



EVALUATION OF KILNA BIL HAYY PROGRAM

May 2010

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1. Summary

Summary

1. Introduction:

- “Kilna Bil Hayy”, a children’s program was broadcasted on LBC during the summer of 2009. This program has a long term goal of building the psychological foundation for a future of peaceful co-existence and prosperity in Lebanon.
- A survey was conducted to understand the level of short-term effect the program had on respondents and if it had changed their views towards other people from different sects and ethnicities. The sample consisted of parents, teachers and children and was split between viewers of the program and non viewers.

2. The Broadcast of Kilna Bil Hayy:

- The survey focused on identifying the number of episodes watched by viewers and the suitability of the channel that broadcast the program. While more than three quarters of the sample saw a maximum of only 6 episodes out of 13, most viewers strongly agree that LBC channel is the most appropriate channel to air the program.
- Furthermore, the majority (78%) agreed and strongly agreed that the timing for airing the program is suitable vs. 17% disagree, and this was highest amongst teachers.

Summary

3. Effect of Kilna Bil Hayy on respondents' views and perceptions towards others:

- Most viewers (90%) agreed or strongly agreed that the series did provide new insight on tolerance and coexistence. Also, three quarters of the sample reported that the series helped them be less afraid or suspicious of other groups / religions / sects. In addition, the greater majority of viewers believed that the program represented important aspects of Lebanese life, while almost three quarters mentioned that the characters and the situations they were facing reflected them and their lives. Consequently, it is revealed that the majority (87%) of viewers decided that the program did represent the Lebanese differences and commonalities.
- The survey revealed that three fifths believed the program did affect how viewers perceived other Lebanese groups positively vs. almost two fifths who felt no effect at all, while more than three quarters (77%) of viewers considered that the program helped them suspend previous judgment of others. Another finding was that, while three quarters of viewers reported encountering children/people from other Lebanese groups in regular, daily life, there was no increase in frequency of such encounters after viewing the program.
- It is very important to point out that there was a positive agreement among three quarters of respondents that the program helped them handle peer pressure better, in addition almost all (93%) strongly agreed or agreed that it was fun to watch.

Summary

4. Life in Lebanon:

- Viewers and non viewers were both asked to describe life in Lebanon which was mostly described as a good and lovely life but needs patience due to economic problems occurring in the country. It is also a country that is thought to respect traditions and customs. Moreover, most mentioned positive aspects were solidarity and cooperation, moderate climate and tourism as well as freedom of speech, in addition to other aspects. As for the negative aspects mostly stated by respondents, these included politics, sectarian discrimination, economic difficulties and the instability of the country.
- Furthermore, majority at almost three quarters did not find that religion has a negative effect vs. slightly more than a quarter (26%) who mentioned it negatively, most of which are teachers at (84%). Among those who responded negatively, the negative impact of religion on Lebanese life was seen as dividing the Lebanese into sects, affecting all social classes, imposing a certain kind of living on the Lebanese or affecting employment.

Summary

- Finally, the **Total Sample** contacted is illustrated in the following table:

Criteria	Completed Sample
Children viewers	93
Children non viewers	109
Teachers viewers	27
Teachers non viewers	37
Parents viewers	40
Parents non viewers	43
Total Sample	349

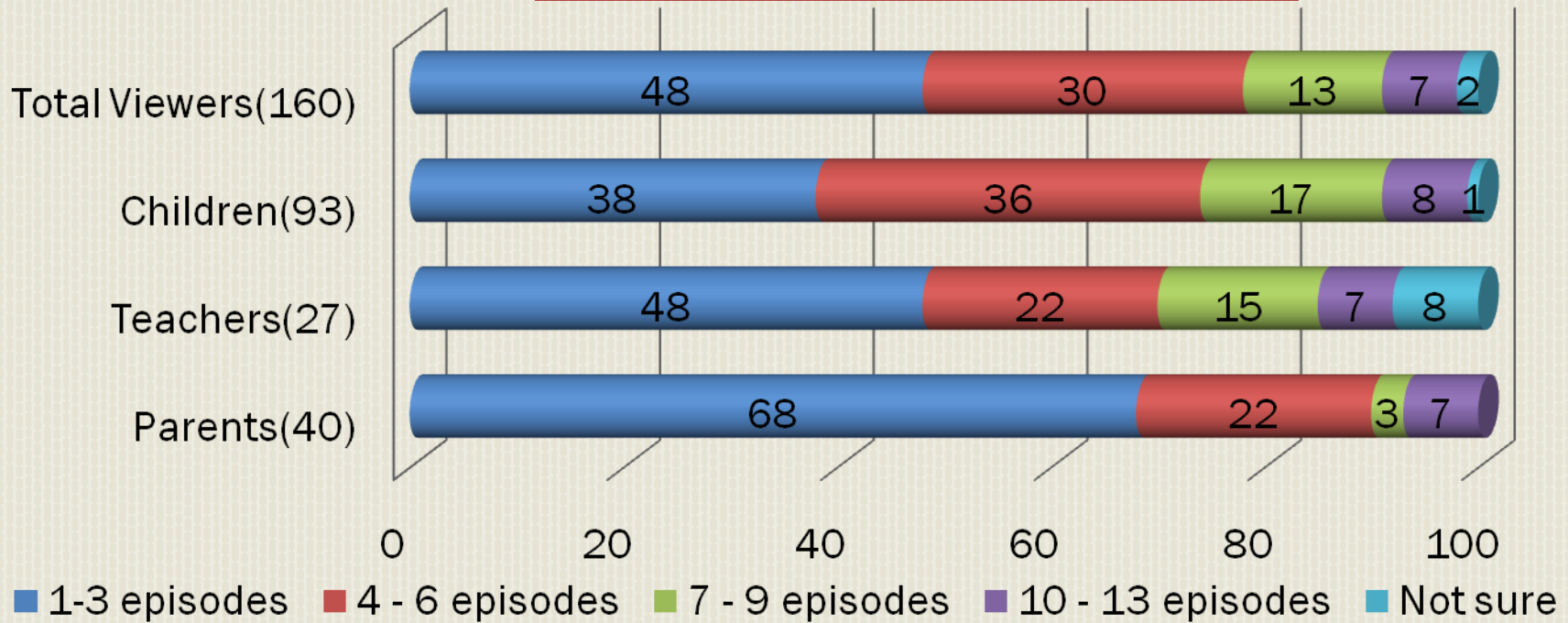
2. Main Findings

Chapter 1 : Schedule and Channel



Number Of Kilna Bil Hayy Episodes Watched

All the numbers indicated below are percentages %



Base : Viewers = 160

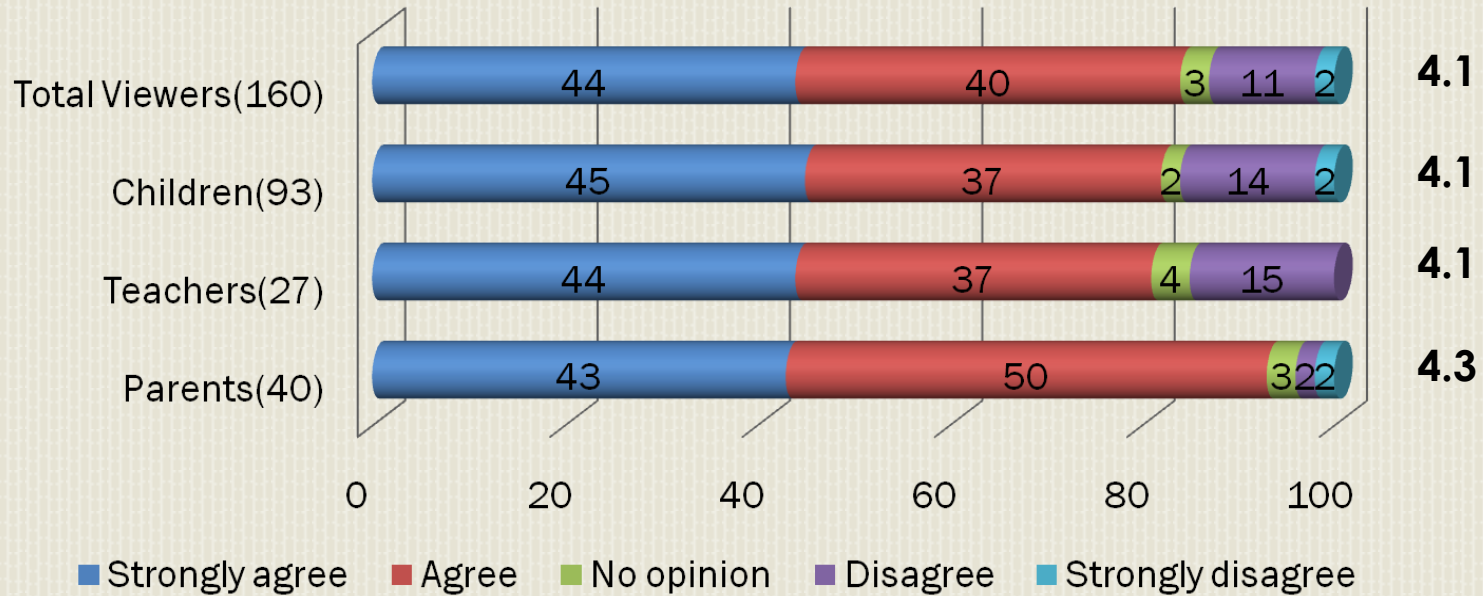
- Almost half (48%) of the viewers had watched 1-3 episodes, vs. (30%) who watched 4-6 episodes and (13%) 7-9 episodes, while only (7%) had watched 10-13 episodes.
- (68%) of parents, (48%) teachers and (38%) children watched 1-3 episodes, while only (22%) parents and teachers each and (36%) children watched (4-6) episodes.
- Only (17%) children, (15%) teachers and (3%) parents watched (7-9) episodes.



The LBC Channel Is The Most Appropriate Channel To Air Kilna Bil Hayy Episodes

All the numbers indicated below are percentages %

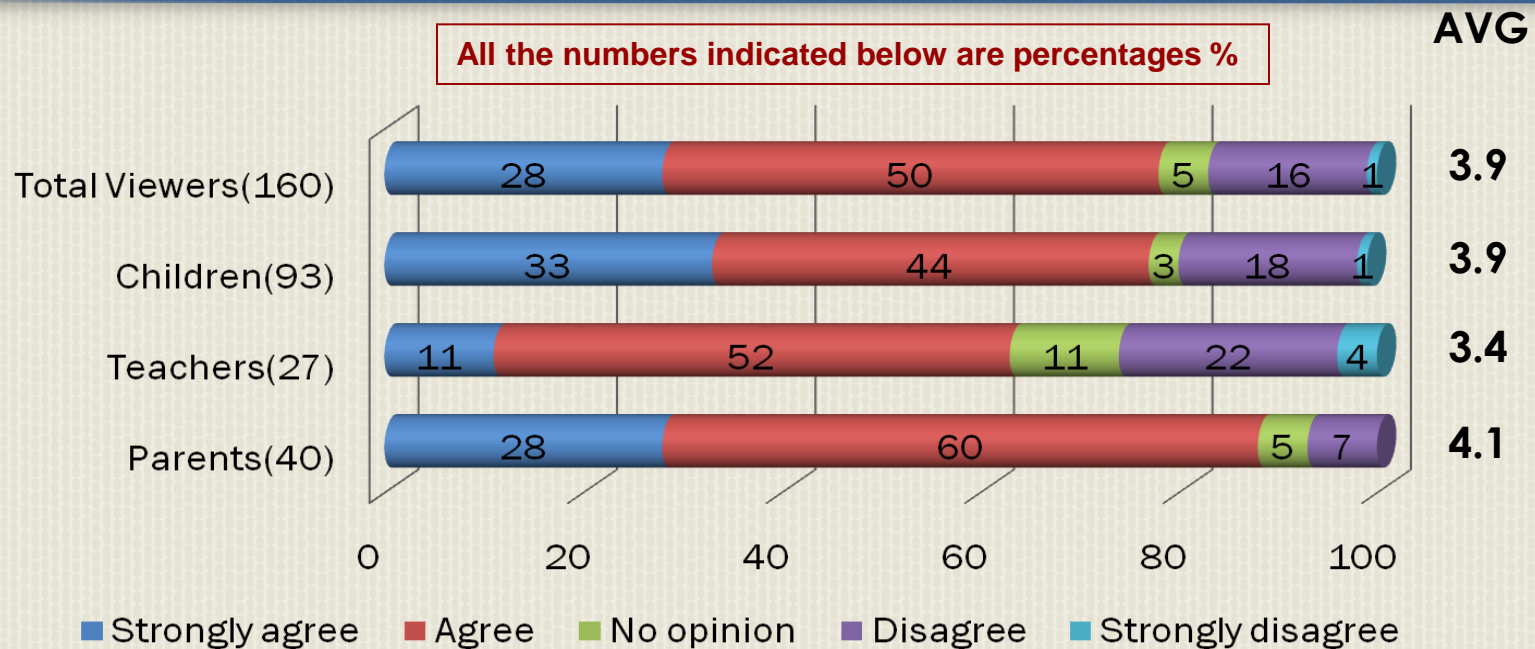
AVG



Base: Viewers = 160; Avg. based on scale where 1 = strongly disagree and 5 = strongly agree.

- (84%) of viewers agree or strongly agree that LBC is the most appropriate channel to air Kilna Bil Hayy on, while only (13%) disagree or strongly disagree.
- (93%) of parents, (82%) of children and (81%) of teachers either agree or strongly agree that LBC is the most appropriate channel to air Kilna Bil Hayy on.
- Only (15%) teachers, (14%) children and (2%) parents show disagreement, most of which are Druze (24%), Shiites (18%) and Sunni (12%) and mostly (16%) males.
- The highest level of agreement is seen among parents at an average of (4.3).

The Time For Airing The Program Is The Optimal Time

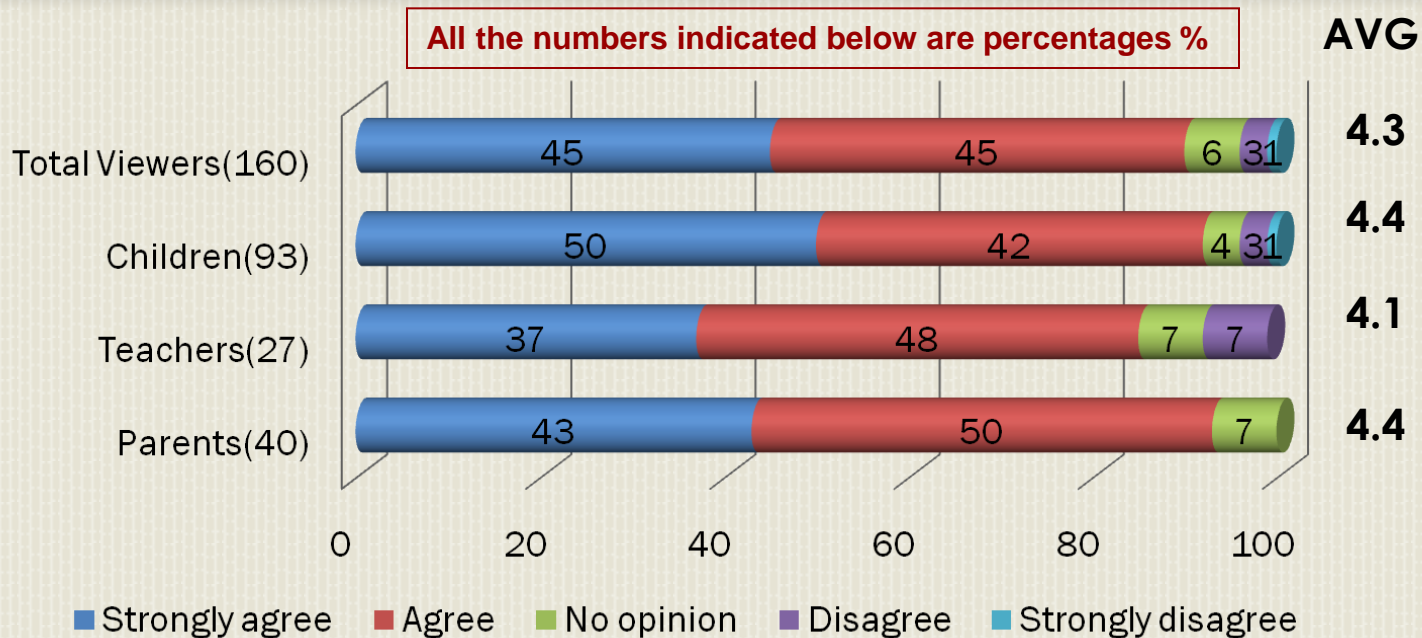


Base: Viewers = 160; Avg. based on scale where 1 = strongly disagree and 5 = strongly agree.

- (78%) of viewers agree or strongly agree that the time for airing the program is the optimal time, while only (17%) disagree or strongly disagree.
- (88%) of parents, (77%) of children and (63%) of teachers agree or strongly agree that the time for airing the program is the optimal time.
- Disagreement is seen mostly among males (21%), and Shiites (21%).
- The highest level of agreement is seen among parents at an average of (4.1).

Chapter 2 : The Effect of the Series on Lebanese Life

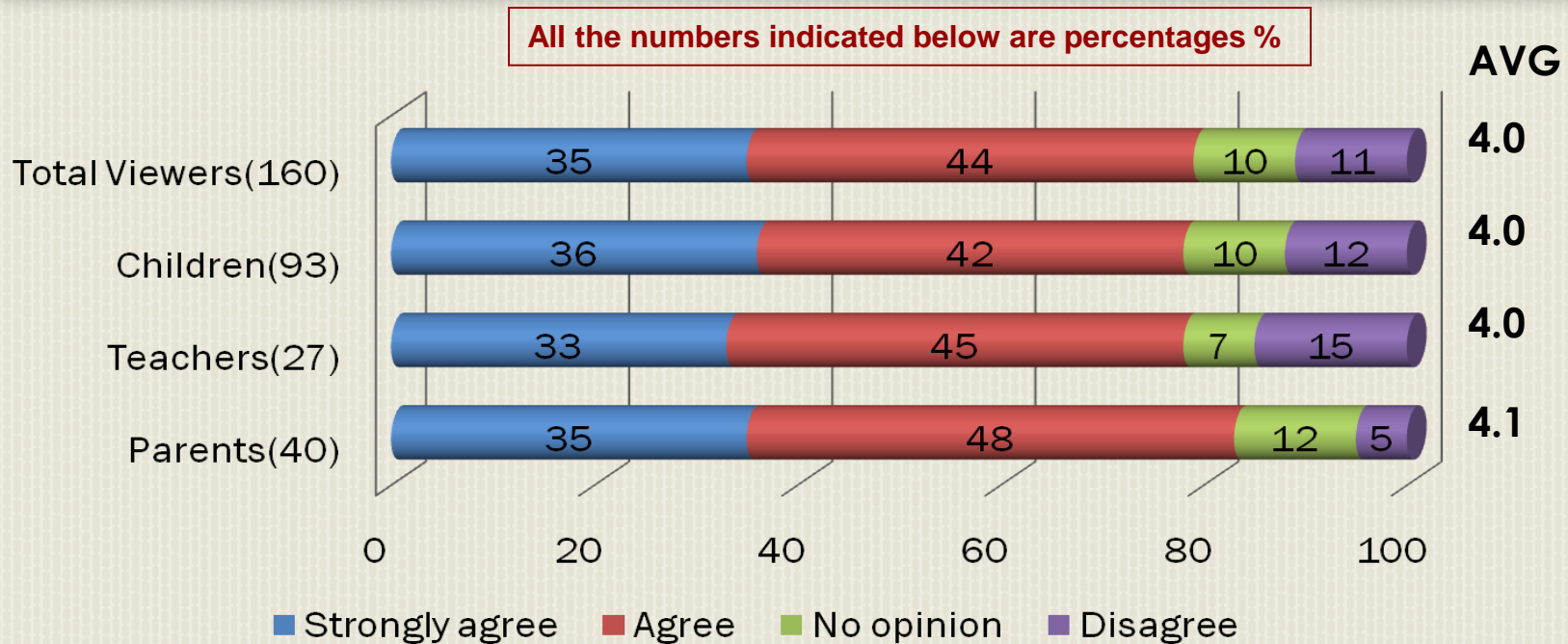
The Series Provided Respondents With New Insight on Tolerance and Coexistence



Base: Viewers = 160; Avg. based on scale where 1 = strongly disagree and 5 = strongly agree.

- (90%) of the viewers agree or strongly agree that the series provided them with new insight on tolerance and coexistence, while (4%) disagree or strongly disagree.
- (93%) of parents, (92%) of children and (85%) of teachers either agree or strongly agree that the series provided them with new insight on tolerance and coexistence.
- Only (7%) of teachers and (3%) children disagree about the series providing them with new insight on tolerance and coexistence, most of which are males (5%), 20-34 (5%) and Shiite (7%).
- The highest level of agreement is seen among parents and children at an average of (4.4).

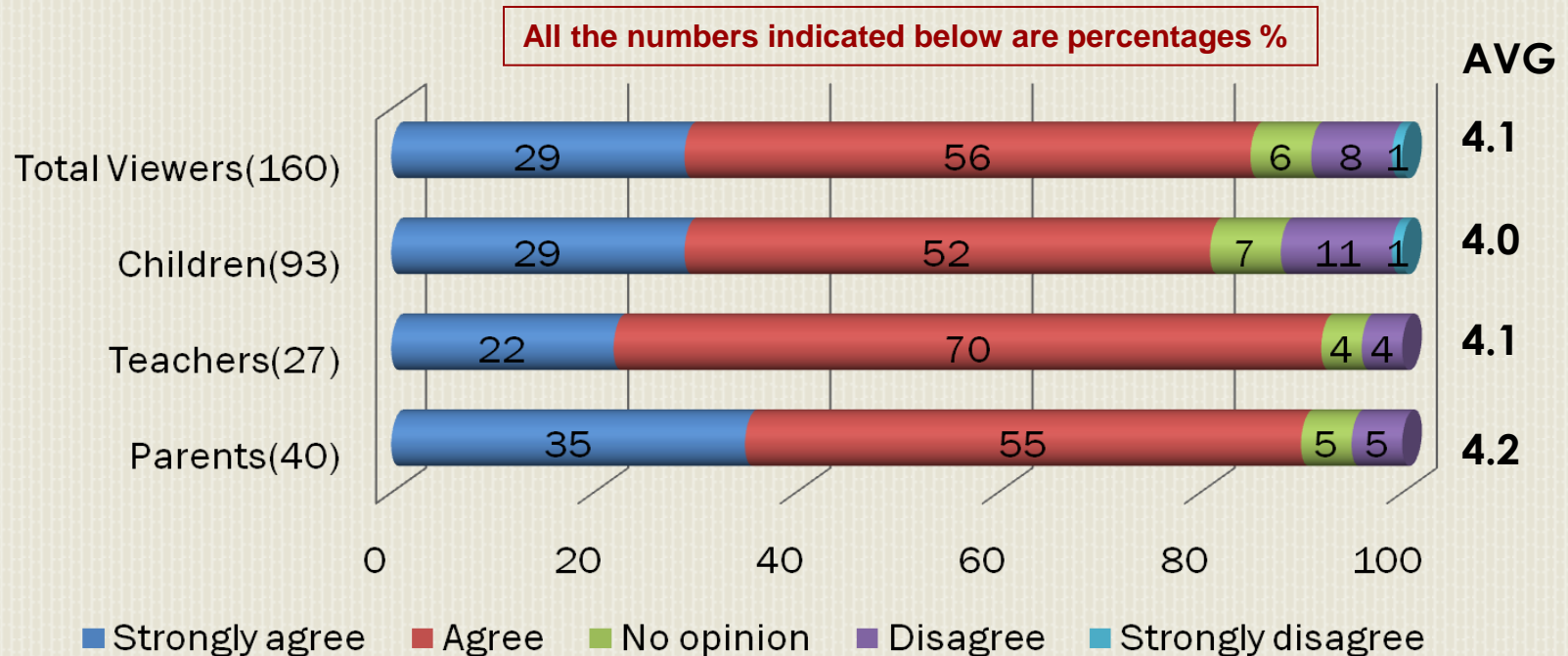
The Series Helped Respondents be Less Afraid or Suspicious of Other Groups/Religions/Sects



Base: Viewers = 160; Avg. based on scale where 1 = strongly disagree and 5 = strongly agree.

- (79%) of the viewers agree or strongly agree that the series helped them be less afraid or suspicious of other groupings/religions/sects, while (11%) disagree.
- (83%) of parents, (78%) of teachers and children each either agree or strongly agree that the series helped respondents be less afraid or suspicious of other groups/religions/sects.
- Only (15%) teachers, (12%) children and (5%) parents disagree that the series helped them, most of which are males (13%) vs. (10%) females and Druze (24%) as well as Shiite (18%).
- The highest level of agreement is seen among parents at an average of (4.1).

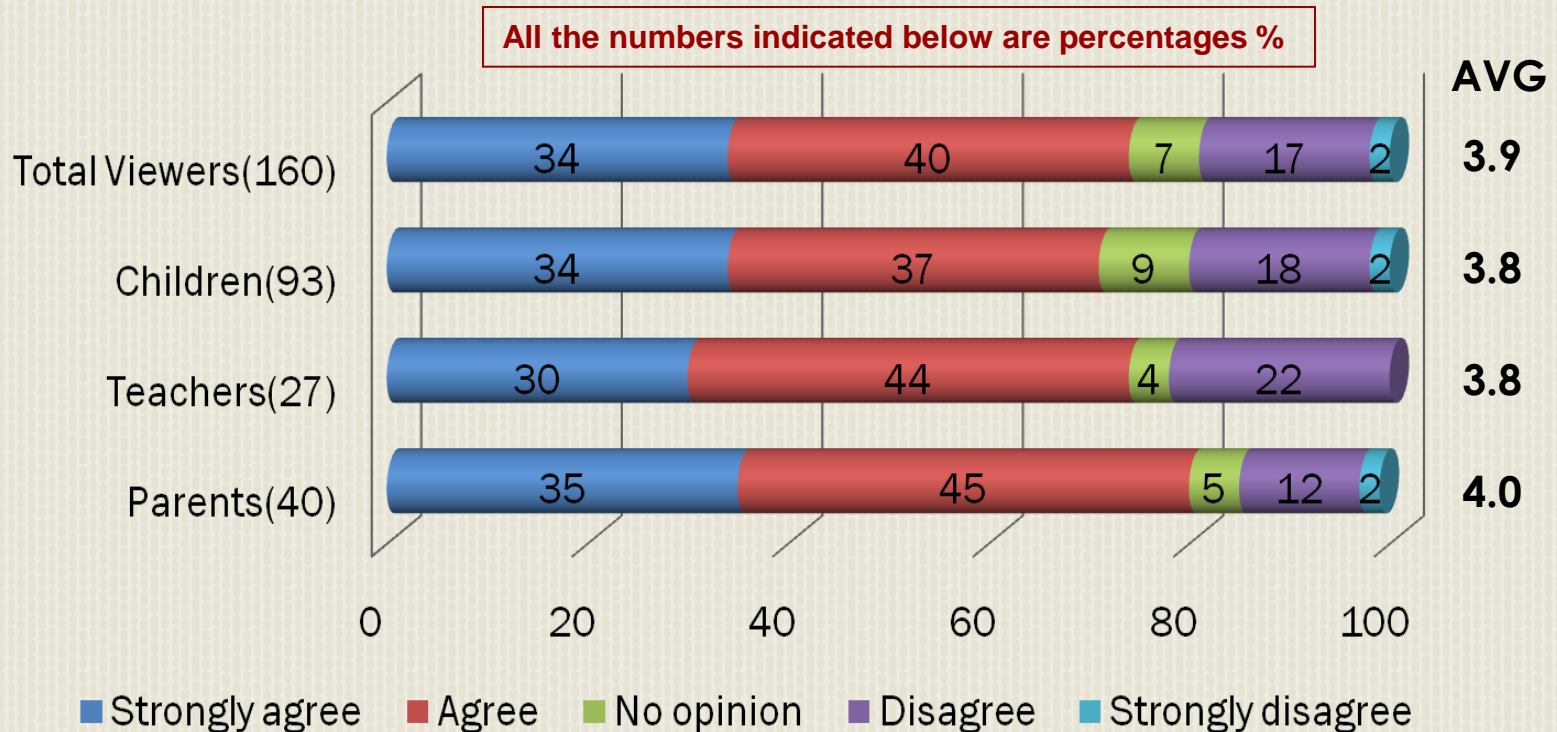
The Series Accurately Represents Important Aspects of Lebanese Life



Base: Viewers = 160; Avg. based on scale where 1 = strongly disagree and 5 = strongly agree.

- (85%) of the viewers agree or strongly agree that the series accurately represented important aspects of life in Lebanon, while (9%) disagree or strongly disagree.
- (92%) of teachers, (90%) of parents and (81%) of children either agree or strongly agree that the series accurately represented important aspects of Lebanese life.
- Only (11%) children, (5%) parents and (4%) teachers disagree that the series accurately represents important aspects of life in Lebanon, especially among 12-15 year olds (11%) and Druze (18%).
- The highest level of agreement is seen among parents at an average of (4.2).

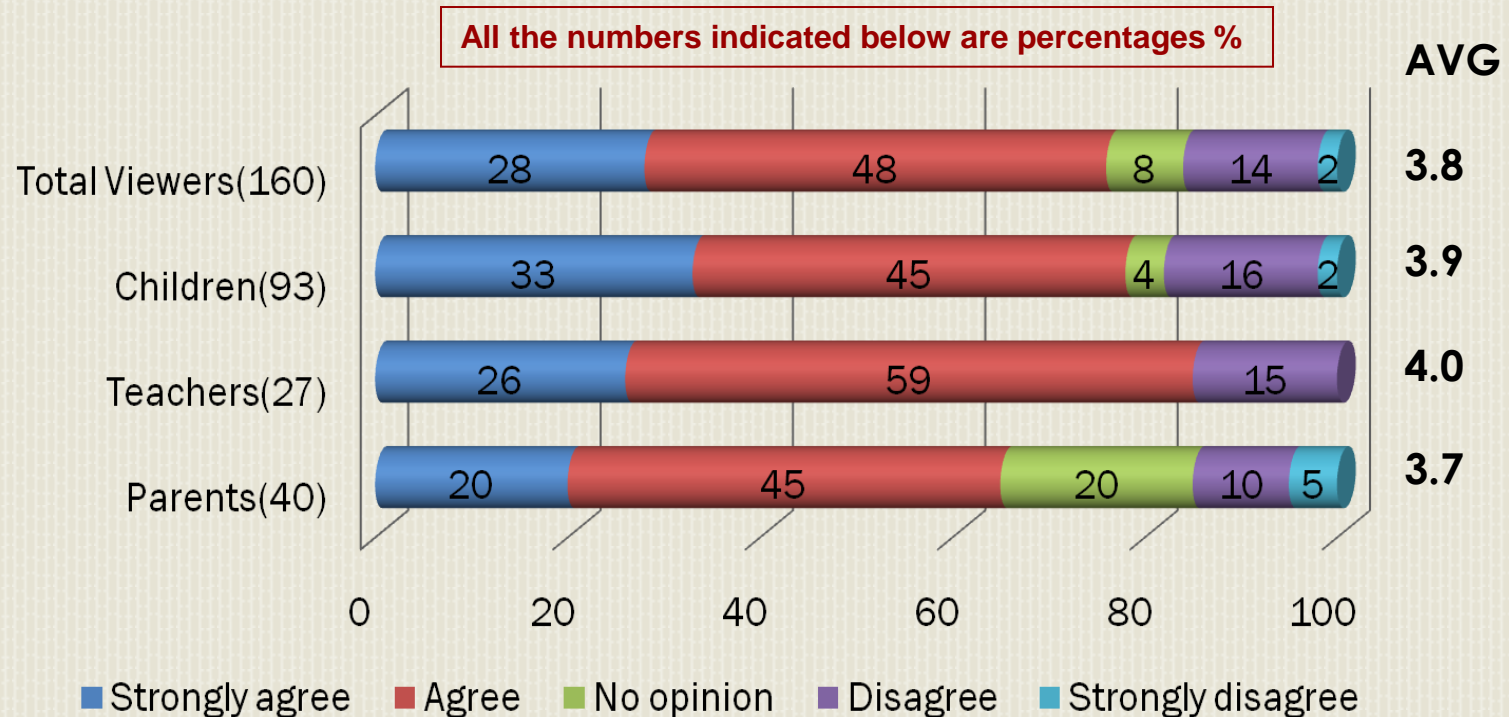
The Characters Of Kilna Bil Hayy Reflect Myself & My Life



Base: Viewers = 160; Avg. based on scale where 1 = strongly disagree and 5 = strongly agree.

- (74%) of the viewers agree or strongly agree that the characters of Kilna Bil Hayy reflect them and their lives, while (19%) disagree or strongly disagree.
- (80%) of parents, (74%) of teachers and (71%) of children either agree or strongly agree that the characters of Kilna Bil Hayy reflect them and their lives.
- (22%) teachers, (18%) children and (12%) parents disagree that the characters reflect them and their lives, most of which are Shiites at (40%) and Druze at (30%).
- The highest level of agreement is seen among parents at an average of (4.0).

The Situations The Characters Of Kilna Bil Hayy Were Facing Reflect Myself & My Life

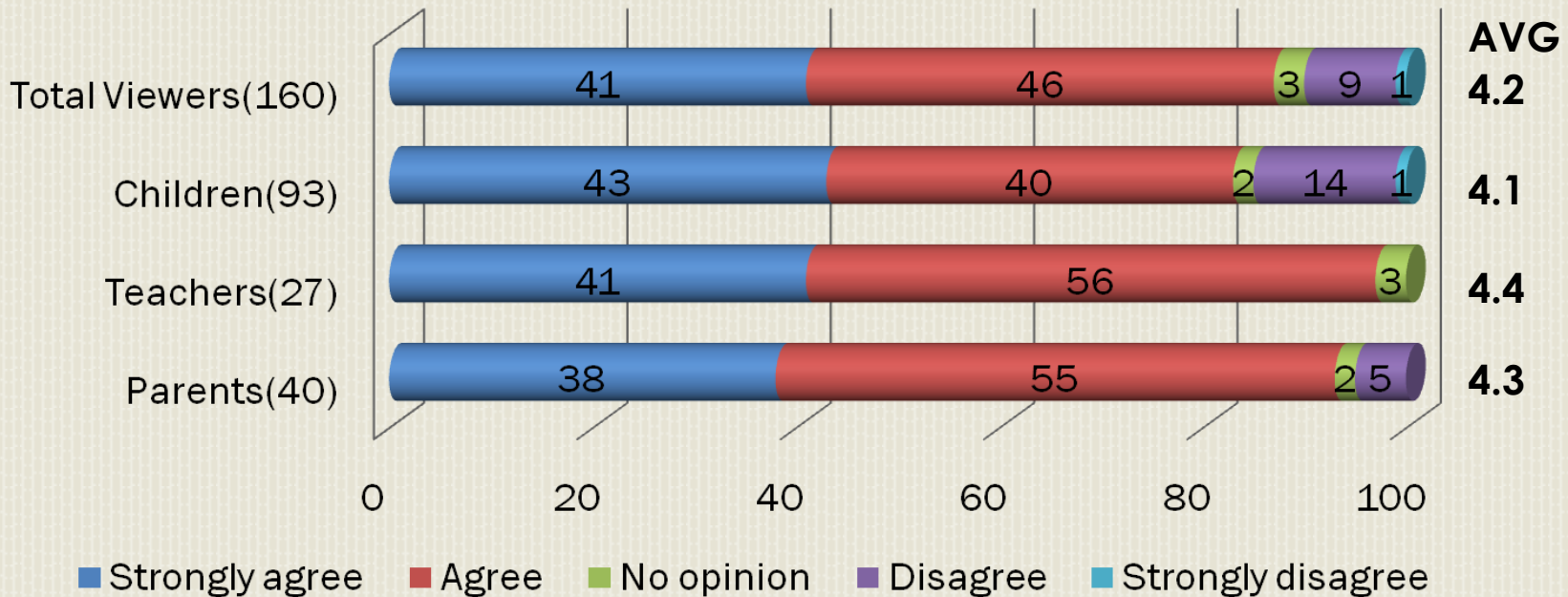


Base: Viewers = 160; Avg. based on scale where 1 = strongly disagree and 5 = strongly agree.

- (76%) of the viewers agree or strongly agree that the situations the characters were facing reflected them and their lives, while (16%) disagree or strongly disagree.
- (85%) of teachers, (78%) of children and (65%) of parents either agree or strongly agree that the situations the characters were facing reflected them and their lives.
- (16%) children, (15%) teachers and (10%) parents disagree that the situation the characters were facing reflected them and their lives, most of which are males (16%) vs. (13%) females, Druze and Shiites (29%) each.
- The highest level of agreement is seen among teachers at an average of (4.0).

The Series Accurately Represents Lebanese Commonalities

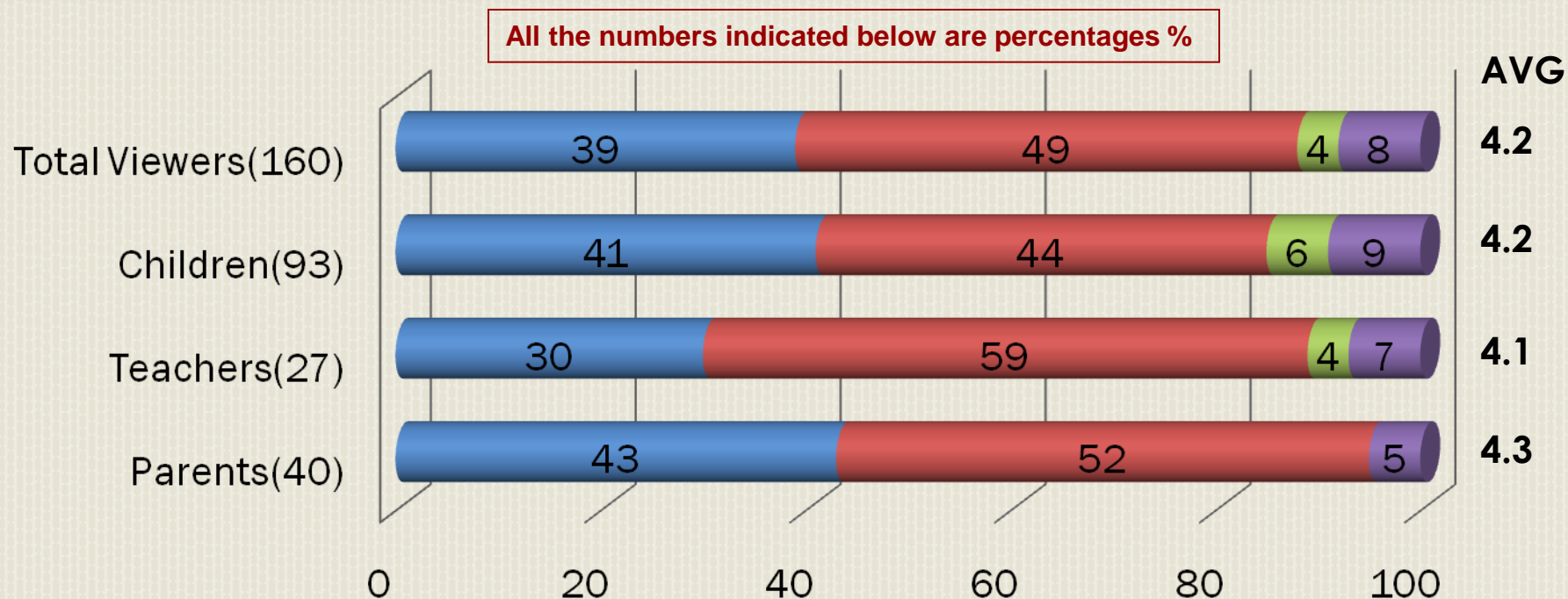
All the numbers indicated below are percentages %



Base: Viewers = 160; Avg. based on scale where 1 = strongly disagree and 5 = strongly agree.

- (87%) of the viewers agree or strongly agree that the series accurately represented the Lebanese commonalities, while (10%) disagree or strongly disagree.
- (97%) of teachers, (93%) of parents and (83%) of children either agree or strongly agree that the series accurately represented Lebanese commonalities.
- (14%) children and (5%) parents disagree that the series accurately represents Lebanese commonalities, most of which are females (10%) vs. (8%) males, from Mount Lebanon (39%) and mostly Armenians (21%) and Sunni Palestinians (20%).
- The highest level of agreement is seen among teachers at an average of (4.4).

The Series Accurately Represents Lebanese Differences

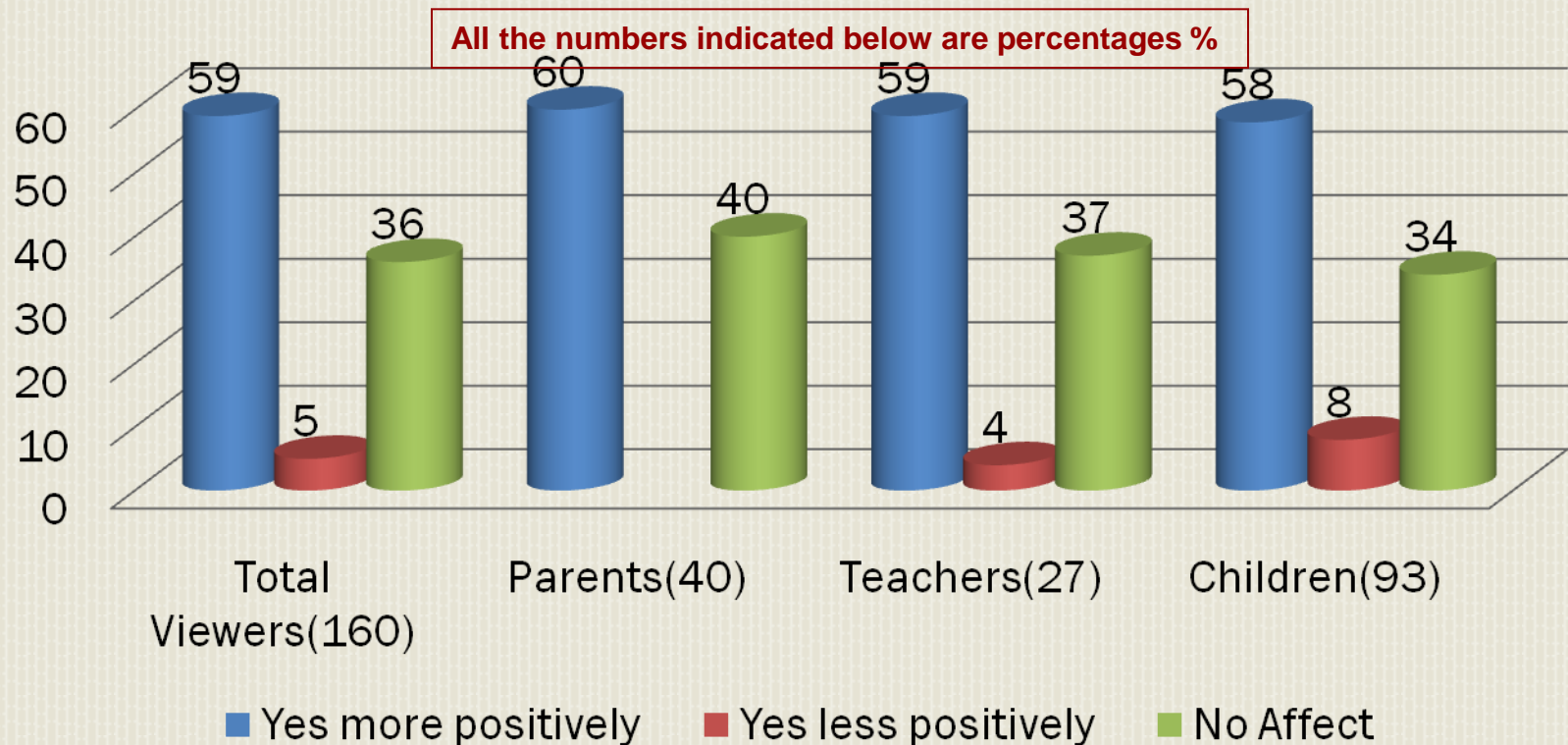


Base: Viewers = 160; Avg. based on scale where 1 = strongly disagree and 5 = strongly agree.

■ Strongly agree ■ Agree ■ No opinion ■ Disagree

- (88%) of the viewers agree or strongly agree that the series accurately represented the Lebanese differences, while (8%) disagree.
- (95%) of parents, (89%) of teachers and (85%) of children either agree or strongly agree that the series accurately represented Lebanese differences.
- Only (9%) children, (7%) teachers and (5%) parents show disagreement, most of which are males (10%) vs. (6%) females, from Mount Lebanon (23%) and Armenians (29%).
- The highest level of agreement is seen among parents at an average of (4.3).

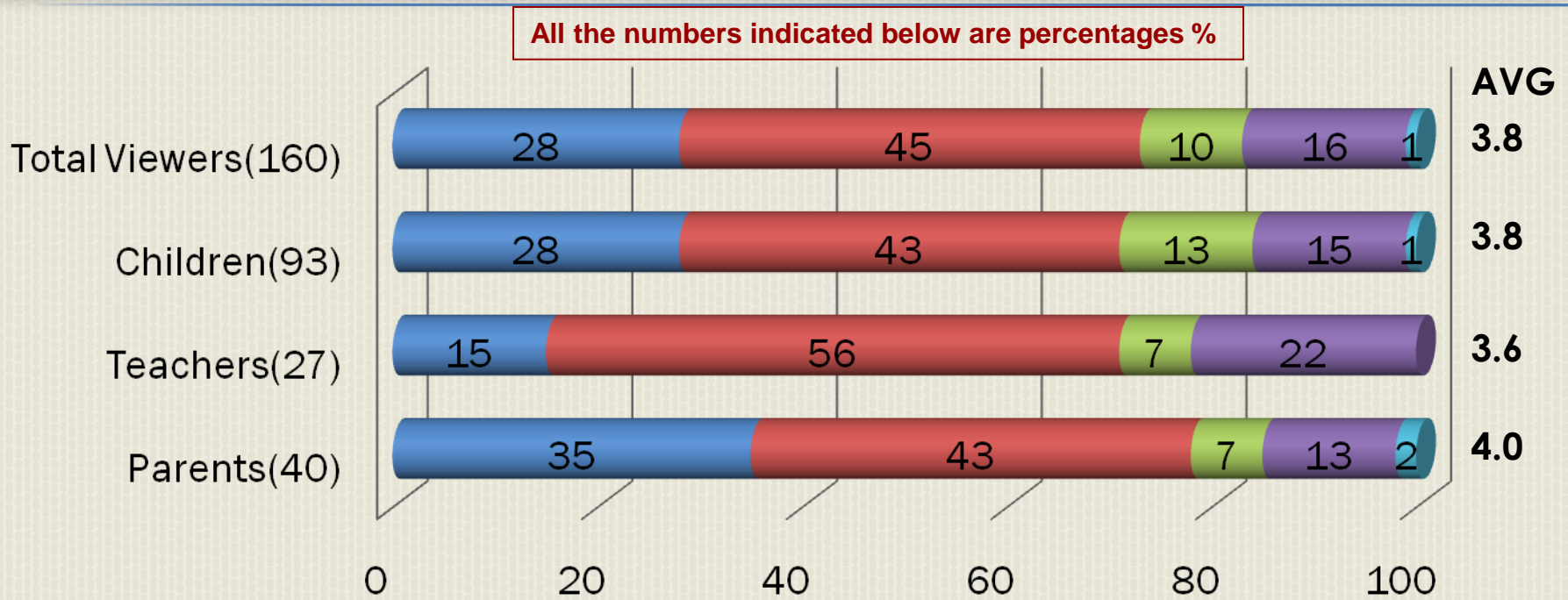
The Series' Effect on How People Talk About Other Lebanese Groups



Base: Viewers = 160

- (59%) of the viewers agree that the effect of the series on the way of talking about other Lebanese groups is more positive vs. only (5%) who claim it is less positive, while (36%) claimed it had no effect at all.
- A positive effect is mostly seen among parents (60%), teachers (59%) and children (58%), vs. (40%), (37%) and (34%) respectively who deemed there is no effect at all.
- Only (8%) children and (4%) teachers find the series has a less positive effect, most of which are females (6%), Christian and Shiite at (7%) each.

Level of Agreement About The Series' Positive Effect on How People Talk About Other Lebanese Groups



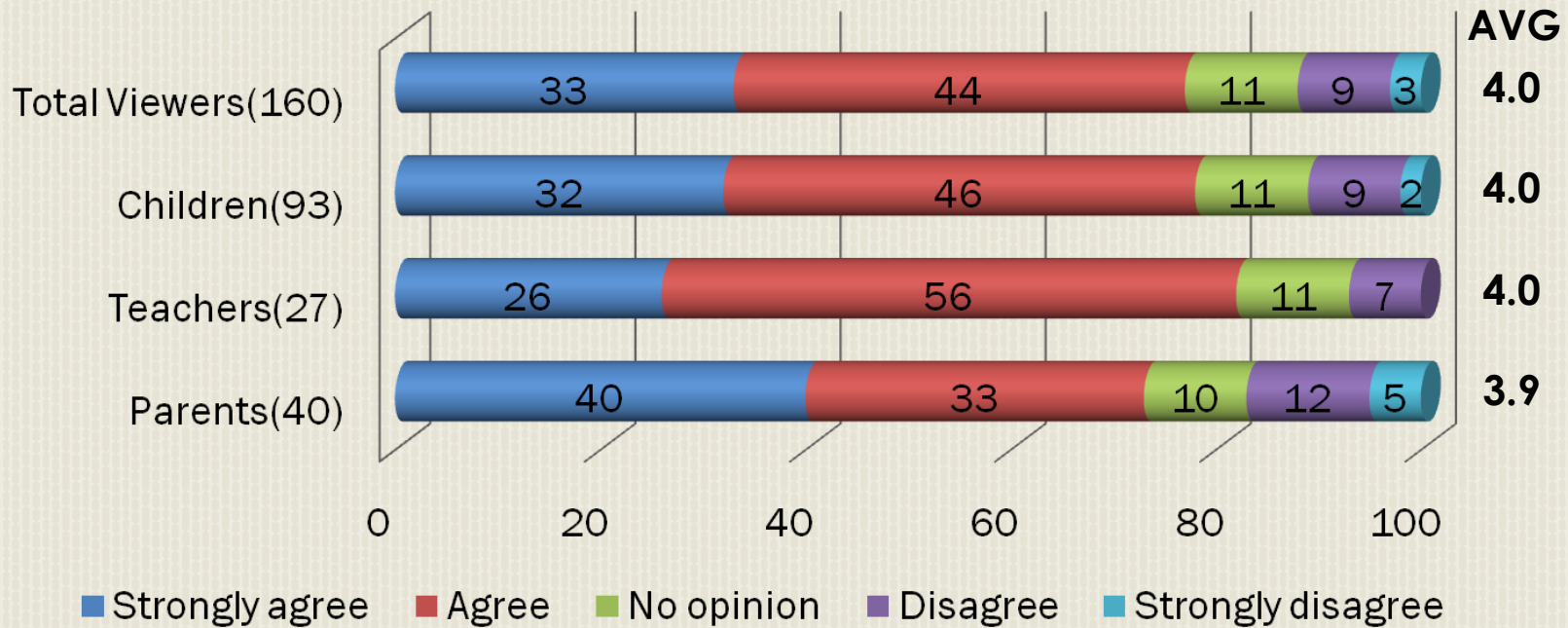
Base: Viewers = 160; Avg. based on scale where 1 = strongly disagree and 5 = strongly agree.

■ Strongly agree ■ Agree ■ No opinion ■ Disagree ■ Strongly disagree

- (73%) of the viewers agree or strongly agree that the series resulted in more positive talk about other Lebanese groups, while (17%) disagree or strongly disagree.
- (78) of parents and (71%) of teachers and children each either agree or strongly agree that the series resulted in more positive talk about other Lebanese groups.
- (22%) teachers, (13%) parents and (15%) children show disagreement, most of which are almost equally males (16%) and female (15%), from Greater Beirut (23%), and Shiites (32%).
- The highest level of agreement is seen among parents at an average of (4.0).

The Series Helped In Avoiding Previous Judgment Against People

All the numbers indicated below are percentages %



Base: Viewers = 160; Avg. based on scale where 1 = strongly disagree and 5 = strongly agree.

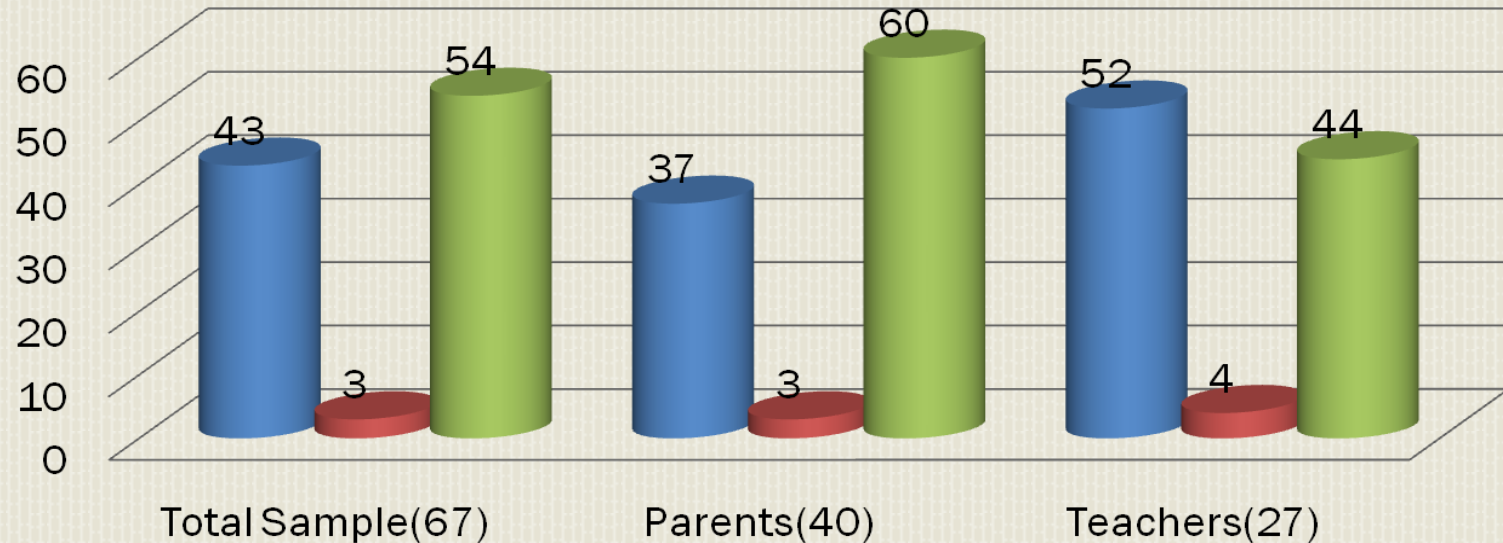
- (77%) of the viewers agree or strongly agree that the series helped in avoiding previous judgment against people, while (12%) disagree or strongly disagree.
- (82%) of teachers, (78%) of children and (73%) of parents either agree or strongly agree that the series helped in avoiding previous judgment against people.
- Only (12%) of the parents, (9%) children and (7%) teachers show disagreement, most of which are males (11%) vs. (8%) females and Shiites (21%).
- The highest level of agreement is seen among children and teachers alike at an average of (4.0).

The Effect of The Series on Frequency of Encountering Children / People From Other Lebanese Groups

- In the coming slides, it is noticed that the effect of the series on frequency of encountering children/people from other Lebanese groups was asked in more ways than one, in order to receive an in-depth answer
- First, respondents were asked how frequently they encountered other Lebanese groups and whether they agreed or not that the program had a positive effect on increasing encounter with other people.
- Second, respondents were asked in general how often they encountered children/people from other Lebanese groups regardless of the program's effect.

The Effect of The Series on Frequency of Encountering Children From Other Lebanese Groups (parents/teachers)

All the numbers indicated below are percentages %



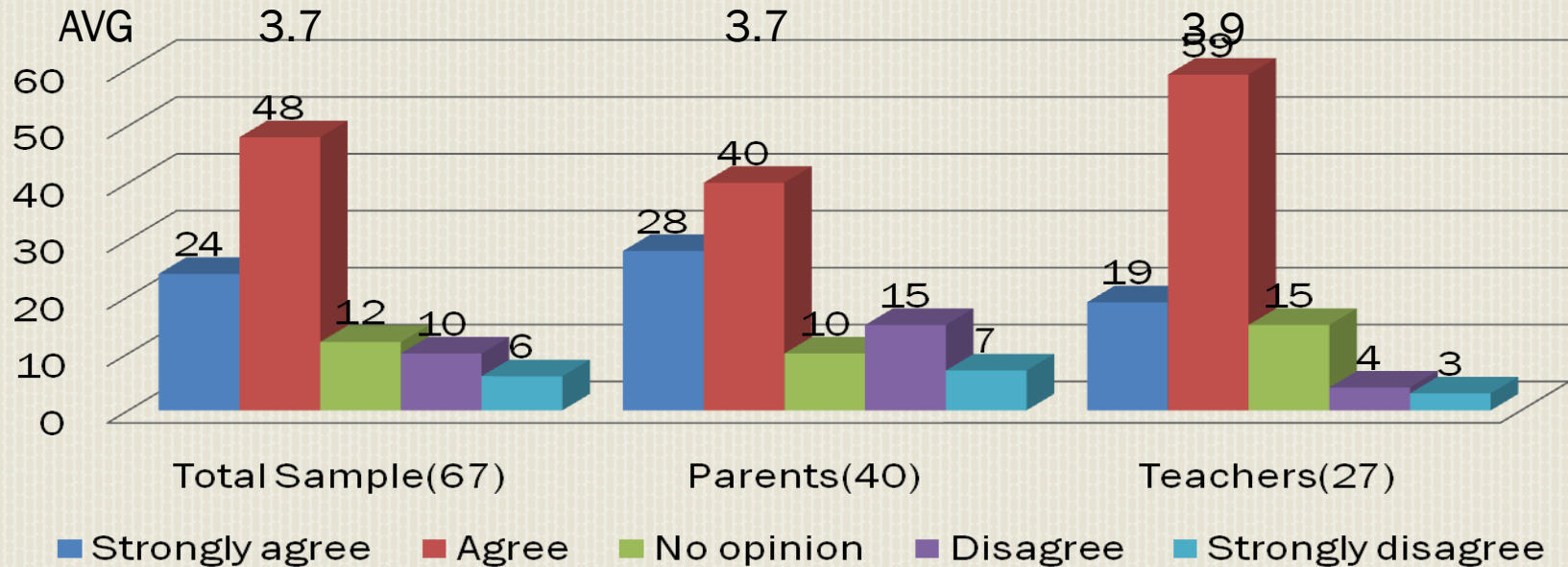
Base :
Parents & Teachers Viewers

■ Encounter more frequently ■ Encounter less frequently ■ No affect

- More than half (54%) of both parent and teacher viewers (n = 67) stated that exposure to the series neither decreased nor increased the frequency with which children from different sects encounter each other vs. (43%) who stated that exposure to the series increased the frequently and (3%) who stated that it decreased frequency with which children from different sects encounter each other.
- “No effect” is mentioned by 60% of parents vs. 37% who believe the series causes a more frequent encounter. More than half (52%) of the teachers stated that the series causes them to encounter children more frequently vs. (44%) who stated the series had no effect at all.
- Less frequent encounter is mentioned by males (6%) and Sunni Palestinians (20%).

Level of Agreement on the Positive Effect the Series Has On Increasing Encounter With Children From Other Lebanese Groups (parents/teachers)

All the numbers indicated below are percentages %

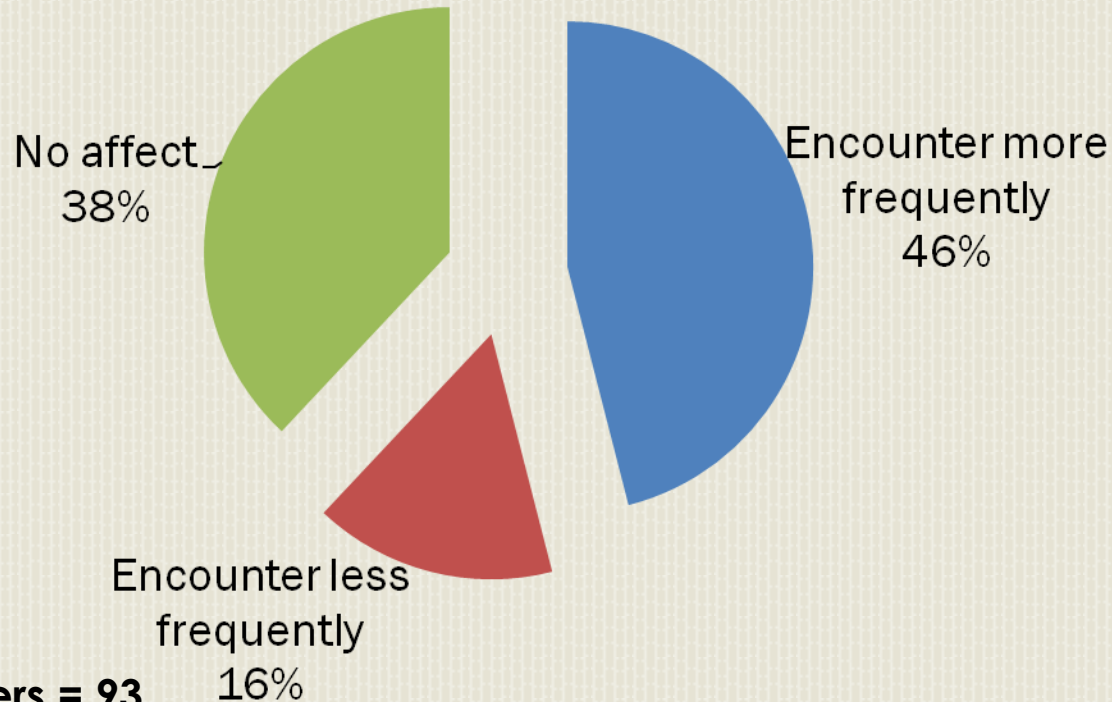


Base : Parents & Teachers Viewers; Avg. based on scale where 1 = strongly disagree and 5 = strongly agree.

- (72%) of both parent and teacher viewers agree or strongly agree that the series affects children to encounter more children from other Lebanese groups, while (16%) disagree or strongly disagree.
- Meanwhile, a higher percentage of agreement is seen among teachers at (59%) and parents (40%) than strong agreement (19%) and (28%) respectively.
- However, a higher percentage of disagreement is seen among parents (15%) vs. (4%) teachers.
- Of those who disagree, these are mainly females (14%), Druze (25%) and Sunni Palestinians (40%).
- The highest average of agreement is seen among teachers at (3.9)

The Effect Of The Series On Frequency Of Encountering Children From Other Lebanese Groups (children)

All the numbers indicated below are percentages %

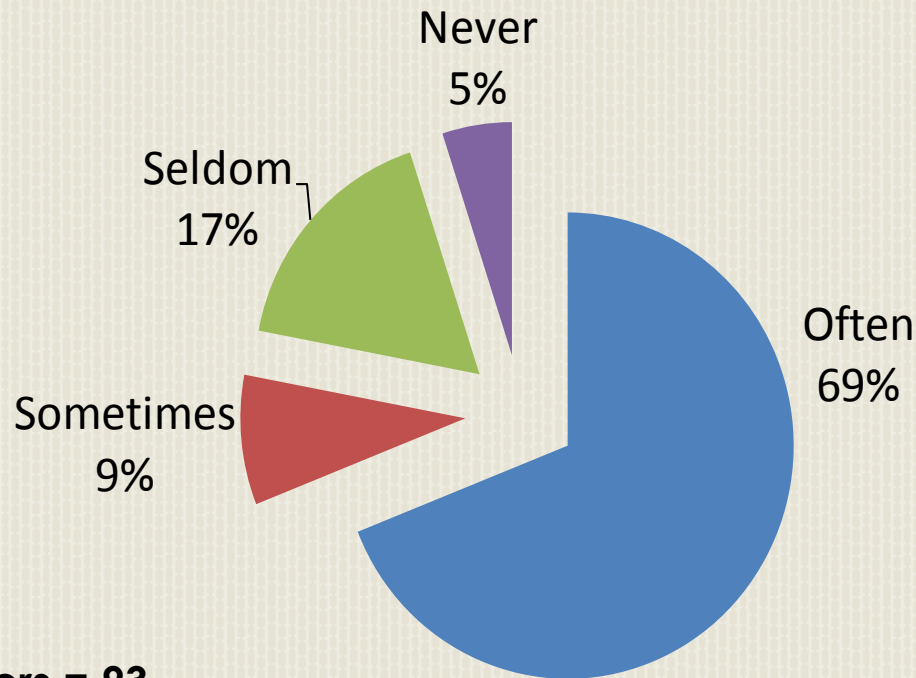


Base : Children Viewers = 93

- The effect of the series on how often children viewers mention they encounter children from other Lebanese groups is considered as high, where almost half (46%) stated that the encounter happens more frequently, vs. (38%) who stated the series had no effect and (16%) who claimed the encounter with other children was less frequent.
- Of those who encounter children less frequently, these are mainly males (20%) and Christians (38%).

The Frequency Of Encountering Children From Other Lebanese Groups In General Regardless Of The Series' Effect (children)

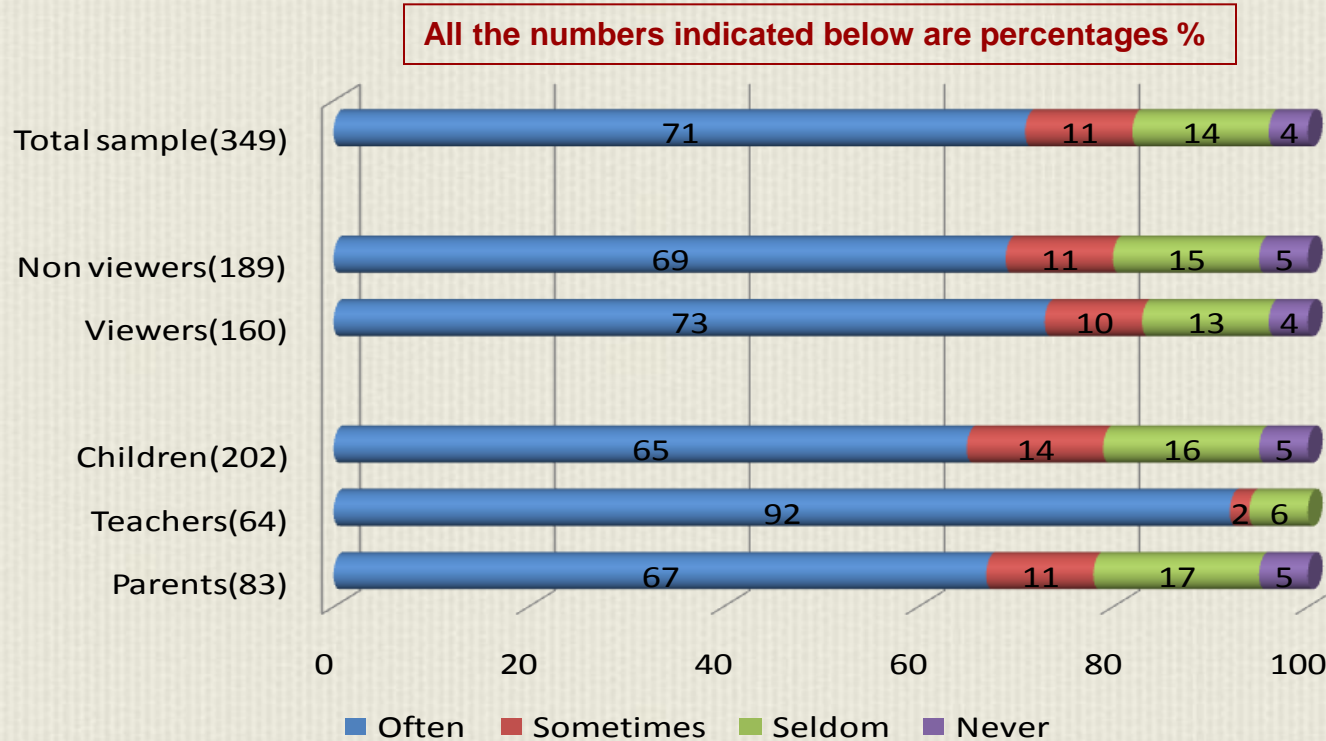
All the numbers indicated below are percentages %



Base : Children Viewers = 93

- More than two thirds (69%) of children viewers mention that they often encounter children from other Lebanese groups, vs. (17%) who seldom encounter children and (9%) who claim to encounter children from other Lebanese groups sometimes. Only (5%) claim to never have met children from other Lebanese groups.
- Of those who seldom meet other children, these are mostly (24%) males and (20%) Palestinian Sunnis, while those who say never, are mostly Armenians at (15%) and Shiites at (14%).

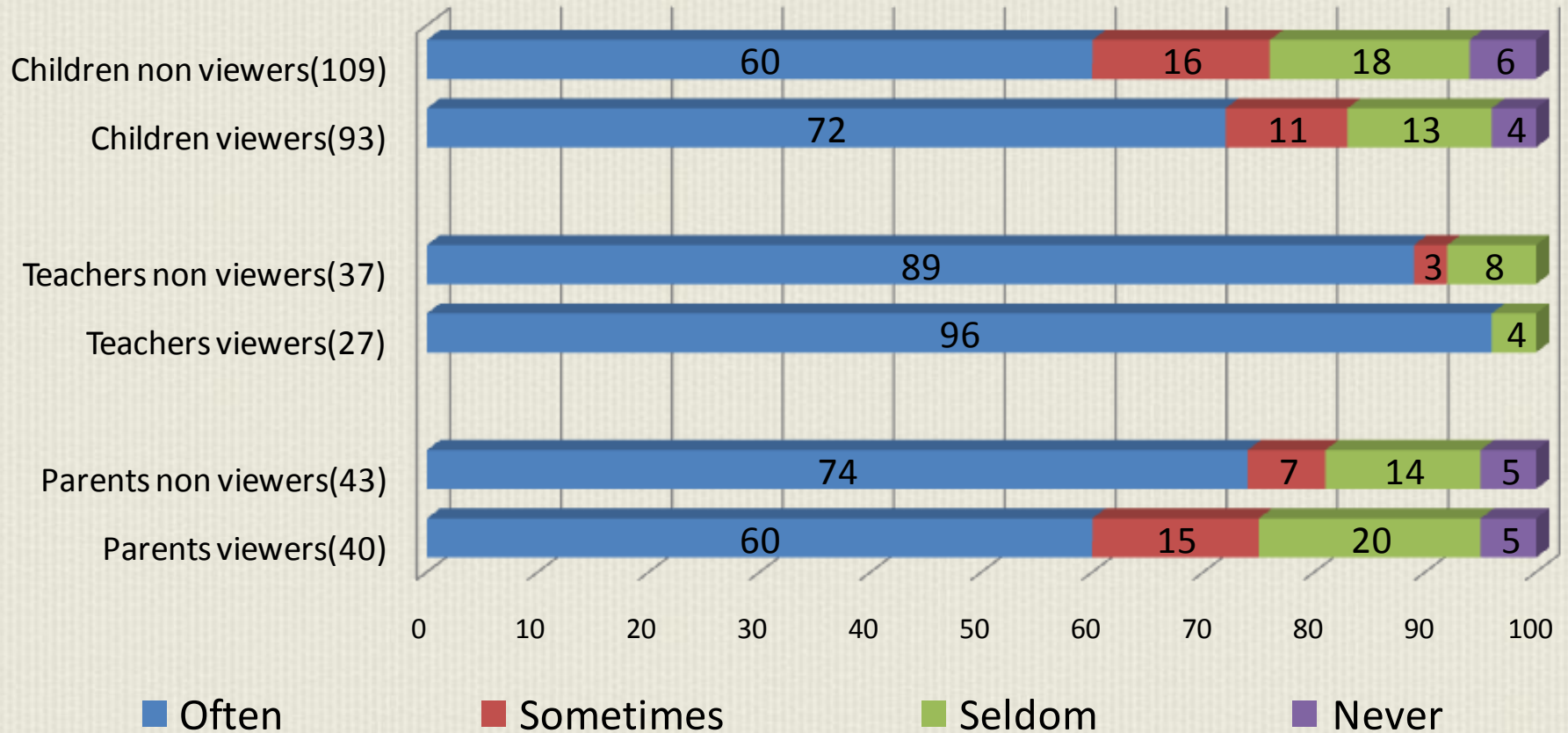
The Frequency Of Encountering People From Other Lebanese Groups In General Regardless Of The Series' Effect



- Almost three quarters (71%) of the total sample claim to encounter people from other Lebanese groups often vs. (14%) who seldom encounter them and (11%) who encounter them sometimes. Only (4%) claim to never encounter people from other Lebanese groups.
- Consequently, (73%) viewers and (69%) non viewers often encounter people from other groups, especially teachers (92%), along with (67%) parents and (65%) children.
- (15%) non viewers and (13%) viewers seldom encounter people from other Lebanese groups.
- Of those who seldom encounter people from other Lebanese groups, these are mostly parents (17%), children (16%), males (17%) vs. (12%) females, in addition to Armenians (34%).

The Frequency Of Encountering People From Other Lebanese Groups In General Regardless Of The Series' Effect

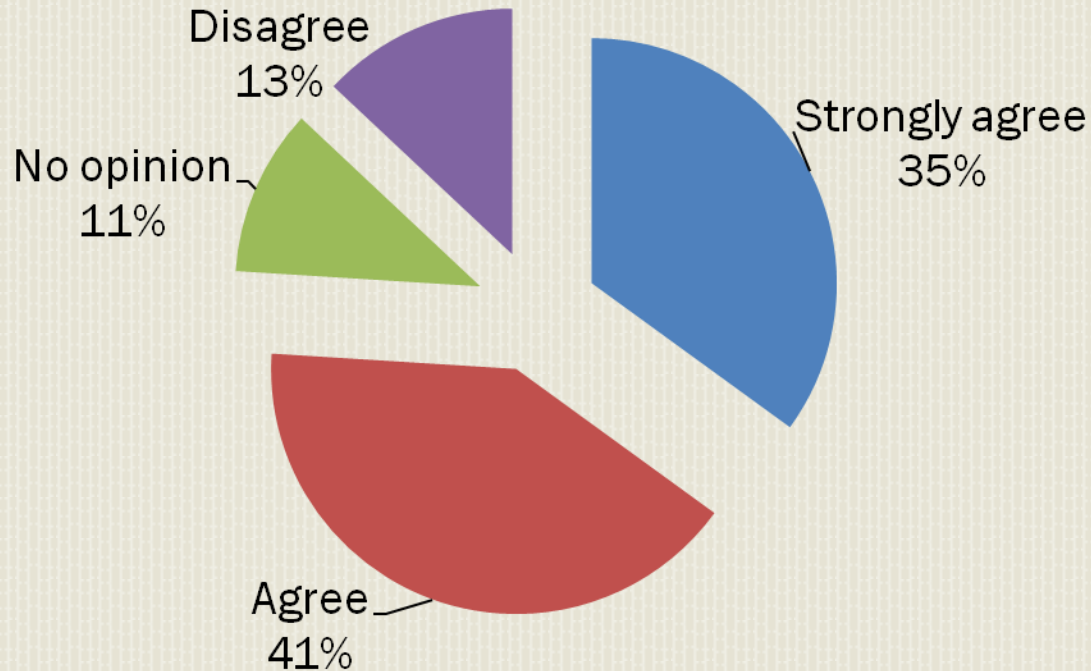
All the numbers indicated below are percentages %



- Almost three quarters of children viewers (72%), children non viewers (60%), teacher viewers (96%), teacher non viewers (89%) and parent non viewers (74%) and parent viewers (60%) admit that they often encounter people from other Lebanese groups.

The Series Helped To Better Handle Peer Pressure

All the numbers indicated below are percentages %



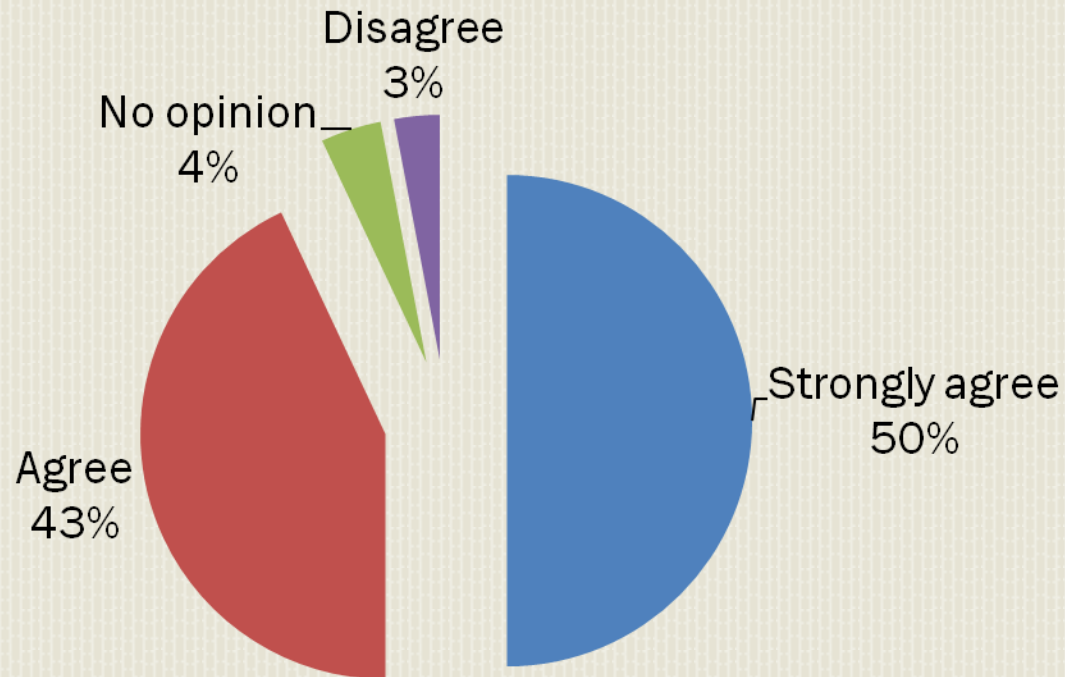
Base : Children Viewers = 93

AVG = 4.0

- (76%) of children viewers agree or strongly agree that the series helped them better handle peer pressure, while (13%) disagree.
- Among those who disagree, most respondents are male children viewers (16%), Shiites (29%) and Druze (22%).

The Kilna Bil Hayy Series Was Fun To Watch

All the numbers indicated below are percentages %



Base : Children Viewers = 93

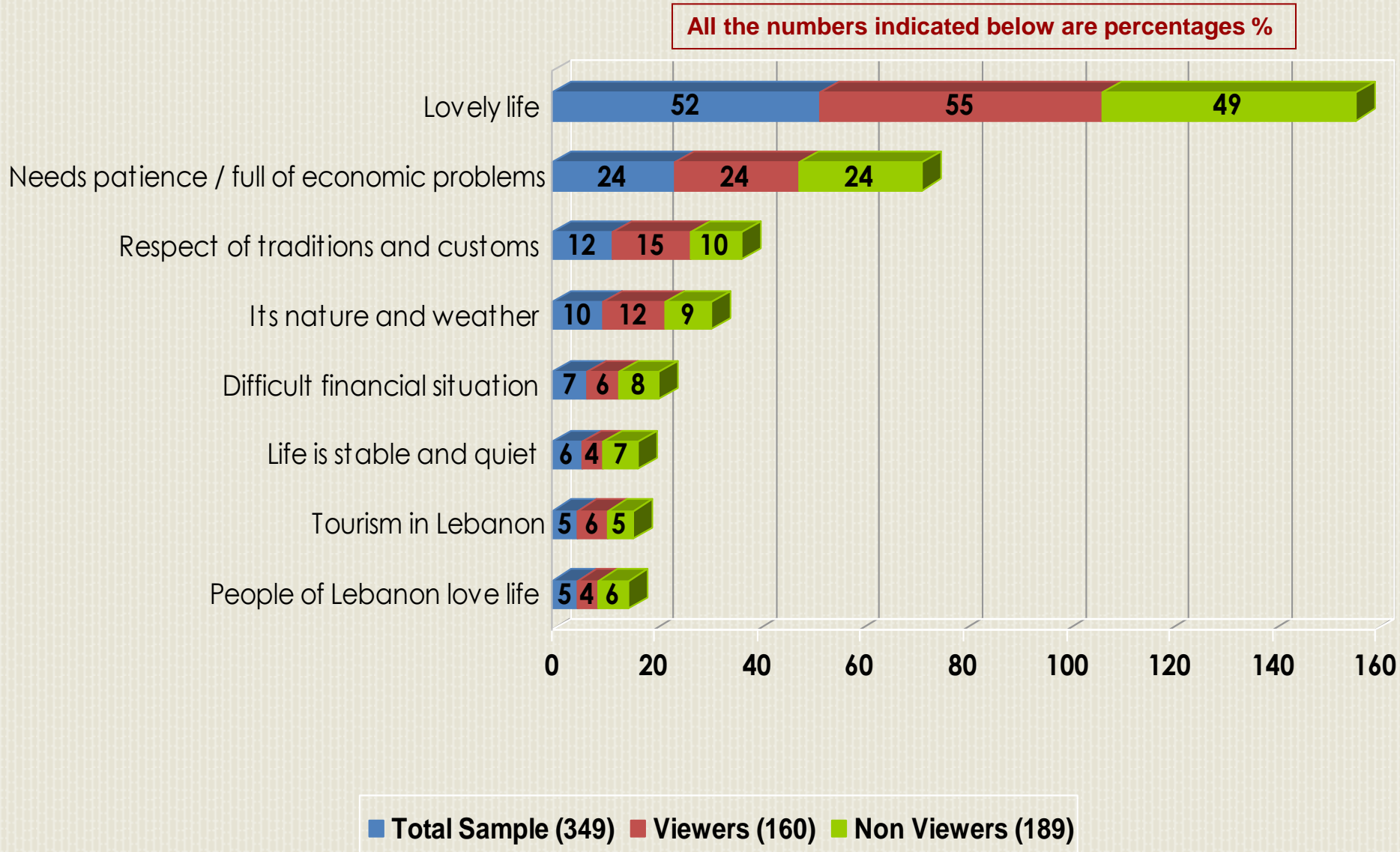
AVG = 4.4

- (93%) of children viewers agree or strongly agree that Kilna Bil Hayy series was fun to watch.
- Only (3%) disagree that the series was fun to watch, most of which are males (4%) vs. (2%) females, and only Shiites (14%) and Christians (4%).

Chapter 3 : Description of Life in Lebanon

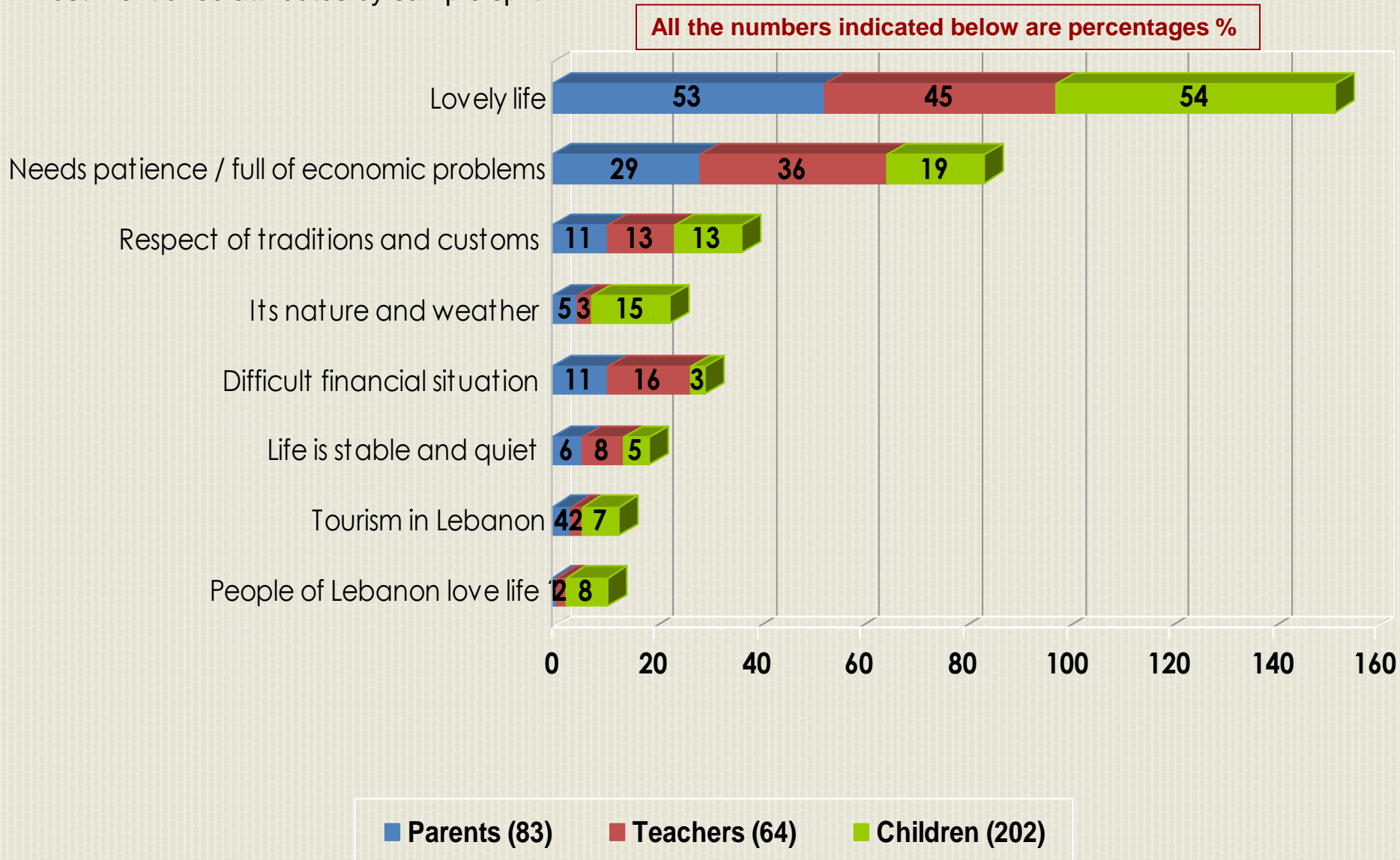
The Description Of Lebanon

Most mentioned attributes by viewers and non viewers:



The Description Of Lebanon

Most mentioned attributes by sample split:

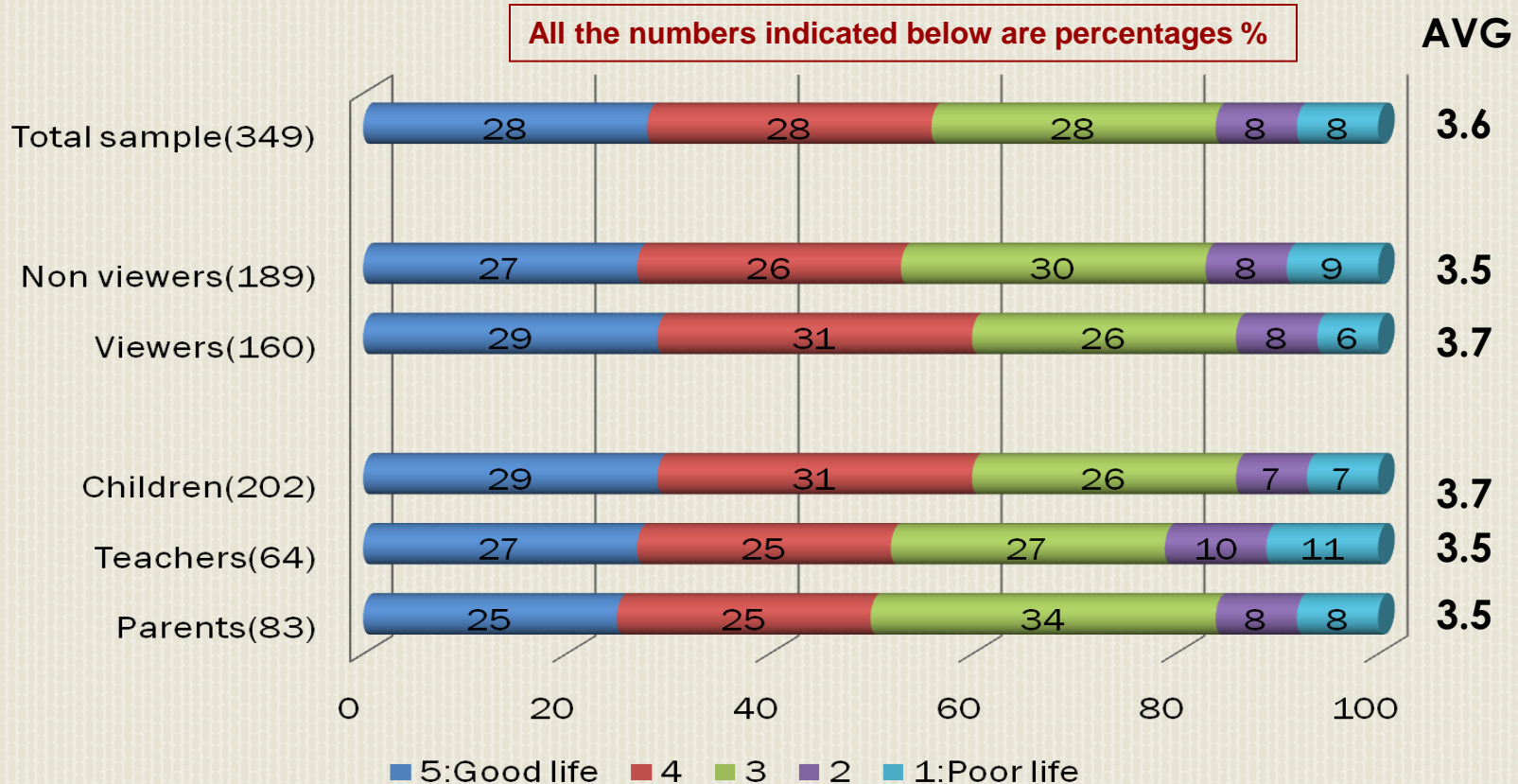


The Description Of Lebanon

All mentioned attributes by sample split and viewers and non viewers:

Attribute	Total Sample %	Viewer %	Non Viewer %	Parents %	Teachers %	Children %
Prosperous/advanced/ good life/lovely life	52	55	49	53	45	54
Needs patience/stressful/full of economic problems	24	24	24	29	36	19
Respect of others/respect of traditions and customs	12	15	10	11	13	13
Good nature and weather	10	12	9	5	3	15
Difficult financial situation/low income/lack of job opportunities	7	6	8	11	16	3
Life in Lebanon is stable/quiet	6	4	7	6	8	5
Tourism in Lebanon	5	6	5	4	2	7
I love my country and don't want to leave it	5	4	6	1	2	8
Equality between men and women/country of freedom and democracy	4	8	1	7	2	4
Race and sects discrimination	4	7	1	1	3	5
Life is full of political problems	3	4	3	2	2	5
Variety of sects/religions/political parties	3	4	1	-	5	3
Must unify members of society	3	2	3	6	-	2
Corruption/favoritism	3	1	4	6	5	1

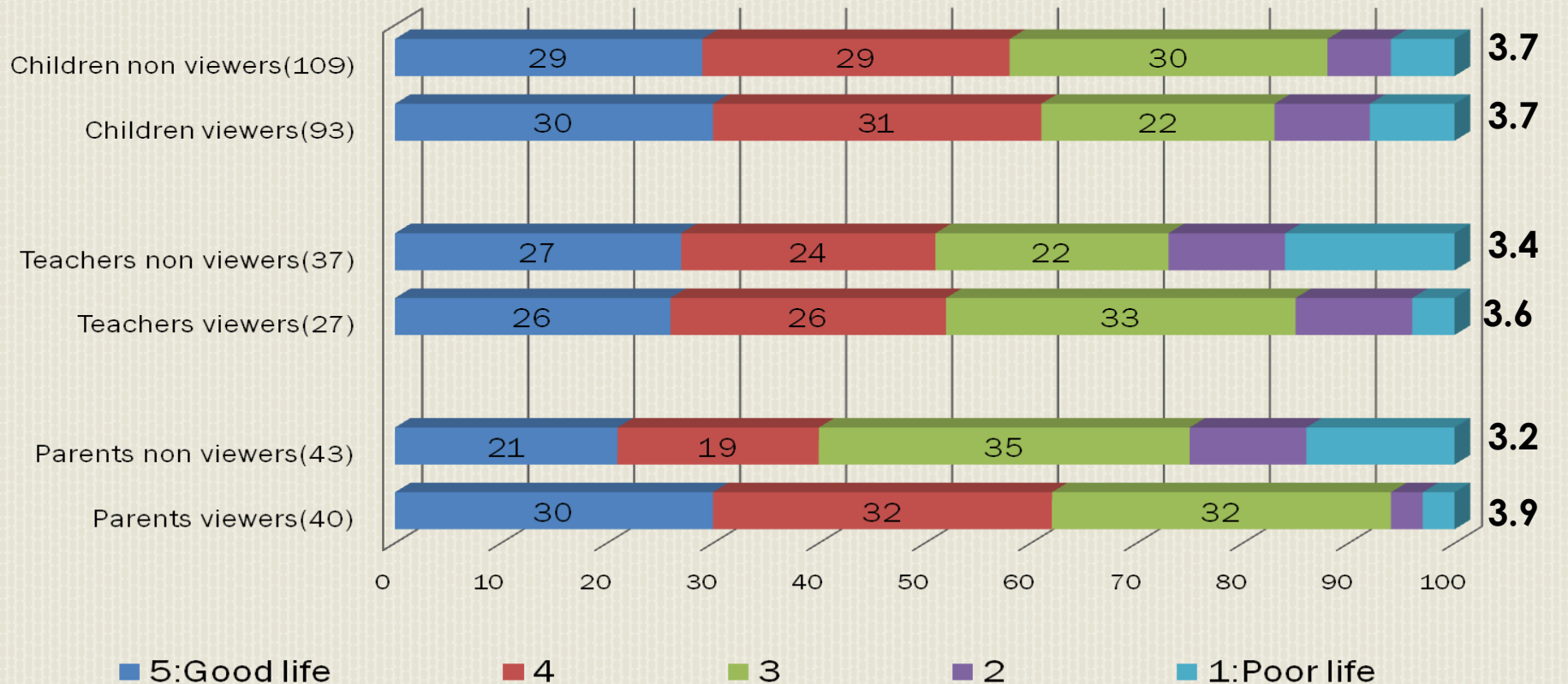
The Description Of Lebanon



- The total sample rated living in Lebanon on a scale from one to five, where 1 is a poor life and 5 is a good life, at an average of (3.6).
- The highest average is seen among viewers at (3.7) vs. (3.5) among non viewers.
- In addition, the highest average is witnessed among children at (3.7) vs. (3.5) among parents and teachers each.
- Those who mention it is a poor life are mostly males (10%) vs. (7%) females and especially Druze (15%).

The Description Of Lebanon

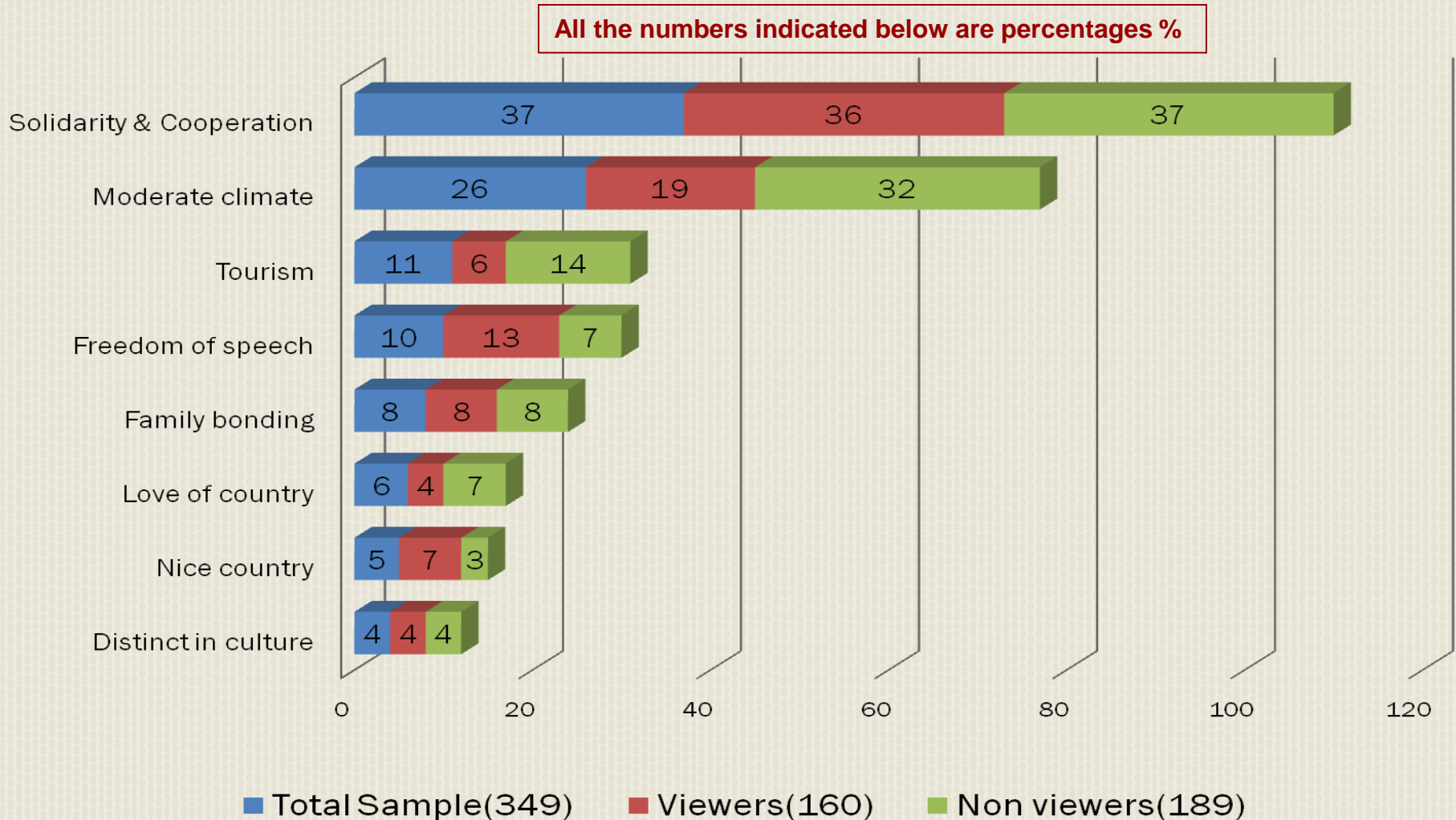
All the numbers indicated below are percentages %



- On a scale from one to five, where 1 is a poor life and 5 is a good life, children viewers and non viewers rated Lebanon at an average of (3.7) each, while it is noticed that a higher average is given by teacher viewers at (3.6) vs. (3.4) average given by teachers non viewers.
- Similarly, parent viewers rated Lebanon at an average of (3.9), which is higher than parent non viewers at (3.2) average.

The Positive Aspects Of Lebanese Life

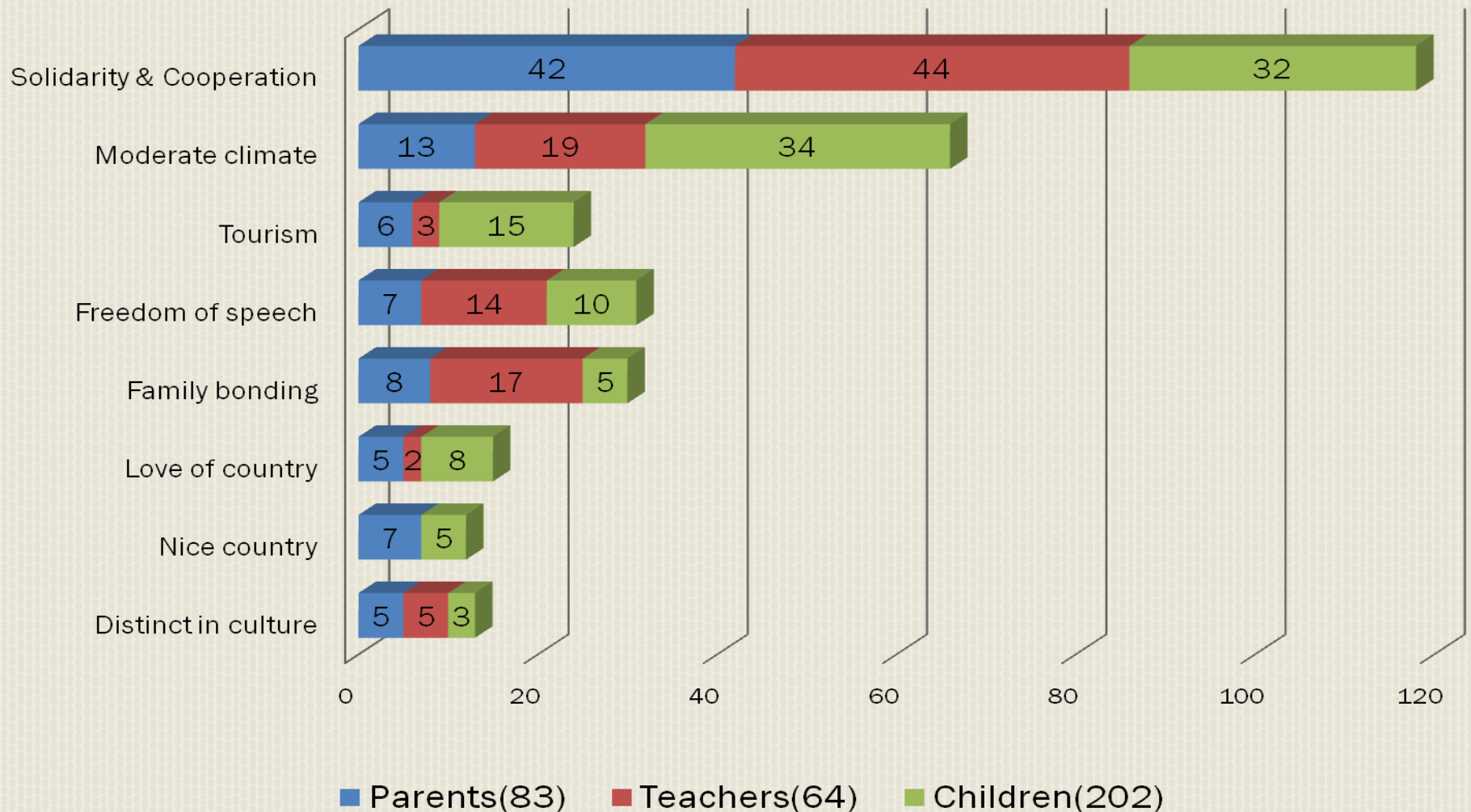
Most mentioned attributes by viewers and non viewers:



The Positive Aspects Of Lebanese Life

Most mentioned attributes by sample split:

All the numbers indicated below are percentages %



The Positive Aspects Of Lebanese Life

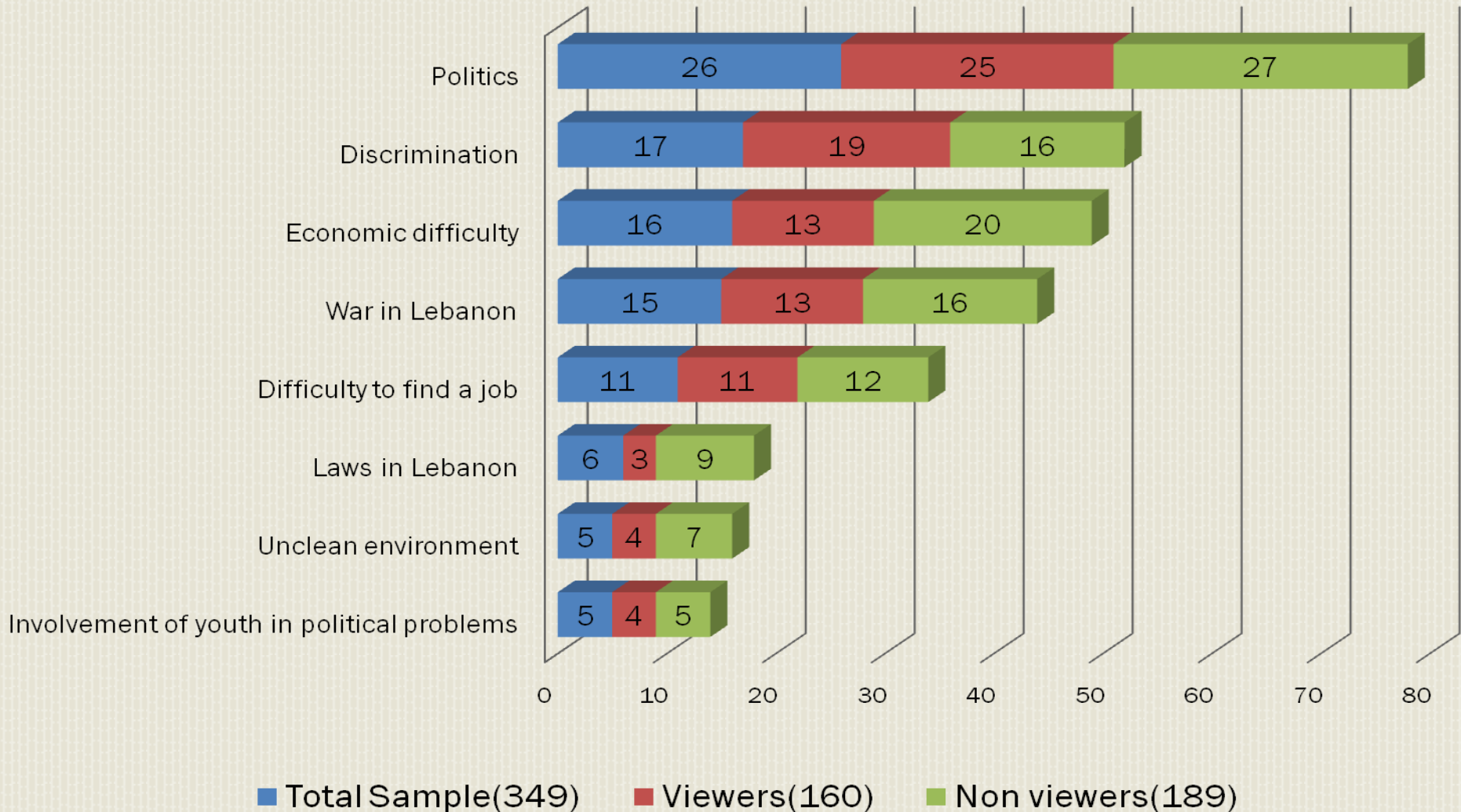
All mentioned attributes by sample split and viewers and non viewers:

Attribute	Total Sample %	Viewer %	Non Viewer %	Parents %	Teachers %	Children %
Solidarity and cooperation between individuals/co-existing	38	36	38	42	44	33
Beautiful Moderate climate	26	19	32	13	19	34
Tourism in Lebanon/ touristic area	11	6	14	6	3	15
Democracy and freedom of speech	10	13	7	7	14	9
Family bonding/hospitable/ preserving traditions	8	8	8	8	17	5
Everything is lovely in Lebanon	6	4	7	5	2	7
Country/heaven on earth	5	7	3	7	-	5
Distinct in culture, science, art and knowledge	4	4	4	5	5	3
Distinct in diversity/different aspect	3	3	2	4	3	2
Love of life/lively	2	4	1	4	3	2
Everything is available in Lebanon	2	3	2	7	-	1
High level of education/school	2	1	3	-	-	4
Good security and stability/no war	2	1	3	1	2	3

The Negative Aspects Of Lebanese Life

Most mentioned attributes by viewers and non viewers:

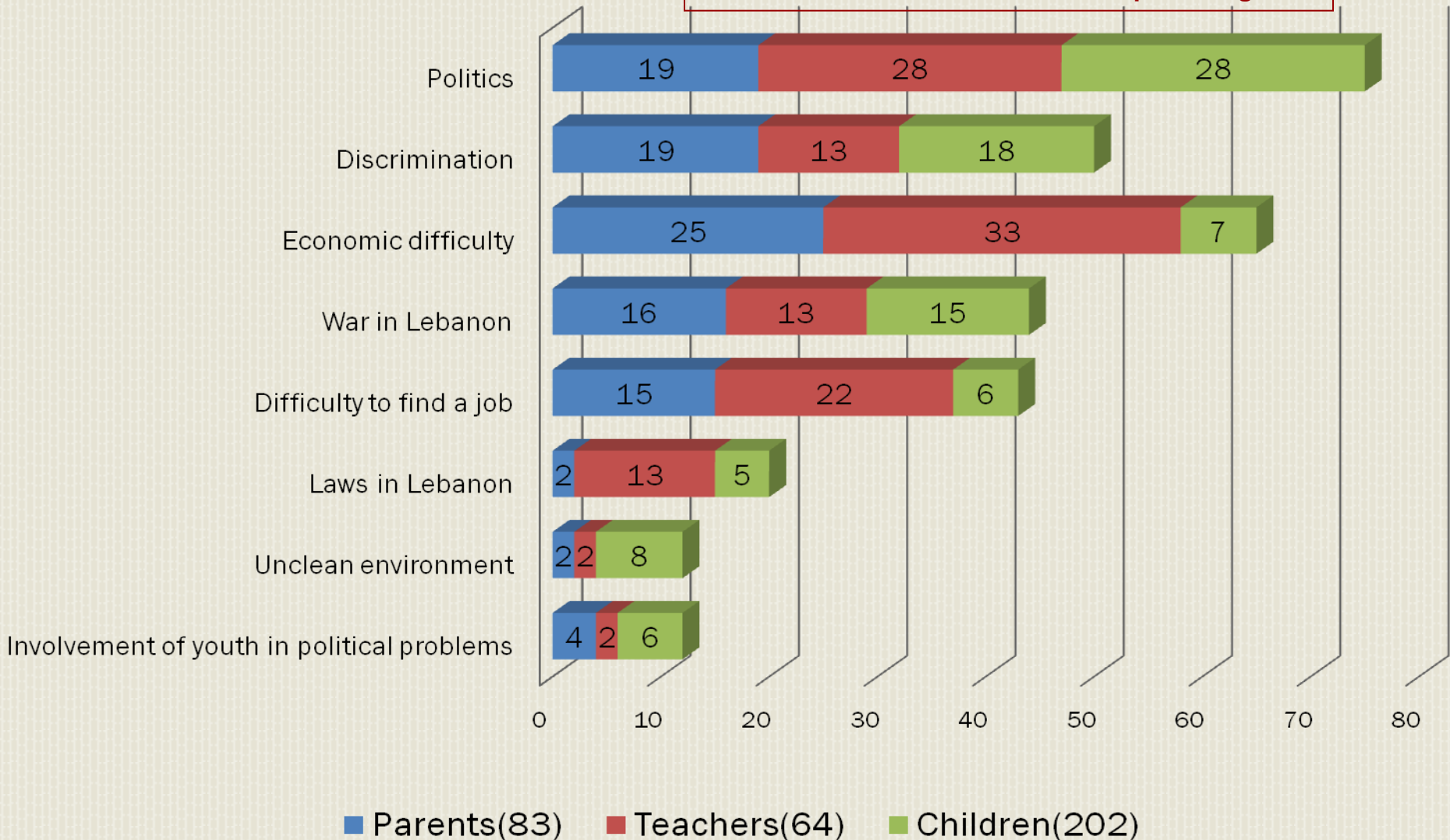
All the numbers indicated below are percentages %



The Negative Aspects Of Lebanese Life

Most mentioned attributes by sample split:

All the numbers indicated below are percentages %

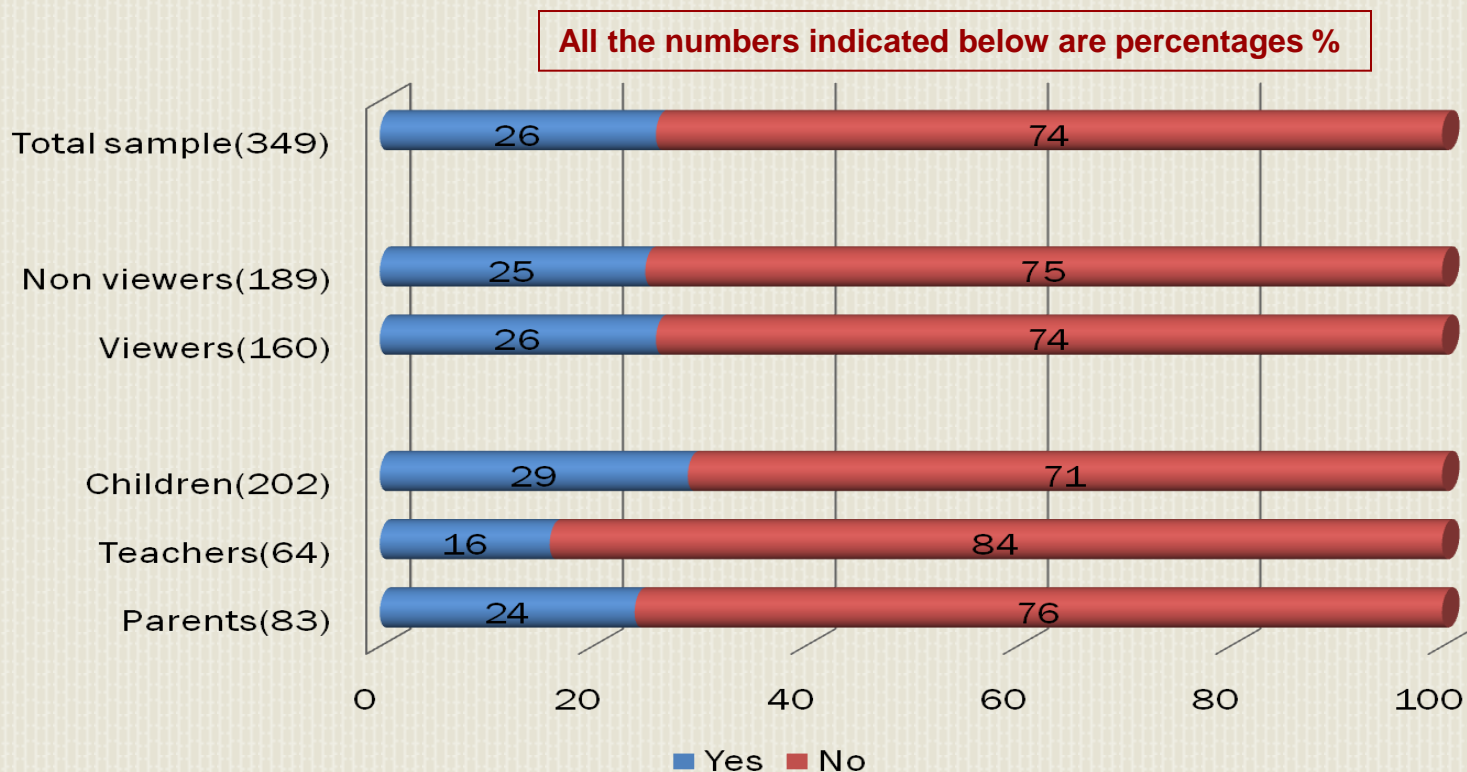


The Negative Aspects Of Lebanese Life

All mentioned attributes by sample split and viewers and non viewers:

Attribute	Total Sample %	Viewer %	Non Viewer %	Parents %	Teachers %	Children %
Politics/political discrimination	26	25	27	19	28	28
Sectarian discrimination	17	19	16	19	13	18
Economic difficulty	16	13	20	25	33	7
War in Lebanon/unavailability of security and stability	15	13	16	16	13	15
Difficulty of finding a job	11	11	12	15	22	6
Disrespect of laws	6	3	9	2	13	5
Pollution/environmental difficulties	5	4	7	2	2	8
Involvement of youth in political problems	5	4	5	4	2	6
Chaos/favorability	4	2	6	6	11	2
Social problems in Lebanon	3	4	3	-	-	6
Traffic jam/bad roads	3	2	4	4	2	4
Disrespect of other opinions/imposing of opinions	2	3	2	1	2	3
Electricity cut off	2	1	2	1	5	1

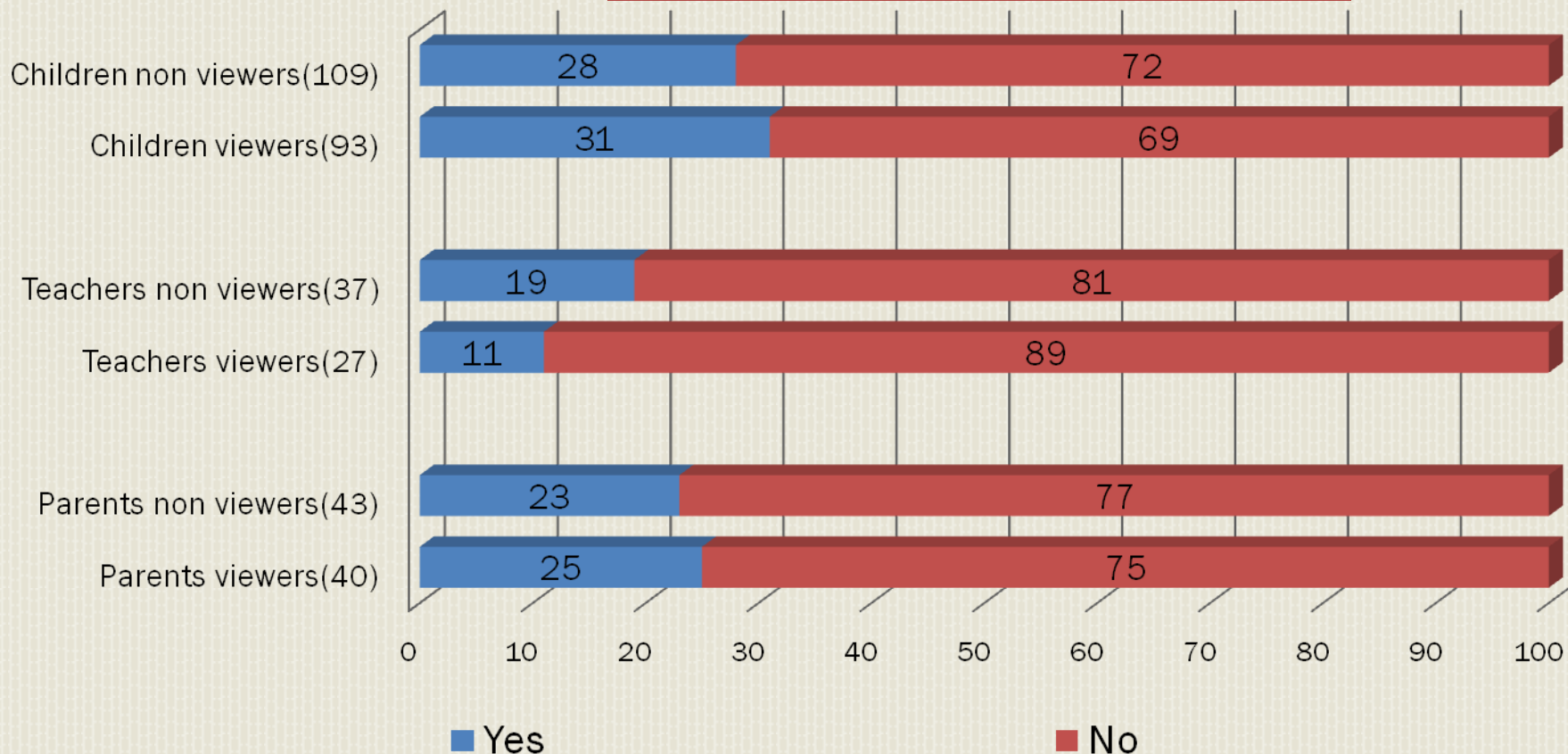
Religion\Sect (Grouping) Is Mentioned As A Negative Trait Or Not



- Almost three quarters (74%) of the total sample did not mention religion / sect (grouping) as a negative trait, vs. more than a quarter (26%) who did mention it.
- Three quarters (75%) of non viewers along with (74%) of viewers did not mention religion / sect as a negative trait vs. (25%) and (26%) respectively who did mention it.
- A higher percentage of teachers, parents and children at (84%), (76%) and (71%) respectively did not mention religion / sect as a negative trait, vs. (16%), (24%) and (29%) respectively who mentioned religion /sects as a negative trait.
- Among those who mentioned religion negatively are more females (27%) than males (24%), as well as (33%) of the Druze, (29%) of the Sunnis and (28%) of the Shiites.

Religion\Sect (Grouping) Is Mentioned As A Negative Trait Or Not

All the numbers indicated below are percentages %

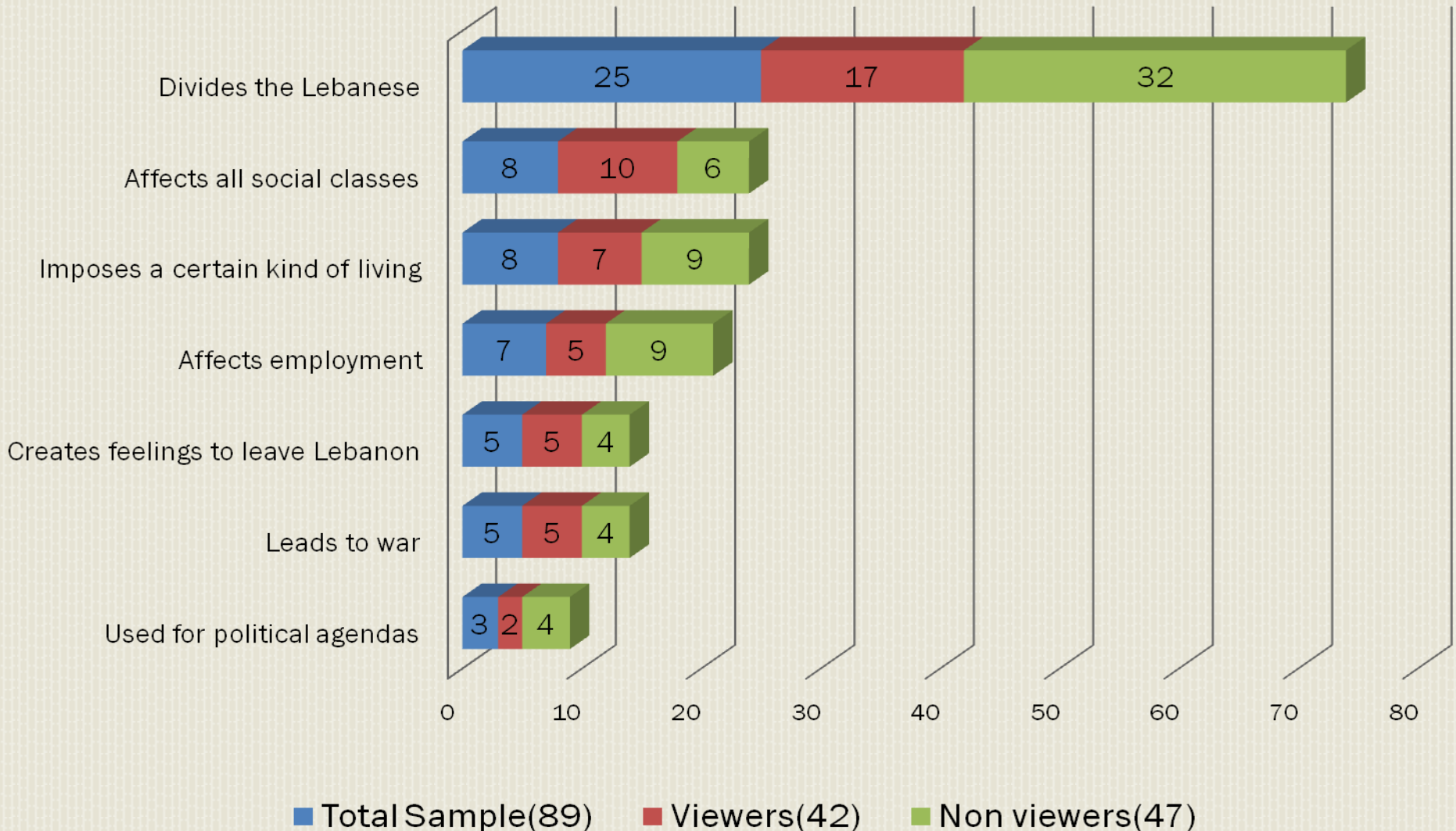


- A high percentage of viewers and non viewers from all categories did not mention religion /sect as a negative trait.
- (72%) children non viewers vs. (69%) children viewers, (89%) teacher viewers vs. (81%) teacher non viewers and (77%) parent non viewers vs. (75%) parent viewers did not mention religion / sect as a negative trait.

The Negative Impact of Religion on Lebanese Life

Most mentioned attributes by viewers and non viewers:

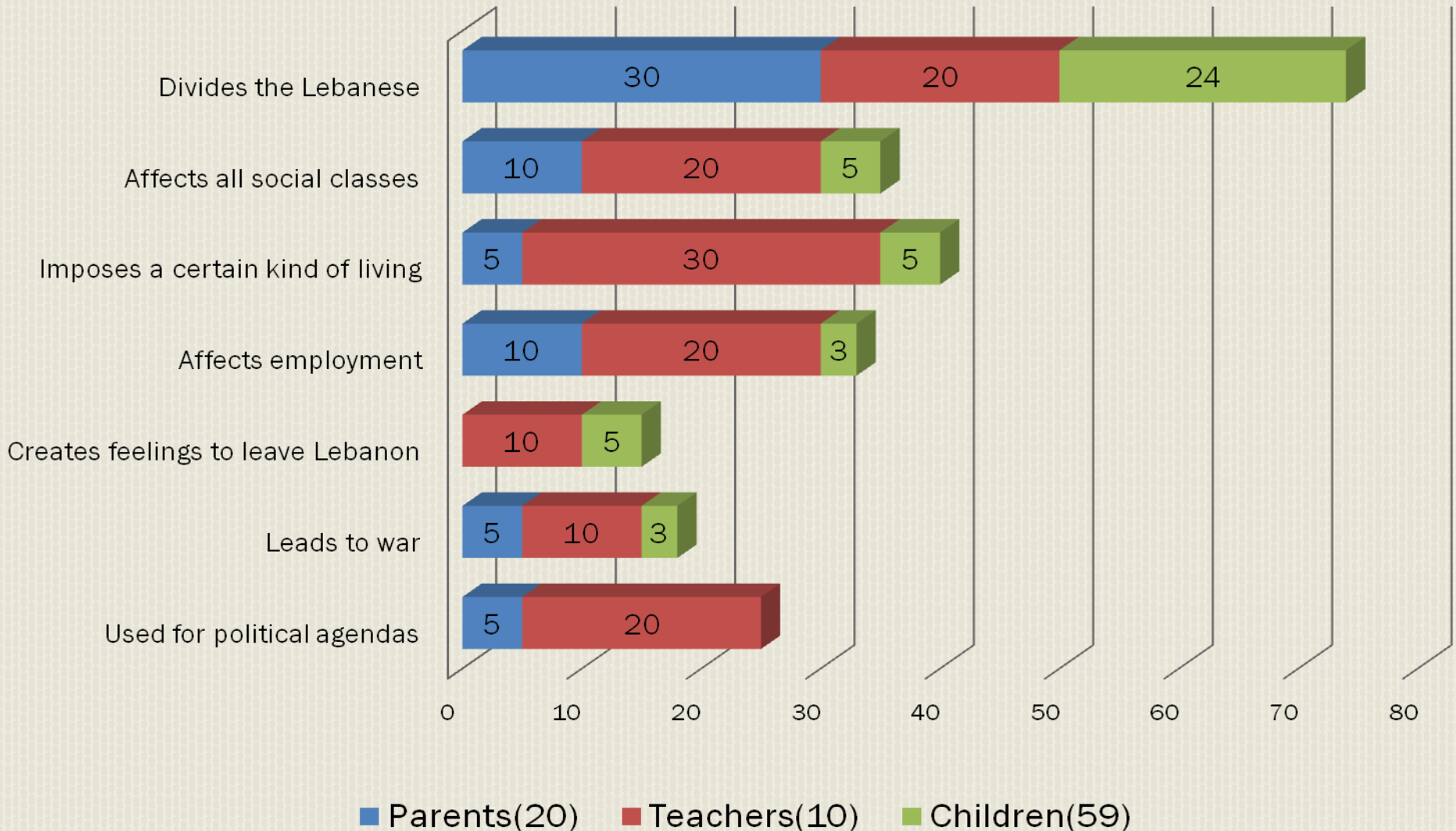
All the numbers indicated below are percentages %



The Negative Impact of Religion on Lebanese Life

Most mentioned attributes by sample split:

All the numbers indicated below are percentages %

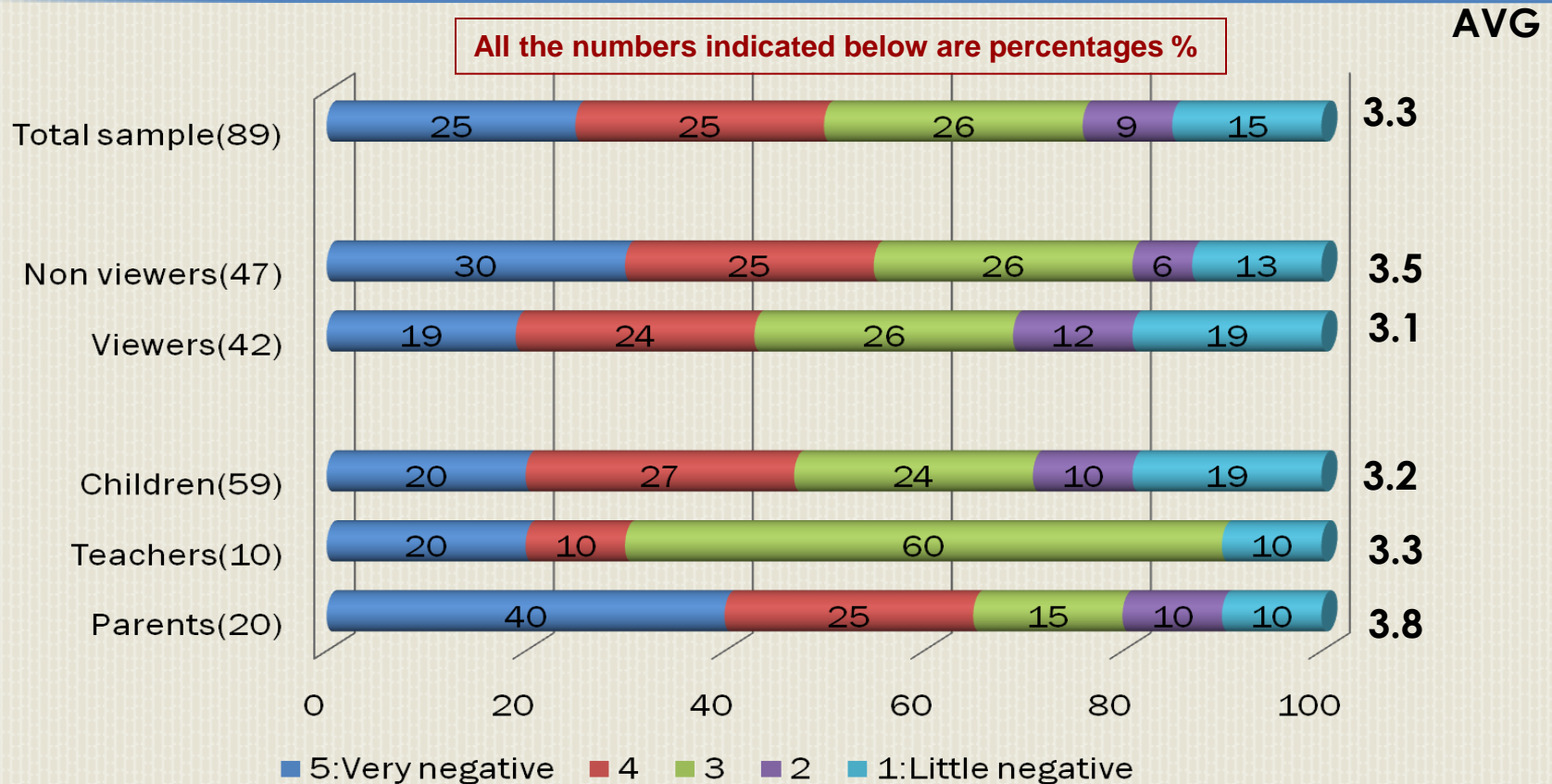


The Negative Impact of Religion on Lebanese Life

All mentioned attributes by sample split and viewers and non viewers:

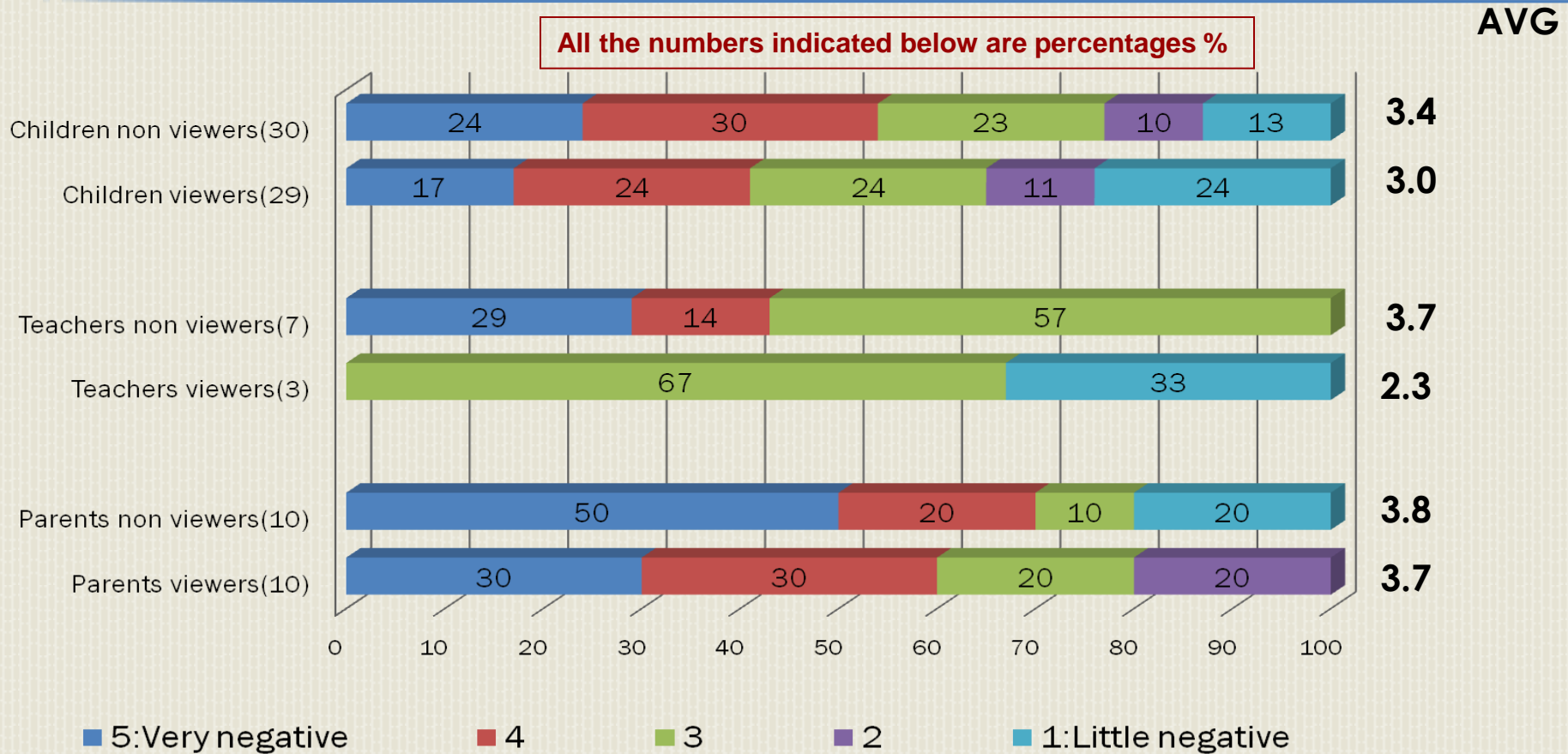
Attribute	Total Sample %	Viewer %	Non Viewer %	Parents %	Teachers %	Children %
Divides the Lebanese people/division between people according to sects and job given to people	25	17	32	30	20	24
Affects all social classes	8	10	6	10	20	5
Kind of living affects social life	8	7	9	5	30	5
Affects employment	7	5	9	10	20	3
Creates feelings of wanting to leave Lebanon	5	5	4	-	10	5
Leads to war	5	5	4	5	10	3
Used for political agendas	3	2	4	5	20	-
Creates feelings of annoyance/lack of comfort	3	-	6	-	-	5
Creative bigotry	3	-	6	-	10	3
Does not affect my personal life	3	2	4	5	10	2
Creates political problems	2	-	4	-	10	2
Leads to killings and deaths	2	5	-	10	-	-
Creates problems among the same sect/the same home	2	5	-	-	-	3

The Negative Impact of Religion on Lebanese Life



- On a scale from one to five, where 1 is “ a little negative” and 5 is “very negative”, an average of (3.3) was given for the negative impact of religion on Lebanese life.
- Moreover, a higher average (3.5) is seen among non viewers than viewers at (3.1), while a higher average is seen among parents (3.8) than teachers (3.3) and children (3.2).
- Among the respondents (25%) who mentioned a very negative impact, (33%) are females vs. (14%) males, and (30%) are Druze while (29%) are Palestinian Sunnis.

The Negative Impact of Religion on Lebanese Life

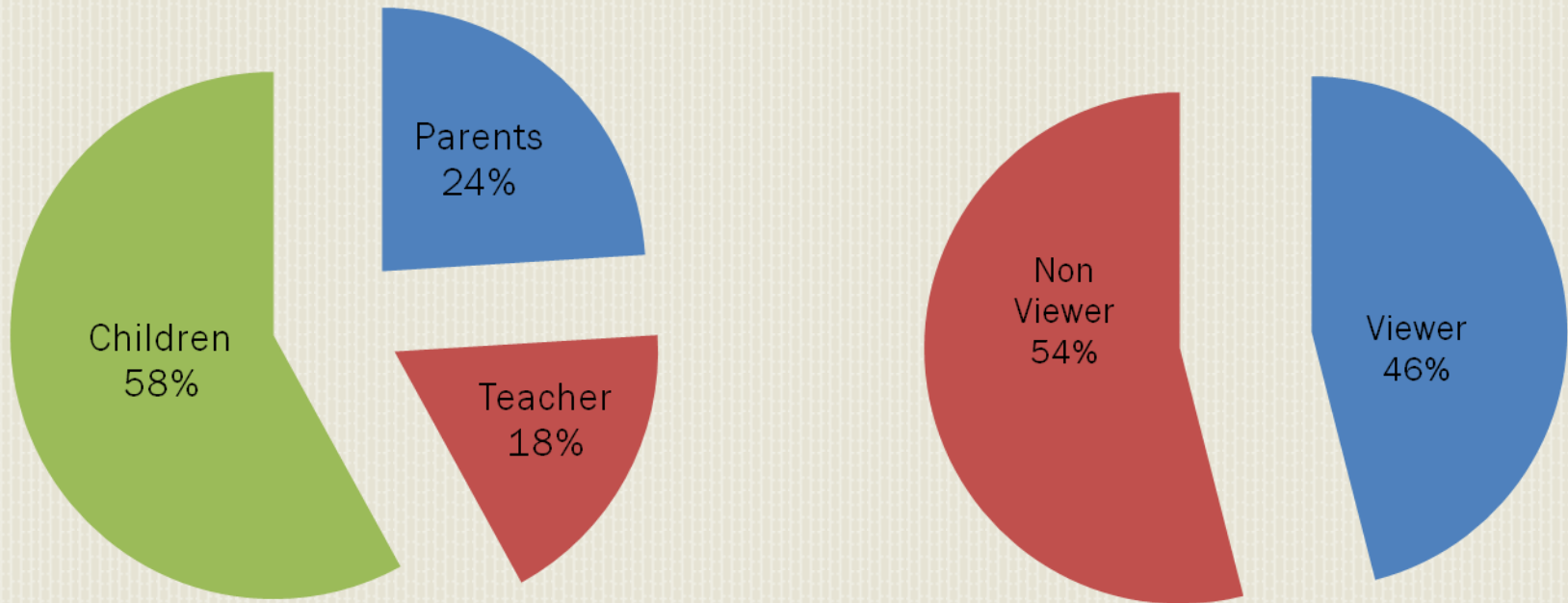


- On a scale from one to five, where 1 is “a little negative” and 5 is “very negative”, children non viewers rated an average of (3.4) vs. (3.0) average by children viewers.
- As for teachers, non viewers rated (3.7) vs. (2.3) average for viewers.
- Parent non viewers rated an average of (3.8) vs. parent viewers at (3.7) average.
- As seen from the above that viewers feel that religion has less negative impact than non viewers on the Lebanese life.

Chapter 4 : Sample Profile

Sample Profile

All the numbers indicated below are percentages %



Base : Total Sample = 349

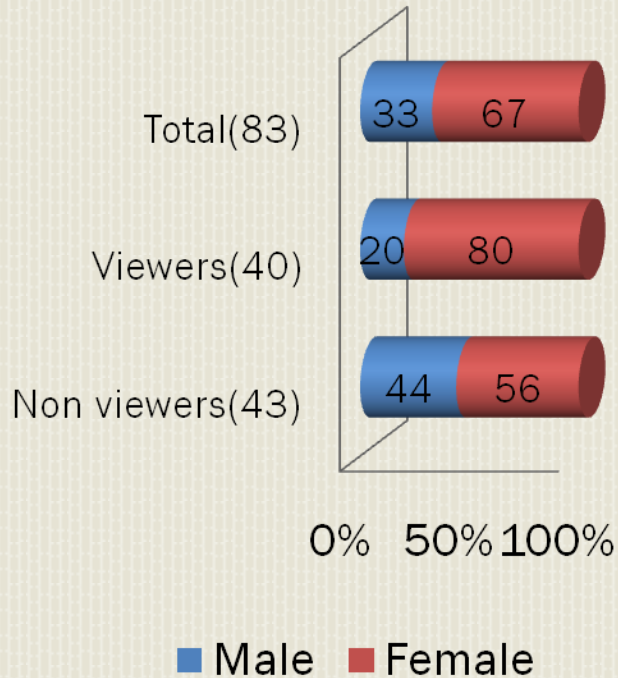
- The sample was intentionally designed as follows: (58%) children, (24%) parents and (18%) teachers, and almost half (54%) were non viewers.

Profile of Respondents

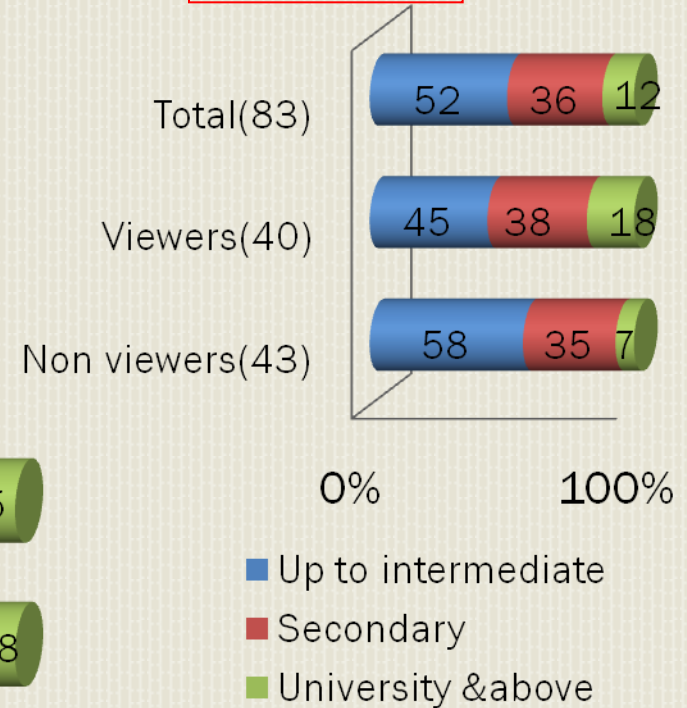
Parents (83)

All the numbers indicated below are percentages %

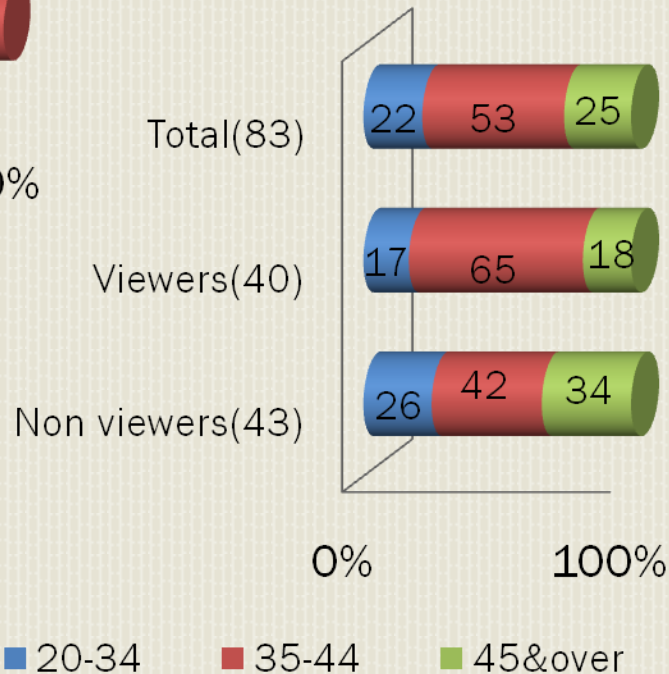
Gender



Education



Age

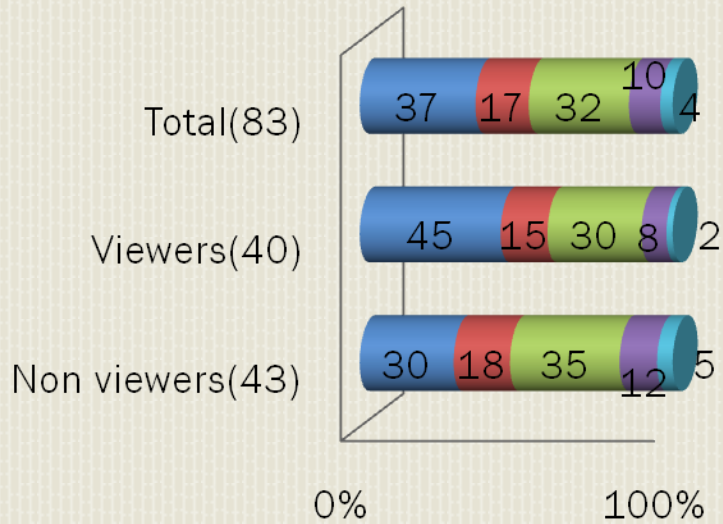


Profile of Respondents

Parents (83)

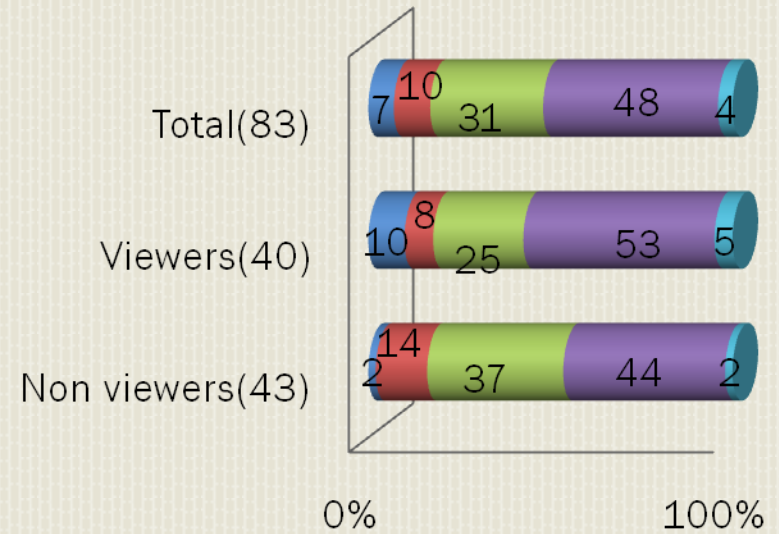
All the numbers indicated below are percentages %

Personal Income



- No personal income
- <1ML
- 1-2ML
- 2-3.5ML
- >3.5ML

Occupation



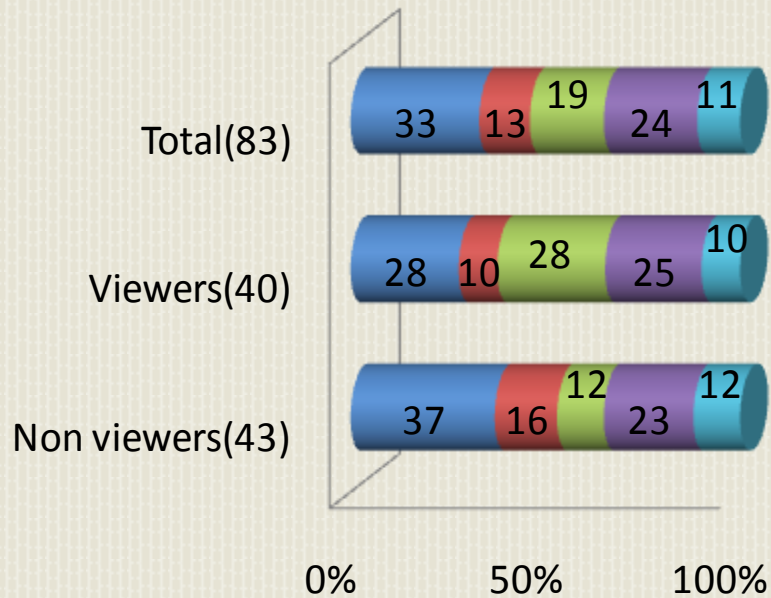
- Management
- Employed
- Self employed
- Housewife
- Not working

Profile of Respondents

Parents (83)

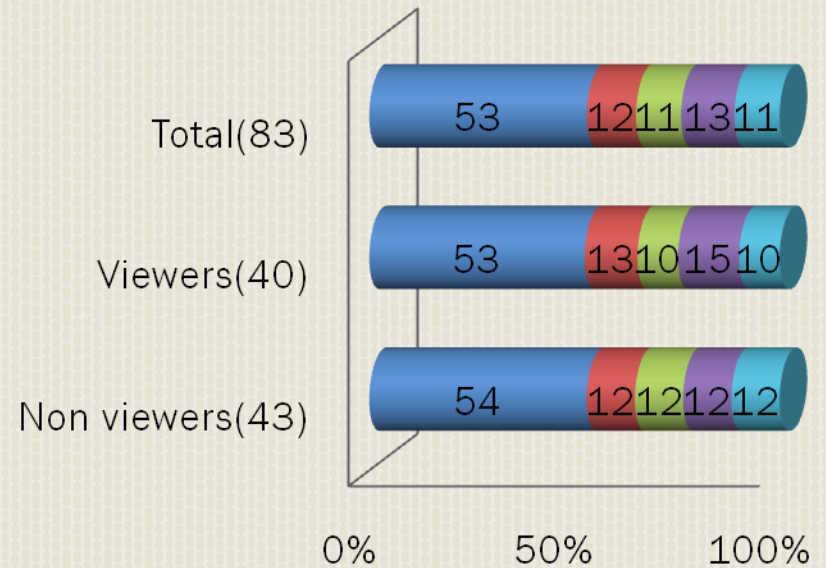
All the numbers indicated below are percentages %

Religion



- Christian
- Druze
- Shiites
- Sunni
- Palestine Sunni

Region



- G. Beirut
- North
- South
- Bekaa
- ML

Profile of Respondents

Parents (83)

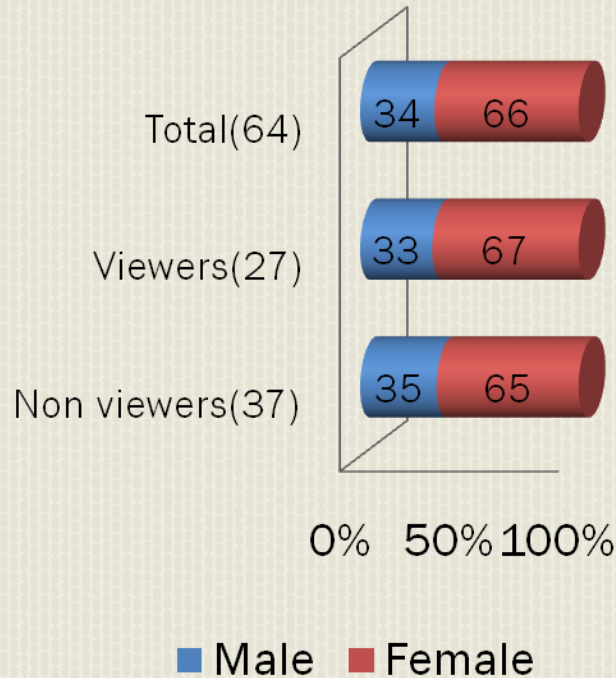
-
- The parents viewers sample is skewed towards females (80%) vs. (20%) males, while the non viewers are split (56%) vs. (44%) females and males respectively.
 - Almost two thirds (65%) of the viewers sample belongs to 35-44 years old, while the remaining are either 45 years and above or between 20-34 years old.
 - Viewers seem to be more educated than non viewers whereby over half (56%) have completed secondary and above vs. (42%) of the non viewers with the same education level.
 - It is observed that non viewers gain slightly more income as compared to the parents viewers sample, noting that more than half of the viewer parents (53%) are housewives who do not earn a personal income.
 - Over half the sample (53%) of the viewer parents are housewives, while another (25%) are self-employed and the remaining are employed either in management positions (10%) or an ordinary employee at (8%).
 - Viewers were more skewed towards Christians and Shiites each at (28%).

Profile of Respondents

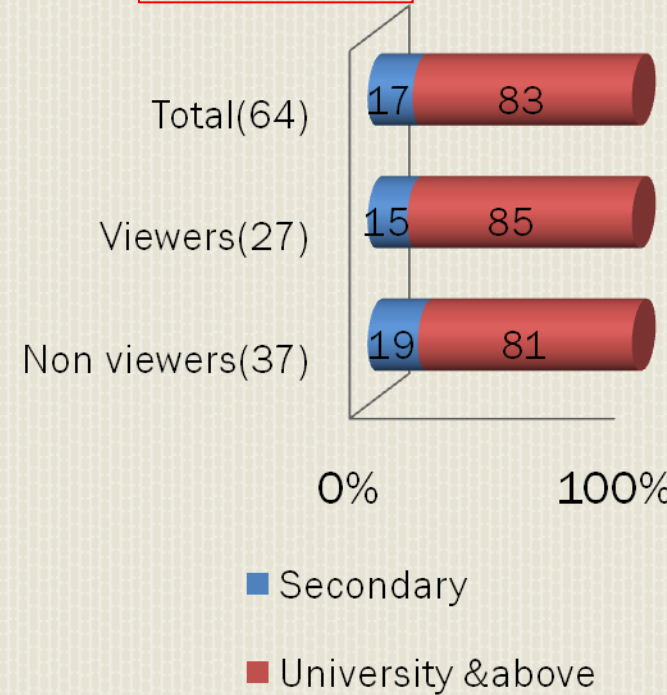
Teachers (64)

All the numbers indicated below are percentages %

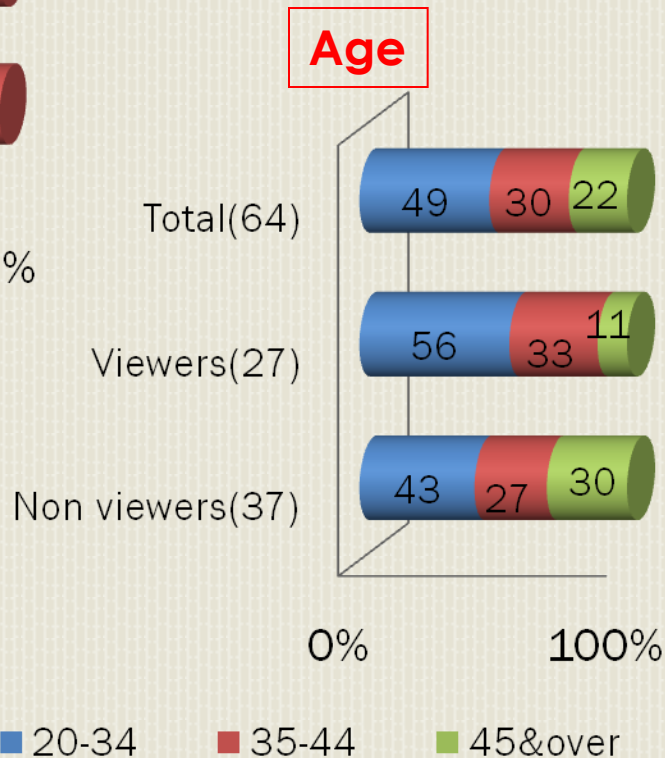
Gender



Education



Age

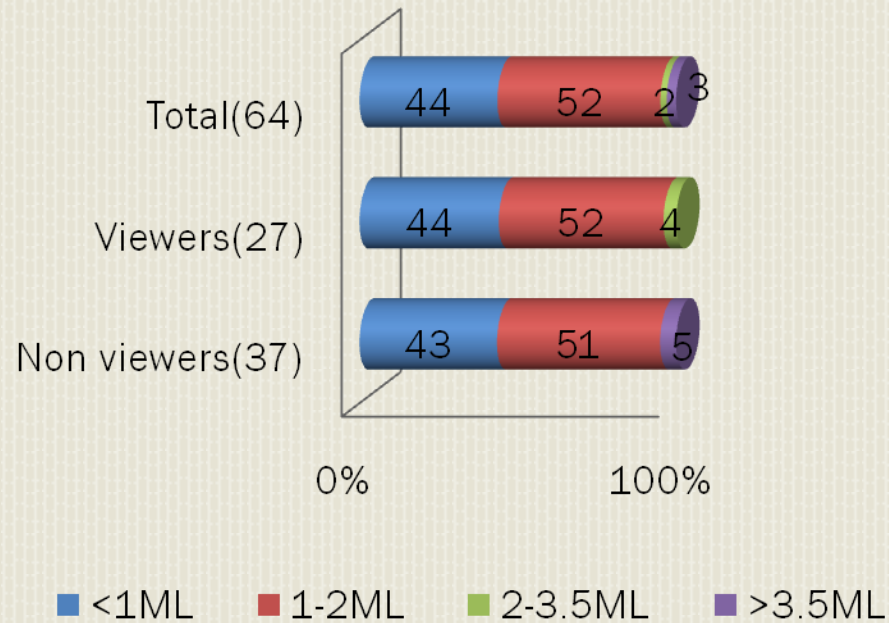


Profile of Respondents

Teachers (64)

All the numbers indicated below are percentages %

Personal Income

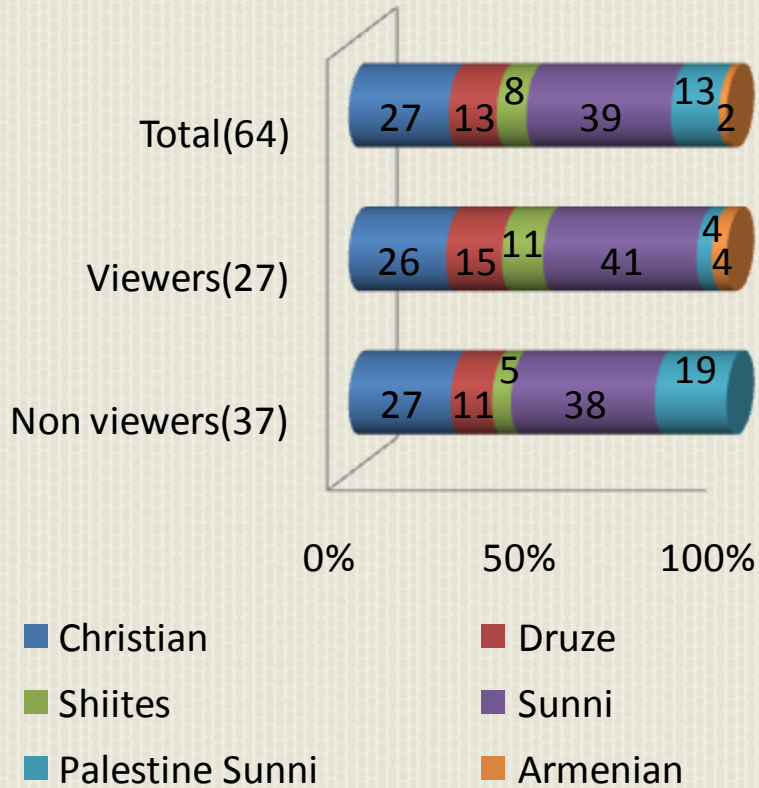


Profile of Respondents

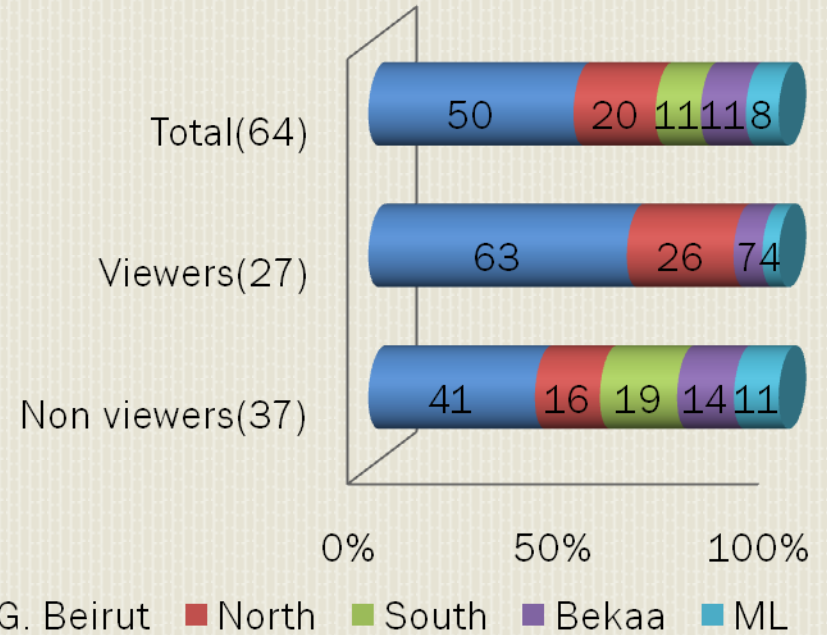
Teachers (64)

All the numbers indicated below are percentages %

Religion



Region



Profile of Respondents

Teachers (64)

All the numbers indicated below are percentages %

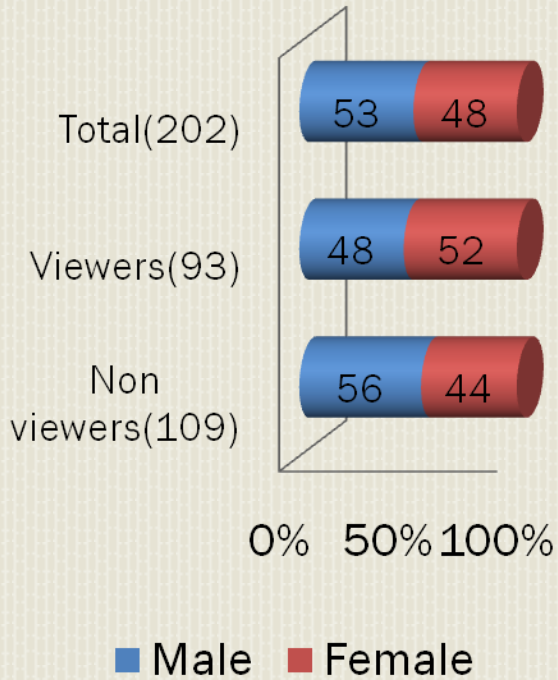
- Almost same split between genders is seen among teachers.
- Viewership of KBH is more dominant amongst younger teachers and more educated ones.
- The Viewers teachers are observed to be mainly from Greater Beirut (63%) and the North (26%).

Profile of Respondents

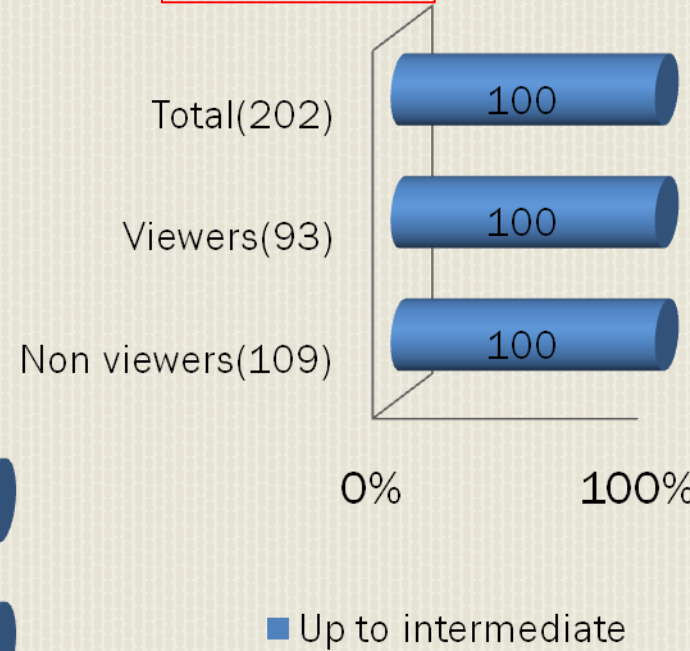
Children (202)

All the numbers indicated below are percentages %

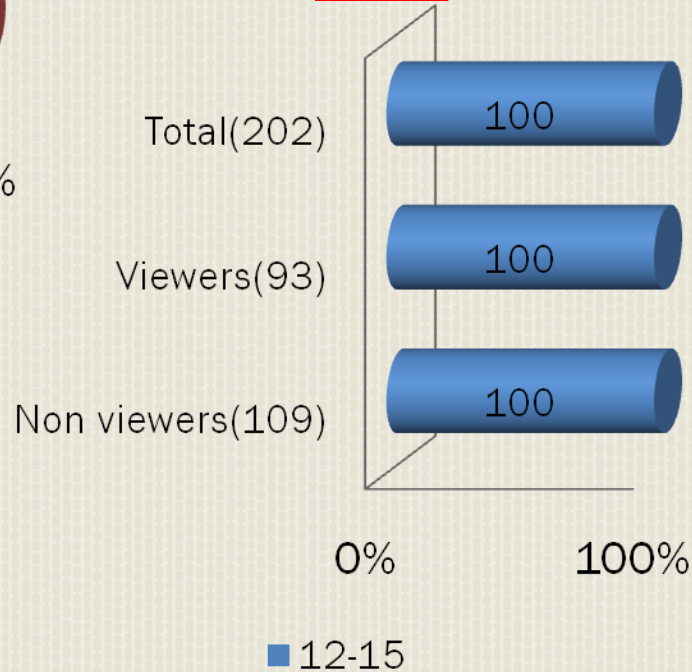
Gender



Education



Age

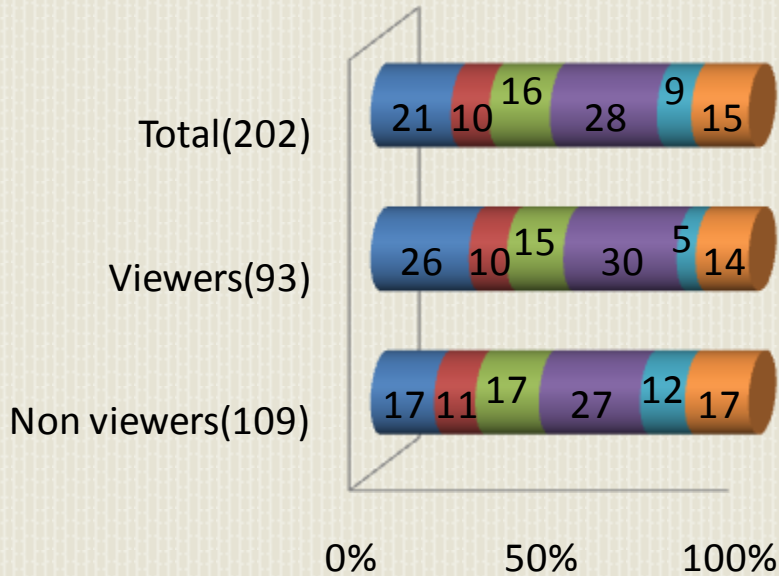


Profile of Respondents

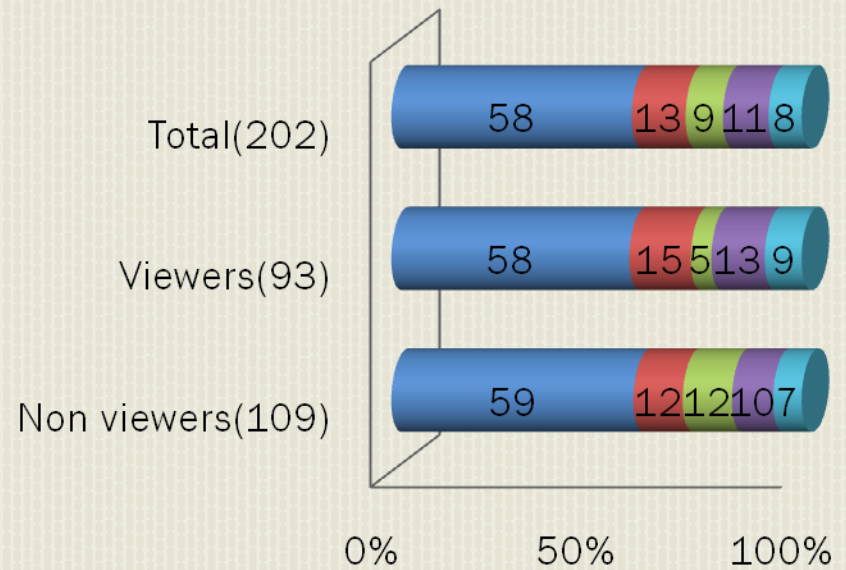
Children (202)

All the numbers indicated below are percentages %

Religion



Region



- Christian
- Druze
- Shiites
- Sunni
- Palestine Sunni
- Armenian

- G. Beirut
- North
- South
- Bekaa
- ML

Profile of Respondents

Children (202)

All the numbers indicated below are percentages %

- N= 202 children were contacted out of which almost half are viewers of KBH program.
- Viewership is slightly skewed towards females (52%) vs. (48%).
- All the children were selected to be aged 12-15 and educated up till intermediate level.
- More than half of the viewers live in Greater Beirut (58%) , the North of Lebanon (15%) and Bekaa (13%).
- KBH viewers are skewed towards Christians (26%) and Sunni (30%).

3. Conclusion and Recommendations

Conclusion

In general, the series “Kilna Bil Hayy” generated positive feedback among the majority of the respondents with regards to its message, the characters in the series, the topics discussed and its representation of Lebanese life in general. It has been deemed as fun to watch.

1. Benefits of the series:

- Most viewers find that the series provided insight on tolerance and coexistence and helped them be less afraid or suspicious of other groups / religions and sects.
- There is also a high level of positive agreement that the series has helped viewers avoid previous judgment against others and to better handle peer pressure.
- Overall, the negative perception towards the series was very low and sometimes quite negligible.

Conclusion

2. Familiarity with the characters:

- The characters used in the series and the situations they were facing are thought to have accurately reflected important aspects of Lebanese life. However, few Shiites and Druze mostly found they were not realistically represented in the series.
- The series represented Lebanese commonalities and differences well. But, a minority of Armenians and Palestinians disagree as they do not identify with the situations that were depicted in the program to show the common and different aspects of Lebanese people.

Conclusion

3. Series' effect on perception of people from other sects/groups:

- “Kilna Bil Hayy” has been effective in changing the way people talk about others. It has helped people avoid previous judgment against others. But, still a small number of Shiites disagree and find that it has not changed the way they perceive others.
- The series is also believed to have increased frequency of which people encounter other children/people from different sects/groups. However, a few Palestinians disagree as they feel it has had no effect due to the fact that they live in special camps inhabited by Palestinians only. Moreover, most respondents admit that they often meet people from other sects/groups regardless of the effect the program had on them, this was less true for a few Shiites, Palestinians and Armenians.

Conclusion

4. Perception of Life in Lebanon:

- It is noticed that most respondents have a positive view of life in Lebanon. They describe it as a lovely and prosperous life that is faced with few setbacks such as the economic difficulties facing Lebanon. There are positive aspects which are appreciated, especially solidarity of its people and the cooperation between them, as well as the climate and tourism Lebanon is known for. However, negative aspects are also mentioned, such as discrimination based on religion.
- Religion on the other hand was not mentioned negatively by most respondents, except for few Druze, Shiites and Palestinians. The negative aspects of religion include that it divides the Lebanese people and affects all social classes.

Recommendations

Therefore, and based on the findings of this survey, it is recommended that Kilna Bil Hayy incorporate the following changes:

1. Identification with the characters:

- There is a need for more accurate depiction of the commonalities and differences between different religions, sects or groups in Lebanon, as few respondents could not identify with the characters and therefore, could not relate to them.
- It is also suggested that the program highlight the similarities between children, regardless of their sects, showing that they can get along despite their differences. This would help create feelings of familiarity with the characters.
- In the longer run, the program should be able to attract different sects/groups of viewers by covering all issues that these different sects/groups face in their daily lives in order to create a sense of familiarity with the program.

2. Level of effect on changing views and misconceptions:

- Although the program did change some viewers' point of view of other sects/religions/groups, still, there is a need for deeper depiction of the Lebanese situation in a more realistic way.
- It is recommended that the program provide viewers with more insight on how they can change their views of others in society by focusing on the necessity to respect the cultures and traditions of the different sects in the country and providing examples.

Recommendations

3. Schedule and Channel:

- Since there is a percentage of Druze, Shiites and Sunnis who do not find LBC as appropriate to broadcast the program, it is recommended to choose another neutral channel (in addition to LBC) that the other parties can watch the program on that channel.
- Due to the fact that it was very difficult to find viewers, it is recommended that the timing of the program broadcast to be during weekdays before the news in order to increase the number of viewers, specially in summertime.

The End