

Qualitative Research

Evaluation of *"Kilna Bil Hayy" TV Program*

Search for Common Ground

Market - Lebanon
Date - February 2010

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1. INTRODUCTION

Search for Common Ground (SFCG) works with local partners in many countries to find culturally appropriate means of strengthening those societies' capacity to constructively deal with conflicts.

SFCG is currently working on conflict prevention, resolution and transformation in Lebanon.

Towards this end, SFCG has developed and aired a TV drama called “All of us in the Neighborhood” (Kilna Bil Hayy) that targets children (aged 7-15 years old) and their parents. The TV drama consisting of 13 episodes was aired in spring 2009 on the LBCI TV channel.

Pan Arab Research Center (PARC) was commissioned to carry out a comprehensive research program comprising of both Qualitative and Quantitative modules to gain insights and measure the short-term impact of this program on the target audience. The study was carried out after 3-4 months of having aired the TV drama.

PARC has simultaneously carried out a study with non-viewers of the program in order to compare their knowledge, attitudes and behavior towards life in Lebanon with those of the viewers of the TV drama.

1.1. EXECUTIVE SUMMARY

The viewers of 'Kilna Bil Hayy' recognize the unique characteristics of this program since it addresses a critical social issue in Lebanon, in a rather pleasant and agreeable way since it involves a story of children from different sects and ethnic groups trying to cohabit and bond together.

It is appreciated for being a pure Lebanese series and not an imported foreign one. Hence, it does not inject alien values to the Lebanese society, but it rather depicts and reinforces the best of traditional Lebanese social and cultural values and beliefs, while attempting to instill new ones that contribute to the improvement of society.

The main messages discerned in the program relate to social and cultural values that are perceived to be crucial to building a strong society. The most prominent values that the show is believed to promote are those of patriotism, unity, solidarity, love, acceptance, and forgiveness towards the different social groups, sects and ethnic groups in Lebanese society. This shows them how to accept and to be open to others in society.

The series is particularly seen to be addressing children, and teaching them lessons about living life peacefully with other communities, without any discrimination, disputes or hatred. At times, one has to avoid trouble and at other times one should try to find a solution, or refer to an adult to solve the problem.

The program stresses the true meaning of friendships again regardless of sects and ethnic groups; sharing, trusting, defending, supporting, not setting any conditions, commitment, loyalty, sacrifice, etc.

Children also believe the program emphasizes ways to resolve conflicts, if they occur. They learnt this can happen through dialogue, through listening to what others have to say, and make judgments accordingly.

Other values are also perceived to be taught, such as having high ethics, listening to, respecting and obeying their parents, acknowledging and taking responsibility of one's mistakes, not drawing any generalizations, honesty, etc.

Although the series is believed to depict fairly well some aspects of the Lebanese society, yet it is in general seen to portray a too positive image of the Lebanese society. Hence, it is perceived to be rather far from reality, where differences and conflicts between sects and ethnic groups are much more prominent and frequent, and not always ending up in peace and harmony.

Some respondents consider the show to be too focused towards Palestinians and Armenians as many of the episodes revolve around their stories. In addition, the show is believed to be prejudiced against these two sects and ethnic groups as they show that they are negatively regarded in society. Less emphasis on Palestinians and Armenians, and equal emphasis on each of the different groups are considered to offer a more credible/real and less discriminative character to the program.

As for the execution of the series, respondents had both positive and negative comments to be taken into consideration:

Positive comments:

- Characters: Friendly, amiable, having good manners. Communicating peacefully and living in harmony together.

- Setting: The streets, buildings, areas and regions reflect the real image of Lebanon. Hence, this is believed to contribute to making the program credible.

Negative comments:

- Characters: Some of the characters are depicted in a different way than in reality. E.g. the dress code of the Muslim girl wearing shorts, and skirts. This is not believed to be the case in reality, even with children and teenagers.
- Actors: Respondents rather consider the children as well as the parents not to be competent in their acting skills. Hence, they are not too convincing.
- Conflict resolution: In reality, dealing with conflicts does not always end up in a peaceful way. Hence, this is rather far from reality.
- The series is seen to lack excitement and thrill for having a rather repetitive storyline in almost all its episodes. This is believed to affect the motivation and enthusiasm of people to watch all/most of its episodes.
- The series was aired through a rather short period of time. According to respondents, more episodes stretched over a longer period of time could have helped better reach the objectives of the series.

As for the channel (LBCI), the majority of respondents consider it to be suitable for airing this program. It is seen to be a well appreciated channel, being watched by the majority of people.

However, some adult respondents consider the program should not be restricted to only one channel. They believe that not all sects and ethnic groups in society watch LBCI.

Change in Knowledge and Attitude

Children believe the series has taught them many of these lessons and values. Many of them mention being more tolerant with friends and comrades at school, trying to stay away from trouble, especially when related to religion and/or politics.

However, both children and adults (parents and teachers) believe that a change in behavior will not take place due to a program on television. The biggest role is perceived to be that of the education inside their homes and at school. Hence, the program should be part of a larger campaign addressing all categories and ages in society.

1.2. LEBANON BACKGROUND AND FACTS

Source: www.worldfacts.us

LEBANON MAP



HISTORY AND CONTEXT

Following the capture of Syria from the Ottoman Empire by Anglo-French forces in 1918, France received a mandate over this territory and separated out the region of Lebanon in 1920. France granted this area independence in 1943. A lengthy civil war (1975-1990) devastated the country, but Lebanon has since made progress toward rebuilding its political institutions. Under the Ta'if Accord of 1989, considered as a blueprint for national reconciliation, the Lebanese established a more equitable political system, particularly by giving Muslims a greater voice in the political process albeit by institutionalizing sectarian and ethnic divisions within the government. Since the end of the war, Lebanon has conducted several successful elections. Most militias have been disbanded, and the Lebanese Armed Forces (LAF) have extended their authority over about two-thirds of the country. Hezbollah, a Shiite organization listed by the US State Department, Australia, Canada and the Netherlands as a Foreign Terrorist Organization, retains its weapons. Under the Ta'if Accord, the Arab League legitimized Syria's troop deployment in Lebanon. Syrians numbered about 16,000 based mainly east of Beirut and in the Bekaa Valley. Israel's withdrawal from southern Lebanon in May 2000 and the passage in October 2004 of UNSCR 1559 - a resolution calling for Syria to withdraw from Lebanon and end its interference in Lebanese affairs - encouraged some Lebanese groups to demand that Syria withdraw its forces as well. The assassination of former Prime Minister Rafiq Hariri and 20 others in February 2005 led to massive demonstrations in Beirut against the Syrian presence, and Syria withdrew the remainder of its military forces in April 2005. In May/June 2005, Lebanon held the first legislative elections since the end of the civil war that were free of foreign interference, handing a majority to the bloc led by Saad Hariri, the slain prime minister's son. Lebanon continues to be subject to violence - Hezbollah kidnapped two Israeli soldiers in July 2006 leading to a 34-day conflict with Israel. From May-September 2007, the Lebanese Armed Forces battled the Sunni extremist group Fatah al-Islam in the Nahr al-Barid Palestinian refugee camp. The country has also witnessed a lengthy list of politically motivated assassinations since the death of Rafiq Hariri. Lebanese politicians were unable to agree on a successor to Emile Lahud when he stepped down as president, in November 2007 creating a political vacuum until the election of Army Commander Michel Sleiman in May 2008 and the formation of a new cabinet in July 2008.

POPULATION OF LEBANON

Population: 3,971,941 (July 2008 est.)

Nationality: Lebanese

Ethnic groups: Arab 95%, Armenian 4%, other 1%

Religions: Muslim 59.7% (Shi'a, Sunni, Druze, Isma'ilite, Alawite or Nusayri), Christian 39% (Maronite Catholic, Greek Orthodox, Melkite Catholic, Armenian Orthodox, Armenian Catholic, Syriac Catholic, Syriac Orthodox, Roman Catholic, Chaldean, Assyrian, Copt, Protestant), other 1.3%

Languages: Arabic (official), French, English, Armenian

1.3. OBJECTIVES AND METHODOLOGY

RESEARCH OBJECTIVES

The core objective of this study is to attempt to arrive at a concrete understanding of the short-term effects of the “Kilna Bil Hayy” program on its viewers by drawing comparisons between knowledge and attitudes of viewers and non-viewers towards other communities.

For Viewers

The two main objectives of this research are the following:

- To describe respondents’ ability to identify common ground and differences among the different communities in Lebanon after watching the TV series.
- To describe potential short-term changes in knowledge and/or practice of problem-solving skills by participants after watching the TV series.

For non-viewers

The main objectives are as follows:

- To describe respondents’ ability to identify common ground and differences among the different communities in Lebanon.
- To describe their perceptions and attitudes towards the ‘other’ communities.

In order to reach these objectives, PARC carried out a qualitative research process that gathered insights from children, parents and teachers on their views of conflict and the immediate impact the TV series had on their perceptions of conflict.

RESEARCH METHODS

Two methods were used to reach these objectives:

- Focus groups with the adults, each consisting of 6-8 participants, lasting approximately 2-3 hours.
- Triads with the children, each consisting of 3 children, lasting approximately 2 hours.

Focus groups are ideal for adults since they create opportunities to analyze the social dimension of behavior with respect to disagreements and society as well as their views on the TV series.

Triads are an effective means of interviewing children. They yield more in-depth information with respect to a research subject involving rather critical social issues needing in depth analysis. Children also express themselves more freely in groups of three as they seem to feel less intimidation than in larger group settings.

For the focus groups, a minimum of (8-10) respondents were recruited per group to ensure effective participation of at least (6). As for the triads, a minimum of (5-6) children were recruited per triad to ensure effective participation of (3).

SAMPLE SIZE AND STRUCTURE

Respondents were selected according to the following criteria:

- The sample was split between actual viewers of the program during the time of broadcast and those who had not viewed the program.
- The sample of non-viewers will serve as a benchmark for the short-term impact that this TV series might have left on the viewers, be it children or parents and teachers.
- For this reason, we have made sure that the non-viewers have equal demographics and lifestyles as the viewers in order to avoid the possibility of having respondents who have not watched the series due to lack of interest, or a lifestyle which did not allow them to watch television, etc .
- The actual numbers in each category of respondents are shown in Appendix A.

2. MAIN FINDINGS – CHILDREN

2.1. OVERALL PERCEPTION OF LEBANESE SOCIETY

Section A: Viewers and Non-Viewers of "Kilna Bil Hayy"

A.1. Description of Life in Lebanon

This chapter explores the primary factors that affect the quality of Lebanese people’s lives. It describes the way children perceive Lebanon as a place to live.

Many positive characteristics mark children’s everyday lives whereas many negative points cause disagreements which sometimes may have serious effects.

Before developing each characteristic by itself, we summed up in a table the positive and negative characteristics as allocated by each category whether viewer or non-viewer. It is noticed that similar negative characteristics between viewers and non-viewers are found to be more than the shared positive characteristics between them.

Description of Life in Lebanon		
	Viewers	Non-Viewers
Positive Characteristics	A Tourist Attraction	
	- Being a small country reduce distances	- Multi-linguism
	Strong social ties	
	Coexistence of people from different backgrounds, political and religious beliefs	
	Acceptance and Tolerance	
	The spirit of integration	
	Importance of National Unity	Respect of Values Goodwill, respect and solidarity
		Family Values important family relations

	Viewers	Non-Viewers
Negative Characteristics	Conflicts resulting from Political and/or Sectarian / Ethnic Disagreements	
	This intolerance is sometimes encouraged by the parents	These discrepancies and inconsistencies are often perceived to be further ignited by the country's leaders
	Lack of Solidarity and Unity Coexistence seems to be more and more difficult	
	Disrespect and Intolerance of others' opinion	
	They were not allowed to mix with those who disagree with them	The best way to deal with conflict and disagreement is to respect others and show tolerance
	Poor economic performance Poverty	
	Unemployment and Decline in Standard of Living	

A.1.1-Positive Characteristics

Spontaneous responses

Lebanon: A tourist attraction

Viewers and non-viewers of “Kilna Bil Hayy” describe Lebanon as a popular tourist destination. Tourists are drawn by its beautiful natural landscapes, its moderate Mediterranean weather, and its cultural wealth that has made it the cradle of civilizations.

Viewers	Non-Viewers
<i>“There are many green spaces. Many tourists come to our country. We have a beautiful nature and a nice weather” (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)</i>	<i>“Here in Lebanon we have 4 seasons but in KSA [Kingdom of Saudi Arabia] for example the weather is very hot all year long” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i>
<i>“There are many valuable tourism locations like Jeita Grotto for example. It is very attractive for tourists” (Triad 16: Children</i>	<i>“I like Lebanon for all the nice sites it has. Tourists always come to visit Lebanon” (Triad 8: Children aged 12-13 years, Mixed Males</i>

aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)	and Females, Lebanese, East Beirut, Christians, Non-Viewers)
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Viewers stress the point that tourists flock to Lebanon, where they can enjoy numerous activities. According to Sunnis, Christians and Armenians, being a small country reduces distances giving people the chance to enjoy the coastal pleasures and the mountain activities. This is believed to be one unique trait that renders Lebanon a special country.

Viewers
<i>“There are many aspects that you can’t find outside Lebanon. You have the seaside and the mountains. A very small distance separates them unlike other countries” (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)</i>
<i>“You can do more than one activity in Lebanon in the same day. Yes, it is a small country but it offers many activities and leisure” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)</i>

Multi-linguism

Non-viewers praise the cultural wealth and education of the Lebanese people who are distinguished by their multi-linguism, as such facilitating communication with tourists.

Non-Viewers
<i>“Lebanon is a francophone country. People speak English and French and many languages. You don’t find this very often in other countries” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</i>

Strong social ties

Both viewers and non-viewers believe that the special trait about Lebanon is the coexistence of people from different backgrounds, political and religious beliefs. This is seen to boost openness towards other communities.

Viewers	Non-Viewers
<p><i>“Lebanon is the only country in the world gathering so many religions living altogether. Solidarity joins them together. This is of a positive impact on the country which becomes more open to other countries” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)</i></p> <p><i>“I have many Shiite friends. I love them so much and I respect them. Religion is not important as long as we are living together in one country” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i></p> <p><i>“I think the social life in Lebanon is unique. It is easy for people to interact with each other. They mingle quite well” (Triad 7: Children aged 12-13 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)</i></p>	<p><i>“You walk in the street and you feel like you know all people. They all interact together” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i></p>

Non-viewers consider that this overall social bonding and caring for one another is believed to be less prevalent in foreign countries. Hence, it makes it hard for many people to emigrate. This reflects solidarity and compassion between Lebanese people.

Non-Viewers
<p><i>“Here in Lebanon we live in a community together, it is better than living abroad” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</i></p>

Acceptance and Tolerance

Despite the ethnic and sectarian disparities, viewers and non-viewers find that Lebanese people have become more flexible in their relations with others. They seem to have the spirit of integration. This mixture of cultures enriches Lebanon and teaches citizens acceptance and tolerance.

For a considerable number of children, the democratic form of government is an additional factor in this somewhat successful coexistence. The freedom of

religion and freedom of expression contribute to ease of relations between people, unlike in other Arab countries.

This, in turn, encourages the children to understand the importance of accepting others and treating them as equals without the need to eliminate them.

Viewers	Non-Viewers
<p><i>“Lebanese people live all together as one hand. They do not give up on each other especially during times of crisis like in July [2006] war” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)</i></p> <p><i>“This is the only country that has this diversity of sects. They might disagree with each other but they always try to find a way to live together through the problems” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)</i></p>	<p><i>“Politics is dividing us but we are united” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)</i></p> <p><i>“There are traditions and habits special to each sect” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)</i></p>

Importance of National Unity

Viewers’ children from the different backgrounds stress the importance of national unity. They believe that people should accept others as part of their definition of loyalty to their country. Citizens should not be judged for having different opinions. This would guarantee them a peaceful life.

Respect of Values

Viewers across all triads are mainly attracted by the social interaction in Lebanon which presents many positive points and encourages respect of values in its citizens. In Lebanon, where they grew up, people are said to share goodwill, respect and solidarity. People try to mingle with each other despite the many differences and obstacles they face.

Viewers
<p><i>“I think the social life in Lebanon is unique. It is easy for people to interact with each other. They mingle quite well” (Triad 7: Children aged 12-13 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)</i></p>

Family Values

A few Christian viewers highlight the important family relations that tie people. They believe that the family is the most important element of this society. They consider that Lebanon has fewer family problems and more social integration than do people in other countries.

Viewers
<i>“In Europe many families are distant from each other. In Lebanon everything’s fair and normal. Most of the families are united” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)</i>

B.1.2-Negative Characteristics

Conflicts resulting from Political and/or Sectarian / Ethnic Disagreements

Viewer and non-viewer children admit that their life in Lebanon is often disrupted by conflicts, disintegration, violence and war as a result of political and/or sectarian/ethnic disagreements.

Viewers	Non-Viewers
<i>“Each one is following his own religion and they always engage in fights against each other” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)</i>	<i>“Life in Lebanon is full of clashes and fights between the different religions. This is very tiring” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i>
<i>“We have many problems and wars on the political level. Each one is searching for his personal benefits and does not care about the others” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i>	
<i>“It is very hard to live in Lebanon due to the wars that happen very frequently” (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)</i>	

Non-viewers consider that these discrepancies and inconsistencies are often perceived to be further ignited by the country’s leaders in order to satisfy their personal benefits. They are believed to encourage their partisans to antagonize those who do not share their opinions.

Non-Viewers
<i>“There are many conflicts and the relations between politicians are not good. This leads to disagreements between people since they are from different parties” (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)</i>

Besides, Viewers believe that this intolerance is sometimes encouraged by the parents who, unintentionally, transmit their attitudes and behavior to their children. Accordingly respondents belonging to Sunni and Christian communities believe children grow up unable to accept others believing their views are the only correct ones.

Viewers
<i>“Each person considers that he exists by himself without the others. Everyone else and all the opinions do not exist for him. They are stuck to their ideas and want to impose them on others” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)</i>

Lack of Solidarity and Unity

Viewers and Non-viewers perceive that wars and tensions have, for a long time, caused people so much grief that hatred is rampant among the Lebanese. This state of affairs has a serious effect on people’s attitudes and behavior towards the other. People have become increasingly disgusted and withdrawn. Coexistence seems to be more and more difficult.

This lack of solidarity and unity is seen to create a lack of openness leading isolationist groups to violence. This promotes feelings of disappointment and helplessness among people.

Viewers	Non-Viewers
<i>“The diversity of sects and religions is negative as it separated people: Shiite against Sunnis and Shiite against Shiite” (Triad 14: Children aged 14-15 years, Mixed Males and Females,</i>	<i>“We should not be divided. We are all Lebanese and we should be all one heart and one soul” (Triad 4: Children aged 12-13 years, Males, Lebanese, West Beirut, Sunnis,</i>

<p><i>Palestinians, South, Sunnis, Viewers)</i></p> <p><i>“Each one belongs to a different party. You can’t talk with anyone having different political views without engaging into a quarrel” (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)</i></p>	<p><i>Non-Viewers)</i></p> <p><i>“There is no peace much of the time. There are always wars and we always see problems when we watch the news” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers) .</i></p>
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Non-Viewers note that Sunni children believe that this negative state of affairs escalated after the assassination of Prime Minister Rafic Hariri. According to them, Sunnis in Lebanon are more cautious, and worried about the future.

<p>Non-Viewers</p> <p><i>“Before the death of Rafic Hariri we were living peacefully. Now we are always afraid when we leave the house. We might be kidnapped or mistreated” (Triad 4: Children aged 12-13 years, Males, Lebanese, West Beirut, Sunnis, Non-Viewers)</i></p>

Disrespect and Intolerance of Others’ Opinion

Viewer and Non-viewer respondents express the opinion that disrespect for the opinion of others in a supposedly democratic country can often have negative consequences.

Viewers	Non-Viewers
<p><i>“Before the Government was formed, the Sunni used to ignore the Shiite. In my house, I was not allowed to watch Al-Manar and OTV channels. My father knows that Sunnis do not like these channels so he doesn’t watch them” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i></p>	<p><i>“People should respect others’ opinions and find the similarities that unite them on one decision and one opinion” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i></p>

Children viewers remember incidents when they were not allowed to mix with those who disagree with them fearing violent clashes might occur.

In this sense, a few Palestinian viewers state that they feel discriminated against even though they have spent many years in this country. They still feel like strangers and long to return to their own country more than anything. As such, they feel helpless, weak and unable to confront the current circumstances.

Viewers

“The Lebanese people are living in their country and we can’t act like them. Here there is a “Red Line” on us” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

“People look at us as if we were strangers. We are proud of our country. If a Lebanese man visits my country I will welcome him” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

In order to avoid reaching a point of no return, Non-viewer children believe that the best way to deal with conflict and disagreement is to respect others and show tolerance. They wish diversity would be considered as a stabilizing factor in their country rather than one that causes needless strife.

Poor economic performance

Poverty: Viewer and non-viewer children highlight the significant influence of the poor economic performance in the country on their lives. Many sectors of the population are noticed to live in poverty. Basic needs such as hospitalization, electricity and water remain problematic for all the Lebanese people, but especially affecting the poor.

This forces them to make many sacrifices leading them to despair and misery. Hence, they hold the government responsible for this situation. They believe this situation is the result of the indifferent attitude adopted by the leaders. Children also notice the unequal distribution of resources in the country. This is seen as yet another factor of frustration.

Viewers	Non-Viewers
<i>“There are no job opportunities and no good incomes. Many families can’t send their kids to universities due to a shortage of money. I blame the government. It is taking from people more than giving them” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i>	<i>“The negative thing is that the country does not help the poor people” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</i>
<i>“There is always water interruption and electricity breakdown” (Triad 5: Children aged</i>	<i>“We also have social problems. Not all people can afford entering the hospital. They can’t pay the fees” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite,</i>

<p>12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)</p>	<p>Non-Viewers)</p> <p>“People ask for electricity and water and no one answers their demands. We have not received any water supply in 15 years” (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)</p>
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Unemployment and Decline in Standard of Living:

Viewer and non-viewer children underline that the economic imbalance in the country might be a reason for the increasing unemployment and decline in standard of living. The unemployed are seen to be unable to meet their financial obligations and hence are charged with feelings of despair. This in turn affects economic productivity and is feared to lead to a worsening economic condition.

Viewers	Non-Viewers
<p>“There are no job opportunities and no good incomes. Many families can’t send their kids to universities due to a shortage of money. I blame the government. It is taking from people more than giving them” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</p>	<p>“The financial situation is not very good. There are many unemployed youths” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</p>

As such, children believe that the economic crisis and the ensuing lack of governmental support have left people struggling financially to lead a decent life. They are thus increasingly impatient and intolerant with others’ misbehaviors.

Conclusion

Other areas described by viewers and non-viewers are economic issues, infrastructure and traffic. All the above mentioned negative characteristics are seen to hamper Lebanon’s development and to impact peoples’ morale. Children dream of a country, with developed resources, to make them “proud to be Lebanese”. They call for additional attention to development of basic infrastructure.

A.2 Exploration of Commonalities and Differences in Lebanese Society

This part focuses on the commonalities and differences that characterize Lebanese society perceived by both viewers and non-viewers. It sheds light on the similar habits and conduct of people from different ethnic and political backgrounds. It also describes the many divergences in their attitudes and behaviors.

In this section, we will take a closer look at the feelings of children towards these similarities and differences. Through their own words, we will uncover their true emotions towards the community they live in.

Before exploring each attribute on its own, we summed up in a table the commonalities and differences in Lebanese society that are shared by both viewers and non viewers. We conclude that non viewers seem to express more values with regards to commonalities in the Lebanese society compared to viewers.

Whereas differences in Lebanese society are noticed to be shared almost equally by viewers as well as non viewers.

	Viewers	Non-Viewers
Commonalities	Love and Friendliness Supporting each others in hard time	
	Solidarity and Openness Acceptance towards others in society	
	Lebanese People are Intolerant and rather Fanatic	Lebanese People are Supportive and Sympathetic
	Traditions, customs and habits Culinary heritage	
	Importance of Prayers and religious values	Opinions on Patriotism: Loyalty to the country Possession of arms and weapons
		Survival and love for life Easily surmount everyday problems
		Commonalities are the solutions to existing problems

	Viewers	Non-Viewers
Differences	Political Differences Lead to misunderstandings and conflicts Instability which may cause violence	
		Blaming Politicians and stressing on the role of parents to guide political debates
	Religious differences Lead to disagreements and clashes Lack of openness and respect to others' beliefs	

A.2.1-Commonalities in Lebanese Society

Love and Friendliness

Throughout the viewers and non-viewer triads, children praise the values of love, compassion and empathy that Lebanese people share.

Lebanese people are described as friendly, good-hearted, and naturally trying to avoid misunderstandings with other groups. Family members and friends are always there to support each other in hard times and offer help to those in need. This is believed to help prevent families and society from disintegrating.

Solidarity and Openness

Viewers and non-viewers (mainly Druze and Shiite) believe that solidarity is an exceptional characteristic of the Lebanese people. This solidarity in time of need leads to genuine openness helping people to have a higher level of acceptance towards others in society, regardless of their ethnic or political backgrounds and despite the occasional conflicts.

This interaction and communication between people promote peace and security.

Viewers	Non-Viewers
<i>"They have the same blood. Regardless of the many differences among them, they love each other because they have the same origin and nationality" (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians,</i>	<i>"They have this solidarity. For example they all gather to participate in funerals" (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</i>

<p>South, Sunnis, Viewers)</p> <p><i>“In Lebanon we help each other so much. People look at each other as if they were brothers. We can say that people love each other” (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)</i></p>	<p><i>“You see, the Lebanese people are friendly and good-hearted especially when they face problems and conflicts” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i></p> <p><i>“We have more than 10 sects in Lebanon, unlike other countries. This gives us a special characteristic and a unique diversity” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i></p> <p><i>“The Lebanese people always support their neighbors or friends when they are in need. They always try to lift up their spirits and try to offer them all assistance” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</i></p>
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Palestinian non-viewers believe that Lebanese society shares the burdens and misfortunes of people living in Palestine. They appreciate that Lebanese people are saddened by the events occurring in Palestine. They are supportive and sympathetic.

<p>Non-viewers</p> <p><i>“Lebanese people always feel sad when something happens with Palestinians. Israel kills the children and women. This rather hurts the Lebanese people” (Triad 6: Children aged 12-13 years, Mixed Males and Females, Palestinians, South, Sunnis, Non-Viewers)</i></p>

Yet, a few Sunnis among viewers of “Kilna Bil Hayy” believe that citizens of Lebanon, from different communities are rather intolerant and prefer not to mingle with others. They are rather fanatic about their religious and political opinions. Hence, the most common point that links them is prejudice and bigotry towards others. Groups and categories in Lebanon are believed to work together to destroy Lebanon instead of contributing to its development.

<p>Viewers</p>

“They hate each other. They agree that others are not good and that those who have different opinions are wrong” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

Traditions, Customs and Habits

Viewers and non-viewers consider that Lebanese people share the same traditions, customs and habits. The quality of Lebanese food is the main characteristic that distinguishes Lebanon from other countries. This culinary heritage is believed to have marked people’s lives and impregnated them with the values of hospitality, conviviality and generosity.

Viewers	Non-Viewers
<p><i>“For instance, Palestinians are different compared to us but we have to welcome them because we hosted them in Lebanon” (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)</i></p>	<p><i>“Lebanese people are known for their tasty food. We have Mloukhiyye, Tabbouleh, Fattoush ...” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i></p>
<p><i>“We have the same traditions and habits: the language, the patrimony and the customs. This strengthens the relations between people” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)</i></p>	<p><i>“We, all Lebanese people, have Tabbouleh, Hommous and Arak” (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)</i></p>
<p><i>“Lebanese people are known for their tasty food. We have Mloukhiyye, Tabbouleh, Fattoush ...” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i></p>	<p><i>“Since forever, Lebanese people have been known for their hospitality and generosity” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i></p>

Prayers and Religious values

Only a few children among Armenians and Christians being viewers of the program agree that all communities in Lebanon pray. Despite their various beliefs, they attach a major importance to prayers and religious practices. This is quite obvious for Christians whose families gather to celebrate the Mass each Sunday and then enjoy the rest of the day.

Viewers
<p><i>“People go together to mass on Sunday. They go out and have fun the rest of the day as a</i></p>

family” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Opinions on Patriotism

Sunni and Armenian non-viewers point out the importance that Lebanese people give to patriotism and loyalty to the country. In their opinion, people love their country and work together to keep it safe and secure.

Non-viewers

“All people love Lebanon and would never give up on it. They all want the best for their country” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)

“All people in this country love Lebanon. They are all happy and comfortable living in the country they love” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)

However, some non-viewers (mainly Sunni males and females) believe that different political parties have varying opinions on patriotism, specifically when it comes to security issues within the country. As such, these respondents state that all Lebanese parties share only one characteristic; the possession of arms and weapons, claiming that defending Lebanon is a responsibility the parties should handle themselves instead of entrusting this issue to the Lebanese government.

Hence, children underline the necessity of collecting all weapons from the different parties. The Lebanese army should be the only armed entity. This would lessen tensions and fear among people.

Non-viewers

“The resistance [Hezbollah] does not want anyone else to rule the country. They have the weapons and the potential. We are afraid of those who carry weapons” (Triad 4: Children aged 12-13 years, Males, Lebanese, West Beirut, Sunnis, Non-Viewers)

“Sunnis believe that Hezbollah and Hassan Nasrallah want to take control of Lebanon. He should not have weapons, only the army should possess these weapons” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)

Survival and Love for Life

Some Druze non-viewers praise the ability of Lebanese people to easily surmount everyday problems. This might be a result of their enduring bad conditions such as war or due to their excessive optimism. These respondents appreciate this behavior and consider this strength as one of the main common points among Lebanese people.

Commonalities: Solutions to existing problems

Non-viewers consider their commonalities as the key to finding solutions to the existing problems. They underline the need to live together in peace.

Non-viewers
<i>“This gives us a good feeling. We feel they are all one heart. Hence, the country would be a much better place to live in” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</i>
<i>“I think that if all /sects in Lebanon considered all these similarities, this would create a better community” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i>
<i>“When we think about these similarities we feel that all people love each other. We also feel that Lebanon is united and we don’t have groups against other groups” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</i>

A.2.2-Differences in the Lebanese society

Political Differences

Divided by political and geographical differences, Lebanon is perceived to be unstable. According to viewers and non-viewers, these differing views are often noted as leading to misunderstandings and conflicts. This in turn leads to instability, which may cause armed violence.

Hence, with so many groups struggling to impose their beliefs on the entire country and not respecting others’ opinions, many challenges are sure to exist.

Viewers	Non-Viewers
<i>“Each category in the society has its own political opinion. This makes us feel sad</i>	<i>“People who belong to a certain party attack others from other parties thus provoking them and</i>

<p><i>and we feel that the country is full of conflicts and problems” (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)</i></p> <p><i>“The first thing we think about is that we always fight over politics. When you say your opinion, no one respects it” (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)</i></p>	<p><i>leading them to clashes and fights” (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)</i></p> <p><i>“All the problems in Lebanon have a political base. Each one follows a leader and this latter does not do him any good! The difference in opinions leads to conflicts” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</i></p> <p><i>“The major negative aspect in Lebanon is the political life. The different sects are preventing Lebanon from having a national unity” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)</i></p> <p><i>“The difference in opinions is leading people to death. Innocent people are getting killed” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i></p> <p><i>“When clashes and fights occur, we stop going to school and they force us to stop studying. This is very annoying” (Triad 4: Children aged 12-13 years, Males, Lebanese, West Beirut, Sunnis, Non-Viewers)</i></p>
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Non-viewers consider that these disagreements are the result of the constant instigations by the political leaders that people follow. In their opinion, politicians are self serving and use violence for their own benefit. They blame “their politicians” who do not only fulfill their electoral programs but encourage more instability within the country.

Non-viewers
<p><i>“Well if Michel Aoun says something that the loyalists (those who are pro-government) don’t like, God knows what they would do” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i></p> <p><i>“Politicians are not doing us any good. Each one encourages his own sect” (Triad 4: Children</i></p>

aged 12-13 years, Males, Lebanese, West Beirut, Sunnis, Non-Viewers)

“If one is wearing the orange color, they start saying that he is Aounist and then they start fighting” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)

“Also when politicians meet together they only talk about themselves and about whom they met and saw” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)

Role of parents to guide political debates

A few Christian and Shiite non-viewers stress the important role of parents who should guide all political discussions and debates going on between adults and children. This would lead to a better understanding of the problem and contribute to finding solutions to the existing problems.

Non-viewers
<i>“Parents should prevent their kids from being influenced by politicians since they are doing activities that harm everyone” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i>
<i>“I feel that when people meet, they talk about nothing but politics and this simply irritates me. They never speak about good things” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</i>

Religious and sectarian differences

Religious beliefs are one of the major differences among people in Lebanon. According to viewers and non-viewers, this country is divided into groups having different religious practices and opinions. Instead of being constructive, this diversity often leads to disagreements and clashes.

Viewers and non-viewers condemn this lack of openness that leads to problems hampering the individual’s freedom of expression. They believe that people should be sharing the joy of special occasions. This contributes to better communication with others. Respecting others’ beliefs is a must.

Viewers	Non-Viewers
<i>“For example, Christians put trees in the streets during Christmas and some people try to destroy them” (Triad 12: Children aged 14-</i>	<i>“The religions are major differences between people. They teach Christians to pray in a different way as compared to what they teach</i>

<p>15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</p> <p>“Each one has his/her own religion. Lately, when there was war, the regions were divided into groups according to the sects” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)</p> <p>“When the Christians are celebrating Christmas we can’t celebrate with them because our religion does not allow us to do so” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</p>	<p>us to do” (Triad 6: Children aged 12-13 years, Mixed Males and Females, Palestinians, South, Sunnis, Non-Viewers)</p> <p>“There are many sectarian problems in Lebanon. Each group has its own beliefs” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)</p> <p>“Some people (even among own community) are fanatic. They say I am Shiite and I will kill anyone who comes near me” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</p> <p>“I have a friend whose mother is Muslim. We say – Our father who art in heaven and we touch our face. They also touch their face and then pray. But both Muslims and Christians pray” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</p> <p>“Many people believe in God but in a different way. But the way they practice their belief is not the most essential thing” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)</p> <p>“They should all be one hand. If Israel came, God forbid, they do not fight it together. They should all be one team to fight the enemy just like a football team” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</p> <p>“Clashes have an impact on people's interactions. People in a fight only know the limits of their religion. They do not have any openness to others” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut,</p>
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Shiite, Non-Viewers)

Sunni and Shiite non-viewers focus on the negative contribution of decision makers in Lebanon to the escalation of sectarian and ethnic disagreements. They believe that each leader provokes his followers thus leading them to arguments and armed clashes.

Non-viewers

<i>“It is not the sects’ fault. I’d rather say that it is the mistake of those who are driving these sects to fight. I mean their leaders” (Triad 4: Children aged 12-13 years, Males, Lebanese, West Beirut, Sunnis, Non-Viewers)</i>

Differences in Culture

Druze non-viewers state that Lebanese people, from different regions, enjoy different practices and cultural traits. Yet, these dissimilarities are not reasons to fight. Anger must be managed so that all members of the society can live in harmony.

Non-viewers

<i>“Of course there are conflicts but the people are good hearted and have a good essence and this leads them to reconciliation” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i>

Differences between Generations

A few Sunni non-viewers shed light on the differences between generations. Sometimes the age difference is considered to lead to misunderstandings. In their opinion, this is very normal since life is in constant change and subjects that were once taboo are no longer so.

Non-viewers

<i>“For example in the past, the girl was not allowed to leave the house but nowadays the situation has changed completely” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</i>

A.3. Understanding of Clashes and Disagreements between Children

This part aims to explore the origins of the clashes and disagreements that children face, or the ones that they speak about. We shed light on the groups and categories that fight most often and highlight the ways children deal with such differences.

As mentioned above, politics, sects and ethnicity are among the main reasons for clashes. In the following, we will investigate children’s feelings towards these problems in addition to parents’ behavior and attitudes towards their children.

Before developing this section, we have grouped in a table the common sources of clashes and disagreements as described by viewers as well as non viewers. Study reveals that these sources are almost similar for both viewers and non viewers.

With regards to children's feelings and behavior towards these clashes and disagreements, it is noticed that viewers and non viewers have many similar reactions yet react differently in some clashes.

Whereas parents' feelings and behavior are observed to be similar for both viewers as well as non viewers.

	Viewers	Non-Viewers
Sources of Clashes & Disagreements	Political Differences	
	Have a regrettable ending Disagreements are encouraged by leaders Family Fragmentation due to political differences	
	Sectarian / Ethnic Differences Asking for freedom to practice their religion openly Disagreements occur inside the same religion Differences in habits and traditions	
		Innocent fights, mockery and sarcasm Defending friends

	Viewers	Non-Viewers
Development of Clashes	Children's Feelings and Behavior	
	Concern, Fear and Confusion Looking for better future abroad	
	Resort to Clashes and demonstrations	
	Peaceful Behavior Do not like to engage in conflicts	
	Ignore people who offend them	Socialize with different categories & consider them all human beings
	Respect others and understand their motives Discussion and dialogue are the safest means to deal with others	
	Avoid religious and political topics	Keep distance from others Ask for forgiveness Fight as a last resort
	Parents' Feelings and Behavior	
	Child Imitates parents Parents should be a role model for their children	
	Parents encourage defensiveness against others	
	General health manners Parents incite children to do the right thing Parents ground children for engaging in political or sectarian / ethnic conflicts	
	Parents advise children not to socialize with others	

A.3.1-Sources of Clashes and Disagreements

Viewers and non-viewers highlight the close links between political and religious matters. They agree that political, sectarian and ethnic differences play the principle role in causing problems and disagreements. In their opinion, most conflicts arise due to politics but sooner or later involve sects and ethnic groups.

Viewers	Non-Viewers
<i>"All fights are because of the politics first and then the religion. For example if the Future Movement says something, its members consider that they are the only ones who are right and this leads to clashes" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i>	<i>"Political conflicts always lead to sectarian problems. For example, if two politicians, one being Druze and the other Muslim, engage in a [political] conflict, it soon becomes a sectarian fight" (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i>

<p><i>“Whenever we talk about politics and religion we fight because we have different opinions” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i></p>	<p><i>“The Aounist (Christians) and the Shiite do not fight each other. But the partisans of the Lebanese Forces (Christians) always fight with the Shiite” (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)</i></p> <p><i>“If a Sunni is hanging out near an office of the Amal movement or Hezbollah, the locals start saying “Allah, Nasrallah, Wel Dahieh Kella” (God, Nasrallah and the whole Dahieh), provoking the Sunni in order to start a fight” (Triad 4: Children aged 12-13 years, Males, Lebanese, West Beirut, Sunnis, Non-Viewers)</i></p>
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Political Differences

Viewers and non-viewers believe that discussions about political issues always have a regrettable ending. The many political parties have divided Lebanese society into groups always fighting either verbally (most of the time) or less often through violent actions.

Viewers	Non-Viewers
<p><i>“People start saying I am with Hariri and others say they are with another leader and then they engage in problems. This creates disorder” (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)</i></p> <p><i>“When Samir Geagea (head of the Lebanese Forces-Christian) makes a speech on TV, our neighbors from the Lebanese Forces start repeating his words and engaging in clashes with our other neighbors from Hezbollah. They start insulting and criticizing each other” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)</i></p> <p><i>“I have friends at school with Hezbollah. I tried to talk to them but they just refused to be friends with me” (Triad 16: Children aged 14-</i></p>	<p><i>“Lebanon is currently divided into many parties. Each person now follows one leader and this creates a difference in the ideas and opinions thus leading to hatred between the members of the different parties” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</i></p> <p><i>“People are killing each other because of politics. For example one is with the Amal movement and the other is with Hezbollah, one is with Sayyid Hassan and the other with Geagea, so they start fighting” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i></p>

<i>15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)</i>	
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Disagreements encouraged by leaders:

As such, according to viewers and non-viewers, clashes and conflicts seem to disintegrate Lebanese society, weaken its structure and substance. This perceived disintegration is further promoted by party leaders and politicians who are seen to encourage their partisans to reject any other individual who disagrees with their doctrines, and to fight with them.

Viewers	Non-Viewers
<i>“We have many fights over religion and politics. Leaders seek their own benefit and do not well represent the people” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i>	<i>“When the leaders argue, they drive people to fight each other and after a while you see these same leaders reconciling and talking to each other” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i>
<i>“Politicians do not help each other in order for us to have a better Lebanon. Each one is seeking his own benefit” (Triad 7: Children aged 12-13 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)</i>	<i>“I don’t think that the leaders are controlling the country but I believe that people are submissive to these leaders” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i>
	<i>“Hand in hand, people should communicate. There should be a president who can fight corruption and arrest all the bad people” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</i>

Family Fragmentation due to Political Differences:

Viewers as well as non-viewers (mainly Palestinians, Druze and Sunnis) highlight the many political arguments and disparities that contribute to the fragmentation of a family and sometimes even with fatal results. They recount many incidents where brothers killed each other and families were broken apart due to political divergences.

Viewers	Non-Viewers
<i>“Once I saw an incident that happened in</i>	<i>“Sometimes brothers just kill each other</i>

<p><i>front of my eyes. A man from Hamas set a bomb for his brother because he was with Fateh Movement” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)</i></p>	<p><i>because of their belonging to some parties. For example one of them is with Saad Hariri and the other is with Al-Sayyed Hassan, and here the problem starts” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</i></p> <p><i>“Sometimes, brothers living in the same house do not talk to each other because of diverging political opinions” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i></p> <p><i>“In Lebanon, many clashes occur even in the same family. Once, a man with Hamas killed his brother with a knife because he refused to join the party (Hamas)” (Triad 6: Children aged 12-13 years, Mixed Males and Females, Palestinians, South, Sunnis, Non-Viewers)</i></p>
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Sectarian and Ethnic Differences

Viewers and non-viewers from different sectarian and ethnic backgrounds believe that people should have the freedom to practice their religion openly. They condemn all conflicts based on religious causes and express their anger and resentment towards anyone who attempts to promote sectarian strife in Lebanon.

Viewers	Non-Viewers
<p><i>“In my class there are no problems but in other classes students are so fanatic and want others to participate in Ashoura’ like them” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i></p>	<p><i>“In our school, we don’t have many conflicts of this kind. You can see children from different religions sitting together in the playground. You can find Druze, Muslims and a few Christians” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i></p> <p><i>“Sometimes when I am playing with my Druze friend, one Muslim among our friends does not play with us because he is fanatic in his religious opinion” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i></p>

Religion: Pride and Dignity

Non-viewers note that religion is seen to be a “Red line” in Lebanon. It represents one’s pride and dignity and one defends it with one’s life. Hence, people become aggressive and defensive if offended in their beliefs. This rather complicates things and contributes to hampering all forms of openness to others.

Non-Viewers
<i>“Sectarian matters are a Red Line in Lebanon. People are forbidden to trespass others’ beliefs” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i>
<i>“Sectarian problems occur in our school but only in the secondary classes. If their class delegate is Muslim, they try to start fights and arguments in order to replace him” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</i>

Seizing Power:

Christian non-viewers perceive sectarian conflicts to be part of the groups’ strategy to seize power and rule the country. This creates a heavy atmosphere as each group is trying to prove its strength by eliminating the other in an attempt to control Lebanon.

Non-Viewers
<i>“They are fighting to take control. The Christian does not want the Muslim to take over the rule in Lebanon and vice versa” (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)</i>

Disagreements inside the same religion:

Viewers (mainly Palestinians) and non-viewers highlight the tensions in the relations inside the same religion. This is believed to be provocative and leading to the escalation of clashes.

Viewers	Non-Viewers
<p><i>“Once we were in a demonstration with Hezbollah and Amal Movement partisans started to shoot at us. They did so because they consider Tyre is theirs. If the army didn’t interfere, it would have been a big problem” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)</i></p>	<p><i>“They are fighting within the same religion. Imagine how much worse it would be if they were from different sects and religions?” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</i></p>
<p><i>“At school there are many Sunnis with whom we do not speak because they always ask us not to talk to Shiite and be their friends” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i></p>	<p><i>“In my school, once a Sunni and a Shiite student had a fight. One of them cursed Imam Ali and the other insulted Omar and they started fighting” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i></p>
<p><i>“It is not imperative to have fights with Shiite. We always try to treat them like the other communities but they just refuse to talk to us. I felt sad for this” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i></p>	<p><i>“Shiite start to provoke Sunnis and the Sunnis do not ignore them and they start shooting each other. They should rather resort to dialogue and understanding in order to solve their problems” (Triad 4: Children aged 12-13 years, Males, Lebanese, West Beirut, Sunnis, Non-Viewers)</i></p>

Differences in habits and traditions:

Viewers and Non-viewers – mainly Christians – consider that these conflicts are consequences of differences in the habits, traditions and beliefs of the different religions in Lebanon. Yet, the essence remains the same.

Thus, a few Armenian as well as a few Sunni viewers consider that it is better not to choose marriage partners from other communities. Inter-faith marriage is believed to be unsuccessful due to the differences in culture, opinions, views and perceptions. It is for the best to keep friendly and amiable relations without building deeper ties.

Viewers	Non-Viewers
<p><i>“If, for instance, we love a Muslim, we should not marry him because Muslims have different traditions; they are allowed to marry more than one woman. We can just be friends” (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)</i></p> <p><i>“I am Sunni and I shouldn’t be going out with a Shiite. It is forbidden for a Sunni girl to marry a Shiite or a Christian. This is how we were raised and this is how our parents grew up” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i></p>	<p><i>“They (Muslims) have things that we don’t have (Christians). For example, they kneel down when they are praying. I don’t know, they just bow and bend” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</i></p>

Innocent Fights, Mockery and Sarcasm

Non-viewers state that they are innocent and too young to engage in political discords. Yet, they often fight while playing and having fun through pleasantries and jokes then reconcile after their misunderstanding. Such problems are believed to be innocent and devoid of any hypocrisy and hidden intentions.

Non-Viewers
<p><i>“Generally we do not interfere in politics. We are still young and we don’t speak about political issues” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</i></p> <p><i>“We might fight because our friend insulted our family for example even if they were joking” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i></p> <p><i>“I have many friends from other groups but we never had any fight or problem over a political matter” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i></p> <p><i>“Usually, we fight about who will hold the ball... then afterwards we laugh together and reconcile” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</i></p>

Non-viewers highlight that males generally have more tendency to fight as compared to females. This could be related to their feminine nature and

physiology as well as their cultural belief which identifies masculinity with physical force.

Defending friends

Druze and Shiite non-viewers pinpoint that sometimes they might engage in conflicts as an attempt to defend their friends. Loyalty sometimes drives them to cross the boundaries, interfere in problems and end up beaten and hurt.

Non-Viewers
<p><i>“We fight most of the time to support our friends. “Support your brother, right or wrong”. You have to help him when he’s in a fight. At first you try to calm things down but when you fail, you start beating them” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i></p> <p><i>“Once, something happened that had nothing to do with religion or politics. I was with friends older than me. So someone came and mocked me. One of my friends defended me and they fought because of me” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i></p>

A.3.2-Development of Clashes (Children and Parents' Behaviors)

Children’s Feelings and Behavior

Concern, fear and confusion

Viewers and non-viewers feel concerned, traumatized, fearful and confused about this situation in Lebanon. They are tired and bored with this chaos that drags them to despair. They prefer to be united, just like a team in a football game, in order to reach their goals. For many of them, such problems drive people to find a better future abroad where they could enjoy a decent and comfortable life far from this unhealthy community.

In this sense, according to viewers, people resort to destruction, clashes and demonstrations after they lose their relations with their fellow citizens. Instead of dialogue, they use weapons to eliminate others. This is unacceptable and leads to civil wars.

Viewers

“We are affected by all these conflicts on the psychological level. We start asking ourselves why all this is happening in “OUR” country. I am sad because other countries are better than us” (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

“Clashes lead to a civil war and this war disfigures Lebanon and frightens all people and prevents them from visiting our country” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

“First the problem was between the Future Movement and Hezbollah then between the Aounist and the Lebanese Forces. All problems should be solved by dialogue but they are using weapons instead” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Peaceful Behavior

The majority of viewers and non-viewers are peaceful and prefer not to engage in conflicts with the different groups represented in Lebanon. We notice that Christians' reactions and attitudes differ according to their geographic distribution. Children residing in the Bekaa appear to be more defensive and aggressive towards other groups than others living in Beirut. This could be a result of their lifestyle, environment and interests.

For viewers, preventing verbal provocation from evolving requires a cool temper that deals with problems wisely. It is for the best to ignore people who offend them in order to avoid a potential fight.

Non-viewers state that they do not align their problems with others based on religious or political orientation. They socialize with the different categories within society (mainly at school), keeping in mind that they are all human beings worthy of affection and friendship.

Viewers	Non-Viewers
<i>“I have a Muslim friend and she has a very different lifestyle. I have Jesus and she doesn’t; she has Ramadan and I don’t; she prays everyday while I pray only on Sunday; I study French, English and Arabic at school while she only studies Arabic and English. Despite all this I deal with her like all my other friends”</i>	<i>“Whether we’re with the Free Patriotic Movement or with the Lebanese Forces, we always stay together. I think that only boys think of these issues, but not us” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</i>

<p><i>(Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)</i></p> <p><i>“We are all friends at school Sunnis, Shiite and Druze. We all love each other and help our friends” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)</i></p> <p><i>“Even if we had problems with our friends we keep loving them since each one has his own opinion” (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)</i></p> <p><i>“My friend in class is Muslim, we never speak about religions and we have no fights between us” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)</i></p>	
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Respecting and understanding others

Viewers and non-viewers clearly highlight the importance of respecting others’ opinions and understanding their motives in order to avoid any misunderstanding leading to a national problem. Discussion and dialogue are the safest means to deal with others, and are the ideal solutions for friends’ misunderstandings.

Viewers	Non-Viewers
<p><i>“I was telling my friend that I like the red color, so she said that she likes the Orange and then I thought that if I wanted to irritate her I could have said that I liked the Blue, but I did not. I always try to understand her, it is not necessary for me to be like her” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i></p> <p><i>“I always go to my friend and ask her if I did anything wrong and I tell her if she did so too. After that we reconcile and remember the good old days” (Triad 1: Children aged 12-13</i></p>	<p><i>“Once, they criticized Al-Sayyed Hassan [Shiite Hezbollah’s leader, Nasrallah] on LBC so the next day all his partisans were in the street protesting... This should not have been such a big deal” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i></p> <p><i>“Sometimes I try to discuss the matter and I try to understand what he means and why he did so. I also try to reach a solution and make him understand my motives” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount</i></p>

<p><i>years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)</i></p> <p><i>“We should be united unlike what happened during the war when everyone was fanatic about his own ideas. In 7 May, we had no problems because each one gave his opinion. The dialogue is the best way to communicate” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)</i></p> <p><i>“I have no problem with anyone. I have a Shiite friend and many Christian teachers and I love them and respect them so much” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i></p>	<p><i>Lebanon, Druze, Non-Viewers)</i></p> <p><i>“We always try to make them understand that their disagreements are not worth fighting for” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</i></p> <p><i>“I always try to tell my friends not to fight. I tell them if they have a problem with a party, they should just stop talking to them in order to avoid quarrels” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)</i></p> <p><i>“I have friends from other religions. I have Muslim and Armenian friends and we all play together without any problems” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</i></p>
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Avoiding religious and political topics

A majority of viewers underline the necessity of avoiding any discussions related to politics and religions. They are not yet ready to tackle such sensitive issues. Staying out of such debates guarantees better ties with others and a stronger openness to other communities.

This idea is also supported by the schools where students are not allowed to talk about politics and religions. All students who judge others for having different beliefs and opinions are given detention or some type of negative consequence. This thoughtful behavior on behalf of schools and teachers prevents problem escalations.

Viewers
<p><i>“We never talk about politics at school. This is strictly forbidden. In the street we can do whatever we want, but not at school” (Triad 7: Children aged 12-13 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)</i></p>

Keeping distance from others

Since violence and hostility are always seen to lead to a dead-end, numerous Druze, Sunni and Shiite non-viewers believe that it is always better to avoid others rather than oppose them. These children prefer to remain distant from those who disagree with their views in order to stay on the safe side.

Non-Viewers
<i>“We just ignore others. When we don't reply to those who start fights, they end up ignoring the matter themselves” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i>
<i>“Many people just avoid engaging in conflicts. Why should I answer those who start a fight if I don't even agree with what they say” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</i>
<i>“I never had a fight because of politics or sects. I always try to avoid people who disagree with me and who have other opinions and views” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i>

Asking for Forgiveness

Some Christian and a few Sunni non-viewers believe that “asking for forgiveness”, even if one is guilty or innocent, leads to reconciliation. Despite being sometimes innocent, they seek forgiveness by apologizing to their friends thus acting as “an example to be followed” by other kids.

Non-Viewers
<i>“When I engage in a fight with a friend, I put myself in his shoes and ask myself what I would have done if I were him. Then I ask his forgiveness and tell him I did not mean to hurt him” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</i>
<i>“Once, my friend was wrong and I waited for her to ask for reconciliation. But later she had an operation and I went to her and tried to settle things” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</i>
<i>“I know two friends who live in the same building and who were more than brothers. They had a fight once because one ripped the other's flag – One of them was with Joumblat and the other with Irslan – and the disagreement nearly led to gunshots, but thank God it didn't” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</i>

Fighting as a last resort

Some non-viewers find that at times they have no other solution but to resort to fighting, especially after being harmed or mistreated. Yet, they consider that this is the last resort; after trying all other means to solve an issue.

Non-Viewers
<i>“At first we try to ease the situation. But later, if this does not work we fight with those who are opposing us” (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)</i>
<i>“It starts with a word, then from a word to another, they start hitting each other and engage in a group fight” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</i>
<i>“My friend is Shiite. We only fight when he says bad things about Rafic Hariri” (Triad 4: Children aged 12-13 years, Males, Lebanese, West Beirut, Sunnis, Non-Viewers)</i>

Parents’ Feelings and Behavior

Child imitates parents

Viewers and non-viewers conclude that children often follow their parents’ example as they themselves interact with others. They believe that parents should be a role model for their children. They should teach them how to distinguish right from wrong as a preventive measure for their future.

Viewers	Non-Viewers
<i>“My father has a problem with Shiite since 7 May. He ran away at that time because our house was surrounded by Amal Movement partisans. They used to make trouble all the time. My dad endured all these problems between Sunnis and Shiite” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i>	<i>“Sometimes parents fight because they have different opinions and then the children also fight because they copy their parents” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i>

General Healthy Manners

Viewers as well as non-viewers agree on their parents’ healthy manners. Their parents always incite them to do the right thing and to stay away from conflicts.

They have raised them to keep good relations with their friends and to respect others no matter how different they are.

Viewers	Non-Viewers
<p><i>“My parents do not follow any party. They always ask me not to quarrel with my friends for banal reasons such as politics” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)</i></p>	<p><i>“My father always asks me not to interfere in political discussions. He says we are all one and this country is for all of us” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)</i></p> <p><i>“When we have a fight with our neighbors, our parents interfere and try to set things straight and we often reconcile after that” (Triad 4: Children aged 12-13 years, Males, Lebanese, West Beirut, Sunnis, Non-Viewers)</i></p>

In addition, a few viewers and non-viewers report being grounded by their parents for engaging in conflicts for political or sectarian reasons. Detention and forbidding them any kind of entertainment are the most common forms of punishment. This helps raise the awareness of children about the healthiest way to deal with others.

Viewers	Non-Viewers
<p><i>“Sometimes my parents punish me because I made a problem with my friends” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i></p> <p><i>“My parents are fair when dealing with my problems. They punish me if I am wrong and they do not accept me talking about politics” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)</i></p>	<p><i>“My parents do not hit me but they punish me. For example they forbid me from using the computer and play station” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i></p> <p><i>“If I am right, my parents talk to my friend’s parents but if I was wrong they definitely ask me why I did it and punish me”(Triad 6: Children aged 12-13 years, Mixed Males and Females, Palestinians, South, Sunnis, Non-Viewers)</i></p>

Parents encouraging aggressiveness against others

Viewers and non-viewers recount stories about some parents encouraging their kids to fight. They do not tolerate any offense addressed to their children.

Hence, they teach them to be hostile and defensive against others. Thus, some children prefer not to tell their parents about misunderstandings they face with the other communities as they are prejudiced against others.

Viewers	Non-Viewers
<p><i>“My parents engage into disagreements with the Shiite. If I had a fight with a Shiite friend, my parents just fight with his parents” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</i></p>	<p><i>“My friend told me that his father told him to hurt those who might insult him or offend him. I always advise him to ignore things but it doesn't work because he is used to this conduct” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</i></p>
<p><i>“Once the mother of my friend asked him not to talk to me anymore because she heard me talking about Hezbollah” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)</i></p>	<p><i>“Some people advise their kids to hit the people who hit them and hurt those who hurt them” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</i></p>
<p><i>“Our parents always try to reduce the tensions, but other parents just encourage their kids to fight with others through their comments about them especially when they talk about politics” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)</i></p>	
<p><i>“My teacher at school says that Muslims are wrong. They are not good people and do not have any dignity and we should not talk to them. She says that talking to them does not end well” (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)</i></p>	

In this sense, some parents encourage their children not to tolerate others. They teach them not to surrender to any party even if it means physical violence. This unhelpful attitude, leads to prejudice and hostility in the minds of some children.

Parents advise children not to socialize with others

A few viewers and non-viewers note that sometimes parents try to advise their kids not to socialize with others who disagree with their opinions. This way, they believe they can spare them fights and clashes. This behavior may be a result of parents' awareness of the sensitive situation in Lebanon.

Viewers	Non-Viewers
<p><i>“My parents often ask me not to talk to my friends who always provoke me and offend me” (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)</i></p> <p><i>“My parents always advise me to stay out of trouble and to stay distant from those who like to engage into conflicts and clashes” (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)</i></p> <p><i>“If we had a disagreement, we just ignore the whole thing because everyone will be defending his beliefs and opinions” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)</i></p>	<p><i>“Some parents just tell their kids not to talk to others from other religions and not to be friends with them” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</i></p>

2.2. PERCEPTIONS AND ATTITUDES TOWARDS THE "OTHER" COMMUNITIES

This chapter sheds light on the attitudes and behavior of children towards categories having various religious and political views inside the society. Children agree that solving political matters and religious issues guarantees a decent and comfortable life in Lebanon.


*“We are all human beings. The only problems are political and religious. Once solved, living in Lebanon would be the best thing ever”
(Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)*

Generally speaking, it is noticed that children of all groups prefer to maintain peaceful connections to “others”. They mix at school where they play together and no discrimination is allowed. Hence, this openness is deemed constructive and expedient.

It is also noticed that parents play a significant role in the development of their children’s attitudes towards others. They usually encourage their children to have the wisdom to choose good friends from the various groups.

In the following, we will highlight each group’s opinions and attitudes towards others.


CHILDREN - DIFFERENCES IN OPINION BETWEEN COMMUNITIES - NON- VIEWERS



	Shiite	Sunnis	Druze	Palestinians	Christians	Armenians
Shiite	Our Brothers -Friendliness and Solidarity with members of the same community - Introverted and Lacking Openness towards Other Communities – Conservatism	Our Foe - Constant Fights and Clashes - Sunnis are More open-minded than Shiite	The traditional Minority - Friendly Relationship - Commonalities in terms of Religion - Old-Fashioned and Conservative Community	Lack of knowledge	The Open-minded - Open-mindedness and Approachability - Some fanaticism against Christians - Opposing inter-faith marriages	Lack of knowledge
Sunnis	The introverted Provokers - Provocative Character of Shiite - Introverted and not accepting other groups - Possession of Arms and Weapons (Hezbollah party) - Distance, Clashes and Fights with Shiite - Fear from Shiite - Longing for Close Relations	The peaceful liberated - Pacifists, open and friendly with other communities - Open-mindedness	The distant community - Old-fashioned community - Distant from other communities - Indifferent towards Religion	Lack of knowledge	The welcomed community - Mutual Respect, Trust and Friendly Relationships	Lack of knowledge
Druze	Brothers of the Same Religion - Same Religion		The Sociable & Peaceful - Friendliness with other communities - Tendency to avoid clashes and resort to communication	Lack of knowledge	The Flexible & Diplomatic - Pacifists - Openness	Lack of knowledge
Palestinians	The Powerful Resistance - Strong, tough & invincible	Lack of knowledge	The Unrecognized Community	The Socially Excluded - Distance yet friendly with other groups	The Distant Community - Open-mindedness - Distance	Lack of knowledge
Christians	Intruders & Different - Level of Tolerance and Acceptance - Muslims (mainly Shiite) regarded as a strong entity -		The disloyal - Distance and Distrust	Lack of knowledge	The tolerant - Friendliness and Affinity with other groups - Strong ties between Christians on the religious level - Fights and Clashes between Christians on the Political Level	The Categorized Minority - Sharing the same religion - Language Difference creating Distance - Difference in Origin
Armenians	The Unappreciated Community - Distance yet peacefulness - Lack of Acceptance		Lack of knowledge	Lack of knowledge	The Opportunists - Strong and Determined - Openness to Christians	The Excluded, Self-Made and Diversified Unity” - Social Exclusion - Regarded as Hardworking - Disagreements within the community



	Shiite	Sunnis	Druze	Palestinians	Christians	Armenians
Shiite	<p>"I have visited many schools. All these schools were the same. There were Muslims, Sunnis and Shiite, but we did not notice any difference between Amal and Hezbollah"(Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</p> <p>"Why should I only interact with Shiite? The relation with Christians might be better if we tried it"(Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</p> <p>"I don't feel that the Shiite are open-minded. We are not allowed to look at girls or even to talk to them"(Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</p>	<p>"For instance when clashes occur, they start destroying the shops in Tarik El Jdid road and then they come to our region and start breaking all the places" (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</p> <p>"I always ask my friend not to insult Omar when our friend starts to insult the Imam Ali"(Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</p> <p>"We are not like Sunnis. They are open-minded. We have 6 branches of a school in order to separate between the boys and the girls" (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</p>	<p>"They are still stuck to with old traditions. But they are very nice to us. During the war in 2006, we hid in their houses in Aramoun and the son of the family that protected us became like a brother to me" (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</p>	Lack of knowledge	<p>"We are alike but they have different traditions. For example they drink alcohol but we do not"(Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</p> <p>"My friend at school is very fanatic. He does not accept others, I think if he sees a Christian, he might take a gun and shoot him" (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</p> <p>"Well I am sure I would never marry a Christian. I think that if we have an disagreement at home, she would start insulting my religion and I will be insulting her"(Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)</p>	Lack of knowledge
Sunnis	<p>"They say our religion is incorrect and our veil is not right because they wear it in a different way" (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</p> <p>"They want Lebanon for them alone. They want to rule the country and do not allow any Sunni or Christian to help them with this task"(Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</p> <p>"Since the kid is born, they train him on how to use the weapons" (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</p> <p>"If we get close to them, we would know how they think. It is not necessary to follow their beliefs but it is important to know their opinions" (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</p>	<p>"Our parents let us choose whether we want to wear the veil or not. They never insist" (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</p>	<p>"Someone told me that they do not know anything about their religion. They only start praying and fasting after they are 40 years old" (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</p>	Lack of knowledge	<p>"I have many Christian friends. I used to go with them to church and they used to sleep in my house. There is no discrimination when dealing with them" (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)</p>	Lack of knowledge




	Shiite	Sunnis	Druze	Palestinians	Christians	Armenians
Druze	<p>"Islam is one religion. There is no such a thing as Sunnis and Shiite. At first, when the Islamic religion was established there was neither a Sunni nor a Shiite. They were all Muslims" (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</p> <p>"Sometimes at school when I am playing football with my Druze friend, another Muslim does not play with us because he is fanatic and does not like to play with other religions"(Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</p>		<p>"At school we play with friends from the 3 religions and from various political parties. We have friends from the Socialist party, Hezbollah, the Future movement and the Aounist" (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</p> <p>"When we hear that there is a problem or a fight between Amal Movement and the Future Movement, or even between Druze and Christians, we do not interfere and act as if there was not conflict and no quarrel. We just keep our good relations with these friends" (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</p>	Lack of knowledge	<p>"The Christian is not so much committed to the religion. He does not pray much and does not fast much unlike the Muslim who prays and fasts all the time. This helps the Christian to be closer to the Druze" (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)</p>	Lack of knowledge
Palestinians	<p>"We all like Hezbollah because this party fights Israel and seeks to protect the country. They also want to help us to return back to our country" (Triad 6: Children aged 12-13 years, Mixed Males and Females, Palestinians, South, Sunnis, Non-Viewers)</p> <p>"After Israel never lost any battle, it was defeated by Hezbollah in the war on Lebanon during July. Hassan Nasrallah stood in front of them and challenged them" (Triad 6: Children aged 12-13 years, Mixed Males and Females, Palestinians, South, Sunnis, Non-Viewers)</p>	Lack of knowledge	Lack of knowledge	Lack of knowledge	<p>"They drink alcohol too much and they go partying at night. They are very haughty and they listen to very loud music" (Triad 6: Children aged 12-13 years, Mixed Males and Females, Palestinians, South, Sunnis, Non-Viewers)</p> <p>"We are very different than Christians. Here we are not allowed to look at a girl" (Triad 6: Children aged 12-13 years, Mixed Males and Females, Palestinians, South, Sunnis, Non-Viewers)</p>	Lack of knowledge




	Shiite	Sunnis	Druze	Palestinians	Christians	Armenians
Christians	<p>"I guess the Christian does not like the Muslim to live in his village and the Muslim does not like the Christian to intrude in his region either." (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)</p> <p>"These groups have weapons. They are armed and are very strong. I guess no one could beat them" (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)</p>		<p>"We are not very close to Druze because everyday they change their opinions and follow a different side. Walid Joumblat for example each time goes with a different party, unlike others" (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)</p>	Lack of knowledge	<p>"We all look alike, we are all human beings. Even if they wear the veil and we don't, we are not different" (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</p> <p>"Relations between Christians are good because they share the same social traditions. For example, I am closer to my Christian neighbor as compared to my Muslim neighbor" (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)</p> <p>"Sometimes Christians engage in clashes despite being from the same religion. Once Skaff was speaking in Zahle and a fight took place when a car passed through with flags of the Lebanese Forces party. This should not be happening" (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)</p>	<p>"They pray like us "Virgin Mary" and they read the Bible. They are closer to us compared to Muslims" (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</p> <p>"They speak another language; Armenian. This creates a gap between us because we can't understand what they say. We might consider that they are saying bad things about us in their language" (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</p> <p>"We feel like they are not Lebanese. They came from Armenia and do not have Lebanese origins"(Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)</p>
Armenians	<p>Once we went to the mall and saw some Muslim girls wearing the veil so my friends started to laugh at them, but I did nothing" (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)</p>		Lack of knowledge	Lack of knowledge	<p>"Christians consider that we are tough and strong because we always participate in demonstrations to fight for the Armenians. We love Lebanon as much as we love Armenia" (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)</p> <p>"The Kataeb, the Lebanese Forces and the Free Patriotic Movement say that if Armenians decide to vote their votes would be decisive and crucial" (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)</p>	<p>"Children among Arabs, who are our own age, always say that Armenians do not know how to speak well the Arabic language. They say that this is their country and not ours" (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)</p> <p>"People look at us as hard-workers. We have started from nothing and built our homes and buildings. We love to work"(Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)</p> <p>"My sister was at the university and they were arguing about the two Armenian parties, Tashnag (Armenian Revolutionary Federation) and the Henshag (Social Democratic Party)" (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)</p>

CHILDREN - DIFFERENCES IN OPINION BETWEEN COMMUNITIES – VIEWERS



	Shiite	Sunnis	Druze	Palestinians	Christians
Sunnis	Intolerant of other's beliefs They are attached to their ideas & are judgmental regarding Sunnis in particular Troublemakers Ignored section Respected friends Somehow introverted Not open to friendly Relationships Not appropriate to marriage	They have more openness & flexibility than the Shiite They defend Rafic Hariri who, in their opinion, worked hard for the development of the country	Lack of knowledge	Different than Sunnis Welcomed in Lebanon	Moderate & more tolerant than others Respected section Different in religion and beliefs Not appropriate to marriage
Druze	Hezbollah is the leader who led Lebanon to the victory during the July war in 2006 Friendly Relationships	Friendly Relationships	The Unified They praise their leaders who were united & worked together during the war of July to protect the country Friendly Relationships	Lack of knowledge	Lack of knowledge
Palestinians	Followers of Hezbollah are faithful and trustworthy	Lack of knowledge	Lack of knowledge	Fateh Movement partisans are described by Palestinians as opportunists and seek their personal benefit Palestinians heard saying about them that they are fugitives & refugees who are intruders to Lebanon	Lack of knowledge
Christians	Friendly Relationships Different in religion and beliefs Avoid religious discussions Not appropriate to marriage		Lack of knowledge	Lack of knowledge	Always in disagreement Christian parties are in constant opposition.
	Somehow introverted Appreciate to have friendly relations with them Not open to friendly relationships	Lack of knowledge			
Armenians	Friendly Relationships Not appropriate for marriage			Lack of knowledge	Lack of knowledge



	Shiite	Sunnis	Druze	Palestinians	Christians
Sunnis	<p>"I have many Shiite friends. I love them so much and I respect them. Religion is not important as long as we are living together in one country" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</p> <p>"The Sunni used to ignore the Shiite. In my house, I was not allowed to watch AL-Manar and OTV channels. My father knows that Sunnis do not like these channels so he doesn't watch them" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</p> <p>"I have no problem with anyone. I have a Shiite friend and many Christian teachers and I love them and respect them so much" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</p> <p>"It is not imperative to have fights with Shiite. We always try to treat them like the other communities but they just refuse to talk to us. I felt sad for this" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</p> <p>"I am Sunnis and I shouldn't be going out with a Shiite. It is forbidden for a Sunni girl to marry a Shiite or a Christian. This is how we were raised and this is how our parents grew up" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</p>	<p>"I love Rafic Hariri because he is worthy of this love due to all the work he achieved to make a better Lebanon" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</p>	Lack of knowledge	<p>"For instance, Palestinians are different compared to us but we have to welcome them because we hosted them in Lebanon" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)</p>	<p>"When the Christians are celebrating Christmas we can't celebrate with them because our religion does not allow us to do so" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)</p> <p>"I have no problem with the different communities. I treat the Christian as if he was a Muslim" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)</p>
Druze	<p>"We are all friends at school Sunnis, Shiite and Druze. We all love each others and help our friends" (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)</p>			Lack of knowledge	Lack of knowledge
Palestinians	<p>"They say that Hezbollah always keeps its promises. These people are honest and worthy of our trust" (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)</p>	Lack of knowledge	Lack of knowledge	<p>"Once I saw an incident that happened in front of my eyes. A man from Hamas has putset a bomb for his brother because he was with Fateh Movement" (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)</p>	Lack of knowledge



	Shiite	Sunnis	Druze	Palestinians	Christians
Christians	<p>"I have a Muslim friend and she has a very different lifestyle. I have Jesus and she doesn't; she has Ramadan and I don't; she prays everyday while I pray only on Sunday; I study French, English and Arabic at school while she only studies Arabic and English. Despite all this I deal with her like all my other friends" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)</p> <p>"My friend in class is Muslim, we never speak about religions and we have no fights between us" (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)</p>	Lack of knowledge	Lack of knowledge	Lack of knowledge	<p>"The Lebanese Forces partisans say that the Aounist do not have many people to vote for them and the members of the Free Patriotic Movement say the same thing about the Lebanese Forces" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)</p>
Armenians	<p>"I have friends at school with Hezbollah. I tried to talk to them but they just refused to be friends with me" (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)</p>	Lack of knowledge		Lack of knowledge	Lack of knowledge
	<p>"If, for instance, we love a Muslim, we should not marry him because Muslims have different traditions; they are allowed to marry more than one woman. We can just be friends" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)</p>			Lack of knowledge	Lack of knowledge

As a general overview, we can deduce that the value of friendliness towards other communities is dominant among viewers and non-viewers of the program.

Seeking friendly relationships is highly recognized with respondents from different religious backgrounds.

- Sunni viewers and non-viewers respect their friends from Shiite and Christian communities. It is worth mentioning that Sunni long for close relations with Shiite who are perceived as not very open to others.
- Druze viewers and non-viewers having friendly relationships with Shiite, Sunnis and Druze.
- Christian viewers and non-viewers appreciate having friendly relationships with Shiite and Sunnis despite being different.
- The difference between viewers and non-viewers appears among Armenians; viewers have friendly relations with Shiite, Sunnis and Druze However; non-viewers lack acceptance towards Sunni and Shiite communities.

Finally, friendly relationships are barely highlighted among Palestinian non-viewers and absolutely unrecognized among Palestinian viewers.

Views on the Christian Community

The Christian community is positively seen by non-viewers belonging to many communities and by viewers from the Sunni community.

Non-viewers of different backgrounds and Sunni viewers praise the openness of Christians. They are seen as approachable, flexible, tolerant, welcomed and trustworthy.

Yet, despite the agreement on the open mindedness of Christians, Palestinian non-viewers find them as somehow distant and Armenian non-viewers feel annoyed by their opportunist character.

It is worth mentioning that Christian viewers and non-viewers are unsatisfied with their political divergence that leads them to constant disagreement.

Views on the Shiite Community

Concerning the Shiite community, the negative perception of the Sunni community towards them seems to be obvious and prevalent among viewers and non-viewers. They are described as introverted, troublemakers and intolerant of other's beliefs. Non-viewers declare to be afraid of Shiite, however, this is not cited among viewers.

Palestinian and Druze viewers and non-viewers value the Shiite community mostly represented as the followers of Hezbollah.

Christian and Armenian viewers do not show rejection towards the Shiite community. However, non-viewers look more distantly towards this community. They describe them as intruders, different and unappreciated.

Views on the Druze Community

The Druze community is positively perceived by Druze viewers and non-viewers. They describe themselves as sociable, peaceful, friendly and united.

However, this perception is not applicable among viewers and non-viewers of other communities. They find Druze as distant, traditional and sometimes disloyal. Most of the other communities do not give them much importance or recognition in society. In most of their discussions, the Druze was among the least mentioned groups.

Views on the Sunni Community

The Sunni community is categorized by Christians on an equal level as Shiite. They are more welcomed by Christian viewers than non-viewers who describe them as intruders and different.

Views on the Palestinian Community

Palestinian viewers and non-viewers describe the Palestinian community as socially excluded. They explain that they are refugees in Lebanon.

It is worth mentioning that opinions with respect to Armenian and Palestinian communities are very limited in this research. This is related to the fact that children have shy awareness of the categorization of these communities being minorities in the society. They generally believe that Armenians belong to the Christian community and Palestinians belong to the Sunni community.

Section A: "Shiite" Views towards Different Communities

A.1- "The Shiite - Our Brothers"

Friendliness and Solidarity with members of the same community

In general, Shiite are rather "friendly" with the people of their own community despite the difference of political views. No major conflicts are noted by children even between Hezbollah and Amal Movement. It is noticed that Shiite are rather kind and friendly with their brothers.

"I have visited many schools. All these schools were the same. There were Muslims, Sunnis and Shiite, but we did not notice any difference between Amal and Hezbollah" (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)

Introverted and Lacking Openness towards Other Communities

Shiite children describe themselves as "introverted and lacking openness" to others.

However, these children prefer and are ready to have amiable relations with other groups. They consider openness as the first step for a better community. Knowing others is seen to facilitate the task of tolerating their opinions and accepting their beliefs.

“Why should I only interact with Shiite? The relation with Christians might be better if we tried it” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)

Conservatism

Shiite raise their children to be rather conservative. It is not decent for them to stare at a girl and interact with her. Children dislike this attitude that hampers their relations with others.

“I don’t feel that the Shiite are open-minded. We are not allowed to look at girls or even to talk to them” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)

A.2- “The Sunnis - Our Foe”

Constant Fights and Clashes

Children belonging to the Shiite sect are perceived to have rather bad relations with Sunnis. They are always arguing, fighting and engaging in disagreements either on deep issues related to politics and religion or banal matters such as childish insults and misunderstandings. This situation bothers both parties, yet many people are getting used to it.

“For instance when clashes occur, they start destroying the shops in Tarik El Jdid road and then they come to our region and start breaking all the places” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)

Sunnis and Shiite most of the times fight over the differences in religious details in the same religion they share. Such misunderstandings lead to clashes being a result of disrespecting others’ opinions and points of view.

“I always ask my friend not to insult Omar when our friend starts to insult the Imam Ali” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)

This behavior on behalf of these children is seen to be a result of the parents’ attitudes that encourage their children not to mingle with others. This leads these conflicting groups to problems and violent clashes.

Hatred and hostility are the main feelings that mark these children's attitudes towards Sunnis. They do not spare any opportunity to provoke this category on which they have many judgments. Few Shiite children believe that fanaticism, being of political or religious origins, leads to isolation. This creates violence and aggression among people who fail to accept those who oppose their ideas.

Sunnis are More open-minded than Shiite

It is worth noting that Shiite children describe Sunnis as more open-minded than Shiites both within their community and in their relations with other communities. They are raised differently and hence have other attitudes and customs. This leads Shiite children to envy Sunnis for this openness.

“We are not like Sunnis. They are open-minded. We have 6 branches of a school in order to separate between the boys and the girls” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)

A.3- “Christians – The Open-minded”

Open-mindedness and Approachability

Shiite children regard Christians as open-minded and ready to interact with different categories easily. They consider themselves very close to this category of people with whom they share almost everything except some traditions. Christians tolerate some aspects that are forbidden in the Islamic religion. However, these differences do not hamper the good relations linking these two groups.

“We are alike but they have different traditions. For example they drink alcohol but we do not” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)

Some fanaticism against Christians

However, children consider that these positive relations with Christians would not be generalized among all Shiite people for the reason that some of them are fanatic and do not tolerate others. They are so attached to their views and opinions and refuse to allow others to have their own.

Such behavior is not at all accepted by the children who prefer pacific means.

“My friend at school is very fanatic. He does not accept others, I think if he sees a Christian, he might take a gun and shoot him” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)

In the same context, Shiite children declare that some Christians do not appreciate dealing with them and treat them unfairly.

“I feel like they look at us as if we were beasts. They are aggressive towards us” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)

Opposing inter-faith marriages

Shiite children are not in favor of inter-faith marriages. Through the experience of others, they believe that such marriages often end badly due to the major differences in traditions and practices.

“Well I am sure I would never marry a Christian. I think that if we have an disagreement at home, she would start insulting my religion and I will be insulting her” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)

A.4- “Druze – The Traditional Minority”

Friendly Relationship

Shiite children perceive the Druze as a minority in a society that embraces various sects and ethnic groups. They are friendly with this category and do not recall any problems or misunderstandings with them.

Commonalities in terms of Religion

These children consider the Druze as a part of the Islamic religion. Hence, Druze are naturally very close to the Shiite community; they have many things in common and do not have major disagreements.

“They are still stuck to with old traditions. But they are very nice to us. During the war in 2006, we hid in their houses in Aramoun and the son

of the family that protected us became like a brother to me” (Triad 11: Children aged 14-15 years, Males, Lebanese, West Beirut, Shiite, Non-Viewers)

Old-Fashioned and Conservative Community

Druze are regarded as old-fashioned. They are still attached to traditions and customs.

Section B: "Sunnis" Views towards the Different Communities

B.1- “Sunnis – The Open-minded pacifists”

Pacifists, open and friendly with other communities

Sunni children describe themselves as peaceful. Stable relations link them with the various categories of the society; they always encourage openness and are keen to coordinate with others peacefully. They are friendly with others and welcoming of their opinions.

Open-mindedness

Sunni children also regard their group as rather open-minded and free of some restrictions imposed on other groups. Such open-mindedness is promoted by the parents and the education of their children. This enhances their openness to others as it grants them tolerance of others' practices.

“Our parents let us choose whether we want to wear the veil or not. They never insist” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)

B.2- “Shiite – The Introverted Provokers”

Provocative Character of Shiite

Sunni Children describe the Shiite as provocative and hostile towards Sunnis. They always start fights by verbal attacks and incite the Sunnis to engage infrequent arguments. Consequently, Sunni children often behave

towards the Shiite in the same way the latter treat them. They feel their relations with the Shiite are not as strong as their ties with other groups.

Children explain that Shiite provoke Sunnis in matters related to religion and sects. They have different practices and follow different concepts. This lack of tolerance leads to disagreements and fights.

“They say our religion is incorrect and our veil is not right because they wear it in a different way” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)

“They believe in Hassan and Hussein. We believe in them too but Shiite think that Sunnis killed them” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)

Introverted and not accepting other groups

In this regard, the Shiite are regarded as introverted since they do not accept others' opinions. They insult those who disagree with their ideas, especially on the political level. They want Lebanon for themselves without any intruders to disturb them.

“They want Lebanon for them alone. They want to rule the country and do not allow any Sunni or Christian to help them with this task” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)

“When Hassan Nassrallah has a speech on TV, they start shooting with their guns towards regions like Tarik 1 Jadida” (Triad 4: Children aged 12-13 years, Males, Lebanese, West Beirut, Sunnis, Non-Viewers)

Possession of Arms and Weapons (Hezbollah party)

We notice through the research that Sunnis are concerned, anxious and frightened by Shiite possession of arms and weapons. They mention that Shiite have been given this privilege under the name of a *Resistance* to protect Lebanon from invasions. This issue raises hostility and aggression in Shiite children minds as they have been trained, since their childhood, how to use these weapons.

*“Since the kid is born, they train him on how to use the weapons”
(Triad 13: Children aged 14-15 years, Mixed Males and Females,
Lebanese, North, Sunnis, Non-Viewers)*

Distance, Clashes and Fights with Shiite

Due to the aforementioned characteristics, Sunni children prefer to keep a distance from Shiite despite the fact they share the same religion. They often have misunderstandings and disagreements leading them to clashes and fights.

Fear from Shiite community

Sunni children also keep their distance from this community in order to stay safe and avoid fatal consequences. They fear this group which forms a threat, with all the weapons they possess. These children advise the Shiite parents to be more careful of the behavior of their kids by teaching them safe and peaceful means rather than hostility and aggression.

Longing for Close Relations

Despite the abovementioned, Sunnis' tolerance to others incites them to be friendly with different categories. They wish for better relations with Shiite. They believe that close relations with the Shiite community prevent misunderstandings as they would be able to know them better.

“If we get close to them, we would know how they think. It is not necessary to follow their beliefs but it is important to know their opinions” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)

B.3- “Christians – The Welcomed Community”

Mutual Respect, Trust and Friendly Relationships

Sunnis and Christians share mutual respect. They agree that each group has its own beliefs and practices and no one trespasses on the other's freedom, so the differences do not seem to be a barrier for these children who trust Christians. These fair ties lead to friendly and amiable relations, which are perceived to create a bond between these religions.

“We have good relations. We respect their religion and they respect ours” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)

“I have many Christian friends. I used to go with them to church and they used to sleep in my house. There is no discrimination when dealing with them” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)

These strong and amiable relations between Sunnis and Christians are perceived to be a result of their parents’ behavior and tolerance towards other groups. Sunnis were raised to respect others and never judge them for what they are but for what they do. According to these children, parents play an integral role in their children’s tolerance of others.

“Our parents always encourage us to deal with them despite being from another religion. They advise us to interact and be friendly with them without following their religion” (Triad 4: Children aged 12-13 years, Males, Lebanese, West Beirut, Sunnis, Non-Viewers)

B.4- “Druze – The Distant Community”

Old-fashioned community

Sunnis share the Shiite’s perceptions towards Druze. They believe this group still lives by old traditions and mainly lives in villages far from cities and development.

Distant from other communities

Due to their “weird dialect” and dress code, Druze are rather distant from all categories. They have their own habits. Hence, Sunni children have rare friends among Druze. They do not mingle with this category very frequently. They are distant from Druze and do not have enough knowledge about them.

Indifferent towards Religion

They regard Druze as indifferent to their religion since they know nothing about it until they are relatively old. This is seen as strange and unusual for Sunni children whose lives are deeply marked by religion.

“Someone told me that they do not know anything about their religion. They only start praying and fasting after they are 40 years old” (Triad 13: Children aged 14-15 years, Mixed Males and Females, Lebanese, North, Sunnis, Non-Viewers)

Section C: "Christians" Views towards Different Communities

C.1- “Christians – The Tolerant”

Friendliness and Affinity with other groups

Christian children consider themselves close to all religious and political groups in Lebanon. They choose to be friendly with others despite their backgrounds in order to avoid engaging into fights and clashes. For them, people should not be judged according to their opinions and beliefs. They are all alike regardless of their religions and parties.

“My friend at school is Muslim and I am Christian. We belong to different parties but we never talk about politics at school. We are very close to each other and we never quarrel” (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)

“We all look alike, we are all human beings. Even if they wear the veil and we don’t, we are not different” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)

In the same context, we notice through the research that Christians from the Bekaa are more fanatic in their opinions compared to Christians living in Beirut. This may be due to the strong presence of this category of people in this region where other religions are a minority.

This tolerance of others is a value taught by parents. Since childhood, they have oriented their children, to the coexistence that enriches a country.

Christians believe that taking advantage of the commonalities that join the different parties is imperative. Strong relations and bonds reflect a healthy image about Lebanon, the country that attracts people from the entire world.

Strong ties between Christians on the religious level

Christian children socialize with each other and they consider that their best interactions are with their own kind. They are used to living with other Christians in the same regions and share the same background and beliefs. They generally do not argue on religion-related matters as they share the same beliefs regardless of some practices that might be different.

This strengthens the ties between them and consolidates their relations even further.

“Relations between Christians are good because they share the same social traditions. For example, I am closer to my Christian neighbor as compared to my Muslim neighbor” (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)

“The Orthodox sect takes a long time to finish the Mass, minimum 2 to 3 hours unlike us” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)

Fights and Clashes between Christians on the Political Level

Christians seem to be in the background on the political level. This category appears to be sensitive towards this matter as a majority of the fights and clashes among Christians are a result of their divergence in political views.

Children complain about this issue and believe that solidarity leads to strength and determination. They believe that all Christian people, regardless of their sects and ethnic groups, should work in unison. This would guarantee them a more relaxed life.

“Sometimes Christians engage in clashes despite being from the same religion. Once Skaff was speaking in Zahle and a fight took place when

a car passed through with flags of the Lebanese Forces party. This should not be happening” (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)

C.2- “Muslims in general – Intruders and Different”

Level of Tolerance and Acceptance

Christians residing in the East of Beirut appear to be more tolerant regarding the interaction with Muslims as compared to those who live in the Bekaa. Yet, both believe that relations that tie Christians with Muslims are rather complicated and lack flexibility and compromise.

According to these children, it is difficult to deal with a Muslim due to the divergences related to religion, political views, background and traditions. Hence, they prefer to socialize with Christians since they feel distant from Muslims.

“I do not like to mingle with Muslims much. I feel like their attitudes and behavior are different than ours and they do not pray like us” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)

In this sense, these children highlight a significant example that clearly shows the tense relations between Christians and Muslims. Both prefer to live in a region where no strangers could intrude. Each category has its own neighborhoods where they live peacefully with people from their own background.

“I guess the Christian does not like the Muslim to live in his village and the Muslim does not like the Christian to intrude in his region either.” (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)

In the same context, a few Christian children from the Bekaa underline the fear and concern of some Muslims residing in Zahle. Since this region is considered a Christian one, Muslims are fearful of being excluded or abused. They are quite cautious with their Christian entourage.

Muslims (mainly Shiite) regarded as a strong entity

Christian children view Muslims (Shiite in general and Hezbollah in particular) as a strong entity. They possess weapons and arms; this frightens many categories that feel weak and helpless. In this sense, children believe that all weapons should be confiscated by the Lebanese Army as it is the only institution with the right to defend Lebanon.

“These groups have weapons. They are armed and are very strong. I guess no one could beat them” (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)

C.3- “Druze – The Disloyal”

Distance and Distrust

Christian children are rather distant from the Druze. They are not very familiar with this category since they do not frequently socialize with them. Yet, they do not trust this category of people who are perceived as not stable in their opinions and standings, mainly in politics.

“We are not very close to Druze because every day they change their opinions and follow a different side. Walid Joumblat for example each time goes with a different party, unlike others” (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)

This creates unsettled relations between Christians and Druze. Children shed light on the importance of building relationships based on mutual trust and confidence. Relations with Druze lack stability and steadiness.

C.4- “Armenians – The Categorized Minority”

Sharing the same religion

Christians identify Armenians as part of their religion. Hence, they are believed to be closer to Christians compared to Muslims.

“They pray like us “Virgin Mary” and they read the Bible. They are closer to us compared to Muslims” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)

Language Difference creating Distance

Children believe that the only difference between Christians and Armenians is the language, which is often a barrier hampering communication. Misunderstandings might occur, leading to quarrels between friends. This creates distance and gaps between these categories.

“They speak another language; Armenian. This creates a gap between us because we can’t understand what they say. We might consider that they are saying bad things about us in their language” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)

Difference in Origin

Armenians, from the children’s point of view are not Lebanese but rather immigrants who left Armenia to find a new home in Lebanon. Still, they did not succeed in finding the equilibrium that allows them to socialize with all categories. They are rather weak, as they are a minority in Lebanon.

“We feel like they are not Lebanese. They came from Armenia and do not have Lebanese origins” (Triad 8: Children aged 12-13 years, Mixed Males and Females, Lebanese, East Beirut, Christians, Non-Viewers)

Section D: "Druze" Views towards Different Communities

D.1- "Druze – The Sociable and Peaceful"

Friendliness with other communities

Druze children describe their relations with other groups as peaceful, fair and friendly. They mix with different groups of the community without interfering in their religious or political views. In their opinion, they are still young to talk about such issues that only concern adults. Judging others according to their beliefs is not how they evaluate people.

Hence, these children have succeeded in building friendships and bonds with Muslims, Christians as well as Druze. At school they interact with everyone regardless of the different religious and political backgrounds present in the same school.

"At school we play with friends from the 3 religions and from various political parties. We have friends from the Socialist party, Hezbollah, the Future movement and the Aounist" (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)

Tendency to avoid clashes and resort to communication

These Druze children generally prefer to stay away from clashes and disagreements. They believe that discussion and dialogue are the best way to overcome conflicts. Hence, we see them distant from the discussions that might lead to fights. They prefer to keep peaceful relations with everybody.

"When we hear that there is a problem or a fight between Amal Movement and the Future Movement, or even between Druze and Christians, we do not interfere and act as if there was not conflict and no quarrel. We just keep our good relations with these friends" (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)

D.2- “Muslims in general – Brothers of the Same Religion”

Same Religion

Druze children consider their religion as part of Islam. They believe that their beliefs and spiritual ideas are not that far from those of Sunnis and Shiite. This character is believed to strengthen the bond that links these three groups.

It is worth noting that Druze children do not differentiate between Sunnis and Shiite. They believe they are brothers of the same religion. Hence, they are close to both sects.

“Islam is one religion. There is no such a thing as Sunnis and Shiite. At first, when the Islamic religion was established there was neither a Sunni nor a Shiite. They were all Muslims” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)

Yet, a few children believe that some Muslims might sometimes be fanatic thus introverted and lacking openness. They have encountered many situations when they were excluded from a group or when a friend refused to mix with them due to his different religious background. This limits the interactions and hampers all forms of social interaction.

“Sometimes at school when I am playing football with my Druze friend, another Muslim does not play with us because he is fanatic and does not like to play with other religions” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)

D.3- “Christians – The Flexible and Diplomatic”

Pacifists

According to children, Christians are rather peaceful and do not engage in fights very frequently. The Druze are comfortable dealing with Christians and find no difficulties communicating with them.

Openness

A few Druze children assert that it is easier to deal with Christians compared to some fanatic Muslims. Christians are not committed to their religion, unlike the Muslims who follow their principles very closely.

Hence, such freedom in the Christian religion promotes openness and flexibility in their relations with the Druze.

“The Christian is not so much committed to the religion. He does not pray much and does not fast much unlike the Muslim who prays and fasts all the time. This helps the Christian to be closer to the Druze” (Triad 2: Children aged 12-13 years, Males, Lebanese, Mount Lebanon, Druze, Non-Viewers)

Section E: "Armenians" Views towards Different Communities

E.1- “Armenians – The Excluded, Self-Made and Diversified Unity”

Social Exclusion

Armenian children consider themselves discriminated against and excluded in a society that embraces many political and sectarian groups. They are always designated as Armenians; a group that does not speak Arabic and does not have Lebanese origins. This is rather annoying, irritating and frustrating to these children who were born in this country and share the same environment with others.

“Children among Arabs, who are our own age, always say that Armenians do not know how to speak well the Arabic language. They say that this is their country and not ours” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)

Regarded as Hardworking

Armenians believe that other groups regard them as active and hardworking members of the society. Since they arrived from Armenia, they started building their own houses and finding jobs in order to lead a decent life. They are patient and tolerant, after all they have endured.

“People look at us as hard-workers. We have started from nothing and built our homes and buildings. We love to work” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)

Disagreements within the community

Armenians believe that conflicts in the heart of the same religion lead to negative results with a harmful impact on people's lives. In this sense, these children highlight the misunderstandings and differences in political opinions between them. They are divided into two parties, which always oppose each other.

“My sister was at the university and they were arguing about the two Armenian parties, Tashnag (Armenian Revolutionary Federation) and the Henshag (Social Democratic Party)” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)

According to children, all these disagreements should be appeased in order not to turn into disasters and conflicts. People should have the common sense to accept others and live with them side by side.

E.2- “Muslims in general – The Unappreciated Community”

Distance yet peacefulness

Usually, Armenians do not have any problems with Muslims, yet they prefer not to interact much with them. This does not have to do with any bad experiences they might have encountered. They just prefer to socialize with Armenians like themselves.

Lack of Acceptance

A few Armenian children recount stories they have heard. They mention that some of their Armenian friends criticize Muslims for wearing the veil. They do not accept others' culture and traditions. This leads to isolation and misunderstandings.

“Once we went to the mall and saw some Muslim girls wearing the veil so my friends started to laugh at them, but I did nothing” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)

E.3- “Christians – The Opportunists”

Strong and Determined

In Armenians' views, Christians describe them as strong and determined. They fight for their beliefs and always try to have their rights. This opinion reflects a positive attitude on behalf of Christians.

“Christians consider that we are tough and strong because we always participate in demonstrations to fight for the Armenians. We love Lebanon as much as we love Armenia” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)

In addition, Armenians are believed to have an important and decisive role in the elections. This strengthens their positions in the community especially since parties are struggling to earn the approval of as many voters as possible.

“The Kataeb, the Lebanese Forces and the Free Patriotic Movement say that if Armenians decide to vote their votes would be decisive and crucial” (Triad 9: Children aged 14-15 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Non-Viewers)

Considered as intruders

A few Christians do not tolerate the presence of Armenians in Lebanon. They believe that Armenians are intruders to Lebanon, “just like Palestinians took refuge in this country”. Hence, Armenians feel they are excluded from the society they live in. They see Lebanon as their country.

Openness to Christians

Armenians do not have any distance when dealing with Christians. They believe that as long as they do not discuss political issues and matters related to their origins, things would be smooth and easy.

Section F: "Palestinians" Views towards Different Communities

F.1- "Palestinians – The Socially Excluded"

Distance yet friendly with other groups

It is concluded that Palestinians are rather distant from different groups and do not mingle with many others.

They are friendly to everyone, yet they do not always have the chance to interact with the different groups of the community.

F.2- "Shiite – The Powerful Resistance"

Palestinians seem to appreciate Hezbollah (Shiite party). They lean towards this party that seems to represent their cause and fight their enemy. Hence, they praise Hassan Nasrallah and the *Resistance (Al Muqawama)* he is leading. They believe that this party is the closest to them as it fulfills a part of their aspirations.

"We all like Hezbollah because this party fights Israel and seeks to protect the country. They also want to help us to return back to our country" (Triad 6: Children aged 12-13 years, Mixed Males and Females, Palestinians, South, Sunnis, Non-Viewers)

Hezbollah is also described as strong, tough and invincible. This party succeeded in July 2006 at challenging Israel and beat its forces in Lebanon. They registered the biggest victory over Israel and considered to have made all people proud of their achievement. This attracts Palestinian children who find in Hezbollah an answer to their ambitions.

"After Israel never lost any battle, it was defeated by Hezbollah in the war on Lebanon during July. Hassan Nasrallah stood in front of them and challenged them" (Triad 6: Children aged 12-13 years, Mixed Males and Females, Palestinians, South, Sunnis, Non-Viewers)

F.3- “Christians – The Distant Community”

Open-mindedness

Palestinian children describe the Christians as open-minded and free of all restrictions.

Distance

They have different traditions, customs and habits as compared to Muslims in general and Palestinians in particular. This creates a sort of distance between both categories.

“They drink alcohol too much and they go partying at night. They are very haughty and they listen to very loud music” (Triad 6: Children aged 12-13 years, Mixed Males and Females, Palestinians, South, Sunnis, Non-Viewers)

“We are very different than Christians. Here we are not allowed to look at a girl” (Triad 6: Children aged 12-13 years, Mixed Males and Females, Palestinians, South, Sunnis, Non-Viewers)

F.4- “Druze – The Unrecognized Community”

Palestinians express their lack of awareness and familiarity about Druze’s traditions, sect and ethnic group.

2.3. EVALUATION AND IMPACT OF "KILNA BIL HAYY" TV PROGRAM ON CHILDREN'S KNOWLEDGE AND ATTITUDES

After exploring the overall perception of the Lebanese society concerning its achievements and deficiencies as seen through the minds of its children, and in pursuit of understanding the coexistence of the mixture of communities living together in one nation and their feelings towards those who are considered as communities of the “other,” we will delve into the multiple elements that constitute the program “Kilna bil Hayy” so as to identify its impact on the knowledge base and attitudes of children.

Firstly, we will draw a general perception of the program covering the positive and the negative aspects that are identified by children, on the level of content and execution.

We will then compare “Kilna bil Hayy” with the Lebanese reality to evaluate the level of success of the program in reporting accurately the Lebanese life.

In addition, we will discover the changes in knowledge and attitude that children observed after watching the program.

Section A: Analysis of “Kilna bil Hayy” TV Series

A.1 General Perceptions of “Kilna bil Hayy” TV Series – Evaluation of the Content

General Perceptions

“Kilna bil Hayy” is described as a Lebanese social TV program addressing children presented in a pleasant and agreeable way.

It is considered to be informative and educational for children. Respondents believe that the program grants the opportunity to children to enhance their knowledge regarding many social, cultural and emotional values and ethics that are not openly discussed in society. These principles are considered crucial to building a strong society.

“This is a social program not entertaining because it deal with a social reality” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

Children highly appreciate the program as a concept. It is seen to be an innovative and unique idea as it is a first of its kind mainly since it solely addresses children and helps them develop attitudes and behaviors for a successful living in Lebanon. As such, children viewers are charged with positive feelings as they feel they are cared for.

“It is the first time that someone comes up with such an idea”(Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Values of Unity, Solidarity, Love and Respect

The program evokes values of unity, solidarity, love and respect among multiple dissimilar social groups or communities. The peaceful coexistence of families from different sects and ethnicities in the same building sets an example of possible harmony that can develop despite the religious differences.

"It has gathered all sects together" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

“All sects love each other and live with each other in the same building”(Triad 5- North- Sunnites- 12-13 -Viewers)

These values are recognized through the varied stories of the program that do not show discrimination between sects and ethnic groups. Shiite, Sunnis, Druze and Christians are living peacefully together.

" Whatever our differences are, we must unite" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

This society is perceived by children to be strong in preserving the power of unity by supporting and helping whoever is “the other” in need, regardless of

sect and/or political inclination. The program also showcases the importance of the dialogue in resolving conflicts.

“It invites people to coexist with each other and love each other” (Triad 7: Children aged 12-13 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)

“It tells us that it is a program that has a heart that is capable of joining and understanding all sects” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

"It teaches children how to deal with each other" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

“We benefit from each episode as each one transmits a lesson to be learned” (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

Positive Image of Lebanese Society

“Kilna bil Hayy” is believed to report a positive image of Lebanese society mostly for those who are not Lebanese and those who are unaware of the Lebanese social structure as it shows a unified community.

"Sunnis and Shiite are living in peace without conflicts" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

Relevance and Affinity

The occurring situations and events as well as the behavior of the characters in the program are engraved in children’s minds and associated with a role model that they seek. Thus, they try to identify themselves with the characters and the scenes of the program.

Negative Aspects

Despite the positive aspects of “Kilna Bil Hayy”, respondents still find negative points in the following areas:

Lack of excitement and thrill

The program is believed to lack excitement and thrill. It is seen to be somehow monotonous and dull due to the repetitive storyline. Respondents explain that

in each episode children are seen to get along together and it never ends with a dispute.

This is deemed to decrease the motivation and enthusiasm of children to watch the program in a continuous way as the final part is already anticipated and there is nothing left to discover, therefore rendering it less attractive and desirable.

“You can watch one episode, stop watching 10 episodes and then return to watch one. There is nothing that incites you to watch the episodes in a continuous way” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Specific to Children

The program only targets children. For some, it would be preferable to address adults also, in order to raise adults' awareness. They believe that children's behavior is the consequence of parents' education. Thus, the message is suggested to be delivered to both of them.

“Children are raised according to the education of their parents” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

“This should also target adults” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Far from Reality

The program is found rather artificial by a considerable number of children. It is believed to conceal the reality of problems and differences between sects and ethnic groups in Lebanon.

“The program showed us only the positive aspects of Lebanon and omitted the negative aspects” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Discriminative against Palestinians

Mostly Sunni children, and a few Armenian children, consider the program as discriminative and harsh towards the Palestinians. The role of the Palestinians in the whole program and specifically in the episode of the stolen necklace is seen as unjust and unfair. They are perceived as somehow weak and excluded from the society; they are depicted as poor and deprived persons.

Furthermore, Sunnis of West Beirut and North state that nowadays the status of the Palestinians is different than before when they were not considered as part of the Lebanese society and they were poorly regarded. This shows the sectarian support of Sunnis towards Palestinians.

“The episode related to the Palestinian and the stolen necklace leaves a bad image about Palestinians. They are considered as all being thieves in the minds of children” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

Profit-oriented / commercial program

Some children consider that the program targets foreign countries as it is perceived to be presenting a perfect and unreal image of Lebanon. For them, it is only aimed at encouraging tourism. Hence it is perceived as profit-oriented. This is particularly emphasized by Sunni females of West Beirut.

"It does not depict the reality; he wanted to convey a message of Lebanon to the West not more" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

Aired in a short period of time

The program is considered as short in time, hence not sufficient for instilling change in attitude and behavior.

However, for some children, this is a positive trait as it does not allow for boredom.

A.2 Analysis of the Program Execution

Characters

In general, “Kilna Bil Hayy” characters are perceived as friendly and amiable. They have good manners and they are in perfect harmony together.

Children find that the characters of the program communicate easily and successfully together. They end up resolving their problems in peaceful and reasonable ways.

This is believed to reinforce the values of unity and solidarity that the program aims to relay.

Yet, respondents recognize some aspects in the characters that fail to offer a completely real version of them. The main two differences lay on the levels of appearance and behavior.

- Appearance wise. Children are perceived to be different in their dress code. This is mostly recognized among Muslim females who comment on the shorts and the skirts worn by the main Muslim female characters in the program.
- Behavior wise. The way problems are resolved in the program does not seem to match their behavior in real life. Children admit they are more aggressive and rude when confronted with similar situations in reality.

Besides, children criticize the acting skills of the characters; both the children and the adults. They are described as fake and unreal.

Children believe this negatively affects the credibility of the program and consequently reduce their enthusiasm to loyally follow the program.

“There was a child in the program who was crying. However, it was not believable. Also, when the woman was yelling at the servant, it was as if she was laughing” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Most Recalled Characters

Among the most recalled characters we can enumerate the following:

- “Lina” is described as the fairy or the conscience of children. She is not much appreciated by respondents. She is perceived as a fake personality who does not exist in reality. Her presence in the program

makes them feel annoyed, disturbed and surprised. They admit that they do not like to be treated as kids; they prefer to be considered as mature individuals. Thus, they suggest seeking other methods to introduce the lesson of the episode.

“I did not like the fairy as it does not reflect the reality” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Recalled children characters

- “Sally” is known to be the Druze personality.
- “Kevo” is identified to be the Armenian guy.
- “Barrak” is the name of the Palestinian girl.

Recalled adult characters

- The Palestinian mother is liked by Sunnis from West Beirut because of her behavior. She had the decency to buy a new necklace when it was stolen. This makes them feel proud. Children also detected the value of solidarity in her act.
- Some Sunnis from West Beirut also believe that the Shiite girl in the program who wishes to make friends with people from other sects and ethnic groups is identifiable to them.
- Christians from Armenian origin dislike the choice of character for Kevo’s mother. They are annoyed by her incorrect Arabic pronunciation. They explain that this negatively affects the image of Armenians as they will be labeled as not mastering the Arabic language.
- In the same context, the Christian from Armenian origin respondents manifest their annoyance from the episode where an Armenian club was introduced. The members of this club were depicted as street kids, making problems. Armenian respondents consider this as unreal and unjust since in reality Armenians are pacifists. This conveys a bad reputation of the Armenians.

Décor/Design/Settings

Concerning the background of the episodes, respondents express appreciation of the décor, the settings and the designs. They seem to reflect the true identity of Lebanon; the areas, the regions, the streets and the buildings are familiar aspects of Lebanon. This is considered to strengthen the feelings of connection to the program.

"We feel that Lebanon is exactly like they showed us in the program" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

"The décor, it looks like Lebanon" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

Many children notice resemblances between the neighborhood, the garden and the basketball court.

"Just like us, we used to go and play in the playground called Al Ittihad" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Yet, some respondents comment on the background of the children's common room. They declare that it contains games and toys for young kids that do not suit their age. This is seen as surprising and displeasing for viewers, as they would like to be treated as more mature individuals.

"In the room where they used to gather, we could see toys belonging to much younger children" (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Sounds and Music

A considerable number of respondents find the music accompanying the program as happy and lively. It seems cheerful and provoking hope and optimism. Hence, it seems appropriate to the main target of the program.

Others also perceive the music as pleasing as it encourages viewers to listen.

“It has a beautiful song. It grasps the attention of viewers” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

Yet, the music is not perceived to accurately reflect the Lebanese reality. The absence of action and trouble fails to depict the authenticity of the scenario.

"Music must have reflected the Lebanese society more" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

A few children mention the music is not quite creative and original, as they believe they have heard such a tune before.

“I feel that I have heard the music before”(Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

LBC's impact on "Kilna Bil Hayy"

The majority of children from all sects and ethnic groups feel that LBCI is the most suitable channel to air “Kilna Bil Hayy” because it is seen as a channel which is watched by everyone and reaches adults as well as children.

“LBC is the right channel because it enjoys huge popularity” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

“LBC is watched by all sects” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Another convincing factor is the perceived neutrality and impartiality of LBCI as it is acknowledged as not being biased to any sect or any political party.

"LBC does not have a political bias such as Al Manar and Future TV" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

“This gives a big push to LBC, as it depicts the reality. And also LBC represents all categories and is not biased”(Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

Furthermore, LBCI is considered to be a pleasant and appreciated channel to children as it targets children and social topics most of the time. LBCI is deemed to be loved by everyone.

"LBC is loved by children because of the programs related to them and by adults because of the news" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Some Sunnis from West Beirut object that the program will reach only the educated people.

This program is also considered not to be watched by the fanatic people as they are believed not to watch LBCI. Children think these individuals in specific should be viewers of the program so as to learn valuable social lessons.

"The fanatic people will not get the message whereas they should be targeted" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

Section B: Understanding the changes in knowledge and attitude towards Commonalities and Differences in the Lebanese Society

B.1- "Kilna Bil Hayy" and the Aspect of the Lebanese life

Similarities with real life

After watching the program "Kilna bil Hayy", respondents from different backgrounds find many **similarities** between their lives as children in Lebanon and the reality reported through the program.

These common characteristics that contributed to the success of the program in its reporting of Lebanese reality could be treated as follows:

The Sectarian Social Structure

The program shows a neighborhood of families from different sects and ethnic groups living in the same location, sharing the same identity and patrimony. Bringing together people from dissimilar beliefs in the same nation is seen as one of the main characteristics of the Lebanese social fabric.

Through the building that brings multi-sectarian neighbors together, the program is believed to reflect a miniature of the true Lebanese social structure or more specifically sectarian structure.

“People follow politicians because they represent their sects such as Hezbollah has Shiite followers” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

It is important to note that this variety of sects and ethnic groups provides respondents with a feeling of uniqueness and distinction among other countries.

"There are people from all sects in Lebanon" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

The Deep Friendships

The overall friendship storyline of the program is perceived as one of the similar aspects of the situations that children confront in reality in Lebanon; the gathering of friends, their love and affection towards each other, the social and sports activities that they engage in, the difficulties faced, the divergence in viewpoints, their disagreements, etc...

"Most of the things that are like us are the companionship between each other" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

"We play basketball together just like the kids in the program played games" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

"There was a time when we were all gathered to play basketball and one person was playing at the expense of another person. It should not be that way. We should all unite in one team and play with each other" (Triad 7:

Children aged 12-13 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)

Just like in the program, the solidarity and the unity are the pillars of their relationships. Respondents state that they have friends from different sects and ethnic groups mostly in their school and they communicate with them easily.

Respondents find that despite the presence of different sects and ethnic groups, children coexist and collaborate together. They spend fun times together; they assist and help each other. Accordingly, they do not see significant discrimination between sects and ethnic groups.

"We do not give importance to religion, sect or political party. The most important thing is the respect and affection between us" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

"We do not differentiate between each other and we help the other when in need" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

This is seen as one of the positive aspects of the Lebanese society. Respondents think that Lebanese people and mainly children praise friendship and dedicate time for social bonding.

"The program shows that life is good in Lebanon and there is camaraderie in Lebanon" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

It is important to note that some Sunni children of West Beirut identify with the program as it is seen to portray children's values of purity and innocence which are connected to reality. It reminds them of their own childhood.

The Frame of Conflicts and Disagreements

Respondents compare their conflicts and disagreements to those happening in the program. They reveal that the importance of dialogue between children is much more important than the use of physical force.

They encounter problems with children who possess more physical strength; however, they consider that at the end the one who is “right” wins. This shows the values of security and peace in their society and reported also in the program.

"There was an episode concerning "Armenian club" and there was Kevo who was weak and the others were strong and were messing with him but at the end he won. This reminds us that not always the weak loses" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

Besides, some children and mostly Druze compare the role of “Lina” in the program to a neutral mediator in reality. They mention that when they disagree in reality, they usually rely on compromise with the help of a neutral third party who has a similar role to “Lina” in the program. This helps them reach a peaceful solution.

"In the program, they used to quarrel always and the mediator interfered to reconcile them and this happens also in true life" (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

Harmful Prejudice

Some children identify with another aspect that they face in their life which is the prejudice against people. They are aware of the importance of avoiding judging someone before verifying the facts; yet, they face much prejudice in the society as is the case with the Palestinians in the program. Hence, they share kind feelings towards the Palestinians (girl and mother) who were accused.

"Just like the woman who accused the Palestinian of stealing the necklace and she turns out to be innocent" (Triad 1: Children aged 12-13years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

From their perspective, Palestinian children seem to identify themselves entirely with this event. The program depicts the labeling of Palestinians since they arrived in Lebanon as untrustworthy people. Hence, these are perceived as misconceptions as it happens with them also in reality.

“I felt that the Palestinian girl resembles us, our life the most. Since the Al Naqba, they have prejudices towards us as thieves” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

The Support of the Elderly

Among the similarities shared between different sects and ethnic groups in the program is the value of helping and attending to the needs of the elderly. This fulfills children’s needs for social connectivity and giving back to society which makes them feel compassionate and empathetic. This is also considered among the important characteristics of the Lebanese society.

"We help people. They were helping the old woman and bring her food" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Differences / Missing Aspects with real life

Children believe there were **missing elements** related to the Lebanese background that made “Kilna bil Hayy” fail to relay the complete picture of the Lebanese reality. These elements can be covered in the following points:

Disguised Sectarian and Ethnic Dissimilarities

Respondents emphasize that the most important aspect that is not touched upon in the program is the sectarian and ethnic dissimilarities.

As such, some respondents consider that the program does not aim to show the true life in Lebanon. It is believed to have as implicit target to attract foreigners and Lebanese emigrants to visit Lebanon by highlighting the diversity in the Lebanese society as a source of richness.

It is noticed that the program presents only children from different sects and ethnic groups who live together facing little sectarian problems as opposed to reality.

It is believed that lots of problems and lack of acceptance exist between different sects and ethnic groups in reality. Yet, they are not perceived to be presented duly. As such, life in the program is depicted in a more optimistic way than in the reality.

"In real life for example, some people do not accept people from other sects" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

In addition, the program does not show the extent of hatred or the distant relations between many sects and ethnic groups which exist among a considerable number of members in the Lebanese society. This can be seen in the fanaticism and the feeling of aversion that are widely spread in Lebanon. Children believe these facts deserve to be highlighted in the program in order to accurately represent the Lebanese reality.

In the program, everyone is helping each other regardless of any religious/sectarian or ethnic belonging. However, this is perceived as not totally resembling the reality of social relations in the Lebanese community.

Children give examples from their experience with some friends, in which they faced similar conditions to those occurring with the children in the program. But the situation was totally different due to sectarian and ethnic mistrust.

An illustration from one of the episodes is enlightened by the children in order to support their point of view.

"Once in the episode they were going for a ride and the Palestinian girl fell and all came to her help. This does not happen in real life in Lebanon" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

"It happened with me in the neighborhood. My Christian friend fell on the floor, and the Muslim guy laughed at him..." (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

Besides, children consider the high level of socialization between members of different sects and ethnic groups in the program as unreal. They note absence of sectarian and ethnic discrimination. They describe the relations between children of different beliefs in the program as strong and deep.

"The program did not talk about the political and sectarian discrimination" (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Some children consider that in the program all sects and ethnic groups are gathered in one place. They communicate together and have great social bonds on a daily basis. This attitude is believed to be lacking in Lebanon as they have never seen a reunion of children from all the varied sects and ethnicities in one common situation or area. They sometimes see some children in their school or their surroundings from different sects and ethnic groups but not on a daily basis as reported in the program. This is seen as somehow idealistic and not representative of Lebanese reality.

"Al Dahiya is for Shiite, Tarik Al Jadide for Sunnis, East Beirut for Christians, Al Jabal for Druze and the Palestinians are spread in the camps" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

"It did not represent accurately the reality because in the program all sects live close to each other whereas reality on the ground is different" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Conflicts between Sunnis and Shiite not represented

Respondents and particularly Sunnis of West Beirut consider Lebanon full of religious and sectarian disparities and conflicts, especially between Sunnis and Shiite. They believe that these conflicts affect them as children and the overall performance of the society. However, these children object that they are not highlighted in the program.

"It does not reflect the existing reality; Shiite do not love the Sunni, neither do the Armenians" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

"There was an episode where there was a child who was angry. Everyone gathered and reconciled him. This is not identifiable to us certainly...in real life. If the person who is irritated belongs to another sect, no one tries to sort things out with him. They reconcile only if he belongs to their sect" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

Parents' Behavior towards "Other Communities"

Respondents consider the program fails to represent the conservative behavior of parents with respect to "other communities", sects or ethnic groups. The program is perceived to relatively hide the sectarian racism that adults and elderly hold towards each other. Parents are seen to be positively represented as they are depicted as tolerant and merciful in their behavior.

"They show us that parents are very good and forgiving towards each other but this does not give a picture of the reality" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

Moreover, some children and mostly Sunnis of West Beirut observe that their parents are full of bigotry towards people from other religions/sects or ethnic groups. They forbid them to mix with other sects and ethnic groups whether Shiite or Christians. Whereas, it is surprising to them that the program demonstrates the opposite behavior of parents where acceptance and understanding of the other are prevalent.

"We are influenced by our parents where we are taught that we are Sunnis and they are Shiite, in the program there was no such intolerance" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

The Lack of Conflict Aggravation

The scenario of the conflict in the program is reported in a peaceful and light framework. This is recognized by a majority of respondents in all the episodes. They explain that the conflicts usually start with a disagreement in opinions and it always ends with reconciliation. The arguments never reach the point of no return. There are no complications; neither in the dialogue nor in the actions. The program depicts mostly the good moments between friends without highlighting the negative or sad side of the conflicts.

"In the program, when they are in conflict, at the end they apologize to each other. This does not happen in reality" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

"In reality, there are some children that do not solve their problems through dialogue. In the program, we have not seen this happening. All problems were small and ended amicably" (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

This is seen totally different than the reality. A majority of children complain that in reality they quarrel more often and more intensely than in the program. They also sense hatred and contempt among individuals; one that would be hard to sort out in real life.

“If some people quarrel in real life, they stay enemies their whole lives. Whereas, in the program, when a dispute happens, they reconcile” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

"In the program they fight without any hatred whereas in reality there is hatred" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

Absence of Diversity of Traditions and Cultures

Children complain of the lack of portrayal of many important fundamental elements that symbolize common culture and heritage of Lebanon. They believe that highlighting these commonalities would have better conveyed the message of the program.

“We did not notice the representation of common culture and heritage in the program” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

“They did not focus on tradition and heritage” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Some children state that historical and archeological sites and monuments are completely absent in the program such as the monuments of “Baalbek”.

These are believed to be useful to children as they will be educated about the local culture and heritage. They would recognize the importance of cultural and environmental preservation.

For them, the Arabic language is also part of the cultural heritage as it is known to join and unite Lebanese people. The common language is believed to promote communication and henceforth understanding among people. Yet, it is not highlighted in the program.

“For example, they did not mention the language and its importance. The person called “Lina” should have mentioned it. She should have said that we should not fight with each other while we have a language that unites us” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

Besides, it is considered that the Lebanese traditional cuisine is rarely represented as well as the Lebanese folkloric dance.

“Our traditional “Dabke” is not being represented” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

In addition, Druze children object that their traditional Lebanese “costume” recognized as the “Sherwal” is not found in the episodes.

Absence of Politics

In general, respondents find that the program hides a major characteristic of the Lebanese society which is the political atmosphere. They explain that the adherence to a specific political party or the support of a political leader has become a trend in Lebanon. Yet, this is totally neglected in the program.

In addition, as mentioned in the previous sections of the report, politics is a source of conflicts among people in Lebanon and even among children. Hence, the program is recommended to cover all the complexity of the Lebanese life including politics.

Armenian Presence

Armenian children express dissatisfaction towards the image given to Armenians as being spread specifically in “Al Naba'a /Bourj Hammoud” regions. “Al Naba'a” is known to be a very poor region, where residents from all religions and all sects and ethnic groups coexist. This is perceived as not totally conforming to reality because Armenians are noticed to be living in different regions in Lebanon.

" We, Armenians are spread in all Lebanon not only in Nab'a... I did not like the comparison" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

Economic Conditions

Some children mention that part of their everyday life worries is their future. However, they explain that the program does not report the economic conditions of the Lebanese people. They stress mostly on unemployment as a

major problem confronted by the Lebanese and they think that the program should discuss it.

Ecologic Conditions

Some children also state that the program fails to discuss the problem of pollution which is considered as one of the most important negative aspects of Lebanon.

“They did not talk about the pollution” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

It is interesting to notice that children of that age prefer to be addressed in a mature manner. They explain that they are able to understand and identify major subjects that are supposed to be reserved to adults. This underlines the unstable living conditions that these children are being raised in.

Conclusion

Conclusively, the program engenders feelings of frustration as it rather conceals the reality of the constant conflicts and wars between sects and partisans of political parties in Lebanon. Hence, their current life feels quite distant than the one depicted in the program.

"If a foreigner is watching the program, he will come immediately to Lebanon. Upon his arrival, he will notice that everything is different than the program and he will leave within one month" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

"When you watch an Egyptian program, it depicts the Egyptian lifestyle in an accurate way. Whereas if someone watches "Kilna Bil Hayy" he/she will not be convinced because it is not compatible to the real life in Lebanon (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

Children of all sects and ethnic groups call for more of these truthful illustrations of life in Lebanon in the program. This is seen to add authenticity and reality to the program.

Section C: Change in Problem-Solving Knowledge and Attitudes

C.1- "Kilna Bil Hayy" Messages and Lessons (Knowledge)

After exploring the common and different aspects of “Kilna Bil Hayy” and the Lebanese reality and drawing a general perception of the program with its positive and negative aspects, it is concluded that the program succeeds in reporting a partial yet somewhat positive picture of the Lebanese society and in delivering valuable messages to children of Lebanon. Yet, till now, the program is judged to have failed in reporting the level of complexity of the Lebanese reality; be it political, sectarian or social.

Regardless of these missing elements, it is evident through our research that children have learned many lessons. They spontaneously elaborate different messages evoked in the program which can be useful in their daily lives.

In this section, we will elaborate on the overall lessons learned by viewers of this program. Some of these lessons were mentioned spontaneously and some other when they were prompted.

Lesson n.1: *Collaboration and Unity are the Pillars of a Powerful Community.*

Children believe that the main goal of the program is to encourage feelings of solidarity and unity among people of all ages. This is identified through the repeated scenario of each episode where they find that the collaboration of children from different backgrounds help achieving their goals.

“They overcome their political and religious differences and conflicts and joined each other on principles of understanding and friendship” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Love and deep friendship among children bestow a feeling of power. They believe that when different persons are joined together to defend a cause they have more influence than when they are alone. Yet, the presence of an unreliable member in the group could hinder the end result.

Hence, the program is noticed to have raised the awareness and the understanding of the children towards different values. This has helped them be well informed and well integrated in the society they live in. The program is seen to stress unity and collaboration by helping and assisting each other in the community. This strengthens feelings of solidarity, bonding and loyalty towards the society they live in.

"To be united and help each other" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

"Spirit of love and understanding; as much as they quarrel, they end up reconciled" (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

Palestinians and Sunnis of the North recognize that the program aims to unite people together, motivate them to love each other and eventually love Lebanon.

Mostly the children from the Bekaa learned to collaborate and work together in order to achieve their goals.

"We all should collaborate with each other and take the opinion of the other" (Triad 7: Children aged 12-13 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)

Lesson n.2: Discrimination is a Sin.

Children explain that the level of discrimination in the Lebanese society is high and rather destructive. It is apparent on many levels:

- Religious Discrimination:
 - Devaluation of beliefs of a specific religion; or considering it as wrong and based on this treating them aggressively. This is the case sometimes among Christians and Muslims or among Sunnis and Shiite.
 - The study reveals that Sunnis of the North are the most affected by the problems between Shiite and Sunnis as they admit learning from the program to stay away from the conflicts.
- Political Discrimination: Fanaticism in politics and treating supporters of other political parties as enemies.

- Social Discrimination: Respecting the rich and neglecting the poor, regardless of their values and principles in life.

In light of this existing discrimination in society, the program enlightens children to the concept of respecting human beings without any discrimination, as all are the creations of God, regardless of their ethnicity, religious beliefs, political adherence or social class.

It is understood from the program that each sect and ethnic group ought to complete the other with its own individuality.

“God has created us from different sects so that we complete each other and not dispute” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

The program is noticed to have taught children to be against all forms of partiality. Discrimination is religiously unaccepted as God made each and every one of them equal with their own personalities. It is also socially rejected as being restricted to one category or viewpoint limits the development of the community.

Hence, equality in treatment of the “other” is promoted in this program. Additionally, openness to the “other” is always considered as a source of richness and knowledge.

"All sects must love each other" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

"Not to differentiate between political parties; it does not make any difference if someone is Aouni, Muslim or Christian" (Triad 7: Children aged 12-13 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)

"Even if someone is from another political party, it should not matter. We should be friends" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

“If someone only thinks about its sect, he will stay alone” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

“We have to stay friends despite the difference of sects” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

“Love and cooperation between sects are important and we should not follow the leaders like sheep” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

On the other hand, the program is believed to shed light on the unfair side of life where there are groups of people who are considered as poor and therefore, are treated in an underprivileged way.

As such, the program teaches children that there should not be any discrimination against social classes. All strata of the society are to be treated equally, respected and communicated with, including the poor as they have similar emotions, feelings and values.

In this respect, some respondents realize that poor people are more goodhearted than the rich. This creates feelings of humanity and empathy towards the "Other".

"The poor treat everyone with good heart unlike the rich" (Triad 7: Children aged 12-13 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)

"Treatment of the poor as the rich" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

"I learned that all relations must be equal. I speak with the poor man as I speak with the rich man" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

“We have learned that there should not be any discrimination on the basis of rich and poor”(Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

“We have learned that Barrak's mother is a servant and when the incident happened, she was going to sell her own jewelry in order to return the money of the stolen necklace, this means she has dignity” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

Furthermore, children admit learning to listen and getting to know the "other" before evaluating and judging them unjustly. Hence, this is perceived as a common characteristic of all people.

"Verify the news before having a problem with the other" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Lesson n.3: Civilized Communication is Solver of Problems.

Children explain that the program teaches them to avoid violence and to find reasonable and efficient solutions for their problems through dialogue. They insist that being open to the other and engaging in peaceful communication is fundamental to reaching a common viewpoint among children or even adults. As such, communication is essential to reach a developed society.

"We have learned how to communicate with each other without hitting each other because just like in the episode where they went to the zoo, they agreed all on that thing. In true life when discussing about going to the zoo, some kids will find it boring. At the end, a problem will arise between us" (Triad 15: Children aged 14-15 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Non-Viewers)

Another conflict resolution method they learned is to dig deeper to the roots of the problem and cooperate in order to convince the wrong person of his / her faults as they believe that acknowledging a mistake is a virtue. Thus, trying to educate the other on the importance of request for forgiveness is considered important.

"We were taught to advise our friend who is wrong to go and apologize" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Without dialogue, children believe that they cannot reach their goals. It is known that Lebanese are resorting more to criticism and placing the blame on each other and sometimes moments of complaints result in expressions of bloodshed and violence.

*"Stay away from problems and solve them peacefully and without tension"
(Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese,
North, Sunnis, Viewers)*

*"We find it necessary to solve conflicts in a peaceful way between various
religions and sects" (Triad 12: Children aged 14-15 years, Females, Lebanese,
West Beirut, Sunnis, Viewers)*

*"The program taught us that only dialogue resolve problems"(Triad 16:
Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount
Lebanon, Christians, Viewers)*

Peaceful conflict resolution is also among the elements that identify the common elements of being human.

*"We learned to not stir up problems and resolve them in a peaceful way"
(Triad 7: Children aged 12-13 years, Mixed Males and Females, Lebanese,
Bekaa, Christians, Viewers)*

Lesson n.4: *Acknowledgment of mistakes is a Virtue.*

Children are considered to become aware of the recognition of mistakes as a responsible step in order to maintain healthy social relations. This makes them feel connected and accepted in the society.

*"The girl recognized her fault because she could not stand seeing her friend
being accused of stealing the necklace" (Triad 12: Children aged 14-15 years,
Females, Lebanese, West Beirut, Sunnis, Viewers)*

The program is deemed to develop the sense of responsibility among children, and to teach about ways to act responsibly. Upon failing, they should recognize their mistakes and apologize. It teaches them to bear the consequences of their behavior when they are right or wrong.

Being responsible for one's actions permits them to evaluate their performance before and after acting. This is perceived as a healthy trait needed for success in life.

*"We have learned through the incident of the dog, that whenever we find
something, we have to look for its owner and not take it" (Triad 14: Children*

aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

Lesson n.5: *Politics is not for Children.*

Children admit that “Kilna bil Hayy” does not highlight the political belonging of children for the purpose of explaining to viewers that children are still too young to be involved with political matters. Children stress the importance of leaving political topics to adults.

" We should not talk about politics because we are children " (Triad 7: Children aged 12-13 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)

" We are taught to stay away from problems between sects " (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

This is considered as turning the interests of children to beneficial subjects that suits their age instead of evolving in political disputations.

Hence, they will become active and beneficial citizens in the future and they will be able to practice their political rights.

This lesson is mainly applied in Lebanon where it is commonly known that politics and political opinions lead to violent conflicts and war.

It is worth mentioning that the ongoing conflicts between several sects and political parties get in the way of communicating to children a solid base of knowledge of the country's political system.

Lesson n.6: *Stereotypes on people's attitudes are not always right.*

A majority of children become aware of the necessity of overlooking the labeling of certain groups since it has a negative effect on the society. These are thought to be the result of prejudices formed throughout years of conflicts, wars and differences.

"Not everything that is spoken concerning a certain group is correct" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

"They used to talk at school about the Palestinians and the program highlighted greatly on them, that we should not speak badly about them" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

"Shiite are labeled as being low class people, whereas some of them are known to be respectable" (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

Armenian children believe that Armenians are inevitably stereotyped as being secluded and isolated. This is why they like the program as it revolves around Armenians that like to mingle with non-Armenians.

"I know a non-Armenian friend who thought that Armenians do not like to hang out with Arabs and they only like Armenians. However, when she saw the program she changed her opinion" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

However, Palestinian children express their dissatisfaction towards the continuous blame of Palestinian girl and her mother whenever a conflict or a theft happens in the program.

"Whenever problems happened, they accused immediately the Palestinian girl" (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

Lesson n.7: Importance of Knowing and Accepting the "Other" Communities.

It is of great importance to note that children are observed to be generally reserved with regards to the "others" considering the set of preconceptions and prejudices that they hold regarding other communities.

However, it is interesting to note that most children are believed to be open to dialogue, communication and cooperation as key elements in building peace and reduction of conflict. They value the program as it develops and promotes these standards.

Accordingly, the commonalities that exist among them include values of love, friendship, forgiveness and generosity that permit them to understand, listen and avoid preconceptions and prejudices towards the “Other”.

This precludes cessation of conflicts between each other because of religion, sect or political party.

Children from different religious and regional backgrounds pinpoint that the program helped them to be introduced to "other" communities that were neglected in their lives. This is seen to be greatly appreciated.

"There should not be any problems between sects" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Moreover, the program is seen to focus on the Palestinians' social status and is believed to teach children about their integration and acceptance in the Lebanese society.

"If the Palestinian girl is poor, it does not mean she does have values" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

"In an episode, the necklace is stolen and they accuse the Palestinian immediately and this should not happen" (Triad 7: Children aged 12-13years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)

Some respondents mention being further introduced to "other" groups which they were somewhat unaware of before the program. This is greatly valued by children as it is believed to facilitate their relations and communication in the Lebanese society. They seem to become more open and tolerant to the "other".

- Some Sunni children from the North state they were further introduced to the Christian, Shiite, Druze, Armenian and Palestinian.
- Some other Sunnis of West Beirut state they were better introduced to the Christians. They praise their qualities of respect, behavior between each other, cleanliness, their acceptance of diversity of sects in their own religion, and their unity despite these differences, unlike the Muslim religion which they consider intolerant to such diversities.

- Armenian children state they were introduced to Palestinians as they used to know very little about them. As such, they find out that Palestinians are people just like them. They love the "Other" and they are not as they are untrustworthy as they are stereotyped.
- Also, Armenian children state that they have heard that Muslims always generate problems. The program showed an opposite image of them. They appear to be likeable and peaceful.

"Despite the difference of sects, all Christians celebrate Christmas the same time unlike the Muslims for example; Eid Al Adha is celebrated by the Shiite before one day than the Sunnis. At the end, we are all from the same religion Muslim" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

"There is an episode where the children wish to go to the Palestinian camp but their parents are afraid to let them... This way, I found out that Palestinians are people like us and we can trust them" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

From another perspective, the program is perceived to contribute enormously to the establishment of different means of communication between communities. Children are aware that each community has its own traditions, customs and lifestyle. Therefore, the program is believed to support them in conquering these differences and learning to accept the "other" with their individuality and uniqueness.

As such, they learn to be in contact with the "other" as this adds value to their social relations and interaction.

"We are taught to communicate and be friends with the "other" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

In the same context, children learn about accepting the diversity in traditions and habits, especially highlighted through the dress code. As such, the actors in the program dress differently; some wear skirts, others wear jeans while some wear the veil (Al Hijab).

“The style of clothes is different between sects. The mother of Barrak is seen wearing a Hijab and mothers of other children were not veiled. Also, Barrak wore differently than the other girls” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

This variety is believed to be a distinguishing quality of Lebanon. This is seen to add a ‘spice’ to the social life in Lebanon.

"We learned that it is nice that each one has its own taste and traditions as well as opinion. Each person is distinguished" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

Lesson n.8: Reconsidering the relation between Parents and Children.

A majority of children think that this program addresses children and parents simultaneously.

They explain that parents in true life act differently than in the program. Some children complain that their parents sometimes treat them wrongfully when they forbid them to come together with friends from other sects. This is mostly recognized among Druze children.

They also add that a few parents support their children even when they are wrong. This is also considered as an incorrect way of education.

“Parents must intervene just a little in order to solve the problem. But you can see parents that defend their kids even when they are wrong. I think this is wrong as children should realize when they have made a mistake” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

As opposed to reality, children appreciate the way the parents treat their children in the program. They perceive them as open minded and able to negotiate calmly with their children. Parents in the program are noticed to avoid violence towards their children. This makes them feel frustrated and disturbed because they do not find this democratic and open behavior from their parents in reality.

"They ask their children in a democratic way" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

From another viewpoint, Palestinian children believe that parents have a somewhat weak presence in the program because they are seen as being unable to recommend and advise their children in a proper way. Parents in the program do make mistakes as well. However, the fairy is seen to replace them and put the children in the right direction.

"Lina had more presence than the parents. If it had not been for the fairy, the program would not have been as good as it was" (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

As for children, they learn that they should listen to their parents' advice as they are trusted to seek the best for their children.

"We have to listen to the advice that we are given" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Lesson n.9: *Recognizing and Resisting Social Pressure by listening to Adults' Advice.*

This lesson is the result of the previous one. Yet, it is not limited to parents only but it also covers other adults in the society. Children relate to the way they recognize and resist social pressure. They agree that adults have more experience in life. Thus, listening to their recommendations could help them face different problems in life.

When asked about lessons learned with respect to "recognizing and resisting social pressure", they explain that social pressure originates sometimes in family members or through school friends. In this case, the program taught them the importance of listening to parents and teachers before acting as they are considered as more mature and experienced. Besides, they also think that they should ignore other children who pressure them.

"For example, a child decided to quit school. However, his parents were against it and advised him that this is wrong but he did not listen. Afterwards, he did not find any job because he was uneducated and he regretted it" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

"They want our interest even when they yell at us" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

"After watching the program, I have learned to consult my parents and take their advice as they are more experienced" (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

"Not to pay attention to groups that put pressure on us" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

Lesson 10: Getting Acquainted to New Aspects in Lebanon.

Children appreciate that they are introduced to new regions in Lebanon that they were unaware of before watching the program.

They also agree that the program should further emphasize the different accents that each community possesses. This acquaints them better to the other communities and helps them become more familiar, hence more approachable.

"The way each child talks is different. The Palestinian girl has her own accent, whereas others speak with the Lebanese accent" (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

C.2- "Kilna Bil Hayy" Impact on Children's Attitudes

With reference to the messages learned from "Kilna Bil Hayy" program, it seems that children have assimilated a great number of important lessons that could be applicable in their daily relations with others and would be engraved in their minds for future dealings.

The moral of the program definitely affects the thoughts of children. Hence, we find them talking about social values that were missing in their awareness before watching the program.

This understanding of the reality has an influence on their behavior. They become more conscious of different situations and they learn many methods of communicating with groups of people in the society.

It is also recognized that through watching the program the level of development of the children's knowledge base is wider and faster than the changes in their attitudes.

Accordingly, in this section, we will explore the changes in attitudes of children with respect to different social situations in order to understand the impact of this program not only on their knowledge but also on their attitudes.

Attitude 1: Facing Disagreements; Children Ease the Pressure.

After having watched the program, children are seen to search for constructive means to resolve their problems.

Dialogue and Communication

In general, children state having become more peaceful after watching the program. They admit that they used to fight and act in a violent way while confronting an unfamiliar opinion or behavior.

Now, they basically resort to dialogue in case of disagreements with the viewpoints of other children.

"Before, I used to use violence with my friends. Now, I stopped and started to be friends with everyone" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

Avoiding Aggravation of Conflict

Currently, children notice that they avoid aggravation of a conflict as they believe that it has a negative effect on them and on the other.

"We used to fight and not speak to each other for months. But now immediately we reconcile with each other" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Furthermore, children avoid encouraging their friends to interfere or to support them in a conflict. They try hard to keep the problem as confidential without explaining and exaggerating the story of the disagreement in front of third party. They try to negotiate together in order to find beneficial solutions to both of them.

"If I have a problem with someone, I should not go and tell someone because it will be enlarged" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Accepting and Understanding the Other

After watching the program, children now admit that they try to understand and to accept the differences among people because rejecting this reality would lead to conflict among people living close together. In this sense, again communication becomes the first means used to reach reconciliation.

"Dialogue became a way to understand the other" (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

"Dialogue is the best way" (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Finding a mediator to solve the tension

Some children ask for mediation by a third party such as a mutual friend to appease the situation. They admit that listening to adults' advice could also help them in some cases.

"Some of our friends that belong to Shiite and Druze fight for politics, we interfere by saying we should not fight at our age for politics" (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

Attitude 2: *In face of Negative Peer Pressures, Children ignore, face or negotiate.*

Resisting negative peer pressures is perceived as more difficult than dealing with a disagreement. Children consider that peer pressure is the result of an aggravated or unresolved conflict.

Understanding Reasons and Finding Solutions

Children assert that they usually try to understand the reasons behind this pressure to find a workable solution. They believe that working together is in the best interest of each party.

Avoiding problems

If the problems persist despite many possible solutions, this means that the other party does not welcome any reconciliation. Thus, they adopt the strategy of ignoring and staying away from the other.

“If a group from another sect annoys us, we try to have a dialogue to work things out. If not, we stay away from them” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

"We had a Shiite friend starting making fun of us and telling us why Samir Geagea does not support the nominee to win in the Star Academy. We did not reply to her and still she did not change her behavior. So we stopped seeing her" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

Reciprocating behavior as a defense mechanism

Others state that they apply the rule of reciprocity. If a social group mocks them, they treat them in the same way as a method of defending themselves. They believe that each group of people or each community has its own lifestyle and particularities and these should be respected by the other who is different than themselves.

“We, as Druze, we speak with “Al Kaf” and they make fun of us. And we also do the same thing with them as Sunnis and Shiite from Beirut prolong the words / syllables when talking” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

Resorting to a Mediator

Some children mostly Christians state that the best way to resist peer pressures is to resort to a mediator such as parents or teachers and discuss the problem with them. They would intervene and stop these pressures.

“We resort to our parents as they should interfere” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Attitude 3: When Confronted to Adults and Elderly, Children Interact and Understand.

Active Listening

Children describe active listening as a mutual understanding. They affirm that hearing and listening is not the same thing. Active listening is to listen with attention and understand what is being said. This is noticed to fulfill needs of interaction and empathy with the speaker. This gives an image of well behaved and educated children.

Through the program, children learned to listen and pay attention to what other groups say, and try to think the way they do. This is deemed to be a way to understand the other.

"Once Ali was sick and his friends were going on a trip and he wanted to go with them but his sister advised him not to go because of his sickness and he listened to her and stayed home" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

"We have to listen to what the other person is saying and wait that he/she finishes and then we will give our opinion" (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

Respect towards the Elderly

Children associate active listening mostly to their relations with elderly persons. They consider that through the program they have come to realize the importance of respecting the elderly. They are taught to treat them with honesty and integrity.

"There should be mutual listening and respecting to the opinion of the other" (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

"There should be trust and respect when dealing with the elderly" (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

"We should respect the elderly and be polite with them" (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Another aspect of respect highlighted by the program is the importance of apologizing to adults when one is wrong.

"Once I failed at school and my father was annoyed at me, I apologized to him and promised him to learn my lessons" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Helping the Elderly

Children understand that when someone gets older, his/her ability to accomplish tasks diminishes. Hence, children learn from the program that they are supposed to lend a hand to the elderly and to support them in their daily chores such as helping them while crossing the road.

"We have to offer them support" (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

Attitude 4: *With Friends, Children do not set conditions.*

Values of True Friendship

The majority of children cherish true friendship. They define the relationship between real friends as involving mutual honesty, trust, care and concern towards each other.

Children stress the importance of being transparent in their relations with their friends. They explain that honesty and credibility are highly important to building a strong friendship.

"A true friendship is when one does not lie to the other" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Being a true friend is doing something for someone else while expecting nothing in return.

True friendships consist of loving the other unconditionally. They explain that loving friends means sharing with them their good as well as bad moments and being there when in need.

"A true friend is someone who stays with us whatever happens" (Triad 7, Bekaa, Viewers)

"Friends are not supposed to set conditions" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

"Before watching the program, if our friend is sick, we used to replace him with another and play. Now, we wait for him to get well to play together" (Triad 7: Children aged 12-13 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)

Besides, children believe that true friendship is also considered far from any negative thoughts or bad-mouthing.

"Fake friendships are when you seek for advice from a friend and she ignores you or gives you bad advice" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

Starting New Friendships with other communities

After watching the program, some children are noticed to be enjoying openness and lenience and are ready to come together with different communities. They consider that true friendship does not allow any discrimination on any level.

"Friendship needs no discrimination between sects and political parties" (Triad 7: Children aged 12-13 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)

"True friendship is not influenced by anything. My father is Druze and all his friends are Sunnis, Shiite and Christians. During the war, they continued their relations and till now they are still friends" (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

"I started to treat a friend from another sect like a friend belonging to my sect" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Avoiding Politics

After the program, some children think it is necessary to avoid politics in order to develop and maintain friendships with other communities.

"We have to avoid speaking about politics because the only problem in Lebanon is politics" (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Negative attitude

Despite these general positive attitudes towards the other communities, some Palestinian children still refuse categorically the idea of interacting and relating with other communities.

Attitude 5: Inside the Community, Children Praise Solidarity.

Collaboration and Unity within the Community

Children believe that collaboration and unity are basic for the success of their own community. They expressed this more strongly than a similar belief about other communities. These tight relations between the members of the same group encourage feelings of confidence.

Unity is deemed to create strength; children find that through collaboration there will be improved knowledge, sharing and efficiency in achieving their goals.

"One against a group is not able to win; unity brings force" (Triad 7: Children aged 12-13 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)

"If we are united no one can mess with us; unity means strength" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Unity helps reaching goals

Respondents consider that unity is a faster way to reach one's objectives in life. People cooperating together are more easily listened to.

"If someone does something with others, it will be faster" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Collaboration breeds novelty

Besides, collaboration is seen as a source of novelty. People looking towards the same goal could develop innovative ideas that serve the overall community.

“Unity helps in finding new ideas” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

Attitude 6: Outside the Community, Children Accept and Understand the Other.

Friendship and Collaboration between Communities

Children realize the importance of collaboration not only between the members of the same community but also between the members of the same nation. They discover that unity enhances friendship and mutual trust among people and leads to a powerful nation that cannot be easily destroyed.

They learned that people from different sects and ethnic groups must share their happiness as well as their sorrow. This is considered to be an expression of collaboration and unity. Hence, sects and ethnic groups in Lebanon are expected to stay united because when they are split apart, the nation is negatively affected.

“One hand cannot clap by itself. For example, in Lebanon, we are composed of several “groups”; 14th March coalition relies on Saudi Arabia and USA and 8th March coalition relies on Syria and Iran. Each “group” is answering the wishes of others in Lebanon and this is destroying the “Nation” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

“I learned that my belonging to a sect and my friend's belonging to another sect must not create any problems” (Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)

Understanding, Acceptance and Openness towards Other Communities

After watching the program, children assert that they show ability to accept others when they manage to express empathy and understanding towards them.

" We started accepting everyone. Before we used to accept and deal only with people from our sect" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

They mention that they use dialogue as a way to understand the view of the other. This enhances the sense of belonging to one nation and constitutes a way to prevent youngsters from emigration.

“Certainly, if we do not respect and accept each other, there will be emigration of the groups that are not heard” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

Thus, children have noticed that they have become more open to other communities. They now deploy efforts to accept, love and support them. They confirm that acceptance signifies the approval of the "other" with their different traditions and customs.

" We had a Palestinian boy in our neighborhood; we have become friends and started to play with them" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

" We are living in the same country. We should not look at the sects, Shiite, Sunnis, ... We are all humans and have the same blood" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

" We should love people from other sects and be friends with them and not ignore them " (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

“I have a friend from Hezbollah. I do not ask him about his belonging. I accept him as he is” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

"I did not trust the Palestinians a lot. Now I have an increased confidence in them" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

Attitude 7: In front of Immorality, Children act as Role Models.

Children are noticed to have learned to act like role models in front of people who act immorally. In the past, children explain that they used to ignore or deal immorally with those who commit wrongful acts against them. Now they have become aware that they should act as role models and teach these people

correct behavior. They started to approach and to advise them about the right things.

They learned that they should persuade people who act immorally to tell the truth in all cases and to be honest in their relations with others as it is the key to solving problems.

"There was a Palestinian boy who used to write on the wall bad things about Lebanese children and we used to do the same to him. But afterwards, we talked with each other and reconciled and became friends" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

"Telling the truth from the start is the best thing" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

Attitude 8: *In case of Unfairness, Children Check Facts then Judge.*

The program is noticed to help children gain understanding and appreciation of different cultures and to develop skills for improving their communication and judgment skills with people from other communities.

Children learn to avoid judging people quickly after only a first contact before verifying the facts. They explain that this judgment could be based on shallow grounds, such as the appearance, the pre-conceptions that they have of them or their community or religious beliefs.

"We should not judge if someone is Christian or Shiite and refuse to deal with him for that reason" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

"There is an English proverb that says: Do not judge the book by its cover. This should be applied while dealing with people and not judge on appearances" (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

It is better to really listen and talk to people from different social categories in order to get an overall perception of them based on their personal experience. Any judgment will then be based on facts and personal relations.

"If she is poor that does not mean that if something is stolen we should blame her. We have to check and verify before misjudging" (Triad 7: Children aged 12-13 years, Mixed Males and Females, Lebanese, Bekaa, Christians, Viewers)

"There should not be any previous judgment on person. We should meet the person and frequent him in order to come up with an opinion about him" (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

D – The Emotional Experience

Introduction

In this section, respondents are exposed to different psychological techniques.

These techniques aim to free respondents from logical constraints and encourage emotional responses.

Respondents project the way they feel towards the program through describing the way they think this program would present itself if it actually had an honest voice.

This helps revealing any perception of "Kilna Bil Hayy" that was not directly mentioned by respondents in the previous sections.

D.1 - Psychological technique: Animism

Introduction

At this stage of the study, we asked respondents to imagine that due to some extra-terrestrial beam, the program has a voice, that is, a non-human phenomenon can speak like a person. It can talk and tell things about itself.

This is a projective technique that helps respondents reveal their inner lying feelings towards the program.

Findings

The majority of children believe that "Kilna Bil Hayy" is an educational program addressing children of Lebanon. Hence, it has an informative role.

It incites them to be united in their nation as solidarity and cooperation are important to building a strong society.

It educates children to stay far away from conflicts and violent acts and more specifically to avoid any sectarian or political problems.

It stresses the values of humanity and the importance of equal treatment between people without social, political or sectarian discrimination.

On the other hand, the program is considered to intentionally hide the following aspects of the Lebanese reality:

- Primarily, the problems and conflicts between sects and ethnic groups in Lebanon are not highlighted as they are in reality.
- Political belonging or even political problems are not seen in the program.
- The program does not show the Lebanese cultural heritage.

Suitability of LBCI

Positive points

Respondents consider "Kilna Bil Hayy" is thankful to LBCI because it accepted to air the program and provided it with a wide exposure to the world being an International TV channel.

“It made the program open up to the world” (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

In general, children notice that the LBCI and the program are in good terms because both of them are perceived to be unbiased to any political side and they show neutrality in reporting the reality.

Negative points

Some Druze children disagree as they consider LBCI as indeed being biased to a certain political party whereas the program is obviously calling for impartiality and neutrality.

“LBCI is seen to support Kataeb (Lebanese Social Democratic Party)”(Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

Children consider that the LBCI comprehensively and honestly airs the conflicts and problems occurring in Lebanon, whereas the program is believed to showcase the positive image of Lebanon only.

"LBCI depicts the positive and the negative whereas the program only shows the positive side" (Triad 5: Children aged 12-13 years, Mixed Males and Females, Lebanese, North, Sunnis, Viewers)

Another disadvantage appears to be the unsuitable timing of the program that is perceived to have led to a decreased viewership and popularity.

Also, others perceive that the program is not compatible with LBCI when it comes to the production level as it is not as successful as the majority of programs aired on LBCI. It needs more budget and more skillful actors.

D.2 - Psychological technique: Creator of the Program

Gender

The majority of the children describe the creator as being a man. They believe that the program has a masculine image due to the interest of men in the world to tackle issues related to problems and conflicts.

This characteristic is recognized among males more than females. They are considered to be causing most of the problems in the world.

Most children state that it cannot be a woman. Some of them consider that women do not have the right to deal with sectarian subjects whereas others disagree and think that Lebanese women have the right to produce sectarian programs and some of them are already doing so.

"There is Claudia Marchalian. She is a producer. She has produced almost all of the programs in Lebanon" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

From another perspective, Palestinian children picture the creator of the program as a woman because the program contains many feelings and

emotions towards children which cannot be imagined by a man. A woman is known to be sensitive and tender; hence, she is able more than the man to deal with similar social topics.

Age

The majority of respondents perceive the creator to be rather old as he has endured the experiences and behaviors that are portrayed in the program.

*“You can feel that he has lived and endured various experiences throughout his entire life and he has summed them up in the program”
(Triad 14: Children aged 14-15 years, Mixed Males and Females, Palestinians, South, Sunnis, Viewers)*

Nationality

Respondents consider the creator to be Lebanese before any other belonging or affiliation. His aim is to see Lebanese people united.

"He loves to unite Lebanese" (Triad 16: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Christians, Viewers)

"He is fond of Christians and Muslims" (Triad 1: Children aged 12-13 years, Mixed Males and Females, Lebanese-Armenians, East Beirut, Christians, Viewers)

Personality

Children perceive him to be pleasant with a sense of patriotism. He would love to see peace and collaboration between sects and ethnic groups in Lebanon.

He is a person who wants to improve the country and wants to show the world that Lebanon is a good country. He wants to convey an impressive and peaceful image of Lebanon to the world.

Thus, he is a neutral person who does not have any political or sectarian belonging. He is annoyed by the discrimination between different groups in Lebanon and mainly between Palestinians and Lebanese.

"Certainly neither from the 14th March nor the 8th March coalition. He is someone who loves Lebanon" (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

His aim is perceived to convey a message of equal treatment and justice between each other. He is acknowledged for being an **impartial and unbiased** person.

The creator of the program is observed to enjoy many qualities such as:

- Honesty, love and understanding of others
- Respect towards parents and adults
- Peaceful in his surroundings

Another important positive aspect is his affection for children. Hence, he prepared this program in order to make children love each other and raise awareness among them through the program to unite and coexist together.

He is acknowledged to be a creative and original person as he enjoys producing and writing new ideas and concepts.

“A creative person because he came up with this new idea of airing a program that aims to ease the sectarian tension in Lebanon” (Triad 10: Children aged 14-15 years, Mixed Males and Females, Lebanese, Mount Lebanon, Druze, Viewers)

A few believe that he only wanted to earn profit from this program.

“We believe that he produced this program only to gain money from it. He is considered as profit-oriented person” (Triad 12: Children aged 14-15 years, Females, Lebanese, West Beirut, Sunnis, Viewers)

3. MAIN FINDINGS – PARENTS AND TEACHERS

3.1. OVERALL PERCEPTION OF THE LEBANESE SOCIETY

Differences between Viewers and Non-Viewers

Viewers and non-viewers agree that Lebanon is a touristic country. They also agree that Lebanon is characterized with its strong social life; the inter-relations between neighbors, the hospitality, and the connections between people. Lebanese people are also known for their love of life; they like to live their life to the fullest.

Both viewers and non-viewers also agree that political, sectarian and ethnic differences are the basis of conflicts in Lebanon.

	Non-Viewers	Viewers
Positive Characteristics	<ul style="list-style-type: none"> ☆ Touristic country (moderate climate, convenient geographic location, beautiful nature and scenery). ☆ They have social connectivity & interactivity with others. ☆ High sense of hospitality is recognized. ☆ Neighbors are treated as members of their extended family. ☆ Lebanese people love life. ☆ Daily entertainment as well as night life: availability of different leisure and activities one could resort to. 	<ul style="list-style-type: none"> ☆ Developed & Westernized: Lebanese are eager to learn new things and always ready to adapt to any changes. ☆ Lebanon has high quality educational institutions. Most people are cultivated and speak different languages. ☆ They have the virtue of forgiveness. It is a Merciful society. They often attempt to forget and forgive in order or go on peacefully with their life.
Negative Characteristics	<ul style="list-style-type: none"> ☆ The sectarian / ethnic diversity is the most controversial aspect of Lebanon. ☆ Politics are based on Sectarian and ethnic dependence & loyalty. ☆ Sectarian and ethnic belonging surpasses Lebanese belonging. ☆ Media is believed to generate and aggravate sectarian and ethnic tension. ☆ Lebanon is known to be dependent on foreign countries and their unlimited intervention in internal affairs. ☆ Lack of electoral program. ☆ Lack of job opportunities. 	

<ul style="list-style-type: none"> ☆ Lebanese people follow their leaders based on personal interests and favoritism. ☆ Lack of awareness among voters about an electoral agenda. ☆ External actors with agendas and interests of their own are the main triggers for tension and clashes. ☆ Religions are noticed to be distributed geographically. ☆ Socio-economical disparity between poor and rich depending on the regions. ☆ Palestinians consider themselves treated unequally and unfairly. ☆ High cost of living. ☆ Absence of public transportation. 	<ul style="list-style-type: none"> ☆ Need to educate people in issues of democratic governance. ☆ Absence of social security for elderly citizens. ☆ Appalling environmental pollution.
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A- Description of Life in Lebanon

In this part, parents and teachers describe their lives in Lebanon by referring to the positive and negative aspects on the social and economic levels.

This part of the study will help us assess the level of the adults' satisfaction and feelings and emotions towards their lives in Lebanon, and, perhaps, provide hints as to where and how children form their attitudes and beliefs.

A.1-Positive Aspects

Peaceful coexistence between different sects and ethnic groups

In general, life in Lebanon is appreciated by the majority of respondents across the groups. Despite the divergences of opinions and perceptions, people still find a way to communicate through peaceful means. This is believed to strengthen Lebanon and reveal a better image of the country.

Lebanon: Tourist Attraction

Lebanon attracts visitors and tourists from the entire world, with its moderate climate and geographic location. Thus, Lebanon is believed to host visitors all year long.

“Lebanon is distinguished for its climate and geographical position” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Lebanese People are Survivors and Strugglers

The majority of respondents describe Lebanese people as survivors and strugglers. They have endured many hard times, yet never lost their optimism, faith and ambitions. They strive to achieve their goals and never accept to surrender to their burdens.

“Despite all the circumstances that Lebanese people went through, they are still standing on their feet” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

"Lebanese people are known to swallow the pain and forget" (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

In this sense, never had they been hampered by the lack of resources. The Lebanese people are perceived to always find a way to overcome tough situations without being forced to let go of their dreams and aspirations. This shows their strong will and determination to defeat the toughest conditions.

A few respondents believe that for Lebanese people, time heals all wounds. Many times these citizens have been assaulted and undergone tough situations. Yet, they did not yet admit their defeat. Instead, they often attempt to forget and forgive in order to go on peacefully with their life. This virtue keeps them strong and tough against all odds.

People usually wait for the situation to calm down in order to have their normal life back. When explosions and riots stop, for instance, even for a few hours or days, Lebanese people get back to their lives as soon as possible.

“Simply, when things cool down a bit, you see people going to cafés and people start to get along with each other” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Eagerness of Knowledge and Education

Lebanese people are believed to be distinguished for being eager to learn new things and being always ready to adapt to any changes. They love life and have

their own Lebanese lifestyle. This trait, in turn, grants them uniqueness and particularity.

“I see Lebanese as ambitious and always wanting to learn new things” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

“Lebanese people love to enjoy life” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

Lebanon is believed to have high quality educational institutions. This country emphasizes developing knowledge, education and culture. Most people in Lebanon are educated and are multilingual, like mastering French, English, and Armenian in addition to their native language.

"There is freedom in learning languages... some even know four languages" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Viewers)

Somewhat sophisticated Lifestyle

According to the research findings, we notice that Lebanese people are rather sophisticated and always seek distinction and self-development. Respondents believe that Lebanese people always seek to be classy, elegant and refined. This superficiality reflects their longing for appreciation and admiration.

“The Lebanese society loves prestige a lot” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Liberal Country; allowing freedom of speech and openness

Lebanon is appreciated for being the most liberal country as compared to its neighbors. This country follows the “western” trends with its democracy, freedom of speech, openness and living style. Hence, no restrictions are imposed on people’s opinions and individuals are allowed to discuss their views openly.

In the same context, a few respondents note that even the press is given a space of freedom, through media outlets, independent television channels and radio

stations as well as publications. This contributes to allowing a diversity of opinions, enriching the country and adding value to its culture.

“There is also the liberty of expression as all Arab opponents live in Beirut” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

This characteristic makes life easier in Lebanon. It gives people some free space where they can express their beliefs and practices without being judged or even attacked. This trait is perceived to be a distinction inside a country that embraces different communities.

Openness and Westernized Lifestyle

Respondents stress the openness of the Lebanese society where everything seems to be “westernized”. Life in Lebanon looks more intense than anywhere else in the world. The nightlife, which attracts many tourists and citizens, creates a vivid, lively and cheerful atmosphere.

Respondents emphasize, in this regard, the availability of different leisure and activities one could resort to, in their country. In Lebanon, one can find many restaurants, night clubs in addition to entertainment venues where people of all ages spend moments to remember. This diversity of choices renders Lebanon a good place to live in and is believed to underline the development of the country.

“It is the most refined society amongst the neighboring countries, and this is asserted by the Arab countries themselves” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

“Football is a very common sport in Lebanon. We all play football for fun” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

"Lebanon is a developed / modernized country compared to its neighboring countries" (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

A.2-Negative Aspects

Sectarian Diversity: Subject of Controversy

According to the majority, the sectarian diversity is the most controversial aspect of Lebanon. This society includes eighteen different sects with different and sometimes conflicting beliefs and practices. This renders daily life quite tense and difficult.

“The sectarian belonging is the worst aspect inside the society” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

“Lebanon is the only country in the Middle East which has 18 sects” (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

Hence, according to respondents, the eradication of sectarianism/ethnocentrism is a must inside a society where people do not easily accept disparities and divergences. People are concerned about this Lebanese mentality which marks their daily lives.

The abovementioned issue is believed to be a result of the lifestyle that Lebanese people follow. Since childhood, children are taught that their beliefs are the most correct. As such, people are divided into communities that do not easily mingle with others and tolerate each others' ideas.

Moreover, a few respondents believe that sects and ethnic groups are separated by the geographic area they live in. Only a few regions embrace a mixture of sects and ethnic groups. This distribution of regions is believed to have resulted in the Lebanese civil war. It is worth noting that intruders from another sect and ethnic group are not at all appreciated by the citizens of a region.

“Each region lives in a distinct region whereas Beirut for example is known to embrace Sunnis” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

“There are some areas that are not homogenous, such as South that includes Sunnis and Christians” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Political Differences and Conflicts

Political problems are believed to be the second most important obstacle hampering people’s lives. Respondents from different backgrounds note that political conflicts are often a result of the rejection of others and denial of their ideas. These attitudes are seen as detrimental and obnoxious. Political divergences are believed to contribute to the collapse of a society.

Influence of Parents

Numerous respondents believe that people, since their childhood, start to acquire their parents’ views. They grow up to be partisans of a party, unable to tolerate others and accept their opinions. This fanaticism often leads to the instability of a country.

“Lebanese people are politically fanatic people” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Loyalty to Political Leaders stronger than feeling of patriotism

We notice through the research that people are loyal and devoted to their political leaders. Many parents and teachers note that people’s strong sense of belonging to the party they follow surpasses their sense of patriotism.

Respondents note that Lebanese people usually decide to follow a party based on the emotions and feelings more than the reason. They favor the leader they tend to the most regardless of his achievements and plans. Hence, people support the leader they cherish in spite of his change of attitudes and views. As such, partisans follow “The Leader” rather than the cause.

“The Lebanese society is a society that follows leaders in the first place” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut-South, Non-Viewers)

“People are fanatic regarding their leaders. If the leader changes his orientation, they follow him blindly. This is the main reason why the people are divided” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Hence, it is seen very important to raise awareness among the population about politicians’ achievements and agendas. One should not vote for these leaders before fully evaluating their acts and plans. Respondents believe that elections aim at representing people. People should be wise enough to choose the leader who best fits the needs and the requirements of their country.

“It is all about interest. However, political belonging should be the result of an electoral agenda” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Dependency on external support

Dependency of Lebanon on external support infuriates people and leaves them feeling helpless. A few respondents believe that foreign countries always meddle in Lebanon’s internal affairs hence participating in the decision making. This is believed to have a negative impact on the society since people mainly seek independence, integrity and unity. Lebanon’s leaders should be the only people entitled to decide about matters of internal affairs.

“Lebanese society does not act based on internal orders but on external agenda”(Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

This foreign interference often leads to discords and disagreements. In Lebanon, each community is supported by a specific country that seeks to achieve its interests and goals inside Lebanon. These conflicting interests create discrepancies in the society and lead to strife and tensions between parties.

“Shiite community is supported by Iran and Syria while Sunnis are supported by Saudi Arabia and Egypt and Christians are supported by foreign countries”(Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

It can be concluded that political and sectarian and ethnic problems are correlated. These problems represent the main concern of Lebanese people. They encounter problems of this kind daily and are fearful of the worst. The only way to survive is to accept others and tolerate their presence.

Role of media in promoting political and religious opinions

This divergence in political and religious opinions is believed to be promoted by the media. The media in Lebanon, given its democracy and freedom of expression, is perceived to widen this gap among the different communities.

“I think Lebanese media is playing a negative role. There is no censorship on it” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut-South, Non-Viewers)

Therefore, Future TV is a Sunni channel, LBCI is Christian, Al Manar is supported by Shiite political party Hezbollah and NBN is partially backed by Shiite parliamentary speaker and head of Amal movement Nabih Berri. Each channel is considered to have specific ideas and seeks to transmit them to the public.

“How will a child select its leader? Future TV talks about Sheikh Saad Hariri, Manar channel talks about Al Sayyed Hassan Nasrallah” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Economic Conditions and Social Classes

Amidst the current economic crisis, a majority of people seems to struggle in order to earn their living while others are enjoying excessive wealth. We notice, through respondents' ideas, that the middle class is rather absent and people are sinking under the heavy financial burdens.

“There are a lot of rich people as well as poor people” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

“In the South, you can find regions that have castles and villas and you can see also, very poor regions. The same thing applies for the North. In Tebbane,

there are people living underground whereas in other regions people live in a refined way” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

According to some Sunnis (Lebanese and Palestinians), the government ought to reconsider Palestinians’ socio-economic situation in Lebanon. This community is believed to be struggling and striving to survive amidst the worst conditions one could tolerate. Poverty, illiteracy, unemployment, limited job opportunities as well as the weak infrastructure of their regions are major challenges they face every day.

In addition, the Palestinians’ situation is worsened by the brutal image spread about them through the Lebanese media. This leaves no room for any compassion and solidarity with Palestinians’ daily sufferings and injustices. Such attitudes create a kind of hostility and repulsiveness towards Palestinians.

"I want to talk about the negative situation that the Palestinians live in Lebanon ... Lebanese are not aware of their sufferings" (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

This escalation of the economic situation reached its peak with the widely-spread unemployment. Finding a job is the first and most common concern of Lebanese people. Hence, competences and qualifications are currently valueless whereas connections and religious belonging are perceived to be main keys to being employed.

"For example, I have 16 year old son who talks with his 12 year old brother most of the time about the living conditions. They say that one cannot live in Lebanon because there are no job opportunities" (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

Amidst these hard economic conditions, Lebanese find themselves left without any privileges from the country. Respondents complain about the high cost of living where nothing is granted for free. People have to work hard in order to afford their life in Lebanon.

"In all countries of the world, the beach is for free" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Non-Viewers)

Besides, respondents stress the absence of social security for old people. This is believed to force them to be dependent on the compassion and sympathy of their family (if they even have a family). Respondents highlight the bad conditions of the elderly who are most of the times neglected and ignored by the Lebanese society. No entity is noticed to be responsible to support these senior citizens and fulfill their needs. This engenders a lack of security and peace of mind.

"We do not have Social Security after sixty years old which is necessary after that age" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Viewers)

Lack of Public Transportation

A few respondents complain about the absence of public transportation, the constant electricity cutoffs, the shortage in water supply and the unbearable traffic jams. Such problems hamper people's lives and cause stress.

"There is no public transportation!! Sometimes I do not want to take my car... there is no train " (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Non-Viewers)

In this sense, the increasing number of cars is believed to be a threat for the country's environment and sanitary well being. Pollution is considered to be of a major risk since it leads to the destruction of Lebanon; the country mainly famous for its beautiful nature and weather. This generates feelings of fear and concern about the future.

"Also, my children worry about the environmental pollution. They tell me not to waste water as we will need it in the future" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Viewers)

B- Exploration of Commonalities and Differences in the Lebanese Society

Introduction

In this section, we will explore the commonalities and differences of the Lebanese society as perceived by the adults. We will highlight the feelings, traditions, customs and manners being similar among the different communities in Lebanon. We will also stress the different attitudes of people in addition to the distinctions they have as compared to others.

This part of the study paves the way for the following part as it stresses people’s feelings regarding the aspects that unite them with others in addition to the dissimilarities between them.

Differences between Viewers and Non-Viewers

Both viewers and non-viewers agree on most of the opinions regarding the commonalities and differences in the Lebanese society. There are no significant differences between their opinions.

Both are proud of the Lebanese culture and heritage. They praise the values of hospitality, strong social relationships, the sense of patriotism, liberty of religion, as well as a love for life.

In addition, both viewers and non-viewers believe the main differences in the Lebanese society are regarding political, religious and ethnic divergences.

	Non-Viewers	Viewers
Commonalities	<ul style="list-style-type: none"> ☆ Hospitality is a common virtue among the different communities in Lebanon. ☆ Lebanese people are proud of their traditions and cultures. ☆ They praise neighbor relations which are perceived as less prevalent abroad. ☆ They have high sense of patriotism. ☆ Lebanon is perceived to enjoy liberty of religion. ☆ All Communities endure the same living conditions and share the same burden. ☆ Enjoying life is a common aspect for all confessions. 	
	<ul style="list-style-type: none"> ☆ Sharing good food. 	<ul style="list-style-type: none"> ☆ Flag of Lebanon is perceived as a symbol of unity. ☆ Youth from different Lebanese communities emigrate due to lack of opportunities.

Differences	<ul style="list-style-type: none"> ☆ Political divergences: Coexistence sometimes seems impossible amidst this divergence of opinions ☆ Religious differences: impede stability and peace in Lebanon
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B.1-Commonalities in the Lebanese Society

Value of hospitality

On the social level, a sense of hospitality is highlighted as one of the most common values among the different communities in Lebanon. This characteristic makes Lebanese people proud of their traditions and culture. This is seen to help building strong social connections contributing to a better society.

“I see Lebanese society as a hospitable society” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

“A hospitable society and people who love strangers” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

Love and Harmony between Neighbors

In the same context, the commandment “Love your neighbor as you love yourself” applies to the Lebanese society. They treat their neighbor as a member of their extended family. With them they share their everyday life and communicate their beliefs and thoughts. This characteristic is believed to be less prevalent in Western countries where neighbors tend to remain strangers.

"Our neighbors are very important to us. We see each other practically every morning and we do not distinguish between them" (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

“Abroad, nobody asks about you if you get sick or you are hurt” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

Sense of Patriotism

A majority of parents and teachers praise the sense of patriotism and the love of Lebanon among Lebanese people. Some respondents find that the flag of Lebanon symbolizes a united country that belongs to all its citizens regardless of their sects and political belonging. This supports the pluralism and diversity of Lebanon.

“In this country, people, despite their differences, love Lebanon” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

"The flag of Lebanon keeps us united altogether" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Viewers)

Values of Solidarity, Compassion and Acceptance

Speaking about a country that unites many different communities, respondents raise the issue of solidarity, compassion and acceptance towards others. Considering the dissimilarities and divergences of opinions, Lebanese people are believed to be well integrated in the society. Therefore, social relationships are noticed between the various communities especially in times of mutual religious holidays. This is believed to promote national unity and social coherence.

“Feasts unite us... feast of Christians and Muslims and even Armenian feasts” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Viewers)

Difficult economic conditions

On the economic level, respondents from different backgrounds agree that all communities endure the same difficult living conditions. They struggle everyday to provide their families with a decent, honorable and comfortable life. They also seem concerned regarding their future.

The youth in particular suffer from problems of unemployment and lack of job opportunities. The most common solution that the youth of all sects and ethnic groups resort to is unfortunately emigration.

"The common aspect between categories is the bad economic situation" (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

B.2-Differences in the Lebanese Society

Main Differences: Sectarian and Political Differences

Parents and teachers classify the differences in the Lebanese society into two main categories: Sectarian and political divergences. This country is believed to be torn apart by these dissimilarities in beliefs; it is always very hard to accept different people especially when they trespass on others' space.

Both these differences are perceived as quite destructive due to the obstacles they create in terms of the social cohesion and human interactions.

"For example, in one family, you can find brothers who have different orientations, one follows Lebanese Forces and the other Free Patriotic Movement" (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

Sectarianism

Respondents from different communities believe sectarianism is the major factor impeding peace and stability in Lebanon. Coexistence sometimes seems impossible amidst this divergence of opinions. Instead of being a source of wealth for the country, sectarian diversity seems to hamper social interactions between people.

"Religious dissimilarities are a major difference" (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

"I feel that conflicts occur mostly at "Ashura" between Sunnis and Shiite. Even the treatment of Shiite changes towards us the Sunnis as if we are the ones who killed Imam Hussein" (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Political Tensions

Sectarian tensions are not the only concerns of people in the heart of the Lebanese society. Respondents highlight as well the major impact of political differences on their relations with other communities.

People belong to various political parties and have quite different views. This hampers their interactions and at times leads to clashes and conflicts. Such disagreements are believed to create tensions and discords among people leaving them closed-minded and isolated.

A few respondents add that these political divergences sometimes lead to conflict between members of the same family. Peaceful family relationships are affected by their members who follow different leaders.

Solution: Acceptance and Respect of Others

Parents and teachers believe that the only way to survive in a country that embraces this diversity is by respecting others and tolerating their opinions no matter how numerous and intense the differences. This solution, which is at times hard to apply, is the biggest perceived challenge of Lebanon. Respondents believe that everyone should be able to express their religious opinions freely without being judged or abused.

C- Understanding of Clashes and Disagreements between Children from the Perspective of Parents and Teachers

Introduction

After highlighting the main positive and negative aspects, commonalities and differences of the Lebanese society, this chapter sheds light on the origins of people's conflicts and their attitudes and behavior towards disagreements.

Obviously, the majority of discords are a result of the difference in politics and religions (as elaborated previously). In this part, we will delve into people's reactions, feelings and attitudes when engaging in conflicts. We will explore parents' and teachers' positions and behavior when dealing with children engaging in fights.

Differences between Viewers and Non-Viewers

Both viewers and non-viewers agree that the sources of clashes in disagreements in the country are political, sectarian and ethnic differences. They also believe that schools and universities reflect the political and sectarian scene.

While both viewers and non-viewers want to avoid any conflicts with other communities, viewers encourage their children to mingle with other communities, while non-viewers advise them to stay away from them in case of conflicts.

	Non-Viewers	Viewers
Sources Of Clashes & Disagreements	<ul style="list-style-type: none"> ☆ Political differences ☆ Sectarian and ethnic differences 	
	<ul style="list-style-type: none"> ☆ Adults transmit their own experience of war and sectarian and ethnic clashes as well as beliefs to their children. 	<ul style="list-style-type: none"> ☆ Allowing political discussions at schools lead to conflicts. ☆ Influence of parents' beliefs on children.
Development Of Clashes	<ul style="list-style-type: none"> ☆ Political system triggers sectarian and ethnic tension & conflicts. ☆ Public life is recognized to be negatively affected by sectarian tension and its bad consequences of favoritism and discrimination. ☆ Teachers believe that schools and universities reflect the political and sectarian scene. 	
	<ul style="list-style-type: none"> ☆ Parents and teachers tend to have a peaceful behavior when differences evolve between children and others. But when reconciliation is impossible, they advise their children to split up. ☆ Parents persist on showing intolerance against "others" because of irreconcilable & incompatible disparities. ☆ Parents try to give some space to their children and let them solve disagreements in their own way. ☆ Sectarian tension generates favoritism in several aspects of public life. ☆ Children's behavior and attitude is exacerbated or improved according to the ongoing political atmosphere. 	<ul style="list-style-type: none"> ☆ Teachers forbid talking about political matters at schools. ☆ Parents encourage children to mingle with children from another religion. This lead to social integration.

C.1-Sources of Clashes and Disagreements

Civil War: Loss of Trust among People

According to parents and teachers, the Lebanese society is still enduring the many results of a civil war that lasted more than 25 years. The society is currently divided into clusters based on political and sectarian opinions. This war created cautiousness among people since they lost their trust in each other and became rather hostile and aggressive towards those who disagreed with their views.

"A child is influenced by his environment. When at home, they watch always Future TV or Manar TV and each channel swears at the other. This triggers sectarianism"(Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

In this sense, Lebanese children are influenced by their parents who have been “victims of the war.” They follow their opinions without realizing the consequences. This is believed to be the major cause of the conflicts and disagreements inside the society.

“Before the civil war of 1975, we were not aware of the meaning of Christian and Muslim. We were traumatized when the war started. We saw people being murdered in front of our eyes because of their religion; this is why we stay away from the “Others””(Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

Intolerance towards Others

Some Christian parents show intolerance to children from other sects and ethnic groups. They give their children strict instructions to have superficial relationships with those who disagree with their religious beliefs. From their perspective, many differences in practices and beliefs divide Christians and Muslims. This might lead to incompatibility and the impossibility of living in harmony.

“Parents are filled with fanaticism and intolerance”(Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

This behavior on behalf of parents shows their vigilance and cautiousness towards others. Dealing with people from their own community seems more secure and appealing to them.

“I will not agree that my daughter gets married with someone from another religion because they will not be in agreement together. There are differences on many levels” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

Respondents blame the political system for enlarging the gap between people from different categories. This society is torn apart by the leaders who keep encouraging people not to tolerate others. This is regarded as unhealthy as it leads to disagreements, conflicts and strife.

Difference of Social Classes

The difference of social classes is viewed as factor leading to conflicts. This creates discrimination and inequality as people evaluate others and choose their friendships according to what they have and not for whom they are.

“There are differences depending on the disparity in social classes” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

C.2-Development of Clashes (Children and Parents' Behaviors)

Concern towards Certain Educational Organizations promoting Religious and Political Divide

Some non-Christian respondents (non-viewers) are concerned and troubled by the current conditions in universities and faculties. These educational organizations (in public schools more than private organizations) are becoming more and more politicized and religiously divided. This creates a kind of disappointment for parents and teachers who educate these children to be tolerant towards others regardless of their religious belonging.

“I teach at Hariri school. We are from all sects, but the majority is divided between Sunni and Shiite. We had conflicts several times between children aged 12-13 in the name of Sectarianism and politics. It is the result of what

they hear from their parents” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

This behavior is believed to be more likely controlled in private schools as compared to public institutions. Since the tuition fees are relatively insignificant, children seem to be more aggressive and repulsive. According to some teachers, children in private schools are more cautious about their behavior in order not to be permanently expelled.

“In private schools, our children are obliged to stay silent and to be involved in order not to be rejected and discharged from the school” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

In light of the political atmosphere prevailing in Lebanon, children are more likely to use violence and adopt an aggressive behavior in schools.

“You can notice conflicts happening in the period of elections or political events but it is only temporary” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

This is mostly seen in Palestinian schools where politically divided parties take advantage of their power and interfere when children of Fateh or Hamas fight at school. Political discrimination is by far predominant in schools.

“I noticed that UNRWA schools discriminate against children. Fatah supporters' children are more privileged than Hamas supporters' children” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

This negative characteristic regarding schools and universities does not exist much in Christian and Islamic institutions where members are seen as more peaceful and understanding. Christians and Muslims seem to be socializing quite well in these Christian organizations where they treat each other as human beings.

“In Christian schools, I found the opposite. There is no discrimination between religions unlike our schools that distinguish between Shiite and Sunni” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut-South, Non-Viewers)

"It is very good that the child mingles with other children from another religion. He will not grow in isolation and will meet the other" (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

Divisions amongst the Christian Community

Christian respondents express their disappointment with their own community. This reverts to the sad reality that Christians are divided into two political parties which led to hatred between them. Respondents find this very disturbing and frustrating. They look forward to seeing these wartime leaders replaced by others, chosen democratically, and seeking to unite all Lebanese people around their national identity.

"My religion is divided into two parties. There are the Lebanese Forces and the Aounists... Once Aoun and Geagea leave ...only then we will have some peace" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Viewers)

Differences based on Geographic Distribution

Teachers observe that children from different environments also face some disagreements especially regarding the way of dealing with each other. Teachers sense children from cities somewhat intimidate and humiliate children from villages. This is believed to be related to the increasing pace of development in cities as compared to the slow advancement in the rural regions.

“There are conflicts between children of the city and children of the villages. They treat the child from the village as a cowboy or cattleman, i.e. children from cities treat each other based on the fact that one's father is a Manager of a Bank or a company” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Tribalism

Tribalism is a concept that still exists in some areas in Lebanon especially in the North and Bekaa regions. Some dominant families who seek to preserve their power and identity always fight to prove their sovereignty. This is of a negative influence on children living in these areas.

“In Akkar, we endure this problem, if someone is from a certain family and the other one from another family, problems are created” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Solutions adopted by adults

Advising children to stay away from political and religious discussions

Respondents, mainly from Christian community, advise their children to stay away from discussing political and religious matters. This would spare them many conflicts and disadvantages.

“My children at school hear many things but I do not allow them to interfere in politics” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

In addition, this solution adopted by parents seems to be followed at school also. Teachers acknowledge having applied a rule that forbids children to tackle political and religious topics with their friends at school. This is seen to help children grow up in a healthy environment, which promotes values of recognition and acceptance of others.

"At school, politics is forbidden" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Viewers)

Allowing children to solve their own disagreements, and interfering only when needed

Parents usually try to give some space to their children and let them solve disagreements in their own way. If the problem persists, they intervene and encourage dialogue and communication in order to sort things out between the conflicting parties.

“If they persist on quarreling, we try to put an end to their relations” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

D- Identifying Communities' Stereotypes in the Lebanese Society¹

Introduction

In this section, respondents are asked to identify stereotypes that they heard from their children or students or came across in their daily experiences.

We will explain the origin of stereotypes and take a quick glimpse into the motivations and attitudes that lie underneath these stereotypes according to respondents' perspectives.

Stereotypes in Lebanon are believed to be an obstacle to national unity and integrity. After the civil war, people are still stuck in a vicious circle having detrimental influences on the community. In the opinion of adults, people have stopped the violence and clashes through weapons; but they have begun an aggressive and hostile verbal war.

Despite the attempts aiming to instill a spirit of harmony in Lebanon, people seem to have prejudices and prejudgments on others who disagree with their ideas. This shows a lack of tolerance along with disrespect for others' views.

Hence, respondents agree that people tend to label and categorize those who are not like them. This attitude towards others leads to an unhealthy society and contributes to the disintegration and lack of coherence between communities.

"It is not correct to discriminate, when you enter a store to buy a thing you should not differentiate if he is a Muslim, Christian or Druze" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Non-Viewers)

¹ The Armenians were included in the Christian community. As for Shiite, for parents we had a mixed group with participants belonging to Shiite, Sunni and Druze communities. We had 2 Shiite respondents in it. As for the teachers group, we were unable to recruit Shiite respondents. There were a number of refusals. The intended vs. – current sample is added in the Appendices, under point 6.2. for more clarity.

Differences between Viewers and Non-Viewers

In general, non-viewers were more verbal with respect to their views with other communities. The common viewpoints between viewers and non-viewers are the views of Sunnis and Christians on the Shiite community, perceived to be associated to Hezbollah party and to violence and armed conflicts.

On the other, the non-viewers of the different communities show many prejudices against others. As such, there is a lot of room for instilling the values of unity, solidarity and acceptance of others.

	Non-Viewers	Viewers
Stereotypes	<ul style="list-style-type: none"> ☆ Shiia see themselves as the poorest in the country. ☆ Shiia consider themselves as prejudiced and neglected. ☆ Sunnis and Christians depict their own communities as the richest in the country. ☆ Sunnis respondents see Sunnis and Christian communities as tolerant and peaceful. ☆ Sunnis are perceived as having the least political parties. ☆ Sunnis and Palestinians admire Christians for their openness and their respect for human universal values. ☆ Christians are known for being surprisingly divided into different camps and factions according to Sunni and Palestinian respondents. ☆ Christian and Sunni respondents associate Hezbollah party to violence and armed conflicts. ☆ According to Christian respondents, their community is in need of a true leader instead of being divided into two groups. ☆ Christians perceive themselves as lacking solidarity. ☆ Christian perceive Christians as raising their children with strong family values. ☆ Christians consider Christians as full of fear and insecurity towards the others. ☆ Christians regard Druze with caution as they are seen to be mysterious and ambiguous. ☆ Christians think of the Shiite as submitted to Hezbollah, associated with armed 	<ul style="list-style-type: none"> ☆ Christian and Sunni respondents associate Hezbollah party to violence and armed conflicts. ☆ According to Christian respondents, their community is in need of a true leader instead of being divided into two groups. ☆ Non Armenian respondents portray the Armenians as residing in specific regions and speaking their own language, hence being less open to other communities.

<p>conflict as well as lacking minimum standards of hygiene and cleanliness.</p> <ul style="list-style-type: none"> ☆ Christians see Sunnis as allied politically, however, separated with their own beliefs and practices. ☆ Sunnis consider Sunnis as lacking solidarity and unity compared to the Shiite community. ☆ Sunnis consider Druze as a closed and secluded community. ☆ Sunnis regard Palestinians as stateless foreigners and despise them for being always the topic of political discussions. ☆ Palestinians feel that Lebanese dislike and look down on them. ☆ Palestinians express dislike towards the negative image spread by the Lebanese media towards them. ☆ Palestinians think that they are professionally discriminated as practice of some professions is prohibited. ☆ Palestinians state having better relations with Christians than with members of the same religion. 	
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Sunnis Opinions about Others

According to the research findings, stereotypes mentioned by Muslims (Sunnis) are different from those expressed by Christians. Sunnis describe Shiite as the poorest section of the Lebanese society whereas Sunnis and Christians are the wealthiest. Shiite are regarded as oppressed and discriminated against. The Shiite community has always felt like second-class citizens in their own country.

“Shiite are the poorest in the country” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

“Sunnis and Christians are the richest: Christians are well off” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Sunni opinion of Christians

Sunni parents and teachers involve their relations with Christians when talking about stereotypes. They define this bonding as tolerant and peaceful. Being

open-minded and extroverted, these communities are perceived to easily communicate and live harmoniously with others. They are seen to tolerate others' beliefs, views and practices.

“Christians and Sunnis are seen to get along better than Christians and Shiite” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

“Sunnis stay away from evil deeds as they do not have any political parties” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Sunni and Palestinian respondents praise Christians for their respect for universal human values. They are seen as kindhearted, merciful and understanding. This category always attempts to respect others' convictions through peaceful means contributing to the integrity and unity of the society.

“Christians respect the human being and grant value to humanity in a great way” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Sunni respondents also attribute class as well as cleanliness and hygiene to Christians. This category seems to attach a greater importance to staying clean and neat. This engenders health, comfort and peace of mind. This virtue represents a source of pride for Christians. Sunnis believe that living in clean regions and streets is believed to be an enjoyable and satisfying matter.

“Christians are the classiest sect in Lebanon as they take care of their appearance and their regions are always clean” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Christians are described by Sunnis (Lebanese and Palestinians) as open-minded and flexible when it comes to their relations with other communities. This openness reduces the gaps among people from different backgrounds. It ensures a safe environment where all individuals are entitled to the freedom of speech.

However, Sunnis blame Christians for their contradictory behavior. They are respectful to others while being intolerant against their fellow Christian parties. Sunni respondents highlight the great disagreement among Christians (Michel Aoun and Samir Geagea). They should be united in order to be a strong entity in the society.

“Christians agree with others and make alliances with others. However, they are seen to be divided between them” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Christians opinion of their own community

They also believe they are not united and criticize the Christians who do not belong to their political party.

“Lebanese Forces are bad mannered” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

“They say that Aounist have limited minds” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

"Geagea is a criminal. He should stay in prison. Aoun is an agent working for others" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Viewers)

Opinions of the Shiite community

Some respondents associate violence and domination to Hezbollah; the Shiite political representation. This party is believed to have gained a widespread negative image despite its strong presence on the political level. This is mainly due to the latest political and military activities it carried out.

Many negative attitudes are attributed to the leader of Hezbollah; Hassan Nasrallah, mainly due to his possession of weapons. He is believed to be dominating Lebanon by using violence and hostility. Some respondents even express feelings of fear towards this party.

“Hezbollah are armed and are dominating” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

"My child says that Hassan Nasrallah is going to come and kill us" (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

Opinions on Armenians

Non Armenian Christian respondents view Armenians as secluded and isolated. This is believed to be so since they reside only in a Beirut suburb "Bourj Hamoud". They are blamed for speaking Armenian to each other, thus, distancing others. This engenders feelings of alienation and insecurity towards Armenians.

"When they go to Bourj Hamoud, they give good price to Armenians and speak with each other Armenian" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Viewers)

3.2. PERCEPTIONS AND ATTITUDES TOWARDS THE "OTHER" COMMUNITIES


In the context of the diversity of Lebanon's sects and ethnic groups, this chapter aims at understanding the perception of each community towards the "Other". Respondents think that respect, appreciation, acceptance and tolerance are the main keys to reach a peaceful coexistence of the different communities in Lebanon.

Views of Non-Viewers and Viewers

The study reveals that Christian and Sunnite respondents share more common views than other communities. They are seen to agree with regards to their perception towards the Shiite community. The latter sect and ethnic group is considered to be a source of violence and terror. Christian respondents in particular perceived them as politically divided. They are also believed to lack interaction and clarity towards the Druze community as well.



	Christians	Shiite	Druze	Sunnis	Palestinians	Armenians
Christians	<p>Politically divided- This aspect is seen to weaken their position in the political scene whereas other communities are distinguished by their unity. (Viewers also)</p> <p>Family oriented- They are committed to educate their children according to strong family values.</p> <p>Tolerant & Accepting -Communication with others is based on respect, forgiveness and understanding.</p> <p>Need for security and safety of their children's wellbeing- They want to distance them as much as possible from sectarian and political discussions.</p>	<p>Dependency on a political figure to fulfill their need for self respect and pride.</p> <p>Overpowering their freedom as they always engage in violent conflicts and create disorder in the country</p> <p>Lack of hygiene and cleanliness-Due to their belief that Shiite do not follow the minimum code of health & sanitation</p>	<p>Lack of interaction due to their being isolated within their own community</p> <p>Guarded due their fear of deceit</p>	<p>Affiliated to them due to sharing the same future vision of Lebanon</p> <p>Lack of similarity due to difference in religious beliefs</p> <p>Favoritism towards their sect and ethnic group causing impartiality to other communities</p>	Lack of knowledge	<p>Sense of alienation & separation due to their speaking of Armenian in presence of non Armenians as well as their being localized in one territorial space</p>
Sunnis	<p>Identify with them as both are seen to be well off. This increases their bonding and affinity</p> <p>Tolerant & peaceful as they are accepting to "others" dissimilar standards of living</p> <p>Give importance to human values by respecting the universal human values</p> <p>Value greatly standards of cleanliness & hygiene in their private as well as public lives</p> <p>Lack of unity & solidarity between each other when it comes to political issues</p>	<p>More unified and considerate between each other as a community due to the existence of a political leader</p> <p>Poorest of the country, this leaves them feeling superior</p> <p>Source of fear & terror attributed to their leader (Viewers also)</p>	<p>Lack of clarity concerning their way of life causing fear of this community</p>	<p>Lack of unity among Sunnis due to the lack of the spiritual and political leader who can unify members of the same sect / ethnic group</p>	<p>Source of threat due to their being stateless and therefore, they are described as a source of internal conflict</p>	Lack of knowledge
Palestinians	<p>Lack of security due to the poor humanitarian conditions they live in as well as the fear of Christians from them as they are perceived to hold arms inside their camps</p> <p>Inequality towards them with respect to access to all professions</p> <p>As well as unequal treatment by people of the same religion which creates a sense of inferiority</p> <p>Having good relations with Christians groups</p> <p>Give importance to human values by respecting the universal human values</p>	<p>Lack of respect due to their unfair and degrading behavior</p>	Lack of knowledge	<p>Lack of respect due to their unfair and degrading behavior</p>	Lack of knowledge	Lack of knowledge



	Christians	Shiite	Druze	Sunnis	Palestinians	Armenians
Christians	<p>"Put the politics aside, we get along just well together" (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)</p> <p>"It happens when we sit around the table as one family, when we start talking politics, the disagreements begin"(Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)</p> <p>"We prefer that our children stay distant from politics" (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)</p>	<p>"Armed Resistance has been monopolized by one community" (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)</p> <p>"There is a huge difference between their regions and our regions. Our regions are always clean, while their regions are not. When you visit their regions, you cannot even breathe" (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)</p> <p>"Hezbollah are armed and are dominating" (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)</p>	<p>"Eat at the Druze and Sleep over at the Muslim. (Kol 3and El Derzi ou nem 3and el meslem)" (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)</p>	<p>"The wife of Saad Hariri never appears on TV. Whereas, the wives of our politicians are prioritized" (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)</p>		<p>"When they go to Bourj Hamoud, they give good price to Armenians and speak with each other Armenian" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Viewers)</p>
Sunnis	<p>"Sunnis and Christians are the richest: Christians are well off"(Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)</p> <p>"Christians and Sunnis are seen to get along better than Christians and Shiite"(Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)</p> <p>"Christians respect the human being and grant value to humanity in a great way"(Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)</p> <p>"Christians are the classiest sect in Lebanon as they take care of their appearance and their regions are</p>	<p>"Shiite are the poorest in the country"(Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)</p> <p>"My child says that Hassan Nasrallah is going to come and kill us" (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)</p>	<p>"I do not mingle with them because I do not know anything about them"(Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers (</p>	<p>"The Sunni community does not hold together such as the Shiite"(Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)</p> <p>"Shiite have both political and spiritual leader. We do not have anything. We have several political references such as Mikati, Al Hoss, Al Safadi and Al Hariri" (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)</p>	<p>"In Lebanese politics, Palestinians are used as a card in their internal conflicts" (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)</p>	

	<p><i>always clean”(Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)</i></p> <p><i>”Christians agree with others and make alliances with others. However, they are seen to be divided between them”(Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)</i></p> <p><i>”Geagea is a criminal. He should stay in prison. Aoun is an agent working for others” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Viewers)</i></p>					
<p>Palestinians</p>	<p><i>”We are very close to Christians, we do not fear them, on the contrary, there is discrimination on behalf of the Muslim towards the Palestinians” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)</i></p> <p><i>”Christians respect the human being and grant value to humanity in a great way”(Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)</i></p>				<p><i>”We hear people say with fear that camps are filled with weapons and arms”(Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)</i></p>	

Section A: "Christians" Views towards Different Communities

A.1- "Christians – A Lack of Solidarity"

Lack of Solidarity on the Political Level

The main point that the majority of Christian respondents notice in their own community is the lack of solidarity on the political level. It is sadly stated that Christian leaders are divided among themselves at a time when the Shiite and the Sunnis are united within their own communities. Such behavior on behalf of Christians is believed to weaken their position in the society.

"Put the politics aside, we get along just well together" (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

"It happens when we sit around the table as one family, when we start talking politics, the disagreements begin" (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

Strong Family Values

Despite this negative trait, respondents believe that Christians have strong values on the social level. As such, a majority of respondents agree that Christians are committed to raising their children with strong family values.

Tolerance and Acceptance of Others

Parents teach their children to be tolerant and to accept "others" regardless of their differences. Respect, forgiveness and understanding are basic values that ought to be followed when communicating with others.

Staying away from political and sectarian discussions

Parents consider it important to distance children from political and sectarian discussions. This shows their fear and apprehension towards others, being the aftermath of the civil war. This fills them with lack of confidence and insecurity towards the dominant political and sectarian systems in Lebanon.

“We prefer that our children stay distant from politics” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

A.2- “Druze – Distant and Introverted”

Distant and introverted

Christians do not seem to have much exchange with the “Druze” community since this latter is rather distant and introverted. The Druze are seen as rather mysterious and one could not easily mix with them.

Disloyal hence not Trusted

The only statement that is frequently widespread is that the Druze are disloyal and unfaithful. Hence others seem to be cautious and prudent when dealing with them. This is believed to be caused by Druze’s introversion and lack of interaction with others.

“Eat at the Druze and Sleep over at the Muslim. (Kol 3and El Derzi ou nem 3and el meslem)” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

A.3- “Shiite – The Followers of Sayyed Hassan Nassrallah”

Labeled as Followers of Sayyed Hassan Nasrallah

According to Christians, the Shiite community is distinguished by its submission to its leader Sayyed Hassan Nassrallah; General Secretary of Hezbollah. He is considered as the most important and charismatic figure for the Shiite. Most Lebanese groups, including Christians, consider that he has given the community a sense of self respect and pride.

Hezbollah: Rather Feared Armed Resistance

Christians believe that Shiite have formed an armed resistance widely famous for its power and strength. Hezbollah is the only entity holding weapons in Lebanon under the pretext of resisting Israel. People (Christians and Sunnis) are rather fearful towards this community. They describe them as violent since they always engage in conflicts and create disorder in the country.

“Armed Resistance has been monopolized by one community” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

Perceived as Lacking Standards of Hygiene

Christian respondents believe that Shiite lack the minimum standards of hygiene and cleanliness. This perception is frequently repeated by Christians since they always brag about their own hygiene. This creates in them feelings of disgust and contempt.

“There is a huge difference between their regions and our regions. Our regions are always clean, while their regions are not. When you visit their regions, you cannot even breathe” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

A.4- “Sunnis – Unlike Christians”

Sunnis and Christians are Political Allies

Some Christians state that Sunnis and Christians are political allies. Their main goal is to achieve a future filled with peace, prosperity and independence for Lebanon.

Difference in Religious Beliefs and Practice

Sunnis seem to differ from Christians in their beliefs, practices and lifestyle. This is seen to create a gap between them.

“The wife of Saad Hariri never appears on TV. Whereas, the wives of our politicians are prioritized” (Group 2: Parents having children aged 14-15 years, Females, Christians, Non-Viewers)

Perceived Favoritism of Sunnis towards Sunni students

Some Christian teachers state that Sunni teachers are recognized for showing favoritism towards Sunni students. They always seek to help them, by all means, to succeed in their governmental exams. This is perceived to be their way to express loyalty to their sect and ethnic group.

Section B: "Sunnis" Views towards Different Communities

B.1- "Sunnis – The Disassociated"

Lack of Solidarity and Compassion between each other

Sunni respondents find themselves disassociated since they lack the solidarity and the compassion they aspire for. They are perceived to be torn between many political leaders each having their own views and opinions. As such, they notice that they do not hold on to each other the same way the Shiite community does.

These circumstances lead to tensions and conflicting opinions inside the same community and to jealousy and resentment towards the Shiite community.

This issue is perceived to be the result of the absence of a spiritual and political leader who unites Sunnis and provides them with direction.

Consequently, after having failed to harmonize within their own community, they find it hard to reach to a global agreement with other communities.

“The Sunni community does not hold on to each other such as the Shiite” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

“Shiite have both a political and spiritual leader. We do not have anything. We have several political references such as Mikati, Al Hoss, Al Safadi and Al Hariri” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

B.2- "Druze – The Mysterious"

Secretive and Mysterious Religion

Respondents from the different backgrounds stress that the Druze religion is secretive. This community's rituals, beliefs and practices are very mysterious

and no one was ever able to learn their details. This generates feelings of fear towards this community. People are reluctant to approach them.

“I do not mingle with them because I do not know anything about them” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

B.3- “Palestinians – The Weak Category”

Stateless foreigners threatening the Sectarian System

In Lebanon, Sunni respondents perceive Palestinians as stateless foreigners. In Lebanon's fragile socio-religious formula, they are perceived as threatening the sectarian system. The problems of their “Right of return” have become a common topic in almost all political debates. This makes people become cautious towards them.

“In Lebanese politics, Palestinians are used as a card in their internal conflicts” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Section C: "Palestinians" Views Towards The Lebanese Communities

Suffering from misjudgments and a shaky relationships with the Lebanese people

Palestinians complain that Lebanese people misjudge them based on the socio-economic conditions they live in. Because Palestinians live in poor camps and are unable to provide for their basic necessities, the Lebanese people think that this community resorts to delinquencies and violence. The Lebanese even consider them holding arms and weapons inside their camps.

As a consequence of these prejudices, relations between the Lebanese and Palestinian people are rather unstable and always threatened by the lack of security. The Palestinians believe that this further fuels the dislike and fear of the Lebanese towards Palestinians.

“We hear people say with fear that camps are filled with weapons and arms” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Good relationships with Christian community

Despite the general dislike that Palestinians sense towards them; these individuals highlight the good relationships that tie them with the Christian groups as opposed to Muslim groups. The latter perceive them as inferior and unworthy of a decent life. Palestinians are saddened by the unfair and inequitable attitudes towards them from communities in their same religion.

“We are very close to Christians. We do not fear them. On the contrary, there is discrimination on behalf of the Muslim towards the Palestinians” (Group 5: Teachers of children aged 12-13 years, Mixed Males and Females, Private Schools, Lebanese and Palestinians, Sunnis, North-West Beirut- South, Non-Viewers)

Marginalization of Palestinians in the Labor Market

Palestinians are perceived to be also marginalized in the labor market. A large number of professions are noticed to be restricted to people with Lebanese nationality. Therefore, Palestinians feel categorized and discriminated against.

3.3. EVALUATION AND IMPACT OF "KILNA BIL HAYY" TV PROGRAM ON CHILDRENS' KNOWLEDGE AND ATTITUDES

In this chapter, we will begin by exploring the awareness and perception of parents and teachers concerning different Lebanese social TV series in general.

Then, we will better understand the awareness and the perception with respect to “Kilna Bil Hayy” TV series based on viewers’ judgments.

Firstly, we will draw a general perception of the program covering the positive and the negative aspects that are identified by parents and children, on the level of content and execution.

We will then compare “Kilna bil Hayy” with the Lebanese reality to evaluate the level of success of the program in reporting accurately the Lebanese life.

In addition, we will discover the changes in knowledge and attitude that parents and teachers observed in the children after watching the program.

Section A: Awareness and Perception of Lebanese Social TV Series

General Awareness of Lebanese Social TV Series

In general, respondents appreciate watching social programs whether they are series or talk shows. They have limited awareness with respect to Lebanese social TV series. Yet, they enumerate a few of them broadcast on different TV Channels such as:

“Sarah”: a Lebanese drama series aired on MTV. It tackles several issues related to women, their rights and their conditions in society. It shows the pain and the sufferings that a woman might undergo due to legal and social issues in Lebanon.

"Sarah talks about a woman that is being tortured by her husband" (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

"Sarah discusses marital problems and disputes and their impact on children" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Viewers)

“Sabet W Nabet” (Happily ever after – Literal translation: Stability and Prosperity) series broadcast on New TV. It tackles several social issues.

“Min Ahla Byout Ras Beirut” (One of the best Houses (families) of Ras Beirut) aired previously on LBC. It tackles social and youth related issues.

Perceptions towards the Social Lebanese Series

Educative Role

Respondents value the Lebanese social TV series for their role in offering information and education to the viewers on the social level.

The main role of these series is to promote social and family values. They are perceived to enlighten peoples' awareness with respect to the way of dealing with others as they allow viewers to understand and participate in these problems on the TV show.

Respondents appreciate watching programs concerning social problems such as marital disputes, cheating, separation, and divorce, and how these problems impact the members of the society so as to gain knowledge on how to behave in such situations.

Depicting Real Lebanese Life

Respondents explain that Social TV series present social issues taken from the real Lebanese life. Such TV series are considered socially helpful and constructive.

Lebanese social programs usually show the complications of relationships as well as the consequences of decisions adopted by characters belonging to different backgrounds. Viewers feel more connected to the reality of Lebanese society.

*"I prefer to watch Lebanese series rather than Syrian, Turkish or Mexican"
(Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)*

"We like them to be realistic and related to the lives of Lebanese" (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

"You feel connected to Lebanese series because it depicts the situation that we are living" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Viewers)

Suggestions for Programs/Series promoting Unity

Respondents call for programs that show coexistence between religions, sects and ethnic groups in Lebanon. It is seen to be an opportunity to educate viewers on concepts of tolerance and acceptance of the others.

Respondents look for social TV programs with main objective to deliver a valuable and credible message. This initiative requires commitment by individuals, institutions, governments and, the production of a social program to be aired on TV for an extended period of time.

This program is expected to be engraved in the conscience of each and every one and will make viewers feel concerned by the Lebanese social actuality.

"They should deliver a message about the cohabitation between Muslims and Christians in Lebanon" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut-Mount Lebanon, Non-Viewers)

Suggestions for programs for the Youth

Respondents find that TV is the most effective means to affect the youth. They encourage programs that shed light on matters directly involving youth and their living conditions in Lebanon.

Such programs are believed to attract the attention of the general public as well as decision makers towards the concerns of the Lebanese youth.

Section B: Analysis of “Kilna Bil Hayy” TV Series

B.1 General Perceptions towards “Kilna Bil Hayy” TV Series

Lebanese TV Series

In general, “Kilna Bil Hayy” is appreciated as being a Lebanese TV series. Parents and Teachers prefer Lebanese programs. They are considered as more authentic than any other imported program. As such, the program is seen as successful.

“It is better than Turkish, Mexican and other series” (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

Depicting Real Life

Respondents explain that the reality is clearly seen through issues tackled in the program. They are related to genuine reality existing in Lebanon and the daily issues children face.

Educative and Pleasing at once

The program is perceived to be educative and pleasing as it allows children to learn lessons in life in an entertaining framework. Hence, it is described as fulfilling both the needs of children and adults.

Teaching about Values in Life

The program helps children develop love and understanding towards the others. It teaches them to stay away from trouble and conflict and to use dialogue as a means to find solutions to their problems.

It is also praised for enlightening children on the virtue of forgiveness. Hence, they would seek for peaceful coexistence in the future.

Innovative Character

“Kilna Bil Hayy” is recognized to be an innovative TV program. It is new as a concept addressing children and instructing them indirectly. Parents are noticed to be pleased to finally see an educational program that targets children in a mature way. Parents are filled with joy and satisfaction.

"They succeeded in reaching children and restraining them from watching cartoons" (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

“I am surprised as this is the first time I notice this type of program on TV” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

Negative Aspects

“Kilna Bil Hayy” is criticized for being short in duration and restricted to one TV channel. It is expected to be longer and broadcasted on more than one TV channel so as to grab the attention of more viewers.

B.2 Analysis of Certain Elements of “Kilna Bil Hayy”

Program Name and Music

The program name (Kilna Bil Hayy) is observed to be very meaningful. It evokes feelings of nationalism and patriotism as the title represents the belonging to one nation, despite the diversities in the society.

The music is perceived as attractive.

"All in the neighborhood means that we are all in Lebanon and Lebanon belongs to everybody" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

Characters

The characters of the program are considered to be simple and related to the reality. As such, they are seen as approachable.

Some remarks were made regarding some of the characters based on their appearance and attitude in the program:

"I like the Druze girl “Sally” the most. The way she dresses is appealing” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

"I did not like Ali; he always pretends to be the boss” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

Respondents propose recruiting famous and more skilled actors. This is seen to add to the professionalism and the attraction of the program.

“They have to bring well known actors, such as Antoine Kerbaj. This will attract more viewers” (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

LBC's impact on "Kilna Bil Hayy"

LBC is considered to be the appropriate channel to broadcast the program “Kilna Bil Hayy” for the reason that it is perceived as neutral and unbiased.

In addition, it is recognized to have high viewership. Hence, it allows the program to be seen by a large audience.

"It enjoys a high viewership level" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut- Mount Lebanon, Viewers)

B.2- "Kilna Bil Hayy" and the Aspect of the Lebanese life

In general, viewers of “Kilna Bil Hayy” describe this program as a Lebanese social TV series that tries to depict the overall aspects of the Lebanese society. Yet, respondents recognize similarities as well as differences while comparing the facts occurring in the program to those of the Lebanese reality.

Similarities with the Lebanese Reality

The main **similarities** could be elaborated as follows:

The Sectarian and Ethnic Differences

In general, respondents see that this program is mainly directed at tackling sectarianism and ethnic differences as the dominant reality in Lebanon. This sectarianism and ethnic differences is believed to affect all areas of life, i.e. the social, political and economic conditions in the country.

The current situation in Lebanon is seen to be similar to the idea presented in the program. People belonging to different sects and ethnic groups have different ways of thinking yet still live in the same country. Similarly, the program joins children from different sects and ethnic groups in the same building or region.

The Guidance of Children

Parents and teachers stress the importance of enlightening and educating children in their daily lives.

They explain that recognizing right and wrong behavior helps raising good and responsible children. Hence, in order to achieve this objective, parents and teachers provide children with the skills, values and morality which enable them to be productive and active members of the society.

Parents and teachers both believe that children first learn the values of citizenship at home and secondly from school.

In addition, the two basic values that are most important to children are considered to be respect and responsibility. These values are learned at home as well as at school.

In the program, respondents realize that parents' attitudes and the presence of "Lina" in critical situations teach children good behavior and help them avoid problems and dangers in life. This is seen to be applied in true-life as well.

"We behave the same way as in the program. We prevent our children from misbehavior." (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

Respondents see that every parent or teacher has a responsibility to guide and correct children in order to help them reach the appropriate behavior in society.

Hence, the program is valued for including a "guide" named "Lina" who directs children in the program. For a majority of respondents, the presence of "Lina" is crucial as she teaches children how to be responsible for their acts and helps them make thoughtful choices.

As such, parents and teachers recognize themselves through their parenting and teaching experience with their own children or students. This makes them feel connected and engaged in the program.

“I think that Lina's role is very important as she is the one who is guiding children and this is always the right thing to do” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

The Patriarchal Family Structure

Respondents consider that the program truthfully reproduces the family structure in Lebanon.

Lebanese family structure remains patriarchal predominantly in Muslim families. The father is the main decision maker of the household and this is shown in the program as the father is the head of the family.

“The role of the Muslim mother in the family is weak as children rely on their fathers' decision” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

The role of women has been traditionally restricted to those of mother and caregiver and this is believed to be shown in the episodes of the program. The mother does not hold great responsibilities; she is rather involved in small matters.

Nevertheless, among Christians in Lebanon, women are recognized to assume more duties and responsibilities.

Disparities with the Lebanese Reality

Respondents find aspects in the program that do not resemble the Lebanese reality.

These disparities could be presented as follows:

The Conflicts between Sects and Ethnic Groups

Respondents think that the program fails to simulate the Lebanese reality in terms of intensity of conflicts between sects and ethnic groups. In the program,

simple conflicts are recognized among children, yet in reality sects and ethnic groups fight aggressively and they do not seem to reconcile promptly like in the program.

"I would have wished that in reality it happens this way" (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

The resolution of the disagreements in the program appears to be through dialogue. Yet, in reality it remains an unsolicited option most of the time.

Moreover, they complain that in the program all disputes terminate peacefully as the program focuses on raising awareness and empowering children to adopt peaceful solutions whereas, in true-life estrangement persists after clashes occurring between sects and ethnic groups.

Sectarian and Ethnic Distribution

Respondents object that they do not identify themselves with the program as their neighborhood is homogeneous, constituted of people belonging to one sect and ethnic group not like the program where they gather people from different sects and ethnic groups in the same building and region.

"Because the region that we live in, there are no other sects" (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

Armenian Presence

Armenian respondents express reservation towards the unjust depiction of the Armenian community in the program. It is commonly accepted that each sect and ethnic group has its own sectarian and cultural distinctiveness.

Therefore, since the program aims to represent the rich variety of Lebanon's sects and ethnic groups and to suggest tolerance and understanding of the "other" as the only method of peaceful coexistence and survival, Armenians find themselves misrepresented and even overly focused on in the episodes.

They declare that the only bad mannered groups of children were the "Armenian Club" represented by a boy named "Vazken" and his friends. This

group is noticed to act immorally and to use violence and bribery to impose its power on the weak.

Respondents and mainly Armenians seem surprised that the program highlights the Armenians as the only community embracing “street children” in their community. This is seen as unfair, and provokes feelings of frustration and disappointment.

“They showed that the Armenian boy tore the ball of the child with a knife ... This shows that the Armenians are bad mannered... Why did it not involve another sect in Lebanon?” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa - East Beirut - Mount Lebanon, Viewers)

Children’s Personality and Attitude

The Program is appreciated for illustrating innocent and peaceful child behavior. They are far from sectarian or political fanaticism.

They are also active and full of hope. They spend their time playing, learning and growing. Hence, this fills viewers with feelings of joy and peace.

However, the reality in Lebanon is seen as quite different. Respondents believe that in real life, many children are victims of sectarian conflicts and unending battles; sometimes they even lose their lives as “casualties of war”. Hence, they are seen as psychologically traumatized.

“The program does not show anything related to sectarianism which is good. It demonstrates the innocence of childhood away from sectarianism” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

Traditional Costume

Some respondents highlight the absence of the traditional costume related to each sect and ethnic group. This is believed to show the heritage of Lebanon. Respondents feel slightly disappointed and dissatisfied by the absence of traditional costume.

“Parents should wear their traditional costumes” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

Section C: Change in Problem-Solving Knowledge and Attitudes

C.1- "Kilna Bil Hayy" Messages and Lessons

After exploring the overall perception of “Kilna Bil Hayy” program and the comparison with the aspects of the Lebanese life, this section studies the lessons learned through this program either spontaneously or upon aiding the respondents.

Adult Viewer and Non-Viewer Perspectives on Knowledge and Attitudes

Differences between Viewers and Non-Viewers

The table below helps us understand the differences in perspectives between viewers and non-viewers of ‘Kilna bil Hayy’ program on knowledge and attitudes.

On knowledge

It is noticeable that viewers of the program believe more in acceptance of others and communication with others than the non-viewers do. The viewers stress on acceptance, respect, communication with others, and the importance of unity and solidarity. On the other hand, the non-viewers recognize intolerance to children from other religions, sects and ethnic groups. Parents and teachers forbid children to tackle political and religious topics with friends, as opposed to approaching the other and trying to solve issues, if any.

On attitude

The viewers again show more acceptance and approachability towards the others. The non-viewers prefer to keep a safe distance from others in case of any problems.

Differences in Knowledge	
Knowledge of Non-Viewers	Knowledge of Viewers
	Meaning of Patriotism
<u>Difference of social classes leads to conflicts.</u> This rather creates discrimination and inequality; people evaluate others and choose their friendships according to what they have and not for who they are.	Lesson n.1: Recognizing the Lebanese Communities (Raising awareness with respect to the diversity of the Lebanese social fabric; openness, acceptance, integration, collaboration and peaceful coexistence.)
<u>Intolerance to children from other religions, sects and ethnic groups.</u> (They gave their children strict instructions to have shallow superficial relationships with those who disagree with their religious beliefs.)	Lesson n.2: Accepting and Respecting the "Others" (Sense of respect, high level of tolerance and understanding towards the "Others", freedom, equality and good will must be practiced for all.) Ways to understand and love different communities
<u>Forbidding children to tackle political and religious topics with friends,</u> rather helps children grow up in a healthy environment which promotes values of recognition and acceptance of others.	Lesson n.3: Using Communication and Dialogue (Problems ought to be solved through dialogue and communication promoting a spirit of openness and collaboration.)
<u>The political system enlarges the gap between people from different categories.</u> This society is torn apart by the leaders who keep encouraging people not to tolerate others. This is regarded as unhealthy as it leads to disagreements, conflicts and strife.	Lesson n.4: Seeking Unity and Solidarity (Ability to forgive and forget and live together peacefully and this is due to the spirit of reconciliation.)

Differences in Attitudes	
Attitudes of Non-Viewers	Attitudes of Viewers
With regard to Immorality, Children do not interfere	Attitude 1: With regard to Immorality, Children Refer to Adults
With Friends, Children stay away from discussing political and religious matters	Attitude 2: With Friends, Children do not set conditions
Inside the Community, Children feel more secured and appeased. Yet, they feel annoyed from the lack of unity	Attitude 3: Inside the Community, Children Collaborate
Outside the Community, Children mingle with other children from another religion	Attitude 4: Outside the Community, Children Accept and Understand the Other
In case of Unfairness, Children investigate and examine	Attitude 5: In case of Unfairness, Children Approach the "Other"
Confronted with the Elderly, children are disciplined	Attitude 6: Confronted with the Elderly, Children Respect and Support

Lessons Learnt from the Program

Main Lesson: *Meaning of Patriotism*

In general, respondents consider that the program enlightens children's awareness towards the values of patriotism and belonging to one nation.

“All belong to one country” (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

The program is seen to inspire optimism and hope for the future of children as it helps them to be well-prepared to keep their country strong and unified in the future.

Among the essential attributes of patriotism highlighted in the program, respondents identify the following:

- Recognizing the Lebanese Communities
- Accepting and Respecting the “Others”
- Using Communication and Dialogue
- Seeking Unity and Solidarity

It is worth mentioning that these attributes are highlighted by respondents as messages learned through the program.

Lesson n.1: Recognizing the Lebanese Communities

Respondents consider that the program stresses the importance of raising awareness of children with respect to the diversity of the Lebanese social fabric. They believe that through the program, children become aware of different nationalities, sects, ethnic groups and social classes existing in Lebanon as well as their diversified cultures and traditions.

This is considered to encourage a kind of openness towards the Lebanese community and might contribute to future acceptance and collaboration.

Parents are considered to emphasize the necessity to introduce children to different communities, as they believe that this paves the way for living together in a harmonious and interactive manner. This is considered as a difficult task to be accomplished through parenting or teaching. Yet, this message is successfully delivered through the program.

“It is difficult for us to tell our children to mingle with others. The program is able to do that” (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

The program is regarded as a tool to bring the various sects and ethnic groups closer; Lebanese society is known to marginalize some communities such as: the Palestinians. Hence, respondents feel thankful towards the program as they encourage children to be integrated with the less familiar groups.

Some parents note that their children were unaware of the Palestinian presence in Lebanon before watching the program. Hence, they become more knowledgeable of this community after watching the program.

“My 13 year old daughter did not know that in this country there are sects other than Christians and Muslims. Now she knows that there are Palestinians, Syrians and Egyptians. And Muslims are divided into Sunnis and Shiite. She was happy that a lot of other children can be friends with her in the classroom”

“She asked me about the Palestinian girl. During the summer war of 2006 we used to follow the news, when the program was aired, she had the curiosity to know why Palestinians are in Lebanon and how did they come. So I explained to her about them and the reason for their migration to Lebanon and she expressed compassion” (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

In addition, teachers appreciate that children have learned some Armenian words that they did not know of in the past.

“They learned some Armenian words which is very good” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

Besides, Christian and Muslim parents believe that their children become more informed of their cultures and traditions as well as of those of other religions. Muslims recognize some Christians' habits and in turn Christians also get acquainted with some Muslim traditions. Hence, this helps promoting peaceful coexistence between both sects and ethnic groups.

“I remembered that a veiled woman loved a Christian man. This is very important to the society and there must be other programs discussing these issues” (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

“Christians are introduced to the religious practices of the Muslim, i.e. wearing a veil” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

Respondents appreciate the efforts made by the program to generate knowledge of other cultures, religions and ways of life. This is believed to contribute to eliminating the ignorance and the fear of the “Other”.

Children are taught through the program to be open-minded and tolerant. Respondents explain that even many adults ignore specific cultural practices and habits practiced by different sects and ethnic groups because traditions and customs vary between different sects and ethnic groups living in the same country. Thus, they deem that the program is helpful and beneficial for children.

Some Christian teachers show a kind of discrimination when comparing their table manners to those of Muslims. This shows their lack of acceptance of the “Other”.

“Christians are known to have a specific etiquette as we eat with a knife and a fork and sit at a table” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

“The habit of eating while sitting on the floor is noticed in the Shiite community” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

Concerning their knowledge about social classes, respondents consider that the program helps children to acquire knowledge of the rich and poor and to treat them equally.

This seems to be very beneficial as Lebanon is seen to be a country with an acute disparity between social classes. As such, the program is appreciated for attempting to raise awareness about this issue.

“We are seeing the mentality of the rich. It is full of superiority towards the poor or full of pity. These 2 points of views are wrong” (Group 1: Parents

having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

Lesson n.2: Accepting and Respecting the “Others”

The program teaches children to accept, tolerate and understand the citizens of their country regardless of their sectarian, political, cultural or social backgrounds. This in turn promotes respect towards the “Others”.

Consequently, the program shows that elimination of the other is unacceptable, as all communities in Lebanon share the same rights. As such, the program promotes practice of freedom, equality and goodwill for all.

Respondents explain that the program urges the celebration of Lebanon's diversity. It is critical to respect and protect the existence of sectarian and ethnic cultures in Lebanon. Thus, the program is perceived to seek successful inter-sectarian and ethnic harmony based on mutual acceptance and respect.

"Nobody can eliminate the other, even if they form a minority" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa - East Beirut - Mount Lebanon, Viewers)

Respondents appreciate the program for helping to raise the awareness of children on the ways to understand and love different communities.

Moreover, the program is considered to teach children the value of human beings. Every person counts, no matter where they live, or who they might be, or what country they represent.

Children learn to avoid individualism and focus on increasing the sense of attachment to the country. This helps children understand the values of collaboration and cooperation which promotes a sense of harmony and respect between sects and ethnic groups.

Lesson n.3: Using Communication and Dialogue to solve any Conflict

The coexistence between diverse sects and ethnic groups and political parties demands communication and dialogue. Whenever dialogue is ruled out, conflicts and clashes result. This is deemed to be one of the essential values conveyed by the program.

Lebanese individuals are considered as people who follow their leaders in whatever path they march. In reality, sectarian belonging takes precedence to national belonging and can lead to serious clashes and conflicts.

Yet, in the program any political agenda is absent; the program shows that problems ought to be solved through dialogue and communication promoting a spirit of openness and collaboration.

“Fights do not lead us anywhere” (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

“They used to fight and then gather in their common room and solve their disagreements through dialogue” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa-East Beirut- Mount Lebanon, Viewers)

Lesson n.4: Seeking Unity and Solidarity

Lebanese sects and ethnic groups are seen to join together in remembrance of the tragedy of the civil war and in the spirit of forgiveness and coexistence. Lebanon remains alive despite all hostilities and animosities. As such, Lebanese people are famous for their ability to forgive and forget and live together peacefully.

“We had war and we were enemies and now we are friends” (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

C.2- "Kilna Bil Hayy" Impact on Children's Attitudes

Introduction

In this section, we will elaborate on the perceptions of parents and teachers with respect to the impact of the changes in knowledge on the behavior of children.

Parents and teachers are in close relationship with children; hence, they are able to recognize the changes in their attitudes towards their friends, colleagues, neighbors or even other communities.

Parents in particular tend to believe that their own teachings and follow ups have a direct effect on the attitude and behavior improvement of their children. These respondents believe that the effect of the program on children is limited to the development of their knowledge. The program is also seen to communicate to them the value of consideration towards the “Others”.

“She has more information with regards to sects and nationalities present in the country. She also learned to be concerned about them” (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

However, respondents and mostly parents believe that the program is aired throughout a short period of time, which makes it rather hard to contributing to instilling any attitude changes in their children.

“They have to put episodes throughout a year so that they can feel the change” (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

Children Refer to Adults when confronted with Immorality

Respondents explain that parents tackle the issues of lying, cheating or stealing in a very direct way with their children. They show them the negative repercussions of such behavior and they showcase the value of honesty and frankness.

Hence, while confronting people who act immorally, children try to identify the motivations for these immoral acts and try to open up to an adult in order to help and correct their wrong behavior.

In turn, this program is believed to reinforce the importance of these values to children. It is seen to explain to children that being dishonest and unethical may be hurtful as the person would have bad intentions towards others.

With Friends, Parents do not set Conditions on Children

Respondents explain that children do not establish friendships based on sectarian and ethnic basis. Friendships are not supposed to distinguish between sects and ethnic groups; it requires commitment, sacrifice and loyalty to each other.

Therefore, they believe that friendship is unconditional and they allow children to socialize with other communities.

“They can be friends with someone from another sect” (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

" When we stay in the mountains, I feel that we are one big family with our Muslim, Christian or Druze neighbors" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

Inside the Community, Children Collaborate with each other

Respondents reflect the way they behave in the society to the way they teach their children to react. It is important to note that respondents deeply believe in the assimilation of their children to the lessons they report to them.

They describe their social relations with their relatives and neighbors as friendly and amiable particularly in rural areas.

They are known for their great sense of commitment to social obligations. This is considered as one of the characteristics of Lebanese people. This makes them feel proud.

" Lebanese are known to be united between families and in rural areas. If someone dies, we all go. When someone gets married, we are all invited. This means collaboration. And this is present in Lebanon " (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

Methods to recognize and resist social pressure

Concerning the methods to recognize and resist social pressure, respondents find the following:

- Teaching children the values of honesty and frankness is the best way to prepare children to be ready to resist several kinds of pressures they would encounter in their lives. Thus, they will know how to differentiate between the good and bad.

“They are able to resist social pressure if they are oriented by parents and teachers” (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

- Thinking before acting is also important. This is when they make a conscious effort to hear not only the words that another person is saying but, more importantly, understand the total message being sent.
- In order to enhance the active listening of children, respondents propose the organization of seminars and workshops in order to strengthen their concentration habits.

"The important thing is to listen ... listen actively. Every person must listen to the other and count to ten before speaking" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

"There should be seminars and workshops keeping children away from sectarianism and politics" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

Outside the Community, Children Accept and Understand the Other

The program sheds light on various kinds of social pressure that children experience in their lives. Living in society signifies being in daily relations with people from different backgrounds. Sometimes, these relations may lead to disagreements or even to conflicts.

Respondents then explain that it is necessary to express full respect to the “other” in their beliefs, practices and ideas in order to understand them well and to avoid conflicts.

In case of Unfairness, Children Approach the “Other”

Respondents think that the program teaches them, as well as their children, the values of openness and communication with the “Other”. They are acquainted with other social groups regardless of prejudices and preconceptions.

Children become more supportive of the concepts of understanding and acceptance of the other communities after watching the program.

“There are a lot of children who do not know the meaning of Shiite, Sunnis and Druze. Some might have heard about them. However, others hate them before even having met them” (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

"Once my friend told me to visit a Shiite friend of hers. At first, I was afraid. But when I saw her, I thought I knew her since a longtime" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

Children Respect and Support the Elderly

Respondents explain that values of respect and care towards the elderly are already taught at home. Children are considered to be a ‘carbon copy’ of their parents. Hence, they value and help the elderly. This value is also appreciated for being reinforced in the program.

“Parents have a great role in teaching them these values” (Group 1: Parents having children aged 12-13 years, Mixed Males and Females, Mixed Shiite and Sunnis, Viewers)

D – The Emotional Experience

Introduction

In this section, respondents are exposed to different psychological techniques.

These techniques aim to free respondents from logical constraints and encourage emotional responses.

Respondents project the way they feel towards the program through describing the way they think this program would present itself if it actually had an honest voice.

This helps revealing any perception of "Kilna Bil Hayy" that was not directly mentioned by respondents in the previous sections.

D.1 - Psychological technique: Animism

Introduction

At this stage of the study, we asked respondents to imagine that due to some extra-terrestrial beam, the program has a voice, that is, a non-human phenomenon can speak like a person. It can talk and tell things about itself.

This is a projective technique that helps respondents reveal their inner lying feelings towards the program.

Findings

When applying this technique to respondents, it came to light that the program has a real Lebanese identity since it tackles issues extracted from Lebanese reality.

The program discusses problems and ways to prevent conflicts and clashes mostly among people of different sects and ethnic groups. The program role is to teach people to avoid violent acts and tensions among the members of the same society.

The program is perceived to have an open, free and daring character as it has the courage to address different sects and ethnic groups.

"I am a program that discusses about all sects" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa - East Beirut- Mount Lebanon, Viewers)

Respondents believe that the program has an educational role as it educates new generations on basic values in life.

Compatibility of Program with LBCI TV Channel

Respondents find that both the program and the TV channel are characterized with neutrality. LBCI is perceived as a non-sectarian channel that usually tackles social issues in its varied programs. Hence, it is seen as appropriate for airing "Kilna Bil Hayy".

However, some respondents object that the LBCI is regarded as mostly addressing Christians, which is atypical of 'Kilna Bil Hayy'. Therefore, other sects and ethnic groups, specifically Muslims in general are not targeted through this program, as the show is not broadcasted on their preferred channels.

For example, respondents consider that the Shiite community watches exclusively Manar TV. Thus, this community is less targeted by the program because of the selected TV channel.

"Maybe we as Christians watch LBCI. It is possible that in Al Dahiye (area with high concentration of Shiite people) they watch only Manar TV" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

D.2 - Projective Technique: Creator of the Program

This projective technique suggests the respondents have the opportunity to meet the creator of the program. Respondents have to imagine the kind of person s/he would be, including gender, age, character/personality, the level of approachability with people, etc. Using this technique helps us understand the underlying feelings attached to this program.

Description of the creator

In general, respondents describe the creator of the program to be a Lebanese male who is experienced and has lived in Lebanon for a long time.

He enjoys a great sense of patriotism as he considers himself as a Lebanese person before having any sectarian and ethnic identity.

He is peaceful as he has a vision of a future independent, sovereign and free Lebanon.

He is against discriminations between sects and ethnic groups and requests different sects and ethnic groups to avoid armed conflicts and wars and refuses any foreign interference in Lebanese affairs.

He is educated and he loves writing.

He is a sensitive person; respondents feel connected to him, and they respect and salute him for this initiative. They are filled with gratitude and appreciation.

" We would tell him Bravo!" (Group 6: Teachers of children aged 12-13 years, Females, Private Schools, Lebanese and Armenians, Christians, Bekaa- East Beirut- Mount Lebanon, Viewers)

5. CONCLUSION AND RECOMMENDATIONS

5.1. Conclusion

In view of the findings, we conclude that “Kilna Bil Hayy” is a successful program that targets children of different backgrounds in the Lebanese society.

The program reports a positive yet partial picture of the Lebanese reality.

“Kilna Bil Hayy” shows the sectarian and ethnic structure of Lebanon through the building that houses multi-sectarian neighbors. It stresses the central role of parents as the guide for children, the daily relationships between children and the deep friendships they enjoy, the simple conflicts and disagreements that children usually face as well as the recommended solutions. In addition, it emphasizes the value of cooperation, unity, love and respect for the elderly among other values.

The program has an important influence on Lebanese children; it enlightens them on various aspects of Lebanon that were neglected or unrecognized in the past. Besides, they obtain varied lessons and choices for their futures.

The program taught the significance of having a sense of patriotism towards Lebanon. This means to recognize the Lebanese communities in their differences and similarities, to accept all as human beings and not based on their political, social or sectarian belongings, to be unified and to collaborate to build a strong nation.

Moreover, the program enlightens children concerning the negative effects of discrimination and the use of violence in the society. They become more aware of the importance of civilized communication in their daily lives and the role of dialogue in solving their problems.

The program encourages children to accept and interact with different communities and to acknowledge their mistakes when wrong. As a consequence, they pay more attention as they listen to others and try to

verify and examine the details before judging a specific social category or person.

The program provides children with a stronger desire to resist social pressure; they reflect on their relationships with their parents and they help and support the elderly.

Yet, the program hides many aspects of the Lebanese reality that are perceived as important in the structure of the society. Firstly, the program does not show the sad picture of Lebanon including, the war, the conflicts and the wide-spread discrimination. The program is also believed to gloss over the reality of the regional presence of sects and ethnic groups by gathering them in one building.

It does not also refer to political belonging or conflicts in any of the episodes and this is considered as one of the main characteristics that distinguish the Lebanese social fabric.

Besides, the program does not represent the traditional cultures, the difficult economic conditions and the environmental problems in Lebanon.

Therefore, it is deduced that the program reproduces a limited albeit constructive reality full of optimism and hope. Yet, it fails to delve into specific Lebanese characteristics and individual traits which have contributed to less happy endings in the past.

5.2. Recommendations

After concluding the overall impact of the program, “Kilna Bil Hayy” is recommended to work on the following:

- To maintain its role as an educational program that covers valuable ethics and morals that serve children in their futures.
- To preserve the exhaustive picture of the varied communities which make up Lebanese society.
- To expose the beliefs and practices of each community composing the Lebanese society so as to raise awareness of children to the varied rituals existing in Lebanon. This could be done through the

exposure to lectures with religious men such as a priest and with a sheikh.

- To maintain promoting the values of peace and non-violence.
- To continue focusing on topics related to conflict resolution.
- To select new and innovative ideas that could catch the attention of viewers and entice them to watch the program.
- To shed light on the virtues of every sect and ethnic groups. This seems to be necessary for the Armenian and Palestinian communities who feel that they are represented in a wrongful way.
- To consider sensitive topics that cannot be easily discussed between children and parents. This will permit children to get the advice on similar situations from the program.
- To depict the positive as well as the negative aspects of Lebanon. This would add to the authenticity of the program. (Political inclinations and belonging to certain parties with their ensued conflicts, economic and environmental conditions, etc.)
- To show the traditional aspects of Lebanon such as Dabke, food and the touristic sites.
- To be more comprehensive and to also address adults to help them treat their children in a positive way. Adults also need to improve their awareness since children's attitudes are a result of parent's behavior.
- To avoid any kind of discrimination. (The program is seen as discriminative and harsh toward the Palestinians and the Armenians in particular).
- To elevate the dialogue by using more mature discussions between children.
- To stay away from idealism, imaginary people and events and to be closer to true-life. This would add credibility to the program and would have a more convincing effect on viewers. In this context, some respondents believe it is best to remove "Lina" as a character and substitute her role by a real personality who can be a guide in real life.
- To avoid the repetitive storyline and to add more suspense to the program so as to increase motivation and enthusiasm.
- To add suspense and excitement to the program by being a sequential program and not independent episodes such as a short

movie. Viewers would prefer to follow it from beginning to the end.

- To choose qualified actors. Fake and unreal characters diminish the credibility of the program.
- To be careful of the selected dress code of the characters to fit the reality and the cultural background of each sect and ethnic group.
- To preserve the décor, the settings and the designs as they are appreciated and appropriate to the reality.
- To reconsider the frame of the children's room. To remove the kids toys in the background as they are seen as suitable only for younger children.
- To add originality to the music. It is recommended that it be more lively and reflect the Lebanese culture.
- To increase the number of the episodes so as to air it over a longer period of time and increase the chance for a higher viewership.
- To broadcast the program in a permanent and convenient time. The time should be appropriate to children and parents. It is suggested to air it at 7 or 8 o'clock PM.
- To air the program on all the Lebanese TV channels so it would be watched by different social categories.

6. APPENDICES

6.1. Sample Structure

The sample of the study has been distributed as follows:

Children

N = **16 triads** (composed each of 3 children = a total of 48 children)

Of which – Viewership

N = 7 triads with children who had viewed the program during the broadcast time

N = 9 triads with children who had not viewed the program

Of which – Age brackets

N = 8 triads with children aged 12-13 years old

N = 8 triads with children aged 14-15 years old

Of which – Region

N = 3 triads with children residing in East Beirut (i.e. areas where there is a high concentration of Christian and Armenian respondents)

N = 2 triads with children residing in Beirut's Southern Suburbs, in particular Dahiye (i.e. areas where there is a high concentration of Shiite respondents)

N = 2 triads with children residing in West Beirut (i.e. areas where there is a high concentration of Sunni respondents)

N = 3 triads with children residing in Mount Lebanon (i.e. areas where there is a high concentration of Christian and Druze respondents)

N = 2 triads with children residing in North Lebanon (i.e. areas where there is a high concentration of Sunni respondents)

N = 2 triads with children residing in South Lebanon (i.e. areas where there is a high concentration of Shiite respondents)

N = 2 triads with children residing in the Bekaa (i.e. areas where there is a mix of Shiite and Christian respondents)

Of which – /Religious Sect/ Ethnicity

N = 6 triads with children belonging to the Sunni religious community

Of which

N = 4 triads with Lebanese respondents

N = 2 triads with Palestinian respondents
N = 2 triads with children belonging to the Shiite religious community
N = 6 triads with children belonging to the Christian religious community
Of which
N = 4 triads with Lebanese respondents
N = 2 triads with Lebanese respondents of Armenian origin
N = 2 triads with children belonging to the Druze religious community

General Public

N= 4 **Focus groups** (22 respondents in total)

Of which – Social Category

N = 2 groups of parents

N = 1 group with parents who viewed the program with their children during the broadcast time
N = 1 group with parents who did not view the program

Of which – children's age

N = 1 group with parents who have children 12-13 years old
N = 1 group with parents who have children 14-15 years old

Of which – Religious Sect / Ethnicity

N = 1 group with parents belonging to the Christian religious community (per group: 4-5 Lebanese Christian respondents and 2-3 Lebanese of Armenian origin)
N = 1 group with parents belonging to the Sunni, Shiite and Druze religious communities

N = 2 groups with teachers

N = 1 group with teachers who viewed the program during broadcast time
N = 1 group with teachers who did not view the program

Of which – Type of School

N = 2 groups with teachers of private and public schools

Of which – Children’s Age

N = 1 group with teachers of children aged 12-13

N = 1 group with teachers of children aged 14-15

Of which – Religious Sect// Ethnicity

N = 1 group with teachers belonging to the Sunnite religious community

N = 1 group with teachers belonging to Christian religious community

(per group: 4-5 Lebanese Christian respondents and 2-3 Lebanese of Armenian origin)

Of which - Regions

N = 1 group with residents of West Beirut, North and South Lebanon

N = 1 group with residents of East Beirut, Bekaa and Mount Lebanon

Political Preferences

During recruitment of potential respondents, care was taken to involve people of various political preferences.

6.2. Intended Sample vs. Current Sample

Triads with Children

<u>Intended Sample</u>	<u>Current Sample</u>
<u>Children</u> N = 16 triads (composed each of 3 children)	<u>Children</u> N = 16 triads (composed each of 3 children)
<u>Of which – Viewership</u> N = 8 triads with children who have viewed the program during the broadcast time N = 8 triads with children who have not viewed the program	<u>Of which – Viewership</u> N = 7 triads with children who have viewed the program during the broadcast time N = 9 triads with children who have not viewed the program
<u>Of which – Age brackets</u> N = 8 triads with children aged 12-13 years old N = 8 triads with children aged 14-15 years old	<u>Of which – Age brackets</u> N = 8 triads with children aged 12-13 years old N = 8 triads with children aged 14-15 years old
<u>Of which – Region</u> N = 3 triads with children being residents of East Beirut N = 2 triads with children being residents of Beirut Southern Suburb in particular (Dahiye) N = 2 triads with children being residents of West Beirut N = 3 triads with children being residents of Mount Lebanon N = 2 triads with children being residents of North Lebanon N = 2 triads with children being residents of South Lebanon N = 2 triads with children being residents of Bekaa	<u>Of which – Region</u> N = 3 triads with children being residents of East Beirut N = 2 triads with children being residents of Beirut Southern Suburb in particular (Dahiye) N = 2 triads with children being residents of West Beirut N = 3 triads with children being residents of Mount Lebanon N = 2 triads with children being residents of North Lebanon N = 2 triads with children being residents of South Lebanon N = 2 triads with children being residents of Bekaa
<u>Of which – Religion/Sect and Ethnicity</u>	<u>Of which – Religion/Sect and Ethnicity</u>

<p>N = 6 triads with children belonging to the Sunni religious community</p> <p>Of which</p> <p>N = 4 triads with Lebanese respondents</p> <p>N = 2 triads with Palestinian respondents</p> <p>N = 2 triads with children belonging to the Shia religious community</p> <p>N = 6 triads with children belonging to the Christian religious community</p> <p>Of which</p> <p>N = 4 triads with Lebanese respondents</p> <p>N = 2 triads with Lebanese respondents of Armenian origin</p> <p>N = 2 triads with children belonging to the Druze religious community</p>	<p>N = 6 triads with children belonging to the Sunni religious community</p> <p>Of which</p> <p>N = 4 triads with Lebanese respondents</p> <p>N = 2 triads with Palestinian respondents</p> <p>N = 2 triads with children belonging to the Shia religious community</p> <p>N = 6 triads with children belonging to the Christian religious community</p> <p>Of which</p> <p>N = 4 triads with Lebanese respondents</p> <p>N = 2 triads with Lebanese respondents of Armenian origin</p> <p>N = 2 triads with children belonging to the Druze religious community</p>
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Groups with Adults (Parents and Teachers)







<u>Intended Sample</u>	<u>Current Sample</u>
General Public N= 6 Focus groups (with 6-8 participants each)	General Public N= 4 Focus groups (with 6-8 participants each)
<u>Social Category</u> N = 3 groups with parents	<u>Social Category</u> N = 2 groups with parents
<u>Of which – Viewership</u> N = 2 groups with parents who have viewed the program with their children during the broadcast time N = 1 group with parents who have	<u>Of which – Viewership</u> N = 1 group with parents who have viewed the program with their children during the broadcast time N = 1 group with parents who have not viewed the program





not viewed the program	
<u>Of which – children’s age</u> N = 1 group with parents having children from 12-13 N = 2 groups with parents having children from 14-15	<u>Of which – children’s age</u> N = 1 group with parents having children from 12-13 N = 1 group with parents having children from 14-15
<u>Of which – religion/sect and ethnicity</u> N = 1 group with parents belonging to Christian religious community (per group: 4-5 respondents being Lebanese Christian and 2-3 respondents being Lebanese of Armenian origin) N = 1 group with parents belonging to Muslim religious community (per group: 3 respondents being Sunnis and 3 respondents being Shiites) N = 1 group with parents belonging to Druze religious community	<u>Of which – religion/sect and ethnicity</u> N = 1 group with parents belonging to Christian religious community (per group: 4-5 respondents being Lebanese Christian and 2-3 respondents being Lebanese of Armenian origin) N = 1 group with parents belonging to Sunni, Shia and Druze religious community
<u>Social Category</u> N = 3 groups with teachers	<u>Social Category</u> N = 2 groups with teachers
<u>Of which – Viewership</u> N = 2 groups with teachers who have viewed the program during broadcast time N = 1 group with teachers who have not viewed the program	<u>Of which – Viewership</u> N = 1 group with teachers who have viewed the program during broadcast time N = 1 group with teachers who have not viewed the program
<u>Of which – Type of School</u> N = 2 groups with teachers of private schools N = 1 group with teachers of public schools	<u>Of which – Type of School</u> N = 2 groups with teachers of private and public schools
<u>Of which – Children Age</u>	<u>Of which – Children Age</u>

<p>N = 1 group with teachers of children aged 12-13 years old N = 2 groups with teachers of children aged 14-15 years old</p>	<p>N = 1 group with teachers of children aged 12-13 years old N = 1 group with teachers of children aged 14-15 years old</p>
<p><u>Of which – Religion / Sects / Ethnicity</u> N = 1 group with teachers belonging to Sunni religious community (per group: 4-5 respondents being Lebanese Sunni and 2-3 respondents being Palestinian Sunni) N = 1 group with teachers belonging to Christian religious community (per group: 4-5 respondents being Lebanese Christian and 2-3 respondents being Lebanese of Armenian origin) N = 1 group with teachers belonging to Shiite and Druze religious communities (per group: 4-5 respondents being Lebanese Shiites and 2-3 respondents being Lebanese Druzes)</p>	<p><u>Of which – Religion / Sects / Ethnicity</u> N = 1 group with teachers belonging to Sunni religious community (per group: 4-5 respondents being Lebanese Sunni and 2-3 respondents being Palestinian Sunni) N = 1 group with teachers belonging to Christian religious community (per group: 4-5 respondents being Lebanese Christian and 2-3 respondents being Lebanese of Armenian origin)</p>
<p><u>Of which - Regions</u> N = 1 group with residents of West Beirut, North and South Lebanon N = 1 group with residents of East Beirut, Bekaa and Mount Lebanon N = 1 group with residents of West Beirut</p>	<p><u>Of which - Regions</u> N = 1 group with residents of West Beirut, North and South Lebanon N = 1 group with residents of East Beirut, Bekaa and Mount Lebanon</p>
<p><u>Political Inclination</u> In the recruitment phase, care has been taken to have a mix of</p>	<p><u>Political Inclination</u> In the recruitment phase, care has been taken to have a mix of respondents having different</p>



respondents having different political inclinations in the groups.	political inclinations in the groups.
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6.3 Lebanese Political Parties

Party Emblem	Name (English)	Name (Arabic)	Acronym	Leader or Chairman	Political Position	Sect or Ethnic group
<u>Predominantly Christian</u>						
	Lebanese Social Democratic Party or Kataeb	<i>al-Kataeb al-Lubnāniyya</i> الكتائب حزب اللبنانية	Kataeb	Amin Gemayel	Lebanese nationalism, Federalism, Officially Secular	Mainly Maronite Christian
	Lebanese Forces	<i>al-Quwat al-Lubnāniyya</i> القوات اللبنانية	LF	Samir Geagea	Lebanese nationalism, Officially secular	Mainly Maronite Christian.
	Free Patriotic Movement	<i>At-Tayyar al-Watani al-Horr</i> التيار الوطني الحرّ	FPM	Michel Aoun	Centrist, Officially secular	Traditionally Christian
<u>Predominantly Sunni</u>						
	Future Movement	<i>Tayyar Al-Mustaqbal</i> تيار المستقبل	FM	Saad Hariri	Capitalism / Nationalism, Officially Secular	Mainly Sunni Muslim
Not Available	Tripoli Bloc (National Agreement Bloc)	<i>Al-Takatol al-Trabolsi</i> التكتل الطرابلسي	-	Mohamed Safadi	Localism, moderation	Multi-confessional but mainly Sunni
Not Available	Glory Movement	<i>Harakat Majd</i> حركة مجد	-	Najib Mikati	Capitalism	Mainly Sunni Muslim
<u>Predominantly Druze</u>						
	Progressive Socialist Party	<i>Hizb al-Taquadummi al-Ishtiraki</i> الحزب التقدمي الإشتراكي	PSP	Walid Jumblatt	Officially Socialism and Secular	Mainly Druze
	Lebanese Democratic Party	<i>Al-Hizb al-Dimoqrati al-Lubnāni</i> الحزب الديمقراطي اللبناني	LDP	Talal Arslan	Feudalism, Officially Secular	Mainly Druze

<u>Predominantly Shiite</u>						
	Hezbollah	<i>Hizbullah</i> حزب الله	HA	Hassan Nasrallah	Political Islam	Shiite Muslim
	Amal Movement	<i>Harakat Amal</i> Full name: Afwaj al-Muqāwama al-Lubnāniyya حركة أمل [أفواج المقاومة اللبنانية]	Amal أمل	Nabih Berri	Officially Secular	Mainly Shiite
<u>Predominantly Armenian</u>						
	Social Democrat Hunchakian Party	<i>Hizb al-Henchag</i> حزب الهنشاق حزب الهنشاق الديمقراطي الاجتماعي	Henchag (SDHP) Մոցիալ Դեմոկրատ Հնչակեան Կուսակցություն (ՄԴՀԿ)	Mardig Jangotchian	Socialist	Armenian
	Armenian Revolutionary Federation	<i>Tashnag</i> حزب الطاشناق الإتحاد الثوري الأرمني (طاشناكتسوتيون)	ARF Հայ Յեղափոխական և Դաշնակցություն (ՀՅԴ)	Hovig Mkhitarian	Socialism-Democracy-Nationalism	Armenian

Palestinian Political Parties

Party Emblem	Name (English)	Name (Arabic)	Acronym	Leader or Chairman	Political Position	Sect or Ethnic group
	Islamic Resistance Movement	<i>al-Muqāwamat al-Islāmiyyah</i> حركة المقاومة الإسلامية	Hamas حماس	Khaled Mashaal Ismail Haniyah Mahmoud Zahar	Palestinian Islamic nationalism	Palestinian
	Fatah	Fateh فتح	-	Mahmoud Abbas	Palestinian nationalism, Left-wing nationalism, Secularism, Socialism	Palestinian