ethics focus mostly on truthfulness, which leads to individual liberty; solidarity, which leads to collective interests and trust among people; justice and equity, where every person deserves to have the same opportunity to grow and flourish. In order to reach these principles one should concentrate on three major areas: the message, the process, and the structural and systematic issues. Foley and Pastore explain how these areas are interrelated in order to give a just and unified society:

The human person and the human community are the end and measure of the use of media of social communication; communication should be by persons to persons for the fundamental development of persons...Everyone deserves the opportunity to grow and flourish in respect to the full range of physical, intellectual, emotional, moral, and spiritual goods. Individuals have irreducible dignity and importance, and may never be sacrificed to collective interests. In addition to this, the good of persons cannot be realized apart from the common good of the communities to which they belong. (Foley & Pastore, 2000: 8).

The common good, unity, and solidarity are what Foley and Pastore are asking for in order to have an acceptable standard of social communication, where every individual may preserve his own dignity, whether physically, morally, emotionally or intellectually by also preserving the dignity of the society as a whole. For this to happen, Foley and Pastore consider that communicators must provide for both the society and the individuals the needs and interests that are common to both, and that are at all kinds and levels. There should be no misdistribution of communication between the poor countries of the South and the rich countries of the North. All people should be perceived as equal. That is why media and communication must not widen the gap between the poor and the rich. Foley and Pastore explain by saying that:

The decision makers have a serious moral duty to recognize the needs and interests of those who are particularly vulnerable -- the poor, the elderly

and unborn children and youth, the oppressed and marginalized, women and minorities, the sick and disabled, as well as families and religious groups. Today especially, the international community and international communications interests should take a generous inclusive approach to nations and regions where what the means of social communication do, or fail to do, bears a share of the blame for the perpetuation of evils like poverty, illiteracy, political repression and violations of human rights (Foley & Pastore, 2000: 9).

In the Arab World, communication is still very basic due to the dictatorial regimes that are afraid that their populations might become more aware of their corrupt system. Moreover, it is apparent that the media all over the world is affected by propaganda and profit and is therefore sustaining the strong instead of helping the weak.

Finally, before ending this section and moving to ethics on the internet, it is essential to mention how Jesus Christ explained the basis of moral and ethical communication. He said: "For the mouth speaks what the heart is full of. A good person brings good things out of his treasure of good things; a bad person brings bad things out of his treasure of bad things. Your words will be used to judge you – to declare you either innocent or guilty" (Mathew, 12:35-37: 18).

B) Ethics in the Internet

In their article "Ethics In Internet," Archbishop Foley and Monsignor Pastore, consider that, "The Internet is the latest and in many respects most powerful in a line of media -- telegraph, telephone, radio, television -- that for many people have progressively eliminated time and space as obstacles to communication during the last century and a half. It has enormous consequences for individuals, nations, and the world" (Foley & Pastore, 2002: 1). Nevertheless, these consequences could be both positive and negative. It depends on the motive the Internet is used for.

As Foley and Pastore say:

Today's revolution in social communication involves a fundamental reshaping of the elements by which people comprehend the world about them, and verify and express what they comprehend. The constant availability of images and ideas, and their rapid transmission even from continent to continent, have profound consequences, both positive and negative, for the psychological, moral, and social development of persons, the structure and functioning of societies, intercultural communications, and the perception and transmission of values, world views, ideologies, and religious beliefs (Foley & Pastore, 2002: 1).

Looking at the positive effects of the Internet, Foley and Pastore consider that if the Internet is used correctly, then this technology can be a good means of solving problems among people, by bringing them together and by promoting vital development among them. This would lead the world to be governed by justice, peace, and love. Foley and Pastore also say that the internet can help make this astonishing vision real, for individuals, groups, nations, and the human race, only if,

it is used in the light of clear, sound ethical principles, especially virtue of solidarity. To do so will be to everyone's advantage, for "we know one thing today more than in the past: we will never be happy and at peace without one another, much less if some are against others." This will be an expression of that spirituality of communion which implies; the ability to see what is positive in others, to welcome it and prize it as a gift from God, along with the ability, to make room for our brothers and sisters, bearing each other's burdens and resisting the selfish temptations which constantly beset us (Foley & Patore, 2002: 3).

It is essential for every person to think this way so that, some advancement might perhaps be achieved, and people might feel closer to each other.

The Internet has proven to be advantageous for the young people as was written in an article taken from the BBC news on 31 March 2004, "Teenagers Becoming More Aware." This article refers to a quiz which was conducted on 2,000 teenagers in Manchester, London, Belfast, Birmingham, Cardiff, Glasgow and 11 cities elsewhere in Europe. The effects of the quiz, according to Chris Sanderson, Co-founder of the BBC News Online, were very surprising. They showed how much teenagers have changed since the mid- 1980's. Sanderson said that most of the teenagers seemed to be extremely optimistic, responsible and forward thinking in their outlooks. "They are pro-active about ecological and political issues on both a local and a global scale."

He also added that, “The Internet and other communication like mobile phones were pivotal in galvanising this awareness. Teenagers have been motivating each other through web contacts.” (“Teenagers,” *BBC News*, 31 March 2004). Foley and Pastore back this by saying that: “The Internet can make an enormously valuable contribution to human life. It can foster prosperity and peace, intellectual and aesthetic growth, mutual understanding among peoples and nations on the global scale.” (Foley & Pasotre, 2002). Moreover, the research in the *BBC News* article also shows some disadvantages and negative effects related to teenagers using the Internet. These disadvantages are mostly related to an increase in underage sex, which, according to London Future Laboratory, has become twice as much as it was ten years ago. According to Chris Sanderson, “The level of SSIs – socially significant infections – is on the increase, especially among young women, and teenage abortions are on the rise. There is some evidence,” he added, “that teenagers are not understanding the messages about safe sex” (“Teenagers,” *BBC News*, 31 March 2004).

There are many negative effects of the Internet: deception, child pornography, pornography in general, terrorism and illegal behaviour, to name some. Following are two stories that talk of child pornography and paedophiles taken from the *BBC News*. On Friday the 2 April 2004, “A man has been jailed for three and a half years for having sex with a 13- year- old girl he “groomed” on internet” according to the *BBC news* in their article “Student Groomed Girl for Sex.”

Two years ago, James Fleet who was 20 years old met a girl of 13 years old in an Internet chat room. Fleet urged the girl to send naked and indecent pictures of herself from her parents’ web cam; he then dragged her into having sex with him. According to Judge Guy Boney, his interest in the girl was “sexual and not romantic.” Fleet who is now 22 years old and has completed his degree at university is arrested and charged

of having sex with the girl as well as of making indecent pictures of her, and of having indecent images of children on his university computer (“Student,” *BBC News*, 2 April 2004).

Another identical case stated by the *BBC News* on 2 April 2004 also mentions paedophiles due to the Internet, “Ex-Marine Jailed for Abduction.” “A former US marine who admitted abducting a 12- year -old British girl he met in an Internet chat room, has been jailed for four and a half years. Thirty-two year old Toby Studabaker, from Michigan, was accused of escaping to Paris with a girl from Manchester, after having induced her, by means of the Internet, to run away and have sex with him. According to Judge Justice Levenson, using the Internet to attract young children is a crime that deserves an unforgivable punishment. Levenson told the culprit, “The nature and tone of some of your communications, including the so-called cyber sex, demonstrates that you, then 32 years old, were intent on sexual intimacy with a girl you knew to be 12.” Levenson also added that, “Although the internet can be a force of very great good, it is not always so and its abuse can slip under the guard of parents who are not aware that their children can get involved in while on the web.” Studabaker was arrested on July 2003 in Frankfurt Germany, and was extradited to UK in August. This story has unfortunately renewed many concerns on the dangers of child pornography and paedophiles which are occurring in many Internet chat rooms (“Ex-marine,” *BBC News*, 2 April 2004).

Both previous stories are live examples on the dangers of the Internet. It is true that the Internet is an extremely important tool of communication, yet at the same time it can be extremely dangerous if it is not handled carefully. Parents must supervise their children while working or chatting on internet. A child or a teenager cannot be left alone to chat with a stranger who might turn out to be a criminal. As

was explained by Foley and Pastore, "All users of Internet are obliged to use it in an informed, disciplined way, for morally good purposes; parents should guide and supervise children's use" (Foley & Pastore, 2002: 7). Furthermore Foley and Pastore also mention about another type of dangerous criminal behaviour occurring in cyberspace, "Criminal behaviour in other contexts is criminal behaviour in cyberspace, and the civil authorities have a duty and a right to enforce such laws. New regulations also may be needed to deal with special 'Internet' crimes like the dissemination of computer viruses, the theft of personal data stored on hard disk, and the like"(Foley & Pastore, 2002: 7). As indicated, crimes done in cyberspace are many. One of the recent criminal behaviour on Internet is "Cyber Terrorism," that has led many governments and private institutions to try and put protection against computer hackers. In his article "The Most Recent Terrorist Technology, Cyber Terrorism," published in the *Financial Times* on the 23 April 2003, Ben Hunt interviews Tom Nooman, who is the chief executive of Internet Security Systems, one of the leading companies in fighting back against Internet crimes. According to Nooman, on February 2000, a damaging attack took place on the Internet by an individual known as Mafia Boy. "Mafia boy," Nooman says, "launched an extremely destructive denial-of-service attack against online financial communities, reservation systems and everything else. It shut businesses down. When that was investigated, the smoking gun ended up in the hands of a 15-year-old Canadian boy." (Hunt; *Financial Times*, 23 April 2003).

This proves that if the Internet system is not well controlled and well protected, many evil people will try to put the whole world in danger. In order to create a system of protection, Foley and Pastore consider that, "The Internet's transnational, boundary-bridging character and its role in globalization require international

cooperation in setting standards and establishing mechanisms to promote and protect the international common good” (Foley & Patore, 2002: 7).

Finally, protection and control on the Internet are a must; however, it is difficult to put surveillance on terrorists and criminals, and at the same time protect people’s intellectual property rights, copyrights and privacy rights.

C) Ethics in Advertising

Advertising is an important tool of communication that has a great impact on society. It has two basic purposes: to persuade and to inform. It is due to advertising that media such as the radio, television, newspapers and others are able to survive, since advertisers deliver their message to the public through the media.

Foley and Pastore, in their article “Ethics in Advertising,” consider that the media is responsible in providing the public with honest and truthful information, since, “the information provided by the media is at the service of the common good. Society has a right to information based on truth, freedom, justice and solidarity” (Foley & Pastore, 1997: 1). Society deserves this right, according to Darouni, “Consumers contribute extensively to the total advertising expenditure, e.g., the advertising cost is added to product cost.” Therefore, “consumers need to be informed not abused.” Moreover, Darouni adds that, “Unethical advertising and misleading information collaborate in their negative influence on human character” (Darouni, 2001: 229). Foley and Pastore use the remarks given by Pope Paul VI who said, “No one now can escape the influence of advertising” (Foley & Patore, 1997: 3). While, Pope John Paul II prays for a truthful language in advertising saying that, “It is necessary to know how to use the appropriate language to transmit positive messages, and to make noble ideals and initiatives known in an attractive way” (Zenit, 2004: 2). Truthful,

educative and informative advertising is in great need nowadays. According to Darouni, “Uncontrolled advertising risks transforming the individual in the wrong way, giving him that false personality which is so common in today’s society.” He adds that, “Communication can be used as a deadly weapon” (Darouni, 2001: 230), especially when, as Pope John Paul II says, “At times, advertising offer a superficial and inadequate view of life, of the person, of the family, and of morality” (Zenit, 2004: 2). Therefore, deceptive and superficial advertising may lead to what Darouni declared as, “the more we become involved with material objects, the less we are emotionally involved with people” (Darouni, 2001: 230).

Advantages of advertising:

According to Foley and Pastore, there are several benefits in advertising: economic, political, cultural, moral and religious. The first benefit of advertising is economic. Advertising plays an important role in the economic system of a country by contributing to its economic growth and to its human development by creating new jobs and higher incomes. It also has a necessary role in the functioning of modern market economies. It stimulates the economic process through the expansion of business and trade. The second set of benefits is political. Political advertising is important since it contributes to helping people reach democracy by informing them about the ideas, policies, and strategies etc... Third, advertising can contribute to the cultural advancement of a society, by encouraging, motivating, and entertaining people. Finally, moral and religious benefits can be reaped when religious and social benevolent institutions use advertising in order to communicate their messages. They try to educate and motivate people in many helpful ways (Foley & Pastore, 1997: 3-5).

Although advertising is beneficial to society, however, if it is not controlled it can be very harmful. As Darouni writes, “some control of advertising is an absolute necessity. Otherwise societies will be undermined and perhaps destroyed.” Darouni mentions what should be controlled or banned in advertising: “False and misleading statements; comparisons which unfairly disparage a competitive product or service; statements, suggestions or pictures offensive to public decency; and subliminal messages” (Darouni, 2001: 231). Furthermore, Foley and Pastore point out how false advertising may be harmful to society by,

unremitting pressure to buy articles of luxury can arouse false wants that hurt both individuals and families by making them ignore what they really need. And those forms of advertising which, without shame, exploit the sexual instincts simply to make money or which seek to penetrate into the subconscious recesses of the mind in a way that threatens the freedom of the individual must be shunned (Foley & Pastore, 1997: 5).

During an interview with Nabil Kazan, Advertising manager of Heya TV, he mentioned that advertising has a great effect on a society. That is why it should be decent and honest. It must communicate with children very cautiously. For advertising to be decent, Kazan believes that it must not contain statements or visual presentations that are interpreted as being offensive or contrary to the standard of morality and decency. Besides, advertising must not be defamatory or humiliating to any segment of the public. It should not contain anything that may cause a serious or widespread offence on race, religion, culture, and sex. However, when speaking about honesty in advertising, Kazan says that advertisements should be framed in such a way as not to abuse the confidence of the consumer or exploit his lack of experience and knowledge. Unfortunately in Lebanon, many misleading advertisements appear on television and radio stations and in printed media. He gives the example of advertisements of cigarettes, alcohol, and medicine that must be

controlled or banned by the Lebanese Government because some of them are a threat to the young (Interview with Nabil Kazan, January 2004).

In the case of children, Darouni explains that children are less equipped and more vulnerable than adults, they can easily be deceived by manipulative television techniques, leading to harmful psychological and social effects. Since children can be easily harmed by false advertisements, advertisers should be aware and highly concerned while approaching children and teenagers. It is well known that children love television commercials. They sing jingles put in advertisements and repeat slogans. According to them objects in TV commercials gain life. The most dangerous part is when these commercials with their animated characters and catchy music capture the children's attention and leads them to deceiving environment. "For this reason," Darouni indicates, "advertisers should take into consideration the many factors, which go into marketing advertisements for children." Some of these factors, Darouni says, include the following suggestions:

The content must be clear and understandable, but most importantly, it must not mislead; the ad must not create an image of the product that the product itself does not have or offer. In other words, the advertisement targeted to children should not mislead or misinterpret the product's usefulness and performance; exploitation of children in a commercial should be avoided and totally restricted (Darouni, 2001: 233).

According to Kazan, advertising directed to children must raise special concerns for advertisers. Children usually have greater difficulty in evaluating advertising claims and understanding the nature of information provided. Advertisements addressed to children or teenagers must not contain anything that might harm them either physically, mentally, or morally, or that might exploit their innocence, their natural sense of loyalty and their lack of experience. Furthermore, advertisements must not suggest that the possession or use of a certain product will give the child a

physical, social and psychological advantage over other children, and that the non possession of it would have the opposite effect. Kazan concluded that advertisements must not undermine the authority and the responsibility of parents in their judgements and tastes along with the current social values. Additionally, advertisements must not include any direct appeal to children and young people to persuade their parents to buy the advertised products for them. (Interview with Nabil Kazan, January 2004).

Disadvantages of advertising:

According to Foley and Pastore there are four types of harm in advertising: economical, political, cultural, moral and religious. Firstly, economic harm, since advertising, being an important source of information, can easily betray the public if it is based on false ideas. It is even more dangerous if advertising is able to persuade and motivate people in accepting lies. Sometimes advertising, mostly due to competition among similar products, may use unethical motives such as sex appeal, status, fashion, and other motives that can make consumers act irrationally. As Pope John Paul II said, "It is not wrong to want to live better; what is wrong is a style of life which is presumed to be better when it is directed towards 'having' rather than 'being,' and which wants to have more, not in order to be more but in order to spend life in enjoyment as an end itself" (Foley & Pastore, 1997: 5). Moreover, advertising can also be harmful in underdeveloped countries, where poor people would neglect their basic needs and seek other artificial needs, causing a faster slide backwards. Secondly, political harm is caused when advertising can disregard democracy by forwarding wealthy candidates who are able to pay for their influential position. Thirdly, advertising may damage culture by negatively affecting cultural values. Advertisers are sometimes tempted to ignore the educational and social needs of a

certain segment of people who do not match their demographic patterns (such as children, the old, and the poor). This can create a kind of domination and manipulation by the rich and the strong against the poor and the weak. Fourthly from the moral and religious perspective, advertising can sometimes be vulgar and morally degrading by motivating people through the use of eroticism. Moreover, the Pontifical Council considers that eroticism and violence in the media are forms of advertising which reflect the dark side of human nature, and which have, unfortunately, become accessible to children and young people in many countries, especially in developing nations where moral values are becoming more and more corrupt (Foley & Pastore, 1997: 5-8).

Finally, what Pope John Paul II said about truthfulness in advertising, on both the social and individual level, remains valid, "Truth and freedom are inseparable, without truth as the basis starting point and criterion of discernment, judgment, choice, and action, there can be no authentic exercise of freedom" (Foley & Patore, 1997: 9).

Chapter Four

The Influence of Mass Media on the Young Generation

The previous chapter discussed the ethical effects of the media on society. These effects, if built on an incorrect and unethical base, may lead a whole society to decline. In Lebanon, many changes have occurred due to the media altering the whole concept of the Lebanese society. Lebanese children and teenagers are heading to an unknown future, whose present is miscalculated and disorganized in such a way as to lead them away from a secure, firm, and well planned future. However, before analyzing the various effects of media on the youth, it is important to explain how children are affected by violence in the media and by parental and educational maltreatment.

A) The Media Effects on Children's Personality

1) Violence in the Media

By analyzing how children behave one can understand better how they are affected by their surroundings. A recent report on Youth and Violence written by the US Surgeon General on public health security, and titled "Risk Factors in Childhood", explains how children and adolescents, if exposed to violence, may obtain various psychological disorders:

Infants form attachments to parents or other loving adults and begin to become aware of themselves as separate beings. As toddlers, they begin to talk, to assert themselves, to explore the world around them, and to extend their emotional and social bonds to people other than their parents. The start of school is a milestone in children's continuing social and intellectual development... They begin to empathize with others and hone their sense of right and wrong. As they progress through elementary school, children gain valuable reasoning and problem solving skills as well as social skills. Exposure to or involvement in violence can disrupt normal development of both children and adolescents, with profound effects on their mental,

physical, and emotional health. In addition, exposure to violence affects children and adolescents differently at different stages of development ("Risk Factors," Surgeon General :1)

Furthermore, it is clear that children who are exposed to violence are usually scared of being alone in bed and might experience nightmares as well as wetting their beds. This would also restrain them from having confidence in people and forming relationships with them, thus unfortunately weakening their feeling of independence. ("Risk Factors," Surgeon General: 1)

2) Children's Aggressive Behavior

Violence in media can lead to a negative effect on people, especially on the young. Dr. Rowell Huesmann L, Professor of psychology and communication at the University of Michigan at Ann Arbor, and Jessica Moise, Ph.D. student in Mass Communication at the University of Michigan, state their in article "Media and Violence: A Demonstrated Public Health Threat To Children" that, "Media violence stimulates aggression by desensitizing children to the effects of violence. The more televised violence a child watches, the more acceptable the aggressive behavior becomes for that child. Furthermore, children who watch violent television become suspicious and expect others to act violently" (Huesmann & Moise, 1996: 4).

Huesmann and Moise also state that, for the last 40 years over a hundred studies on this subject have proven that, "At least some children exposed to visual depictions of dramatic violence behave more aggressively afterward both toward inanimate objects and toward other children. These results have been found in many countries among boys and girls of all social classes, races, ages, and levels of intelligence" (Huesmann & Moise, 1996: 2).

Unfortunately in Lebanon there is no control on violence in the media. Even the rental of illegal VCD's showing real violence, rape and death is allowed for children. In his article, "Extreme Violence Ready for Rental," Paul Cochrane, explained how illegal films are available in several video shops in Beirut, and are rented at only LL 2,000 even to young people. Cochrane having interviewed a video shop keeper in Beirut was told that most of the people who buy or rent such videos are young people. Another male youth interviewed by Cochrane, who had watched one of the video films containing violence said, "I watched it because I had never seen anything like this in my life before. I found the footage disturbing, but felt compelled to watch it. I don't think I would watch this type of thing again though." Cochrane says, "With so much violence on television and cinema screens, these films are perhaps a step too far, and can hardly be justified as 'educational content' or 'socially valuable'" (Cochrane, "Extreme Violence," *Daily Star*, 19 April 2004).

3) Children's Acquired Perceptions

The effect of violence in the media when viewed by children and teenagers will lead them to act aggressively. A report presented by the Surgeon General on Youth and Violence, entitled "Media Violence Exposure and Content," explains that young people are of different characters, and that not all of them perceive violence in the same manner:

Research suggests that not all youths are affected in the same way by viewing media violence. Factors that appear to influence the effects of media violence on aggressive or violent behavior include characteristics of the viewer (such as age, intelligence, aggressiveness, and whether the child perceives the media as realistic and identifies with aggressive characters) and his or her social environment (for example, parental influence), as well as aspects of media content (including characteristics of perpetrators, degree of realism and justification for violence, and depiction of consequences of violence) ("Media Violence," Surgeon General: 8).

B) The Influence of Parents' and Teachers' Behavior on Children

An interview conducted with Father Elie Nasr, General Chaplain of the Prisons in Lebanon and previous supervisor of Kadmooss School in Tyre South of Lebanon, explains how Lebanese parents should treat their children and how school teachers should educate them. Father Nasr says that children are affected by the education of both parents and teachers. He considers that a child memorizes whatever his parents and teachers tell him. That is why, it is essential that he sees and feels in those people the good example he must follow. Moreover, Father Nasr indicates that the educational system in Lebanon is not organized, and this is due to the government's lack of concern. The Lebanese government must put a plan for the educational system in the country to have one equal level of education. All Lebanese children must receive good schooling in addition to a high level of care and attention. Furthermore, the role of education does not stop at the role played by teachers; parents must know the means of raising their children. Nevertheless, the role of the government is to impose on television stations to put instructional programs that should enlighten parents and teach them how to treat their children. Father Nasr added that a child should be treated with respect. Neither parents nor teachers are allowed to abuse children. This would create a problem in the child's personality by reducing his self confidence and self esteem. Finally, Father Nasr concluded that the causes of unprofessional parental and educational behavior are due to an unorganized instructive system that must be put to order by the government. (Interview with Father Nasr, April 2004).

Furthermore, Child abuse exists in Lebanon as shown by Jessy Chahine, in her article "Violence against Children a Serious Problem." Chahine mentions how a young girl of four named Sarah who was pushed and kicked by her teacher until she

bled just because she did not know how to write the number three on the blackboard. This incident took place in February 2002 (Sarah's parents reported the incident to *As-Safir* newspaper and it was published on February 6) Chahine also affirmed, "Many experts agree that the incident involving Sarah was not an isolated event. Child molestation – the term that the UN uses to describe non sexual child abuse – in the Lebanese educational system occurs with a high degree of frequency" (Chahine, "Violence," *Daily Star*, 20 March 2004). Furthermore, Chahine interviewed Save the Children Sweden's (SCS) regional bureau project advisor, Elizabeth Sundstrom who says that, "Physical punishment of children is against the Convention of the Rights of the Child (CRC)," Sundstrom adds, "If we could only show the parents and teachers that there are other alternatives for dealing with their kids than physical punishment, then we would notice a significant drop of child corporal punishment." According to Sundstrom, "Violence against children can result in physical as well as psychological injury. Not only chastisement, but also humiliating, insulting and degrading treatment can – according to professionals- result in harm to children, leading to a lack of self-esteem and endangering a child's personal development" (Chahine, "Violence," *Daily Star*, 20 March 2004).

Schools, parents, and the media systems (mostly television), are all interrelated and can affect children and young people psychologically, whether negatively or positively. That is why if all three of them are not well structured and well organized and supervised by the government, then this might lead a whole generation to chaos.

C) The Effect of Media on Society

1) Drug addiction in The Lebanese Society

The lack of organization of the media in Lebanon has led to many negative effects in the society. However, the direct effect falls on the young. It leads them to drug addiction, prostitution, to name a few of many other physically and psychologically damaging behavior.

An example is the issue of drug addiction. This problem is increasingly affecting many young people in Lebanon. In her article "Codeine no Longer Available without Medical Prescription," Dana Shekem, interviews Mr. Joseph Hawatt, president of the Jeunesse Anti Drogue (JAD) association, who says, "The addiction problem in Lebanon has reached an alarming level, with the average age of addiction dropping from 30 in 2002 to 18 today." Hawatt adds, "The number of female addicts seen by JAD in the last year rose substantially from roughly 25 percent to 40 percent" (Shekem, "Codeine," *Daily Star*, January 14 2004).

Another article entitled, "Addiction to Illegal Tranquilizers on The Rise; University Students at the Highest Risk of Becoming Independent," by, Daryl Champion and Jessy Chahine, talks about addiction to heroine and cocaine and to illegal tranquilizers such as benzodiazepines. According to Jaqueline Wehbe, Rehabilitation Center Director of Oum El Nour, interviewed in the article, "The Center's residents range principally between the ages of 17 and 40, and the usual age range of those addicted to pharmaceuticals is 17-25years." Moreover Champion and Chahine have also interviewed a 24 year old woman who tells her story before having been admitted to Oum El Nour, "I used to live in a girl's dorm here in Beirut with a friend. She was addicted to heroin. I got addicted myself while trying to help her quit. It so happens as well that I was 'lucky' to have the drug dealer living right next

door to me.” However, the excuse for this conduct is in her own words, “I had no one to talk to. I couldn’t tell my parents for a year, an endless year. I could talk to absolutely no one. My sole concern was to get money and buy heroine.” She finally admits, “I graduated from the university in 2000, I majored in Journalism. I’m still without a job. Perhaps that was one of the reasons why I took heroine. Out of boredom...” (Champion & Chahine, “Addition,” *Daily Star*, 6 March 2004). The case of this 24- year-old woman is unfortunately the case of many young Lebanese who find themselves lost with no parental guidance, no job, and in complete boredom.

2) The Media Technology Leading to a Change in Culture

In today’s era of technology and telecommunication, freedom of the media is affecting Lebanon and all the Arab World. As was mentioned by Waheed Taweela, Media expert in the Arab League, in his article, “New Media in the Arab world: The Social and Cultural Aspect,”

Undoubtedly the technical changes and developments in communications which have exposed Arab viewers to all the foreign media channels either via satellite, or through the Internet, have compelled Arab regimes to increase the margins of freedom for Arab media channels. Additionally, the efforts exerted by the Arab satellite stations and the need to compete among each other, have contributed immensely to this matter. As result, and with the continuous increase in the number of satellite stations, a form of democracy has begun to appear, embodied in the publicizing of counter opinions (Taweela, “New Media,”: 3).

What Taweela is saying is why a great change in the Arab world and in Arab mentality is occurring. The competition among television stations is the reason why in Lebanon unethical programs and advertisements are being aired in order to attract more viewers, thus affecting negatively the Lebanese youth. Taweela indicates that,

Viewers are usually shocked by the shallowness and triviality that are unfortunately incorporated into contents. Moreover, the content presented by numerous channels are quite similar. The form and content of their

programs are dedicated to consumption trends. They are bound to create unstable personalities, especially among the youth be it in their outward appearance or their manner of speech (Taweela, "New Media,": 6).

Another important tool in this advancing technology is the Internet, which Taweela considers as an associate form of technological development in the field of communication:

The Internet has now become a postal service office, a commercial market, a library, warehouse of programs, and a means of education and culture, in addition to giving people access to newspapers, magazines, scientific and cultural dialogue forums involving people from all walks of life and from all over the world. It is a means that cannot be controlled by the Government, and has become a major interaction channel among users (Taweela, "New Media,": 4).

What Taweela has mentioned about governments not being able to control the Internet is not exactly correct. According to Sami Wahab, manager in IT security in Schlumberger Scema, the Internet can be controlled by the government. An example is the Internet in Dubai, which is controlled by the UAE Government through one telephone company, "Etisalat."

Although the internet is a useful tool of knowledge and education, it can be a damaging tool that introduces child pornography, Satanism, terrorism, and other undesirable matters. An example is site on the Internet (www.Satanism.meetup.com/911), urging the Lebanese young to become part of an open satanic foundation that exists in Lebanon; it shows them how and where to meet in order to worship Satan. Other unpleasant sites mentioned on the TV5 Television news showing child rape and child pornography, under the names of Peer 2 Peer, Lolita Incest and many others. These sites have led to many cases of child kidnapping in France, as was mentioned by the TV5, which led the French Government to create a site for children protection, (www.logprotect.org), where a child can ask for help.

Many other dangerous sites teach terrorism and the construction of bombs. In their article, "Terrorist Activities on the Internet," the Anti-Defamation League explains how terrorists get in contact with each others and teach each other the arts of terrorism. According to the ADL (Anti-Defamation League):

The internet has become a forum of terrorist groups and individual terrorists, both to spread their messages of hate and violence and to communicate with one another and with sympathizers... Some sites provide information on how to build bombs as well as instructions for making dangerous chemical and explosive weapons. Many of these sites post the "Terrorist's Handbook" and "Anarchist Cookbook" which offer detailed instructions of how to construct a wide range of bombs (Anti-Defamation League, "Terrorist," 1999, p:1-2).

These webs, whether they advocate terrorism, Satanism or pornography, are being easily accessible to the young who, without the knowledge of their parents, (many of whom are computer illiterate), are able to get in contact with criminals

3) Advertisements and Western Films Leading to a Change in the Lebanese Traditions and Ideologies

It is evident that this new technology in the media did affect the Lebanese population, precisely the young, in changing their behavior. However, where have these changes in culture and tradition led the young? In her article, "For Some, Being a Single Parent Makes Perfect Sense," Jessie Chahine reports to the *Daily Star* about a 39-year-old woman named Hala, who is "a proud single mother" of a three year old girl born out of wedlock. Hala has had this girl from her boyfriend with whom she has been living for 15 years, and whom she does not want to marry neither through a civil marriage nor in church (Chahine, "For some," 20 April 2004). This is an example of a change in tradition further exemplified by a J&B advertisement on television saying, "Why get married in church, change your tradition." The tag line says, "Tradition isn't the way it used to be."

Another example of change in tradition is homosexuality in Lebanon, which is no more a taboo. In his article "Homosexuals in Lebanon Caught between Laughter and Pity," Rabih Khoury, says, "It all began a couple of years ago. Guided by the openness found in Westernized countries, this sub-community decided to take action by joining protests with their trademark multicolored flag, showing off publicly, and clubbing. There are now many cabarets that are associated with them." Khoury adds, "Topics about homosexuality were always seen as fun in Lebanon, especially in American movies and series that include gay characters. Films like 'My Best Friend's Wedding' (1997), 'The Object of My Affection' (1998), 'The Next Best Thing' (2000), or daily episodes of television shows like 'Will and Grace'(1998) and 'Queer and Folk' (1999) viewed by the Lebanese as purely entertaining" (Khoury, "Homosexuals," *Daily Star*, 1 April 2004).

All these examples and many others seen in daily life prove that the Lebanese culture, traditions and values have changed. Even the ideologies of people are changing in favor of money and fame. In his article, "Hold Fast Your Identity: Globalization is Coming to Town," Ramsay Short, says, "If you don't have the Mercedes or BMW or don't have the latest designer sneakers or expensive foreign perfume, you don't really exist, you are only pretending to. In Lebanon, this skewed perception is a real fact" (Short, "Hold Fast," *Daily Star*, 16 March 2004).

4) Social Changes in the Lebanese Society in the Context of a Lack of Political Motivation

The media in Lebanon played an important role in shaping the society. However, was this role effective in changing the social aspect as well as the political aspect of the country? If so did the Western cultural and traditional values, obtained through the

media, lead to a better society? According to Waheed Taweela, "Discussions regarding the achievements of the telecommunication revolution also involves the culture of dialogue, mutual interaction and the right to know. However, on the other side of the coin, other issues prop up. These are the issues of identity and particularly, which put forth concepts like cultural invasion, cultural incursion, electronic pollution, cultural pollution, or control or domination." (Taweela, "New Media," p: 6). Taweela, indicates that although the Western media brought advancement to the Arab World, as well as to Lebanon, in education and freedom, however, this advancement was also misinterpreted due to the difference among the Arab and Western culture. Taweela says, "As regards freedom, Arab Media which imported this technology from the West, and along with the concepts of freedom, has focused mainly on only one aspect of it and that is freedom in the exterior outlines of politics, and presentation of inappropriate contents on screens" (Taweela "New Media," p: 4).

Moreover, one wonders if the media news bulletins and the general political system in Lebanon provide the Lebanese certain autonomy and the ability for self criticism. If not then the news bulletins in Lebanon, like in all Arab countries, will remain the same without progress. Jon B. Alterman in his article "Transnational Media and Social Change in the Arab World," describes the difference between the Arab mentality (including the Lebanese mentality) that is based on blind submission and the Western mentality that is based on individual reasoning. Alterman says:

Whereas Western societies have for centuries delegated a large degree of moral autonomy to the individual, such a phenomenon has not become widespread in the Arab world. ... There have certainly been innovative and free thinking Arabs, as well as Westerners who submit blindly to authority but it is probably accurate to say that individual reasoning (even in the absence of much knowledge) is a more highly prized characteristic in Europe and America than in the Arab world (Alterman, "Transnational," 1999, p: 4).

What Alterman maintains is true. All Arab societies including, Lebanon do not teach their children how to think independently. There is no moral self autonomy or independent political reasoning in most of the Lebanese society. There is only blind submission.

Finally, it goes without saying, the media in Lebanon has failed to awaken and motivate the Lebanese youth's political consciousness and to prepare a more sound and modern background to rescue Lebanon from its current socio-political problems. The media has also failed in creating cultural, educational, traditional, and national awareness among the Lebanese people. Nevertheless and without any premeditated intention, the media in Lebanon has permitted to establish the basis of a common culture in which the Lebanese youth could identify themselves with, this common culture which is considered as a necessary condition upon which a common political project can be built.

Chapter Five

A Pilot Research Survey on the Effects of Mass Media

A) Research Methodology

This study is based on a limited sample of 50 Lebanese students out of which 40 are university students from Notre Dame University (NDU) Zouk Michael, and 10 from Jesus and Mary High School in Rabweh. Their places of residence are divided as follows, 21 (42 percent) live in the Metn area, 17 (34 percent) reside in the Keserwan area, and 12 (24 percent) live in Beirut. These students were interviewed during the month of May 2003. The sample includes 19 males (38 percent) and 31 females (62 percent). Male respondents were less than the female respondents, because female students in classes outnumber male students. The level of education of respondents is represented as follows: Ten (20 percent) of them are high school students, Three (6 percent) are sophomore students, Seven (14 percent) are junior students, and 30 (60 percent) are senior students. The age distribution of the respondents included 14 (28 percent) in the category of 14-20 years, 35 (70 percent) in the category of 21-24 years, and 1 (2 percent) in the category of 25+ years.

The response rate, based on the number of completed interviews was 100 percent. All subjects interviewed responded on all parts of the questionnaire.

B) Research Analysis:

(Questionnaire and results are found in Appendix B)

Question no. 1:

A) Do you watch Satellite Channels?

Answer: 50 out of 50 respondents answered yes, representing 100%

Do you watch Lebanese Television Stations?

Answer: 45 out of 50 respondents answered yes, representing 90% out of 100%
5 out of 50 respondents answered no, representing 10% out of 100%

Question no. 2: How many of the following channels do you watch?

Canal +: The total number of viewers of this station is 38 respondents representing 76% out of 50.

The answers are divided into 5 levels, from level 1, the least amount of viewing time, to level 5, the maximum amount of viewing, taking into consideration that the 38 respondents represent 100% in this question.

Out of 38 respondents representing 100%:

15 respondents (40%) rarely watch this station and are at level 1

5 respondents (13%) are at level 2

10 respondents (26%) are at level 3

5 respondents (13%) are at level 4

3 respondents (8%) watch this station the most and are at level 5

Fashion TV: The total number of viewers of this station is 40 respondents representing 80% out of 50

Out of 40 respondents representing 100%

12 respondents (30%) rarely watch this station and are level 1

11 respondents (27.5%) are at level 2

8 respondents (20%) are at level 3

5 respondents (12.5%) are at level 4

4 respondents (10%) watch this station the most and are at level 5

Movie Channel: The total number of viewers of this station is 49 respondents representing 98% out of 50

Out of 49 respondents representing 100%:

1 respondent (2%) rarely watches this station and is at level 1

2 respondents (4%) are at level 2

9 respondents (18%) are at level 3

16 respondents (33%) are at level 4

21 respondents (43%) watch this station the most and are at level 5

LBC: The total number of viewers of this station is 50 respondents representing 100% out of 50

Out of 50 respondents representing 100%:

5 respondents (10%) rarely watch this station and are at level 1

5 respondents (10%) are at level 2

15 respondents (30%) are at level 3

16 respondents (32%) are at level 4

9 respondents (18%) watch this station the most and are at level 5

Future TV: The total number of viewers of this station is 35 respondents representing 70% out of 50

Out of 35 respondents representing 100%:

15 respondents (43%) rarely watch this station and are at level 1

14 respondents (40%) are at level 2

4 respondents (11%) are at level 3

2 respondents (6%) are at level 4

0 respondents (0%) are at level 5

Tele Liban or TL: The total number of viewers of this station is 20 respondents representing 40% out of 50

Out of 20 respondents representing 100%:

17 respondents (85%) rarely watch this station and are at level 1

2 respondents (10%) are at level 2

0 respondents (0%) are at level 3

1 respondent (5%) is at level 4

0 respondents (0%) are at level 5

Tele Lumiere: The total number of viewers of this station is 34 respondents representing 68% out of 50

Out of 34 respondents representing 100%:

23 respondents (67.5%) rarely watch this station and are at level 1

4 respondents (12%) are at level 2

6 respondents (17.5%) are at level 3

1 respondent (3%) is at level 4

0 respondents (0%) are at level 5

NBN: The total number of viewers of this station is 30 respondents representing 60% out of 50

Out of 30 respondents representing 100%:

26 respondents (87%) rarely watch this station and are at level 1

2 respondents (7%) are at level 2

1 respondent (3%) is at level 3

1 respondent (3%) is at level 4

0 respondents (0%) are at level 5

NTV: The total number of viewers of this station is 33 respondents representing 66% out of 50

Out of 33 respondents representing 100%:

24 respondents (73%) rarely watch this station and are at level 1

3 respondents (9%) are at level 2

5 respondents (15%) are at level 3

1 respondent (3%) are at level 4
0 respondents (0%) are at level 5

Respondents also mentioned the following TV stations:

Discovery channel: 1 respondent
Super Movies: 3 respondents
Movie Channel 2: 1 respondent
Film Channel: 1 respondent
Music Channel: 1 respondent
Al Jazeera: 3 respondents
CNN: 3 respondents
Euro News: 1 respondent
TV5: 1 respondent
HBO: 1 respondent
Cine Max: 1 respondent
Cine 5: 1 respondent
National Geographic: 1 respondent
Paramount: 1 respondent
Cartoon Network: 1 respondent
Real TV: 1 respondent
Internet: 8 respondents

Question no. 3: What types of programs do you watch?

X-Rated movies: The total number of viewers who watch x-rated movies is 35 respondents representing 70% out of 50
Out of 35 respondents representing 100%:
18 respondents (51%) rarely watch these programs and are at level 1
10 respondents (28.50%) are at level 2
4 respondents (12%) are at level 3
1 respondent (3%) is at level 4
2 respondents (6%) watch these programs the most and are at level 5

Movies (in general): The total number of viewers who watch movies in general is 50 respondents representing 100% out of 50
Out of 50 respondents representing 100%:
0 respondents (0%) are at level 1
1 respondent (2%) is at level 2
7 respondents (14%) are at level 3
20 respondents (40%) are at level 4
22 respondents (44%) watch these programs the most and are at level 5

Cultural programs: The total number of viewers who watch cultural programs is 49 respondents representing 98% out of 50
Out of 49 respondents representing 100%:
8 respondents (16%) rarely watch these programs and are at level 1
11 respondents (22%) are at level 2
14 respondents (29%) are at level 3
14 respondents (29%) are at level 4
2 respondents (4%) watch these programs the most and are at level 5

Political programs: The total number of viewers who watch political programs is 38 respondents representing 76% out of 50

Out of 38 respondents representing 100%:

13 respondents (34%) rarely watch these programs and are at level 1

6 respondents (16%) are at level 2

12 respondents (31.5%) are at level 3

3 respondents (8%) are at level 4

4 respondents (10.5%) watch these programs the most and are at level 5

Religious programs: The total number of viewers who watch religious programs is 38 respondents representing 76% out of 50

Out of 38 respondents representing 100%:

23 respondents (60.5%) rarely watch these programs and are at level 1

10 respondents (26%) are at level 2

4 respondents (10.5%) are at level 3

1 respondent (2.6%) is at level 4

0 respondents (0%) are at level 5

Question no.4 (a): Do you read newspapers?

Answer: 26 out of 50 respondents answered yes, (52%)

24 out of 50 respondents answered no, (48%)

Question no.4 (b): If yes what newspapers?

When asked from 26 respondents who answered yes in the above question to identify the newspapers they read, the total number of respondents (26) gave a total number of 37 since some respondents chose more than one newspaper.

The total number of newspaper reading is 37 and is equivalent to 100% in this question, and the newspapers are divided with their readers as such:

An Nahar: Is read by 20 respondents (54%) out of a total of 37 representing 100%

As Safir: Is read by 5 respondents (14%) out of a total of 37 representing 100%

Al Dyar: Is read by 9 respondents (25%) out of a total of 37 representing 100%.

Al Anwar: Is read by 3 respondents (8%) out of a total of 37 representing 100%.

Others: No other newspapers were mentioned.

Question no.5 (a): Do you read magazines?

Answer: 44 out of 50 respondents answered yes, (86%)

6 out of 50 respondents answered no, (12%)

Question no.5 (b): If yes what magazines?

When asked from 44 respondents who answered “yes” in the above question to identify the magazines they read, the total number of respondents (44) gave a total number of 71 since some respondents chose more than one magazine.

The total number of magazine reading is 71 and is equivalent to 100% in this question, and the magazines are divided with their readers as such:

Femme Magazine: Is read by 21 respondents (29.5%) out of a total of 71 representing 100%.

Cosmopolitan: Is read by 8 respondents (11%) out of a total of 71

Playboy: Is read by 2 respondents (3%) out of a total of 71
Al Hawadess: Is read by 6 respondents (8.5%) out of a total of 71
Newsweek: Is read by 2 respondents (3%) out of a total of 71
Others: Are read by 32 respondents (45%) out of a total of 71

Question no.6 (a): Did all the above media affect you in any way?

Answer: 27 out of 50 respondents answered yes, (54%)
23 out of 50 respondents answered no, (46%)

Question no.6 (b): If yes, in which terms?

The 27 respondents representing 100% in this question divided their answers as such:

Violence: 7 respondents are affected by violence out of 27 respondents (26%)
Aggressiveness: 7 respondents are affected by violence out of 27 respondents (26%)
Black Mass: 0 respondents are affected by black mass (0%).
Pornography: 8 respondents are affected by pornography out of 27 respondents (30%)
Others: 5 respondents out of 27 respondents are affected by other means in media (18%)

The other effects of media mentioned by the 5 respondents (the 18%) are positive effects:

Creativity: 1 respondent out of 27 respondents (3.7%)
Awareness: 1 respondent out of 27 respondents (3.7%)
General Knowledge: 1 respondent out of 27 respondents (3.7%)
New Thoughts: 1 respondent out of 27 respondents (3.7%)
Introduction to the capacities of mankind: 1 respondent out of 27 respondents (3.7%)

It appears from the findings of this survey that television is considered as a shared cultural environment which presents different images to people. It is assumed that media does affect, whether positively or negatively all young viewers, whether they are light viewers or heavy viewers. This has been proven by the 100% answer of all respondents who view Television. However, when asked about the negative or positive effects of media, only 54% agreed that media does affect them. These answers might be considered somehow superficial, since not all young people can recognize whether they have been affected or not, especially that media effect is not a tangible issue, it reaches the subconscious and would show its results at a later age. Moreover, as seen in this questionnaire many young people have been exposed to

pornography, aggressiveness and violence, since 54 % of the total respondents agreed that they have been negatively affected by media, and that only 18.5% out of the 54% have been affected both negatively and positively. But how can we be sure that the other 46% have not been affected by media, or is it only out of shame or fear that they answered as such, especially that young people at this age cannot easily and clearly differentiate between the good and the bad. Finally, due to the diversity of programming in Lebanon, and due to a lack of government and parental control, it is not unusual to learn that many Lebanese young people, regardless of age do not have any immunity, and will be affected negatively by violence, pornography or aggressiveness in media whether consciously or unconsciously.

Chapter Six

Future Trends of Multimedia Systems and Social Revolution

This chapter will foresee what will be the outcome of multimedia future technology worldwide, in addition to its effect on Lebanon and the Middle Eastern region: Will this technology bring the world together by erasing traditional and social barriers, or will it lead to more chaos and more separation among different races leading to a clash of civilization?

A) The Advancement of Information and Media Technology

Before analyzing the worldwide effects of information and multimedia technology, it is essential to explain how this technology works, and upon which system it depends for its advancement. In his article, "Jihad vs. Mc World," Benjamin R. Barber considers that information technology is a scientific advancement that depends on open communication and on an easy flow and exchange of information. It is in constant pursuit of Universal solutions to many problems in several domains, as he says:

Computer, television, cable, satellite, laser, fiber optic, and microchip technologies combining to create a vast interactive communications and information network that can potentially give every person on earth access to every other person, and make every datum, every byte, available to every set of eyes... Individual cultures speak particular languages; commerce and science increasingly speak English; the whole world speaks logarithms and binary mathematics. Moreover, the pursuit of science and technology asks for, even compels, open societies. Satellite footprints do not respect national borders; telephone wires penetrate the most closed societies (Barber, 1992: 55-56).

Information Technology is described by Barber as an advancement in communication, where nothing, not even geographic borders can stand in its way.

The same view is written by Jon B. Alterman in his article “Transnational Media and Social Change in the Arab World,” who stresses on the importance of the advancement of information technology, which in its fast, cheap and subtle way of communication can abolish all national and geographic borders among countries by creating something that resembles a single market, as he explains:

What is most apparent about the new technologies is that they facilitate the transmission of information independent of distance. Whereas national differences could be maintained in the twentieth century because geography and governmental efforts combined to create distinct markets for information, new technologies make it cheaper, faster, and easier for information to transcend those obstacles to create something much more closely resembling single market. In that market, the imperative is to create products that enlarge and unite the market rather than those that fracture it (Alterman, “Transnational,” *TBS Journal*, 1999, p: 2).

B) Globalization Overshadowing Localism and Leading to Cultural Homogenization

The single market system explained by Alterman can also be defined as a global world system, where due to the advancement of information and media technology, the world is subject to become one global village. In his article “Localism in the Era of Globalization and New Technologies: Implications for the 21st Century,” Frank Aycock, speaks of a fast trend of globalization which, due to the advancement of media technology, will overcome nationalism and localism. Therefore, in the 21st century localism will obtain a new significance redefined as globalism. He additionally explains the role and the responsibility of this advanced media system which is in continuous progress, by stating that, “media must be prepared to reach out to their communities around the world. In doing so, the notion of community becomes one no longer geographically limited, and technology provides the means of expansion. At the same time, the notion of localism has changed. How can one define local in a global world” (Aycock, “Localism,” *TBS Journal*, 1999, p: 2).

If globalization, with the help of information and media technology, can overcome localism and nationalism, then this may lead all societies to become more culturally and traditionally homogenized, as Larry Strelitz explains in his article, “Where the Global Meets the Local: Media Studies and the Myth of Cultural Homogenization,” which refers to “a new global culture” (dominated by America), that makes people tend to forget their own historical background and identity by becoming influenced to globally produced images, sounds and spectacles. In this manner they might change their own lifestyles and acquire a new lifestyle dominated by American cultures and traditions. Strelitz mentions about this new trend of global system and describes globalization as:

A worldwide interconnection between societies, cultures, institutions, and individuals; the compression of time and space; and the loss of national sovereignty, then it is not difficult to appreciate the centrality of the media to these processes, especially when you look at technological developments such as digitalization and satellite transmission... We observe that a claim for the spread of global culture, usually American in origin underpinned by a notion of media powerful enough to shape our self identities and our views of the world. According to a number of media and cultural critics, this “global culture” – with the hallmarks of homogenization and convergence – is obliterating local cultures, creating in its wake mirrors of American consumer society (Sterlitz, “Where the Global,” TBS Journal, 2001, p: 1).

Will the advancement in media technology be able to homogenize all nations and create a globally unified world system by eliminating all social, traditional, and cultural differences, particularly between the Arab and Western countries? If so, what will be the fate of Lebanon (being part of the Arab countries) in this great struggle of regional integration divided between Western inclinations and Arab belongingness? Alterman considers that the great changes in media technology are creating a problem of belongingness for the Arab people who want and are following the Western culture

especially in media, clothes, food, music and others, but are at the same time rejecting this same culture in politics, democracy and in human rights. He says,

One might reasonably expect that the diminution of differences between Arab and Western culture would promote mutual understanding, or at least expand the common ground on which Arabs and Westerners can interact. One could also envision, however, a situation in which the establishment of a “pan Arab” culture unites Arabs at the expense of Arab-Western relations, strengthening already extant sentiments that the Arabs have suffered at Western hands, and increasing tensions between the two. Under a clash of civilizations scenario, Western technology and political structures would coalesce around anti-Western themes, at the same time embracing the Western media but rejecting the Western message (Alterman, “Transnational,” *TBS Journal*, 1999, p: 3).

C) The Future Role of Media in Lebanon Lost Between Arab and Western Inclinations

What has been mentioned above by Alterman also applies to Lebanon. Since Lebanon is situated in the Middle East, and is part of the Arab world, it will always follow the political and social conditions of the region. Although Lebanon has always been considered closer to the West more than all other Arab countries, yet its destiny has and will remain attached to that of the Arab countries. According to Agence France Press (AFP), in the article, “Region’s Press Freedom Ranks as World’s Lowest,” the Paris-based group, Reporters Without Borders, said in its annual report for 2003, coinciding with the World Press Freedom Day that, “North Africa and the Middle East held the worst record of press freedom in 2003,” the report also added that “This was the region with the least press freedom.” The report mentions about the lack of press freedom in most of the Arab countries including Syria, Saudi Arabia, Qatar, Jordan, Yemen, Palestine (territories of Palestinian Authority), Algeria, Morocco, Tunisia, Egypt, Sudan, Mauritania, Libya, and Iran, without omitting Lebanon. It says, “Legal abuses became ‘more disturbing’ in Lebanon, long the only

island of media freedom in the Arab world” (Associated France Press, “Region’s Press,” *Daily Star*, 4 May 2004).

Freedom of press in Lebanon cannot be attained without freedom of press in the Arab world simply because Lebanon cannot be detached from a whole system by which it is being surrounded. This, at least, is the view of Western countries that consider Lebanon as part of the Arab world. In her article “Lebanese media fractured, politicized,” Jessy Chahine presents the view of the Director General of the Department for Communication and Information in Germany’s Federal Foreign Office who says, “The current situation of the media in Lebanon can be seen to be typical of the Arab media as a whole” (Chahine, “Lebanese media,” *Daily Star*, 5 May 2004).

Moreover, Lebanon is no more free to handle, alone, its own media. In her article “Syria, Lebanon Announce Joint Three-Year Media Initiative,” Leila Hatoum, mentions that an Executive Information Program was signed between the Lebanese and Syrian government. This program speaks of a joint collaboration and coordination between both countries in the media sector for the years 2004, 2005 and 2006. A protocol regarding the matter was signed by both the Syrian Information Minister Ahmad Al Hassan, and the Lebanese Information Minister Michel Smaha on Wednesday, 7 April 2004. Furthermore, President Emile Lahoud said that, “The information program also covers news agencies, media training for selected subjects from the two countries, internal and external media coordination as well as cooperation between the Information Syndicate of both countries.” He also added that “The coordination taking place between the Lebanese and Syrian Information Ministers helps to explain the two countries’ stand regarding regional and international events” (Hatoum, “Syria,” *Daily Star*, 8 April 2004).

Although entertainment media are in their supreme advancement in Lebanon, however, political democracy and freedom of media is going backwards (due to government control on the media under Syrian direction). This has been mentioned by Ramasay Short in his article "Push Sales Right Up by Dumbing It Down!" who says, "Fewer and fewer people are interested in topics or events over which they have no control. They are far more interested in diversion or leisure subjects like celebrity gossip, (e.g. whether Haifa Wehbe is going to Hollywood)" (Short, "Push," *Daily Star*, 31 January 2004). Furthermore, Samir Kassir, journalist at *Al Nahar* newspaper, also speaks of the lack of political freedom in media in Lebanon by saying that, "It must be said that the exercise of political and economic clout prevents the media from carrying out their main political function" (Chahine, "Lebanese media," *Daily Star*, 5 May 2004).

In conclusion, the advancement of information and media technology (satellite and internet) has been able to eliminate national differences among countries. People from all over the world are getting to know each other better. Cultures and Traditions are no more of great importance as they were before. This great invading Western technology has been able to create many changes in the Arab society by changing people's cultures and lifestyles. However, these social changes were not able to remove Western rejection from within the Arab people who are not able to comprehend Western democracy. Even in Lebanon, where the Lebanese society is considered as a number one copier of Western cultures and traditions, especially in entertainment media, no advancement has been made for political democracy or for freedom of press and media. A better description which explains more how the Lebanese society functions, and can more or less determine the future of the country, is the one famously declared by former Prime Minister Salim El Hoss, who says,

“There is a lot of freedom but very little democracy in Lebanon” (Short, “Do You Expect ,” *Daily Star*, 27 January 2004).

Furthermore, for the future media system to be more professional and democratic in Lebanon some basic remedies should be proposed to minimize the negative effects of media on society and especially on youth. First of all the role of the government is the most essential and effective role. The government through the National Council of Audio-Visual Media (NCOAVM) must organize the audio-visual media in Lebanon by carrying out an observation research to study all programs that may affect negatively the Lebanese youth population.

The National Council must insist that the Lebanese television stations should offer to the audience educational and entertainment programs. All political candidates must have equal time to present their political views to the public.

Moreover, the government must take into consideration that the media are an important tool for fighting corruption and through it they can redeem the cultural, traditional and educational aspects of the Lebanese society, and especially that of the youth.

Another efficient role is played by both the media owners and the public. The media owners must not present any indecent programs to people through their media content. They must think of the welfare of people. As for the public, they must be aware of what is presented to them and to their children, through the media. They must teach their children how to differentiate between the decent and indecent programs.

The National Council of Audio-Visual Media must urge all television stations to put before every program signals that indicate to which age group each program is suitable.

Conclusion

The focal point of this thesis, as previously stated, is to have an overview of the Lebanese media system and its effects on the Lebanese Youth. In order to achieve this goal I have proceeded to an analysis based on the following methodological approach.

At first, a brief historical review of the Lebanese media system was used as a basis for a better understanding of the current media and future trends. Moreover, a projection of the social changes of the multimedia future trends was exposed foreseeing a great change in culture and tradition in the region, based on a fake image of Westernization that might be dominant.

While examining Lebanese Audio-Visual Law, it appeared clearly that this Law was mainly created to tighten the political control of the system, rather than regulate the after-war media jungle. Furthermore, a theoretical overview of the media ethics was analyzed by referring to the Pontifical Council of Social Communications that is known to have written the best instructions for the good use of the media.

The influence of mass media on the Lebanese youth has led to many cultural, traditional and ideological changes in the Lebanese society - this has been proven through many press editorials as indicated in the thesis.

Moreover, a survey has been conducted on young Lebanese students. This research, though it cannot be generalized, has highlighted that 100% of respondents have unchecked access to satellite, while 54% are affected by violence, aggressiveness and other negative media effects. Let alone the fact that several local television stations have become dominant sources of immoral and indecent programming with no educational or cultural content.

Based upon the disturbing and tragic findings, it becomes imperative and of great urgency that reforms are applied. The most important remedy that could be given and implemented is that mentioned by Pope John Paul II, who considers that people must be very conscious and well aware about their relations with media. For if such relations are not well calculated, they might lead them to self ruin. He said, "It is important to discern the limits and pitfalls of the languages proposed to us by media" (Zenit, 5 April 2004).

Presently in Lebanon there are eight local television stations: LBCI, FTV, Tele Lumiere, Al Manar TV, New TV, Tele Liban, NBN, and Heya TV. However, only two of these stations are working for educational and ethical purposes, Tele Lumiere and Al Manar TV. Tele Lumiere is a purely religious Christian television station supported by the Church of Lebanon, and Al Manar TV, is a political television station engaged in the mission of resistance against Israel, and owned by the Islamic Shiite resistance, Hezbollah. All other stations, except for Tele Liban (which belongs to the Lebanese government), are owned by businessmen and government authorities. It is therefore not unusual to see that these private broadcasters (LBCI, FTV, NBN, New TV, Heya TV) are trying to take every opportunity to make profit and have tight control on political issues. Even though censorship is enforced, however, it is only applied in the news and in political programs. Moreover, such artificial media democracy cannot lead people to what Alterman describes as "individual reasoning," but to blind submission (refer to chapter 4).

To be able to give some solutions for the proper functioning of the audio-visual media in Lebanon, it is necessary to take as an example the audio-visual system in an advanced Western State such as France.

Television in France is divided into two categories: educational and commercial. France 2, France 3, France 5 and Arte (France 3 and Arte are the same station, France 3 broadcasts in the morning and Arte in the afternoon), are purely cultural and educational television stations, owned by the French Government. While TF1, M6 and Canal+ (Canal+ is received through subscription) are commercial television stations, owned by private investors.

The difference between the Lebanese and the French audio-visual media system is the following. In France there is equilibrium between entertainment media and educational media, while in Lebanon, all privately owned television stations have tendency to entertainment programs. As an example, the Lebanese television stations copy their programs from TF1 and M6, (Star Academy, Ya Leil Ya Ein, Hila ou Htala, are copied from TF1). There are no educational programs in Lebanon copied from France 2, France 3, France 5 and Arte.

Although Tele Lumiere and Al Manar TV present cultural and educational programs, however, they are religious television stations and cannot reflect the entire Lebanese population.

In France the job of the Conseil Supérieur de l'Audio-Visuel (CSA) is to supervise all French television programs, same as the National Council of Audio-Visual Media (NCOAVM) in Lebanon. However The CSA in France carries out its mission with efficiency. Unlike the NCOAVM, the CSA controls the time limit of advertisements and supervises their contents, especially advertisements put between children's programs. It also supervises the age group signals before every program. Furthermore, the CSA sees that all political candidates are represented equally in all French television stations. It ensures that some of the French programs have to be produced locally to meet local culture and traditions.

The following steps are suggested as remedies to prevent the dangerous effects of negative media impact on the Lebanese youth.

The role of the Government through NCOAVM is:

- To empower the Audio-Visual Law.
- To supervise all Lebanese television stations in all their contents. There should be a balance between entertainment and educational programs in the country in order to give a wider choice to people.
- To promote educational and cultural programs through government television station “Tele Liban.”
- To legalize the cable television stations in Lebanon so that people may have access to pay television. By doing so the children cannot watch unethical programs.
- To urge all Television stations to put before every program signals that indicate to which age group each program is suitable.
- To insist on all Television stations to represent all political candidates equally.
- To redeem, through the media, the cultural, traditional and educational aspects of the Lebanese society since the media is an important tool in fighting corruption.

The role of Private Television Stations is:

- Not to broadcast any indecent programs.
- To reject unethical advertising.

The role of Parents is:

- To supervise and guide their children.
- To rely on the signals that indicate the age group before every program.

Finally, if only the above recommendations are considered seriously then it might be possible to achieve a noticeable improvement on the social aspect of the Lebanese society.

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APPENDIX - A

AUDIO- VISUAL LAW (NUMBER 382/94)

Translated by *Arab Ad* from the original Arabic text (*Arab Ad Magazine* –
December issue 1994)

Chapter One

Terms and objectives

Article one

The objective of this law is to organize the Radio and TV transmission by any other technology, means, and apparatus, regardless of its situation or name and to organize the rules and all matters related to this transmission.

Article two

For the purpose of applying this law, the terms mentioned here below have the following meaning:

Radio transmission: Transmission via electromagnetic waves, or any other means that can be received by an audience.

TV transmission: The transmission of pictures on air, whether moving or otherwise, accompanied by audio transmission or unaccompanied, via electromagnetic waves or any other means that can be received by an audience.

Channel: The frequency slot used by a TV station for TV transmission.

Wave: The frequency slot used by a radio station for radio transmission.

TV or Radio stations: All kinds of transmitter devices, stationary or mobile, and relays and transposers and magnifiers and all networks, whether on earth or in space that can directly continue TV and radio transmission.

Retransmission: The acquisition of Radio or TV programs wholly or in part, regardless of the technical means which the licensed station uses to transmit these programs to the audience and retransmitting

TV station: Any entity that organizes and transmits a TV program to an audience, or that copies it

Radio station: Any entity that organizes and transmits, or that copies it unchanged to a third party.

Advertisements: The commercials that are directed to the public, within the time frame granted to the advertiser, for the purpose of promoting a product or service, or buying it, or renting it, or to prorata a certain issue or opinion or inducing any other effect the advertiser wishes to induce.

Literary, artistic, scientific right owner: Any person or entity that creates an achievement of literary, artistic, musical or scientific nature. Or that acquires the investment rights of such an achievement.

Chapter two

Article three

Audiovisual media are free enterprises. The freedom of the media is to be practiced within the framework of the constitution and the applied laws.

Article four

It is meant by audiovisual media, any TV and radio transmission operation that addresses public, or part of it, via signals or pictures or writings of any sort are not characterized by personal

communication characteristics, through channels and waves of transmission devices, and networks and other transmission or transmission devices or technologies.

Article five

Establishing TV or radio stations inside Lebanese territory or in national waters is subject to prior licensing.

Article six

It is prohibited for any person or entity, without prior licensing to import or manufacture or assemble or use any transmission device or relay any audio or visual transmission.

The authorities will confiscate all devices, part and equipment that are imported or manufactured or used or being assembled without prior licensing. Penalties mentioned in the applied laws will be imposed on whoever violates the above rulings.

Article seven

The following matters are taken into consideration when granting a license.

First: Imposing on the stations a certain technical standard for its transmission via its channel or wave.

- meeting the operational conditions and requirements, of human resources, programs, locations, installations, equipment, studios and stations.
- The stations' ability to sustain its cost at least for the first year of licensing.

Second: The respect of human character and the freedom of others and their rights and the multitude of opinions and points of view and the objectivity of the news bulletins and keeping of public order and national defense requirements and public interest requirements are all imperative.

Third: Imposing on the station the volume of local production that is determined by the book of conditions for each category or local production.

Fourth: Stations are obliged to apply the general laws, in a way that does not conflict with this law.

Fifth: Stations are not allowed to retain any financial gain that is determined by the book is not sourced from its operation, whether directly or indirectly.

Sixth: Stations are prohibited from transmitting whatever may promote relations with the Zionist enemy.

Article eight

On granting the license, it is taken into consideration that there are rights related to channels and airwaves that exist in Lebanon as a result of previous international agreements. These channels and airwaves will be determined and distributed according to technical criteria of international standards assuring a clear and advanced transmission.

A technical committee is formed and called the TV and Radio Transmission Organization Committee. This committee works in conjunction with the Minister of Information and is formed of the Director General of Investments at the Ministry of Telecommunications, the Director General at the Ministry of information, a representative from the defense ministry, four experienced communication engineers appointed by a government decree upon the recommendation of the Minister of Information and the Minister of Telecommunications and the Technical Director at Radio Lebanon and the Technical.

Director at Tele Liban and technical representatives from other TV and radio stations.

This committee will study all the technical aspects relating to TV and Radio transmissions, and submit the necessary recommendations in this respect to the Minister of Information and members of the committee.

Article nine

The State is the sole and exclusive owner of all channels and airwaves and these cannot be sold or leased.

The station can utilize the channel or airwaves by renting according to the applied laws and regulations. The right to utilize airwaves or channel is not by any means an exclusive concession and after the end

of the rent contract, no compensation right ensues of any kind and the rent duration is determined by the license. The TV or radio station has no right to sell its rental rights, wholly or in part, or to lease them or waive them, directly or indirectly. In the event of any violation of the above, the station will be forced to cease transmission immediately.

Chapter Three

The Classification of TV and Radio stations:

Article ten

TV stations are categorized according to the following:

- 1- First Category: TV stations that transmit visual programs, including news and political programs, and that covers all of Lebanese territory.
- 2- Second Category: TV stations that transmit visual programs, except news and political programs, and that cover all of the Lebanese territory.
- 3- Third Category: TV Stations that transmit coded signals that can only be received by subscribers who possess the necessary technical equipment.
- 4- Fourth Category: International TV stations that transmit via satellite and whose coverage exceeds the Lebanese territory.

Article eleven

Radio stations are categorized according to the following:

- 1- First Category: Radio stations that transmit different kinds of programs including news, political programs that cover all Lebanese territory
- 2- Second Category: Radio stations that transmit different kinds of programs except news and political programs and that cover all the Lebanese territory.
- 3- Third Category: Radio stations that transmit coded signals that can only be received by subscribers who possess the necessary technical equipment.
- 4- Fourth Category: International radio stations that transmit via satellites and whose coverage exceeds the Lebanese territory.

Chapter Four

Setting up the station

Article twelve

The TV or radio station is established in the form of a Lebanese anonymous company that cannot own more than one TV and one radio station.

Article thirteen

All the shares in this company have to be nominal and the shareholders have to meet the following conditions:

- The real shareholder has to be a Lebanese citizen, legally eligible and not convicted by any crime or violation and not deprived of his civic rights.
- The entity shareholder has to be a purely Lebanese company, the internal system of which, prevents it from passing over these shares to non-Lebanese persons or companies.
- It is not allowed for a real person or entity to own directly or indirectly more than ten percent of the total company shares.

The husband or wife and all direct relatives are considered to be one person or entity.

Article fourteen

Founders of such a company are obliged to own at least thirty five percent, of its capital and are not allowed to sell their shares before five years from the day of issuing the license.

The company has to publish in the official gazette a list of all its shareholders with their relative's shares at the time of issuing the license. In case shares are bought or sold, the company has to republish this list in the same manner.

Article fifteen

All the share's movements in the TV and radio stations are subject to prior licensing. Any selling or buying or passing over or shares that is done with no prior licensing is considered null and void.

A penalty is imposed on whoever commits all illegal action, of the sort mentioned above, or participates in it, that consists of the value of the shares that were sold or passed over and of a jail sentence from six months to three years, and the confiscation of shares by the state, which can sell them according to the applied laws.

The rules of this article also apply to actions committed by an intermediary, who is considered liable for the fine mentioned above.

Any agreement or contract pertaining to the above mentioned offenses is considered null and void and no compensation of any kind ensues there from.

Chapter Five Licensing

Article sixteen

Licenses are granted to the TV and radio stations in accordance with a decree issued by the government after consulting NCOAVM.

Article seventeen

A committee is formed under the name The **National Council of Audio Visual Media** (NCOAVM) that comprises ten members appointed jointly and equally by the government and parliament.

Article eighteen

The members of this committee have to be Lebanese citizens qualified in the fields of science, literature, technical specialization and so on, and who are not employed by the state or the municipalities for any function or in any capacity.

Article nineteen

In addition to other functions mentioned previously in this law, the function of the National Council of Audio Visual Media is as follows:

- 1- The consideration of license applications submitted to the government and referred to it by the Ministry of Information.

When necessary, this committee can seek the advice of specialists in the media.

- 2- Making sure that the legal requirements are met.
- 3- Submitting recommendations in which they state whether any license application should be approved or rejected. This recommendation is published in the official gazette as soon as the Minister of Information deposits it in the government regarding the license application.
- 4- The National Council of Audio Visual Media has to finalize its recommendation and present it within forty-five days from the date it has received the license application.
- 5- The government, through the Minister of Information, will place the license application and all the required documents and technical information at the disposal of the national council of Audio Visual Media.

Article twenty

- The NCOAVM's term is three years, renewable.
- In the event of any membership vacancy, for any reason, a new member will be appointed in the same manner adopted to appoint the previous member, and within one month, for the rest of the term.

Any member who fails to attend three consecutive sessions with no valid excuse is considered as resigned.

Article twenty one

Members of NCOAVM are prohibited from engaging in any other business that conflicts with the nature of their work for the council.

Article twenty two

The NCOAVM legislates its modus operandi and the government approves it.

Article twenty three

The member's compensation schemes are specified by the government.

Article twenty four

Any decision issued by the government can be reviewed before of the State Jury in case any legal licensing law was broken.

Article twenty five

All the exemplary conditions are to be prepared and listed by one or more specialized committees depending on the nature of the subjects. This committee is formed by a decree issued by the government, and the committee can seek the advice of specialists and technicians of its choice.

This exemplary condition logbook is accredited by a government decree after consulting the higher media council.

Article twenty six

The duration of the license is sixteen years, renewable, provided the station applies three years prior to the expire date of the license.

Article twenty seven

First: The license fee payable by the TV or Radio station is determined as follows:

- 1- TV stations of the first and second categories: Two hundred and fifty million Lebanese Pounds.
- 2- Radio stations of the first category: One hundred and twenty five million Lebanese Pounds.
- 3- Radio stations of the second degree: Fifty million Lebanese Pounds.

Second: The yearly rental fee payable by TV and radio stations is determined as follows:

- 1- Tv stations of the first and second categories: One hundred million Lebanese Pounds.
- 2- Radio stations of the first degree: Twenty million Lebanese Pounds.
- 3- Radio stations of the second degree: Fifteen million Lebanese Pounds.

Chapter Six

The Management and Duties of stations

Article twenty eight

Each TV or radio station must appoint a program director.

First degree stations that transmit news bulletins and political programs must appoint a director in charge of such programs.

The director has to be a Lebanese citizen for more that ten years, enjoys legal competence, not convicted in any crime or misdemeanor, and ready to work in a full-time capacity for the station.

Article twenty nine

The TV or radio station must publish in the official gazette and in three local newspapers and in the commercial register the names of its chairman and board members, and has to also provide the public with a list of all shareholders.

Article thirty

TV and radio stations have to transmit national orientation programs, educational, health, intellectual and tourist programs at the rate of one hour a week. These programs are to be aired free of charge and after the request of the Ministry of Information in the air times determined by the conditions logbook. Materials required for transmission are either supplied by the ministry or from the stations archives.

Article thirty one

Any person or entity has the right to defend himself against any allegations transmitted by any TV radio station.

The station in question has to transmit this defense under the same technical conditions that the allegations were transmitted in, and in a fashion that ensures the same audience.

It is up to the Minister of Information to request the transmission of any correction or negation of any news item that has to do with any public interest or administration according to the norms specified under the publication law.

The right of defense has to be exercised during the specified periods, and according to the law, and under the penalties mentioned in the publication laws and their amendments.

Article thirty two

The license decree is issued after verifying that the station has abided by the required conditions: The licensed station is given a one year period, from the date it is informed by the government, to put itself into operation according to the legal conditions, and the government can extend this period if it deems it necessary, and it loses its rights to obtain a license should it fail to request from the Ministry of Information to verify that the station has abided by the legal, technical and financial licensing conditions, before the one-year period.

Article thirty three

The TV and radio stations bear the legal responsibility that ensues legally from any malpractice in its operations.

Chapter Seven

Restriction and Penalties

Article thirty four

The TV and Radio stations are obliged to abide by the licensing conditions and legal rules.

Article thirty five

- 1- In the event the station does not abide by the requirements of this law and other laws, the following procedure is applied:
 - First violation: Based on the recommendation of the National Council of Audio Visual Media, the Minister of Information orders a three-day suspension of the station in question.
 - Second violation: based on the Minister of Information recommendation, originating from the recommendation submitted by the National Council of Audio Visual Media, the government orders the station in question to halt its transmission for a minimum period of three days and a maximum period of one month.

The National Council for Audio Visual Media meets under its own initiative or if summoned by the Minister of Information.

The Minister of Information can waive the council's recommendation should the council fail to meet within forty-eight hours after the minister's summons.

All the decisions mentioned under this article are subject to revision before a specialized court that studies the case within a period of one year according to the applied laws. In the event that the procedure inflicted on the station is not constitutional, the station can claim up to LL. 10 Million for every day of non transmission, and the radio station LL. 3 million, and that is as a maximum.

- 2- In addition to what preceded in item I above, all the penalties mentioned in the general penalties law and in the publication law and others, are applied to the violations committed by TV and radio stations. These penalties will be applied in their maximum form as mentioned in article 257 the penalties law.

The sentence TV and radio station is added wherever needed in the mentioned law and transmission is considered equal to publication, which is mentioned in article 209 of the penalties law.

Chapter Eight

Advertisements

Article thirty six

The TV and radio stations should refrain from airing any advertisement that might misinform the consumer, harm his health or interest, and that includes any violation of public morals.

Article thirty seven

Advertisements should be prepared clearly and easily and in a manner different, audio visually, from the programs during which they are aired. It is not allowed for appear or be heard in an advertisement.

Article thirty eight

Advertisements are to be aired between each program and can be aired during a program, provided that the unity and value of the program are intact, and in a manner not harmful to the owners of the program's literary and artistic rights.

Article thirty nine

It is mandatory that each station establishes or deals with a media concessionaire (Regie) that solicits advertisements and that manages its advertising affairs.

It is not allowed for the advertising management in a TV or radio station and the advertising agencies to contract their advertisements to one medium exclusively.

It is forbidden for the owners of a TV or radio station or their regies and their spouses and children to have shares in more than one establishment, also a full time employee is not allowed to work in similar establishment. A regie can only serve one TV one radio station.

Article forty

All matters related to the subject of advertisements that are not mentioned in this law are to be regulated by a special law.

Chapter nine

Tele Liban

Article forty one

- 1- The exclusive rights originally granted to Tele Liban to utilize all TV channels are canceled. Tele Liban is granted the right to transmit on all VHF channels, and one program on the UHF channels, according to the technical organization that will distribute channels to the licensed stations. In compensation, Tele Liban will be exempted from paying the fees applicable to other stations until the year 2012, which is the end of its exclusivity rights.
- 2- Tele Liban has no right thereof in any form for compensation of any kind, with the exception of the compensation mentioned above.
- 3- The government has the right to reorganize Tele Liban's operation by special government. Decrees issued on the basis of recommendations submitted by the Ministers of Finance and information.

Chapter ten

Station Income Audit

Article forty Two

At the end of every six months, the licensed station has to submit to the Ministry of Information a statement of its investment account.

This account includes only the sums and income that originate from the station's business operations under the legal and technical consensus. The ministry in question has to audit this account and verify the income from advertisements, production sales and others if necessary, utilizing all available audit methods, including auditing the licensed stations and advertising agencies books.

In the event that the station falls under financial deficit that does not exceed three quarters of its capital as submitted in the previous statement, the Minister of Information can grant the licensed station a period of six months at the end of which the station is obliged to submit its investment account. If after this period the income did not cover half of this deficit, the Minister of Information has the right to request the publications court to issue a verdict by which the station is obliged to cease transmission for a period decided by the court but not exceeding one year.

Should the deficit turn out to exceed three quarters of the station's capital, the Minister of Information has the right to refer the station to a specialized jurisdiction in order to decide on ceasing transmission immediately and without prior notice, for a period not exceeding one year. It is meant by financial deficit the accumulated financial deficit.

Article forty three

After the suspension period expires, the station cannot resume transmission unless it proves that it has acquired the necessary funds required to cover the whole deficit, in which case it has to submit the source of funds and the method by which they were acquired. The Minister of Information can request more clarification and evidence and consequently make a decision to allow the station to resume transmission in light of that evidence and statements submitted by the station clarifying the sources of the funds and their authenticity, and after ensuring that the station was not engaged in any action that could conflict with the public interest.

Article forty two

Any violator of articles 42 and 43 previously mentioned in this law, or to any of them, is penalized by a jail sentence varying from three months to one year. And by a fine ten million to LL. 30 million, or both penalties.

Article forty three

In the event the station achieved a financial gain that could not be legally accounted for, the Minister of Information can request the publications court to issue an order to cease transmission for a period ranging from three to six months.

The court has to also impose a fine on the station in question equivalent in value to double the amount of the unaccounted for financial gain.

In the event that it was proven that his gain obtained with the intention to serve another state, or any foreign or local institution, in a manner that conflicts with the public interests or that touches on the political system or that ignites sectarian conflicts or encourages havoc and acts of turmoil, the penalty would be six months to two years jail sentence and a fine ranging from LL. 50 million 100 million.

The court can rule that the station ceases transmission for a period ranging from six months to two years and can also rule to cancel the license issued to these stations indefinitely.

Article forty six

The mechanism by which the station's income audit is carried out is determined by a decree issued by the government based on the Minister of Information's recommendation.

Chapter Eleven

Censorship on TV and radio stations

Article forty seven

By request from the Ministry of Information, the National Council of Audio Visual Media practices censorship over TV and radio stations.

Chapter Twelve

Article forty eight

All the rulings of the law of commerce that do not conflict with the rulings of this law are applied.

Article forty nine

If necessary, the details required in the application of this law are specified by government decrees based on recommendations submitted by relevant ministers.

Article fifty

TV and radio stations are granted a period of two months prior to putting this law into effect to present license applications after the Ministry of Information announces that it is receiving them. The government can grant additional period extensions to complete the application file.

These stations remain operative until the license decree is issued and resume their operation accordingly thereof: or are given a period of time to liquidate their assets in case their applications were rejected.

Article fifty one

All the TV and radio stations are exempted from fines, taxes, and fees of any kind before this law came into force.

Article fifty two

All the previous legislation that contradicts or conflicts with this law are canceled.

Article fifty three

This law becomes effective immediately after its publication in the official gazette.

PENDIX - B

QUESTIONNAIRE AND RESULTS

The Questionnaire:

Dear Ms./ Mr., I am a graduate student at NDU preparing for my thesis in political science, your assistance in answering the following questionnaire will be much helpful. (Your answers are dealt with strict confidentiality).

Gender: Male Female

Age: 14-20 21-24 25+

Education: High School Sophomore Junior Senior

Residence: Metn Keserwan Beirut Chouf
Other, please specify _____

Media: Do you watch satellite channels Yes No

Lebanese Television Stations Yes No

How much of the following channels do you watch?

	<u>Rarely</u>				<u>A lot</u>
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>
Canal+	1	2	3	4	5
Fashion	1	2	3	4	5
Movie Channel	1	2	3	4	5
LBC	1	2	3	4	5
Future	1	2	3	4	5
TL	1	2	3	4	5
Telelumière	1	2	3	4	5
NBN	1	2	3	4	5
NTV	1	2	3	4	5
Others (Example Internet) _____					

Types of Programs:

	<u>Rarely</u> 1	2	3	4	<u>A lot</u> 5
X rated movies	1	2	3	4	5
Movies	1	2	3	4	5
Cultural	1	2	3	4	5
Political	1	2	3	4	5
Religious	1	2	3	4	5

Do you read newspapers?

Yes

No

Al Nahar

Safir

Dyar

Anwar

Others

Do you read magazines?

Yes

No

Femme Magazine

Cosmopolitan

Playboy

Al Hawadess

Newsweek

Other, please specify _____

Have all the above media affected you in anyway:

Yes

No

If yes, in what terms? Violence

Aggressiveness

Black Mass

Pornography

Others, please specify _____

GENDER	NUMBER	PERCENT
MALE	19	38%
FEMALE	31	62%
TOTAL	50	100%

AGE	NUMBER	PERCENT
14-20	14	28%
21-24	35	70%
25+	1	2%
TOTAL	50	100%

EDUCATION	NUMBER	PERCENT
HIGH SCHOOL	10	20%
SOPHOMORE	3	6%
JUNIOR	7	14%
SENIOR	30	60%
TOTAL	50	100%

RESIDENCE	NUMBER	PERCENT
METN	21	42%
KESERWAN	17	34%
BEIRUT	12	24%
CHOUF	0	0%
OTHER	0	0%
TOTAL	50	100%

MEDIA DO YOU WATCH.	NUMBER		PERCENT	
	YES	NO	YES	NO
SATELLITE CHANNELS	50	0	100%	0%
LEBANESE TV STATIONS	45	5	90%	10%

HOW MUCH OF THE FOLLOWING CHANNELS DO YOU WATCH?

	20%	40%	60%	80%	100%	TOTAL
CANAL+	15	5	10	5	3	38
FASHION	12	11	8	5	4	40
MOVIE CHANNEL	1	2	9	16	21	49
LBC	5	5	15	16	9	50
FUTURE	15	14	4	2	0	35
TL	17	2	0	1	0	20
TELE LUMIERE	23	4	6	1	0	34
NBN	26	2	1	1	0	30
NTV	24	3	5	1	0	33

(PERCENTAGES)	RARELY 1	2	3	4	A LOT 5
CANAL+	40%	13%	26%	13%	8%
FASHION	30%	27.5%	20%	12.5%	10%
MOVIE CHANNEL	2%	4%	18%	33%	43%
LBC	10%	10%	30%	32%	18%
FUTURE	43%	40%	11%	6%	0%
TL	85%	10%	0%	5%	0%
TELE LUMIERE	67.5%	12%	17.5%	3%	0%
NBN	87%	7%	3%	3%	0%
NTV	73%	9%	15%	3%	0%

OTHER: (30) DISCOVERY CHANNEL(1), SUPER MOVIES(3), MOVIE CHANNEL 2 (1), FILM CHANNEL MUSIC CHANNEL (1), AL-JAZEERA (3), CNN (3), EURO NEWS (1) TV5 (1), HBO (1), CINE MAX(1), CIN NATIONAL GEOGRAPHIC (1),PARAMOUNT(1), CARTOON NETWORK (1), REAL TV(1), INTERNET (8)

TYPES OF PROGRAMS

	20%	40%	60%	80%	100%	TOTAL
X RATED MOVIES	18	10	4	1	2	35
MOVIES	0	1	7	20	22	50
CULTURAL	8	11	14	14	2	49
POLITICAL	13	6	12	3	4	38
RELIGIOUS	23	10	4	1	0	38

(PERCENTAGES)	RARELY 1	2	3	4	A LOT 5
X RATED MOVIES	51%	28.50%	12%	3%	6%
MOVIES	0%	2%	14%	40%	44%
CULTURAL	16%	22%	29%	29%	4%
POLITICAL	34%	16%	31.5%	8%	10.5%
RELIGIOUS	60.5%	26%	10.5%	3%	0%

DO YOU READ NEWSPAPERS	NUMBER	PERCENT
YES	26	52%
NO	24	48%
TOTAL	50	100%

NEWSPAPERS	NUMBER	PERCENT
AL-NAHAR	20	54%
SAFIR	5	14%
DYAR	9	25%
ANWAR	3	8%
OTHERS	0	0%
TOTAL	37	100%

DO YOU READ MAGAZINES	NUMBER	PERCENT
YES	44	88%
NO	6	12%
TOTAL	50	100%

MAGAZINES	NUMBER	PERCENT
FEMME MAGAZIN	21	29.5%
COSMOPOLITAN	8	11%
PLAYBOY	2	3%
AL-HAWADESS	6	8.5%
NEWSWEEK	2	3%
OTHER	32	45%
TOTAL	71	100%

OTHER: EXECUTIVE, SCIENCE ET VIE, MONDANITE, PARIS MATCH, ARAB AD, VOICI, LAYALINA, NOUN, HELLO, INQUIRER, BUSINESS REVIEW, CARS MAGAZINE, REVUE DE LIBAN, SPECIAL, VOGUE

MEDIA AFFECT	NUMBER	PERCENT
YES	27	54%
NO	23	46%
TOTAL	50	100%

AFFECTED IN TERMS OF	NUMBER	PERCENT
VIOLENCE	7	26%
AGGRESSIVENESS	7	26%
BLACK MASS	0	0%
PORNOGRAPHY	8	30%
OTHER	5	18%
TOTAL	27	100%

OTHER: (POSITIVE AFFECT) CREATIVITY, AWARENESS, GENERAL KNOWLEDGE, NEW THOUGHT
INTRODUCTION TO THE CAPACITIES OF MANKIND

CORRELATION

AFFECTED BY MEDIA

GENDER	MALES		FEMALES			TOTAL
		14		13		
AGE	14-20	21-24		25+		TOTAL
	8	18	1		27	
EDUCATION	HIGH SCHOOL	SOPHOMORE		JUNIOR	SENIOR	TOTAL
	6	2		2	17	
MOVIES	X-RATED	MOVIES	CULTURAL	POLITICAL	RELIGIOUS	TOTAL
	2	19	2	4	0	
MAGAZINES	READ		DON'T READ			TOTAL
	23		4			

CORRELATION (PERCENTAGE)

GENDER	MALES		FEMALES			TOTAL
		52%		48%		
AGE	14-20	21-24		25+		TOTAL
	30%	67%	3%		100%	
EDUCATION	HIGH SCHOOL	SOPHOMORE		JUNIOR	SENIOR	TOTAL
	22%	7.5%		7.5%	63%	
MOVIES	X-RATED	MOVIES	CULTURAL	POLITICAL	RELIGIOUS	TOTAL
	7.5%	70%	7.5%	15%	0%	
MAGAZINES	READ		DON'T READ			TOTAL
	85%		15%			

AFFECTED IN TERMS OF VIOLENCE

GENDER	MALES		FEMALES			TOTAL
	3		4			7
AGE	14-20	21-24		25+		
	3	4		0		7
EDUCATION	HIGH SCHOOL	SOPHOMORE		JUNIOR	SENIOR	
	2	2		1	2	7
MOVIES	X-RATED	MOVIES	CULTURAL	POLITICAL	RELIGIOUS	
	0	5	1	1	0	7

(PERCENTAGES)

GENDER	MALES		FEMALES			TOTAL
	43%		57%			100%
AGE	14-20	21-24		25+		
	43%	57%		0		100%
EDUCATION	HIGH SCHOOL	SOPHOMORE		JUNIOR	SENIOR	
	28.50%	28.50%		14.50%	28.50%	100%
MOVIES	X-RATED	MOVIES	CULTURAL	POLITICAL	RELIGIOUS	
	0	71%	14.50%	14.50%	0	100%

AFFECTED IN TERMS OF AGGRESSIVENESS

GENDER	MALES		FEMALES			TOTAL
	4		3			7
AGE	14-20	21-24		25+		
	3	4		0		7
EDUCATION	HIGH SCHOOL	SOPHOMORE		JUNIOR	SENIOR	
	2	0		1	4	7
MOVIES	X-RATED	MOVIES	CULTURAL	POLITICAL	RELIGIOUS	
	0	7	0	0	0	7

(PERCENTAGES)

GENDER	MALES		FEMALES			TOTAL
	57%		43%			100%
AGE	14-20	21-24		25+		
	43%	57%		0		100%
EDUCATION	HIGH SCHOOL	SOPHOMORE		JUNIOR	SENIOR	
	28.5%	0%		14.5%	57%	100%
MOVIES	X-RATED	MOVIES	CULTURAL	POLITICAL	RELIGIOUS	
	0	100%	0%	0%	0	100%

AFFECTED IN TERMS OF PORNOGRAPHY

GENDER	MALES		FEMALES			TOTAL
	3		5			8
AGE	14-20	21-24		25+		
	2	5		1		8
EDUCATION	HIGH SCHOOL	SOPHOMORE		JUNIOR	SENIOR	
	2	0		0	6	8
MOVIES	X-RATED	MOVIES	CULTURAL	POLITICAL	RELIGIOUS	
	2	3	1	2	0	8

(PERCENTAGES)

GENDER	MALES		FEMALES			TOTAL
	37.5%		62.5%			100%
AGE	14-20	21-24		25+		
	25%	62.5%		12.5%		100%
EDUCATION	HIGH SCHOOL	SOPHOMORE		JUNIOR	SENIOR	
	25%	0%		0.0%	75%	100%
MOVIES	X-RATED	MOVIES	CULTURAL	POLITICAL	RELIGIOUS	
	25%	37.5%	12.5%	25%	0	100%

AFFECTED POSITIVELY

GENDER	MALES		FEMALES			TOTAL
	2		3			5
AGE	14-20	21-24		25+		
	0	5		0		5
EDUCATION	HIGH SCHOOL	SOPHOMORE		JUNIOR	SENIOR	
	0	0		0	5	5
MOVIES	X-RATED	MOVIES	CULTURAL	POLITICAL	RELIGIOUS	
	0	4	0	1	0	5

(PERCENTAGES)

GENDER	MALES		FEMALES			TOTAL
	40%		60%			100%
AGE	14-20	21-24		25+		
	0%	100%		0		100%
EDUCATION	HIGH SCHOOL	SOPHOMORE		JUNIOR	SENIOR	
	0%	0%		0%	100%	100%
MOVIES	X-RATED	MOVIES	CULTURAL	POLITICAL	RELIGIOUS	
	0%	80%	0%	20%	0	100%

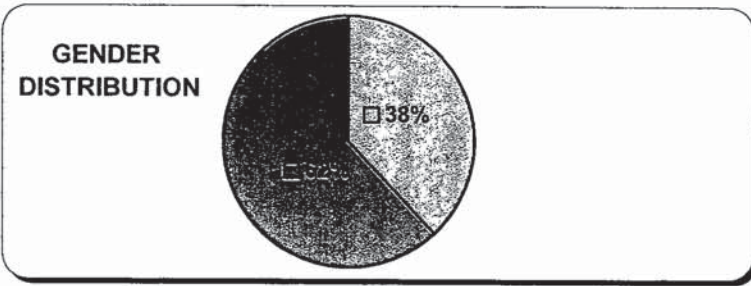
AFFECTED POSITIVELY

GENDER	MALES		FEMALES			TOTAL
	2		3			5
AGE	14-20	21-24		25+		
	0	5		0		5
EDUCATION	HIGH SCHOOL	SOPHOMORE		JUNIOR	SENIOR	
	0	0		0	5	5
MOVIES	X-RATED	MOVIES	CULTURAL	POLITICAL	RELIGIOUS	
	0	4	0	1	0	5

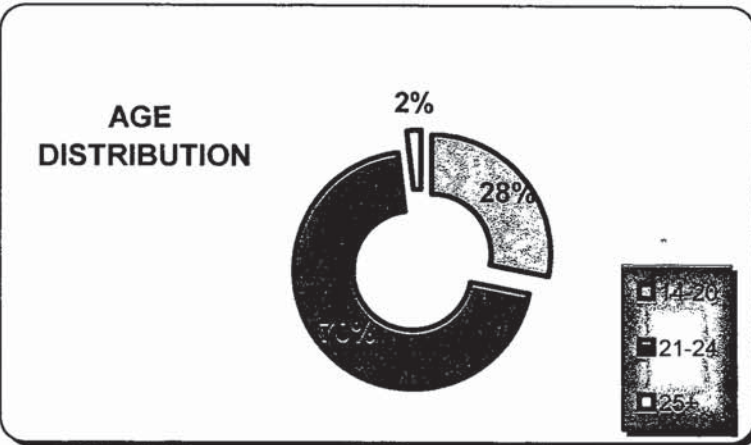
(PERCENTAGES)

GENDER	MALES		FEMALES			TOTAL
	40%		60%			100%
AGE	14-20	21-24		25+		
	0%	100%		0		100%
EDUCATION	HIGH SCHOOL	SOPHOMORE		JUNIOR	SENIOR	
	0%	0%		0%	100%	100%
MOVIES	X-RATED	MOVIES	CULTURAL	POLITICAL	RELIGIOUS	
	0%	80%	0%	20%	0	100%

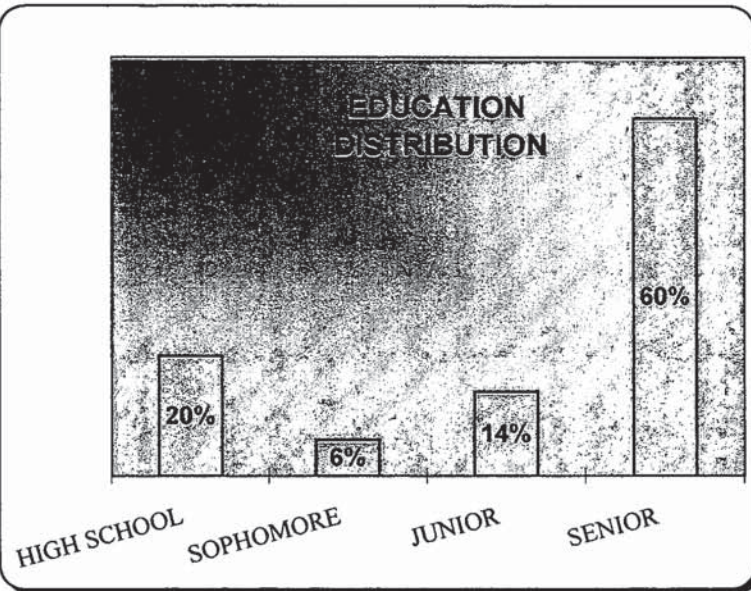
GENDER	PERCENT
MALE	38%
FEMALE	62%



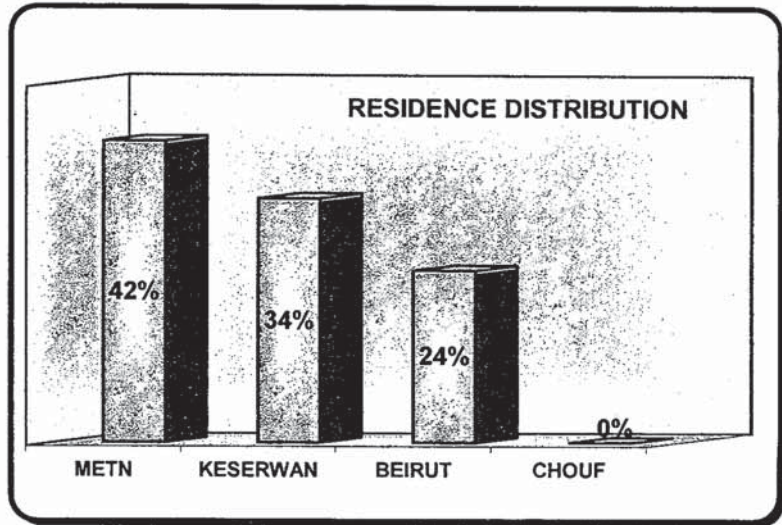
AGE	PERCENT
14-20	28%
21-24	70%
25+	2%



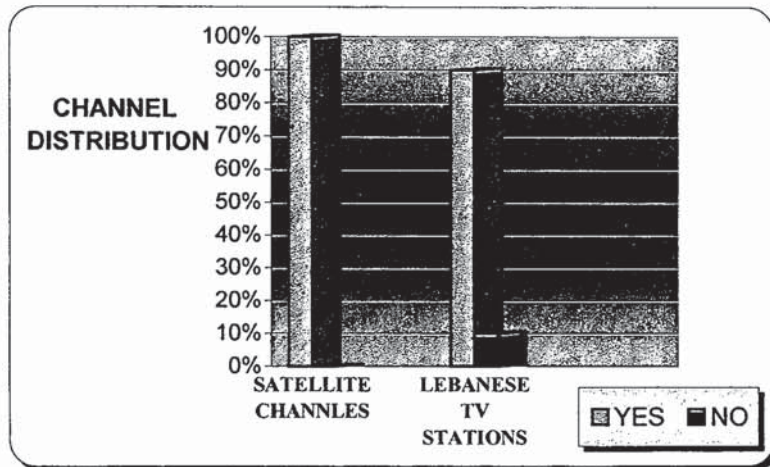
EDUCATION	PERCENT
HIGH SCHOOL	20%
SOPHOMORE	6%
JUNIOR	14%
SENIOR	60%



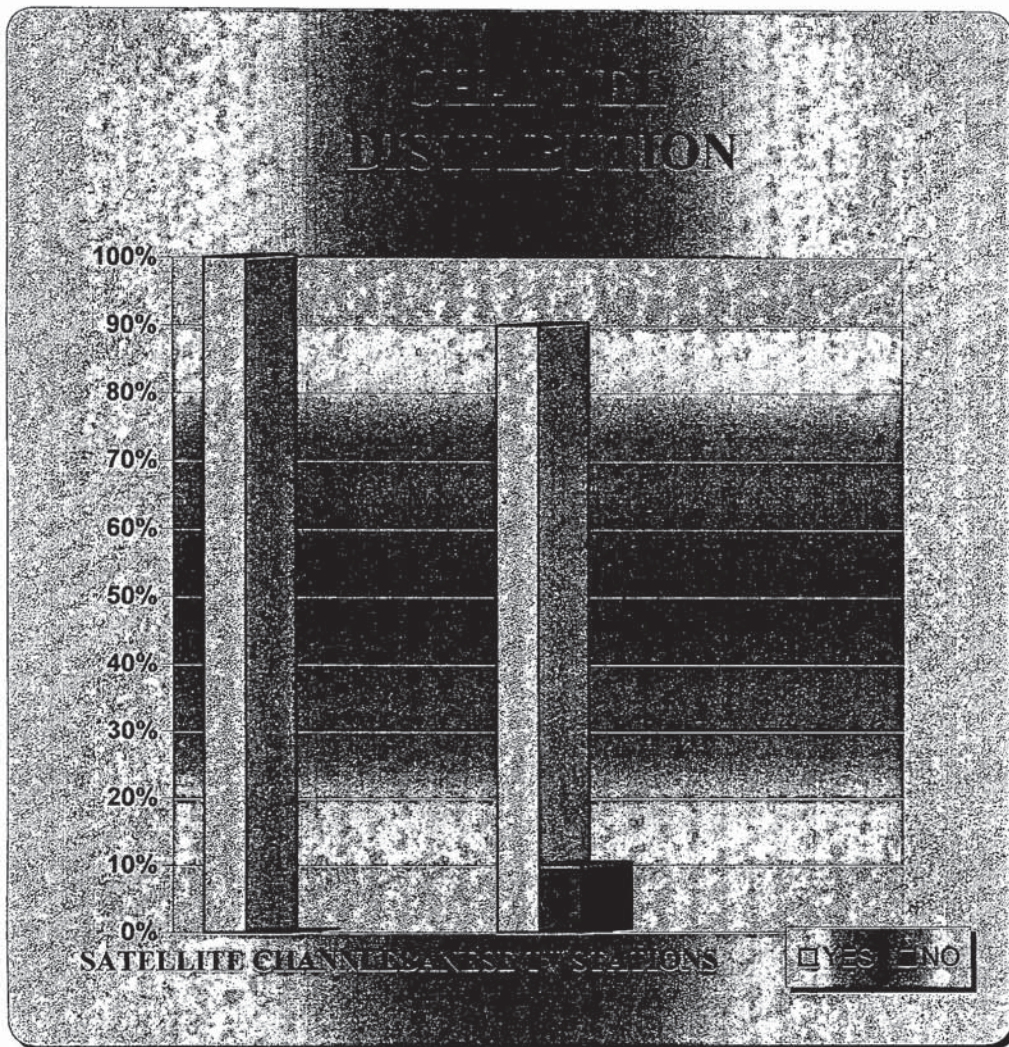
RESIDENCE	PERCENT
METN	42%
KESERWAN	34%
BEIRUT	24%
CHOUF	0%



	SATELLITE CHANNLES	LEBANESE TV STATIONS
YES	100%	90%
NO	0%	10%



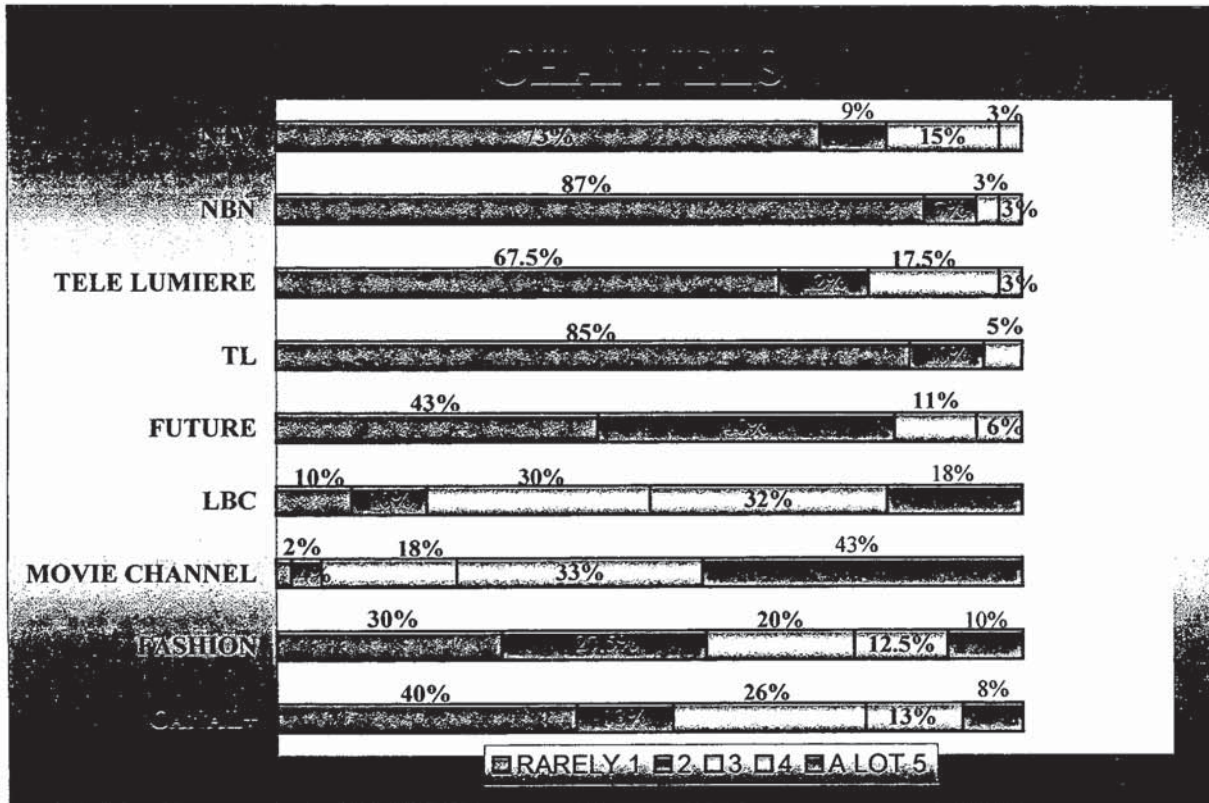
MEDIA	NUMBER		PERCENT	
	YES	NO	YES	NO
DO YOU WATCH...				
SATELLITE CHANNELS	50	0	100%	0%
LEBANESE TV STATIONS	45	5	90%	10%



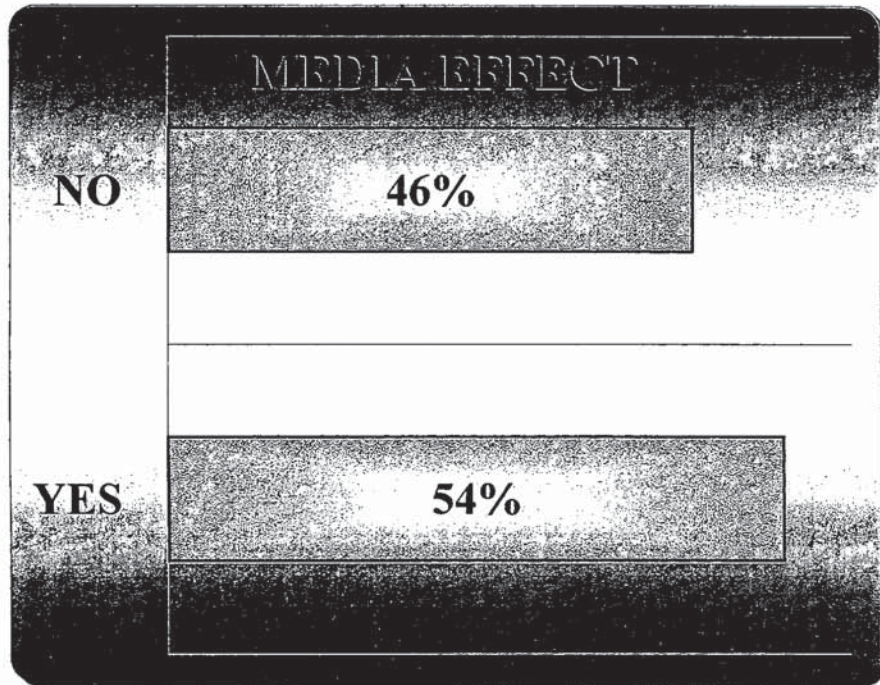
HOW MUCH OF THE FOLLOWING CHANNELS DO YOU WATCH?

	RARELY	2	3	4	A LOT 5
CANAL+	40%	13%	26%	13%	8%
FASHION	30%	27.5%	20%	12.5%	10%
MOVIE CHANNEL	2%	4%	18%	33%	43%
LBC	10%	10%	30%	32%	18%
FUTURE	43%	40%	11%	6%	0%
TL	85%	10%	0%	5%	0%
TELE LUMIERE	67.5%	12%	17.5%	3%	0%
NBN	87%	7%	3%	3%	0%
NTV	73%	9%	15%	3%	0%

OTHER: (30) DISCOVERY CHANNEL(1), SUPER MOVIES(3), MOVIE CHANNEL 2 (1), FILM CHANNEL(1), MUSIC CHANNEL (1), AL-JAZEERA (3),CNN (3), EURO NEWS (1)T' HBO (1), CINE MAX(1), CINE 5 NATIONAL GEOGRAPHIC (1),PARAMOUNT(1), CARTOON NETWORK (1), REAL TV(1), INTERNET (8)



MEDIA AFFECT	NUMBER	PERCENT
YES	27	54%
NO	23	46%
TOTAL	50	100%



AFFECTED IN TERMS OF	NUMBER	PERCENT
VIOLENCE	7	26%
AGGRESSIVEN	7	26%
BLACK MASS	0	0%
PORNOGRAPH	8	30%
OTHER	5	18%
TOTAL	27	100%

(1),
IE 5
)

