

The Discourse of Religious Media Outlets and Its Consistency with the Principles of Civil Peace

The study was prepared at Maharat Foundation by:
Dr. Ali Rammal
Mr. Tony Mikhael
Reviewed by Dr. Georges Sadaka

The analyses and recommendations regarding
the policies contained in this report do not necessarily
reflect the views of the UNDP.
© 2017

The General Framework for the Study

1. Why This Study?

Religious discourse has in recent times become a key topic in media and public discussions given that it is a sensitive matter, and that, if misused, it can play a key role in spreading a culture of violence at the expense of the culture of peace. There have been numerous calls from spiritual leaders to reclaim religious discourse from extremists and those peddling subversive and “terrorist” agendas.

There has been much data in the religious media landscape confirming that some of this media’s discourse is inconsistent with the principles of civil peace in societies built on cultural, religious and confessional plurality.

Islam and Christianity – in all their denominations – are a cultural, historical and social fact, and thus this plural and diverse presence cannot be but recognized. Hence the importance of the discourse of religious media outlets, which must produce discourse that reinforces the solid foundations of their societies instead of generating tensions and crises between their components, especially that religious discourse often overlaps with political, social and cultural discourses in various guises.

It is thus necessary to expand the framework of the Journalists’ Pact for Strengthening Civil Peace in Lebanon to include media outlets owned by religious institutions. The pact was launched by the UNDP in 2013 under the patronage of the Ministry of Information, that seeks to engage media outlets in Lebanon in the peace-building process. The Pact was drafted by thirty-four heads of various media outlets broadcasting news and political shows including various platforms, such as television, radio, print and website.

The first study titled **The Religious Media in Lebanon** aimed to survey local religious media by mapping and identifying them to understand their legal situation and goals, and to get to know those heading them. This second study titled **The Discourse of Religious Media Outlets and Its Consistency with the Principles of Civil Peace** aims to shed the light on the role the religious media owned by religious institutions play through political, religious, social and other messages and how consistent these messages are with the requirements of civil peace.

2. Importance of the Study

In his work **A Letter Concerning Toleration**, published in 1689, John Locke argued that toleration came as a response to religious conflicts exploding in Europe, and religious reformation thinkers could not but call for mutual tolerance and acceptance of differences and beliefs at this historical stage.

Hence the importance of religious media around the world in general and the Middle East in particular, where political conflicts are inseparable from creed, and of the study of the functional and informational role of these media through their discourse that pervades with all the vocabulary of man's daily life. This discourse, based on religious authorities of various principles and tenets and which call for framing the citizens' concepts, behaviors, ideas and attitudes in multiple directions through ideological – in the creedal sense – leaves the recipient captive of the temptations resulting from “divine” promises and fear of the “wrath of the gods” if they were to depart from these attitudes.

3. Study Question

Religious media are, to a certain extent, the official and non-official authorities whose discourse captures the recipient as “a believer”.

The religious discourse of these outlets is important in the context of finding the cornerstones of civil peace in describing an important shift in the media landscape. Religious media now account for nearly 10% of all that is broadcast through receivers in each household (television) and many times more this figure through radio, as each Arab state and each official and non-official religious institution has sought to establish its own television and radio outlets, magazines and websites for their own “national understanding” of religion¹.

The multiplicity of religious media outlets and their different treatment of the issues concerning the Lebanese, regional and international arenas emanate from intellectual, creedal and cultural presuppositions directly related to religious and confessional authorities. This raises several questions about the extent of the contribution of the work of these outlets (programs) to either strengthening or undoing national unity, and consequently threatening civil peace at a time when major conflicts, both religious and ideological, are ravaging the Middle East.

The question of this study may be summarized as follows:

To what extent do the messages broadcast by the religious media outlets contribute to strengthening civil peace?

This question can be further divided into the following sub-questions:

- What types of messages do these media broadcast (political, religious, social, etc.)?
- How are the subjects broadcast treated, especially those relating to public affairs?
- What are the religious, social and political attitudes of these institutions' programs?
- How consistent are they with the requirements of civil peace?

1. The Report on Arab Satellite Broadcasting for 2014, issued by the Arab States Broadcasting Union (ASBU), http://www.asbu.net/medias/NewMedia_2015/text/ASBU_annual_report_2014.pdf

4. Study Methodology

The study based on the resulting indicators and findings of the session bringing together the heads of religious media outlets. The session was entitled “The Religious Media in Lebanon: Reality and Organizational Framework”, and was organized by Maharat Foundation in cooperation with the UNDP on April 20, 2017. Moreover this study completes the first introductory survey of the religious media in Lebanon, and is a descriptive and analytical research work that uses the methodology of quantitative and qualitative analysis of data and information covered by the study in accordance with the following points:

To answer the study question, the methodology consisted of monitoring and analyzing the following points:

- TV and radio programming: Analysis of the programming reveals the types of programs, target audiences and the focal themes of these outlets.
- Talk shows hosting opinion leaders: This helps learn about the diversity of the guests, their views, and the issues these media prioritize.
- TV and radio news bulletins: This allows us to learn about the issues they cover and how they treat these issues, and about their political discourse that accompanies their religious discourse.
- Talk shows with listeners: They allows us to learn about the interests of each of these media outlets’ audiences, and the teachings and instruction offered to these audiences.
- Youth programs: Given the importance of the youth group, learning about the discourse targeting them often carries an educational and cultural dimension with many implications.

5. Procedural Definitions

Discourse: There are many definitions of discourse given the many fields it is used in. We will therefore quote the most widely accepted definition used by specialists: “It is a textual expression, written and/or spoken, of ideologies related to the social places of individuals².”

Given the overlap of political discourse with religious discourse in many media programs, we can frame the definition from two angles. The first is from Norman Fairclough who argues that the concept of discourse takes us to the set of all social practices that construct meaning, the interactive and contextual use of speech, or the association of use to practice.³ The other one is that of Michel Foucault who sees it as an expression of an argument, reason or a system.⁴

The results of the monitoring and analysis will be presented and then compared to the media outlets’ declared goals to determine the extent to which these goals are in keeping with their actual discourses. This methodology helps identify the content broadcast by these outlets and subsequently their consistency with the requirements of civil peace.

Religious media outlets: We use the term religious media outlets to refer to the institutions that devote most of their programming to promoting religious creed, whose programming includes the explaining and interpreting of religious texts, and which present to their audiences a vision of religious and worldly matters from a religious perspective.

2. Bonnafous, Simone; Tournier, Maurice, 1995, *Analyse du discours, lexicométrie, communication et politique*, Langages no 117, pp. 67-81.

3. Fairclough, N., *Media Discourse*, Arnold, London, p. 18.

4. Dr. Al-Zawawi Bghoura, *The Concept of Discourse in Foucault’s Philosophy*, Supreme Council of Culture, Egypt, 2000, p.99. [In Arabic]

Both the past and current religious media studies in Lebanon have only included the religious media outlets broadcasting from Lebanon and affiliated with a religious authority in Lebanon. The monitoring did not include online media outlets affiliated with political parties and broadcasting religious content, some of which are included in and signed the Journalists' Pact for Strengthening Civil Peace in Lebanon, which was launched by the UNDP in 2013. They have been covered by several studies conducted within the framework of that project.

6. Study Sample

The study sample included the following media outlets:

- Satellite television channels: Télé Lumière, Charity TV, Al-Iman TV.
- Radio stations: Irtiqaa Way Radio, Voice of Charity, Alsalam Radio, Holy Quran Radio, Albachaer Radio, Fajr Radio in Lebanon, and Sawt Al Haq Al Tawhid Radio.

There was cooperation with the monitored media outlets to provide researchers with the programming of the TV channels and radio stations, in addition to some pre-recorded programs. The monitoring team reviewed other various samples monitored and selected from the programming.

The following programs were studied:

1. Al-Iman TV: **Workshop**; **Bila itar** (No Framework); **Manbar al-wai** (Awareness Platform); **Hadith al-aqeeda** (Doctrine Talk); **Ma waraa al-mashhad** (Behind the Scene); **Zawaher laysat min al-deen** (Phenomena Outside of Religion); **Fiqh al-sharia** (Sharia Jurisprudence).
2. Charity TV: **A hawa al-mahabba**, **Whatsapp Jesus**, **Qimati mish biqamati** (My Worth Is Not About My Height, which means Don't Judge Me by the Cover), **Live @ Five**.
3. Télé Lumière: News; **Hadith al-saa** (Talk of the Hour); **Allo Rita** (Hello Rita); **Hadith al-hadath** (Talk of the Event); **Stress**; **Bayn al-ams walyawm** (Between Yesterday and Today).
4. Albachaer Radio: **Haki Mas'oul** (Responsible Talk); **A hawa al-shabab** (What Youth Like); **Yas'alounak an al-hayat** (They Ask You About Life).
5. Al Tawhid Radio: **Shamaliyat** (North Matters); **Fi rihab al-sharia** (In the Expanses of Sharia); **Laalahom yatafakkarun** (May They Contemplate); **Daw al-ulama fi al-tanmiya** (The Role of Scholars in Development); **Haqa'eq Filistiniyya** (Palestinian Facts); **Abra al-kalimat** (Through Words).
6. Holy Quran Radio: News; **Sabahakom rayyan** (A Fresh Morning to You); **Ahkam al-deen** (The Provisions of Religion).
7. Fajr Radio in Lebanon: **Fi arwiqat as-siyasa** (In the Back Rooms of Politics); **Micro shabab** (Youth Mic); **Baini wa bainak** (Between You and Me); **Sharraftuna** (You're Welcome); News.
8. Voice of Charity: **Hawwinha bithun** (Take It Easy); **Anna fikra** (We Have an Idea); **Naam al hilweh wil murra** (Yes in Good Times and in Bad Times); News.
9. Irtiqaa Way Radio: **Al-mallaf**(The Dossier); **Tarablus al-yawm** (Tripoli Today); **Fi rihab al-sharia** (In the Expanses of Sharia).
10. Alsalam Radio: **Lugatuna** (Our Language); **Kalimatuka 2oula**(It's Your Say).

II. Religious Media Outlets in Lebanon

This study focuses on the content of religious media outlets broadcasting from Lebanon and that are run by Lebanese religious institutions, although the Lebanese space is filled with transnational religious media outlets, online as well as television and radio, that are difficult to keep track of. It is also difficult to determine the viewership of these outlets and their distribution across local and foreign media in the absence of accurate studies.

The local religious media outlets covered by this study include the satellite television channels Télé Lumière, Charity TV and Al-Iman TV; and the radio stations Irtiqaa Way Radio, Voice of Charity, Alsalam Radio, Holy Quran Radio, Albachaer Radio, Fajr Radio in Lebanon, and Sawt Al Haq Al Tawhid Radio. This study excluded Nidaa Al Maarifa Radio affiliated with the Association of Islamic Charitable Projects at the request of its management.

Magazines, publications and websites are outside the scope of this study on the content of religious discourse. The first study on the religious media in Lebanon covered printed journalism issued by religious authorities or institutions.

Overview of the media outlets covered by the study

The following is a description of the religious media outlets in Lebanon covered by the study. The information presented is based on interviews conducted as part of the study with the heads of these outlets.

1. Television Stations

Télé Lumière

Télé Lumière presents itself as the first Christian television station in Lebanon and the Arab world. It was founded in 1991 and was led by Brother Nour. It operates under the supervision of the Assembly of the Catholic Patriarchs and Bishops. It is run by a council of religious officials from various Christian denominations and laymen. The relationship between the ecclesiastical authority and the television is governed by a “cooperation protocol”. It is based in Dora, Beirut.

The goal of the station when it was founded after the war was “to build the bridges of peace and to accept the other, in addition to building the Christian person spiritually and building a religious and social culture.” Since 2003, it has been broadcasting its satellite programs around the world as Noursat. It has transformed into a network of stations aiming to reach different social and age groups.

After moving to satellite broadcasting in place of terrestrial in 2004, Télé Lumière became part of the Noursat network that includes 14 different stations, such as Al Shabab, Mariam, Kids, Sahira (targeting people with special needs), News, Nour el Arab, etc. Some of the stations are broadcast via satellite and others over the internet.

As for the reach of the station, only social media figures are available with 500,000 followers on Facebook.

5. The list of programs is available at: <http://www.noursat.tv/ar/programs.php>

Charity TV:

Charity TV was founded in 2009 and it started broadcasting via the internet. It later moved to cable television. In 2016, it moved to satellite broadcasting via Nilesat. The station belongs to the Council of the Maronite Bishops, while it is managed by the Congregation of the Maronite Lebanese Missionaries (a monastic institution directly affiliated with the Maronite Patriarchate). It is based in Jounieh (Fouad Chehab Street, next to the Collège Central).

The station targets young people “to build them culturally, spiritually and morally”⁶, so it can be noted that all its programs appeal to youth.

Al-Iman TV:

The station is affiliated with Sayyed Mohammad Hussein Fadlallah and is based in Beirut.⁷ It was established to be a general religious, educational and cultural television channel that presents Islam in a modern and positive media image and in an exciting and effective language that combines tradition and modernity, away from stereotypical and traditional handling of religious matter. It is based on the values of truth, openness, dialogue, justice, dignity, freedom and unity.

Al-Iman satellite channel offers religious, educational, social and scientific culture and deals with political culture from various angles. It also works to intensify programs during major religious seasons (Ramadan, Muharram Al-Haram, the Hajj season, and Islamic Unity week, among others).

It aims to occupy a leading position in the field of television production, offering original enlightened Islam in accordance with high quality standards and in conformity with the requirements of the ISO quality management system. Based on this, the channel’s primary focus is not on ratings, despite their importance in the media sector, as much as intensifying its efforts to provide religious and cultural media content that is constructive and objective.

2. Radio stations

Irtiqaa Way Radio:

Irtiqaa Way Radio is a specialized talk radio station that was launched in Lebanon in April 2012. It was founded by Sheikh Khaled Zaarour. It is based in Tripoli and covers all of Lebanon. It broadcasts on the following frequencies: Bekaa and South on 96.5, Beirut on 87.5 and Tripoli on 96.5 and 98.5. It also broadcasts over the internet on the following link: www.irtiqaway.com.

The radio station is commercially affiliated with the real estate S1 company and it is not licensed.

“The radio’s nature is a call to Islam (**da’wah**) and its slogan **Dialogue with the Other**. It does not hold a license despite the fact that someone provided us with the needed patent, in addition the State doesn’t care about it,” explains Sheikh Zaarour. The radio is levied a tax for setting broadcast (transmitter) antennas, amounting to roughly LBP 25 million for each antenna according to Zaarour. The station has 12 transmitter antennas spread over the Lebanese territory. This is a high cost, in addition to the outlet’s monthly expenses that are just under USD 60,000, covering salaries, maintenance and broadcasting.

6. The list of programs is available at: http://www.kreimmediacenter.org/krmc_pages/schedule_tv.php

7. Information obtained from Ikram Zargat, PR Director of the outlet.

"The outlet aims to open communication and dialogue channels with the other with professionalism, proficiency and transparency, through qualified media staff and a distinctive manner that would ensure correcting mistaken traditional concepts. The goal was to establish a leading media organization nationally and internationally to contribute to consolidating the concepts of the call to Allah by the way of the Book and the Sunnah, understanding the predecessors of the **ummah**, seeking to develop this institution to keep up with the times, enabling society to lay sound and solid foundations for human life based on dialogue, mutual understanding, dignity, full harmony, and working to achieve the concepts of elevating society towards applying Islam and its original concepts away from heresies, superstitions and fanaticism that have captured the hearts of Muslims and steered them away from Islam's pure spring [...]."

Albachaer Radio:

The radio station was launched "out of a sense of genuine responsibility and true citizenship, to preserve the unity of Lebanon and peaceful coexistence between its people, to establish peaceful and purposeful dialogue between religions, to bring denominations closer, and for the unity of the stance in the face of the dangers facing Lebanon, and in particular in the face of the Zionist enemy." This was done in 1987 upon the initiative of Sayyed Muhammad Hussein Fadlallah, who launched "Sawt Al-Iman", and it was broadcasting the Friday sermon from the rostrum of the Imam Reza mosque in Bir Al Abed. Later, the station was renamed Albachaer Radio by virtue of an official license issued by the Council of Ministers, dated December 20, 1996, as a second category cultural station for young people. "They are the omens **[bachaer]** of faith, charity, guidance, brotherhood and self-cultivation." Its mission is to "spread a conscientious humane missionary culture that is open to life and man, by producing and presenting purposeful radio programs that target all the segments of society, especially youth, in Lebanon on the FM wave, and the world via the internet."

"Albachaer radio reflects everyone's sentiments with purposeful cultural, religious, social and sports programs, always sheds light on the living, economic, health, and education problems and concerns of citizens, and tries hard to deal with them with its constant and responsible discussions to find solutions with the relevant and experienced people."⁸

Its broadcast covers all the Lebanese territory on the following frequencies: 95.3, 95.5 and 95.7 MHz (FM). It also covers the north of occupied Palestine, the south of Syria and the city of Damascus, Rif Dimashq Governorate and the Syrian coast. It broadcasts online at the following link: www.albachaer.com. It also broadcasts via satellite on Nilesat.

Sawt al Haq (Al Tawhid Radio):

The radio station is located in the Abou Smara area, Tripoli, Lebanon. "From the first day of its establishment, the station has played an active and effective role in the process of shaping religious and political awareness in the Islamic arena."

"It was founded during the period of the Israeli invasion of Lebanon in 1982 as a station of rejection and change to the reality of defeat and despair that prevailed among people, especially after the Israeli invasion of Lebanon [...] Al Tawhid Radio was a good accompaniment to the mobilization in the Islamic and Lebanese arenas on the basis of an Islamic movement, and it was undoubtedly the resounding voice of the Islamic resistance in Lebanon and the global Islamic movement, and liberation and jihad movements."

8. The programming is available at: <http://www.albachaer.com/ListingPrograms.aspx?id=137>

Holy Quran Radio:

The radio station is affiliated with the Dar al-Fatwa of the Lebanese Republic. It operates under its umbrella and supervision, and is guided by the strategy set by the Grand Mufti of the Lebanese Republic Sheikh Abdel-Latif Derian. It is based in the Dar al-Fatwa building in Aisha Bakkar, Beirut.

"It was founded in mid 1997. It uses the method of indirect guidance, through wisdom and fair preaching, to meet the urgent needs of Muslims in learning about their religion, and listen to their Quran that is recited during the night and during the day."

"Its broadcast has gone beyond Lebanon to reach the north of the Syrian coast, north of Palestine, even the Egyptian Arish region, and some inner parts of Syria.

"The Holy Quran station has sought to provide the best programs it can to the different segments of listeners, and has expanded its reach via the internet to become available in every part of the world. It has also produced a variety of programs that focus on interpreting the Quran, on **fiqh** and its rules, on fatwas, other matters that educate on health, nutrition and the environment, news on the Arab and Islamic arenas, with emphasis on the rule of religion, in addition to programs focusing on women in particular and the family in general, and programs offered to the station from its peers and famous preachers, without overlooking purposeful radio entertainment, cultural, literary and drama series programs and competitions."⁹

Fajr Radio in Lebanon:

"Fajr Radio was granted a first category license by the Council of Ministers of Lebanon by virtue of Decision No. 658, dated August 30, 2007. It was officially launched on August 10, 2008. It is an independent company, with a majority of stakeholders belonging to Al-Jama'a al-Islamiyya. It broadcasts from Beirut and covers all the Lebanese territory, in addition to a part of northern Palestine. It is based in Aisha Bakkar, Beirut."¹⁰

"Fajr Radio represents the project of the Islamic Group in Lebanon. However, in its public discourse, it avoids partisan rhetoric, and translates this openness through its editorial line in its various programs, news and guests. It is also not religious (in the Azhari sense), as its programs are not limited to Quranic recitations, **madih**, and lectures. It is a diverse station that broadcasts various categories of political, religious, social, entertainment, sports, cultural and art programs... It operates within Islamic law principles."

"Fajr Radio aims to be the pulse of people, shedding light on their problems and their social, living and educational demands, etc., and it strives to alleviate them and provide services to them."

"At Fajr Radio, we also feel great responsibility at this time where there is demonization of the Islamic project and distortion of the image of those working for it. This leads us to present Islam in its bright form, and we reaffirm that adhering to the teachings of Islam does not mean violence or terrorism, and that Islam is a tolerant religion that wants good for everyone, and calls for the love of the homeland and positive integration in it, and it stresses the value of the human being, freedoms and justice. And as devout Muslims, we are committed to the laws of the state in which we live and its institutions, whether military, political or social..."

9. Website: <http://www.quranradio.com.lb>

10. Website: www.fajrradio.com. It broadcasts online.

"The target segment of Fajr Radio is primarily 'Sunni Muslims' in Lebanon, whether devout or not, and in the second place the various spectra and groups of the Islamic arena. However, we are keen through our programming plans to break these classifications, so we deal with general social, humanitarian, cultural and family issues that are of interest for different segments of society, with their different schools of thought and denominations."

Voice of Charity:

The Voice of Love Radio was founded in 1984 without authorization, and it broadcasts across all of Lebanon on 105.9, 106.1 and 106.3. It is affiliated with the Council of Maronite Bishops in Bkerki and it is managed by the Congregation of Lebanese Missionaries. It is based in Fouad Chehab Street in Jounieh, next to the Collège Central.

"As for the vision of the station, it is consolidating Christians on their land, and protecting their unity and coexistence with the other. It also has a missionary and spiritual message. The station targets Christians in general and its programs focus on different groups, from children, to young people, women and the elderly."

"There are no data on ratings, but there is an application for the radio station that has been installed on smartphones by more than 100,000 people. The radio also broadcasts over the internet. In terms of the legal framework of Voice of Charity, it was registered as a company under the name Voice of Charity in 1996, after being licensed by the Council of Ministers with the Decision No. 33/96."¹¹

Alsalam Radio:

A radio station belonging to the Orthodox Archdiocese of Akkar, launched by the Metropolitan Basilius Mansour on December 20, 2011. It is based in the Archdiocese.¹² The radio transmission can be received on two frequencies operating in North Lebanon (90.3 and 95.1 FM).

"The station seeks to spread Orthodox hymns and the oriental heritage in particular while being open to the Western heritage and purposeful songs. Its programs focus on Orthodox teachings and its identity that is open to all people, and accompanies cultural, social and development activities in Akkar."

With regard to its legal status, the outlet has been operating without a license since its establishment. The station has a smartphone application that has been downloaded by 1,300 users.

11. The full programming is available at: http://www.kreimmediacenter.org/krmc_pages/schedule.php

12. It is available online on www.alsalamradio.com, and through a smartphone application "Alsalamradio".

3. Analysis of the Religious Media Discourse

1. Religious Media Programs

In this section, we try to answer the following question:
What types of messages are broadcast by these media and how diverse is their political, religious and social content and that of the different subtopics?

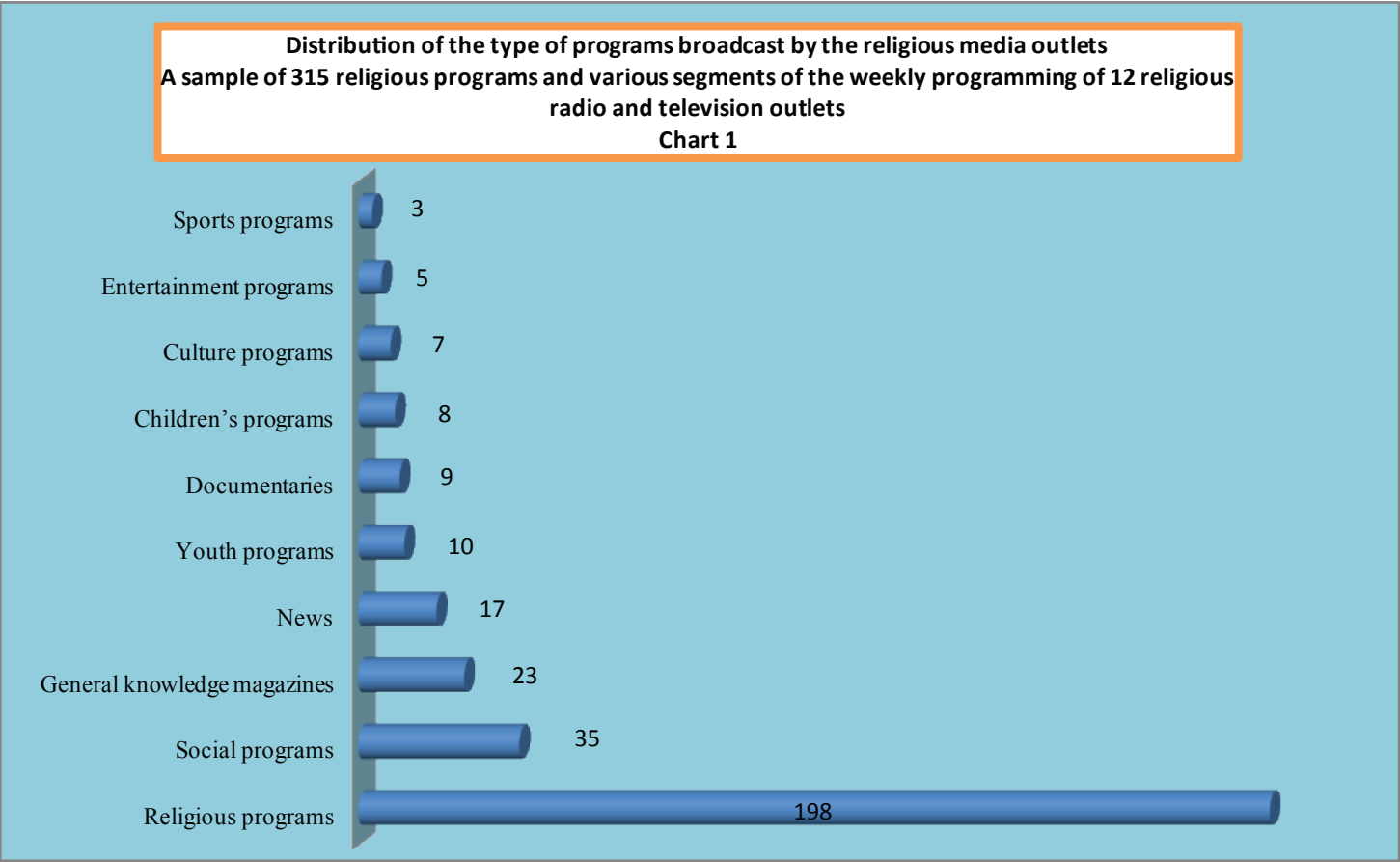


Chart 1 represents the results of the monitoring of 315 programs on radio and television stations covered by the study. It shows that purely religious programs – i.e. those that focus on religious texts and traditions, explanations and attitudes based on the core tenets of Islam and Christianity – represent 63% of all programs, owing to the nature of these institutions, their owners, functions and goals.

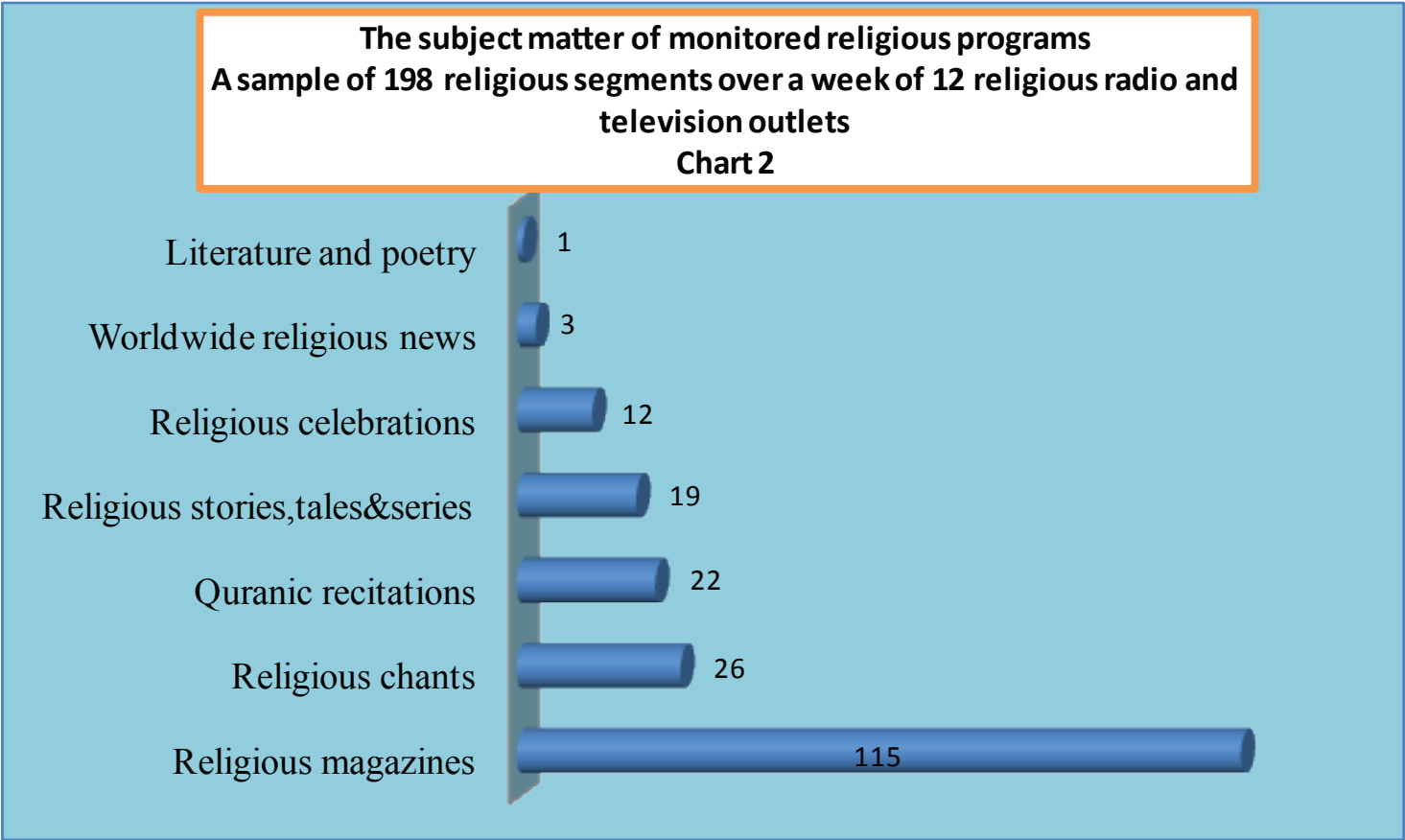
Social programs, which take the form of guidance on behavior, account for 11%, followed by general programs, news and youth programs.

This does not necessarily mean that the treatment of topics in non-religious programs, i.e. those that do not directly deal with the origin of creed, are not based on the creed's core tenets. This will become clear later in the qualitative analysis of these programs.

Entertainment and sports programs receive an insignificant percentage (1%) owing to the conservative nature of these institutions.

a.The Subject Matter of Religious Programs

Religious magazines are the leading segments broadcast by the religious media outlets, constituting 58% of all aired segments (198 segments). They are different religious issues relating to texts and social issues handled from the perspective of their compatibility with religious texts or their interpretations (Chart 2).



Religious chants and Quranic recitations come in second place with 13% and 11% respectively, mostly aired in the mornings and evenings.

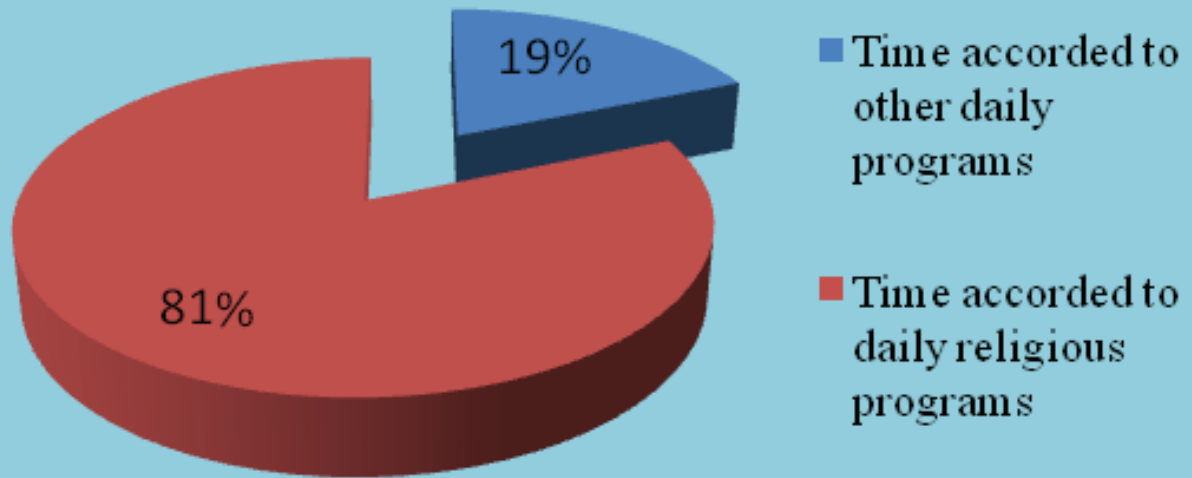
The programs of these stations also work to build a historical religious memory through religious stories, tales and series, which constitute 9.5% of segments of religious programs monitored over a week, followed by religious celebrations that religious media owners are keen to broadcast live and to re-air at other times.

To show the volume religious programs pumped by the monitored media outlets (12 radio and television stations), a sample of one day was monitored to survey the quality of programs broadcast by these outlets from 7 a.m. to 10 p.m. During that time, 119 hours of 147 hours were devoted to this type of programs (Chart 3), i.e. 81% of the sample, which was 8,830 minutes

The volume of daily religious programs relative to other programs

**A sample of 8,830 minutes of daily broadcasting
Between 7 a.m. and 10 p.m.**

Chart 3

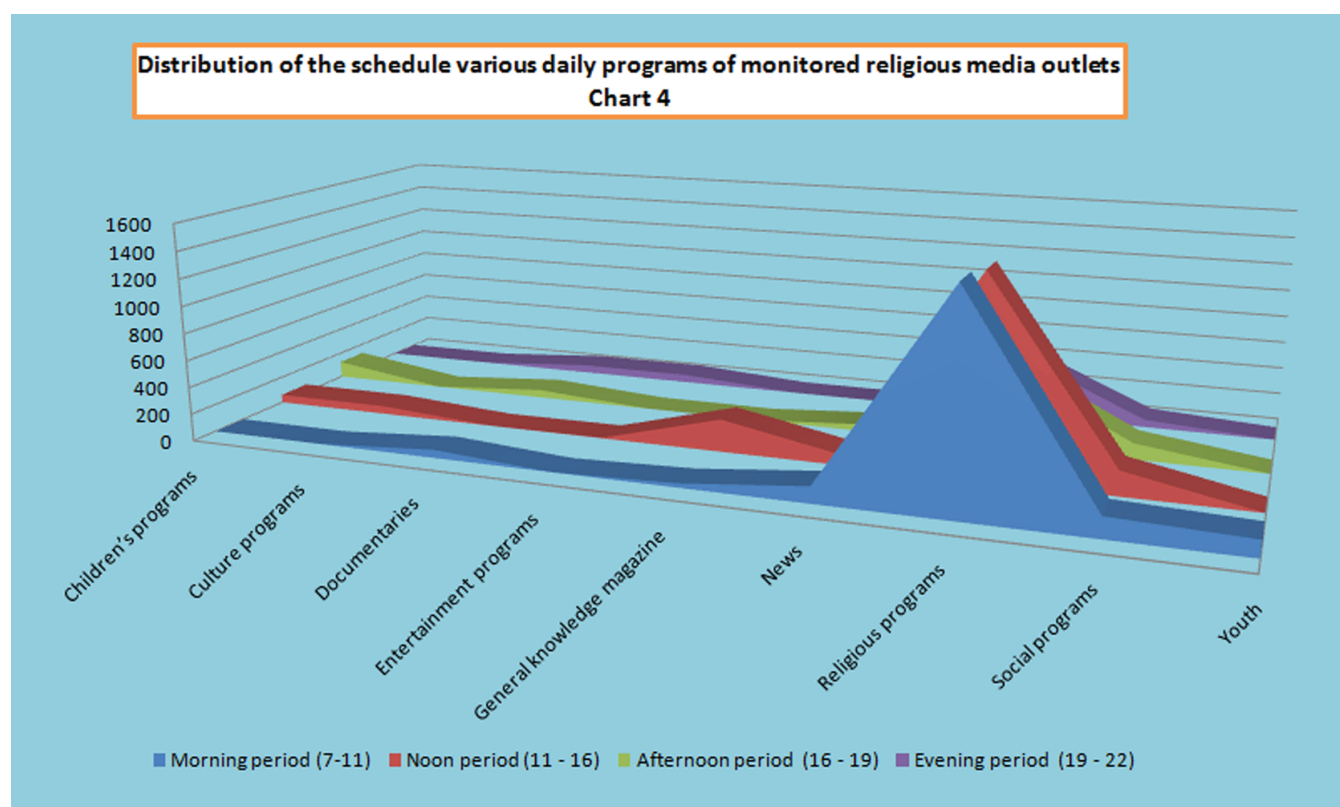


This percentage is very large and significant if the model represented by these stations is actually followed by “believers”, “the faithful” and “the pious”.

The remaining 19% represent social segments generally targeting youth.

b. Programming Schedule

The religious media outlets focus on the morning (7 to 11 a.m.) and afternoon (11 a.m. to 4 p.m.) periods to broadcast most of their news, and social and religious programs (Chart 4).



The morning period is considered the best time for religious media outlets to broadcast their religious programs offering guidance that is coupled with a promise of benediction and good luck for those who follow the obligations of religion and the behaviors it calls for.

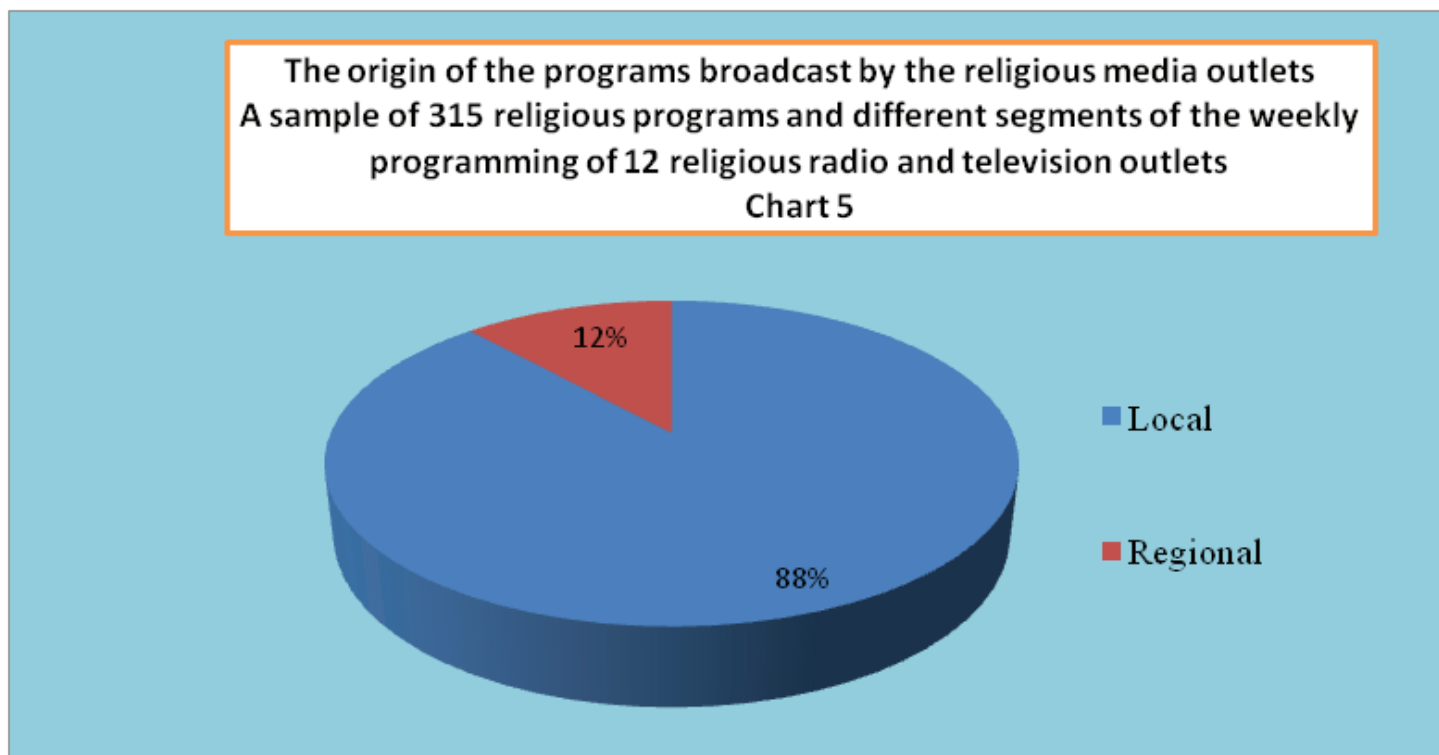
In addition, information, i.e. news, broadcast in the morning is a knowledge tool enabling the “believers” to stay abreast of what is going on in their society and similar societies, i.e. societies that follow their same principles of their religion or confession.

Social programs also have their place in morning and afternoon programming given that they are generally family-oriented. These programs are often about guidance and correction.

c. Origins of Religious Programs

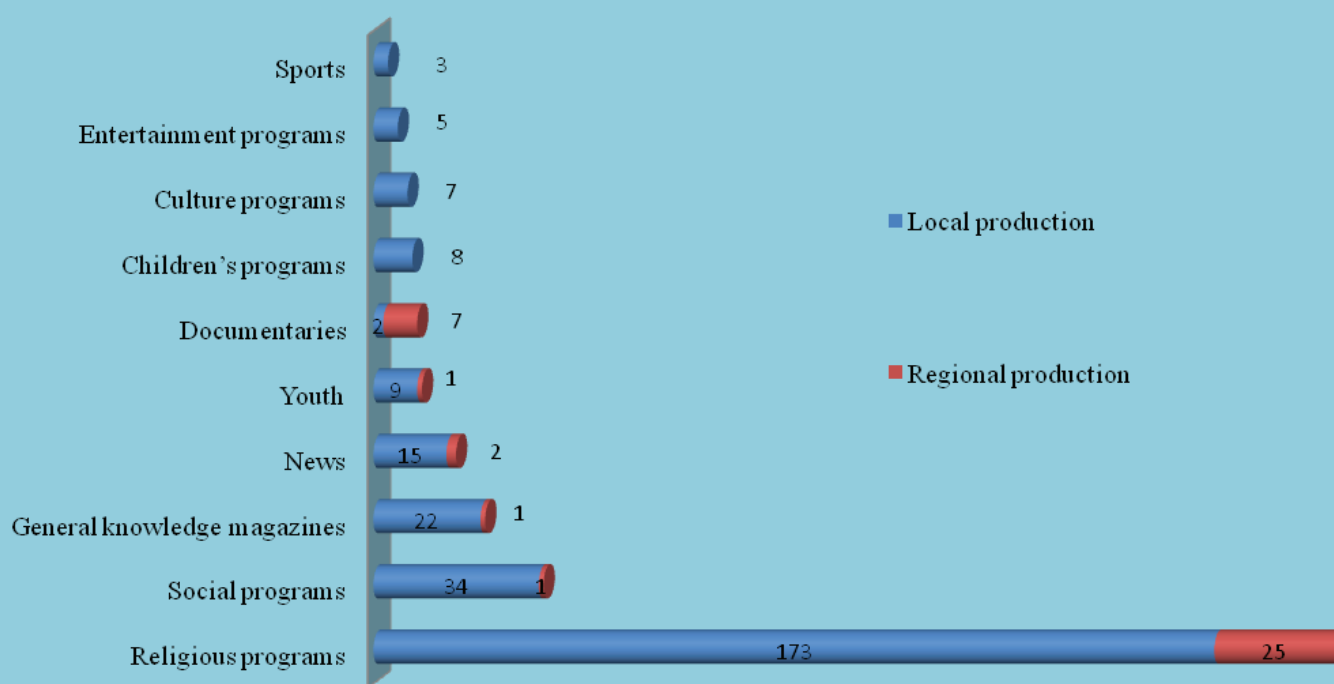
The origin of religious programs is of paramount importance for those running the media outlets covered by this study. The origin of programs is an indicator of their attitudes and the content of the media messages that may call for charity, tolerance, hate, incitement or intolerance.

Chart 5 shows that 88% of the origin of the monitored religious programs (315 programs) was local, i.e. those running them – whether a religious institution, a cleric or other persons – were known to the local community, the fact which helps strengthen trust and ties between the audience and the religious media outlet.



Programs of regional origin do not exceed 12%, and often focus on creed. This is represented in Chart 6 showing that most segments produced regionally are religious segments (**fiqh** or jurisprudence, creed, etc.) and history documentaries about the lives of apostles, prophets, **awliya'** or "allies", the righteous, saints, etc. in addition to some news.

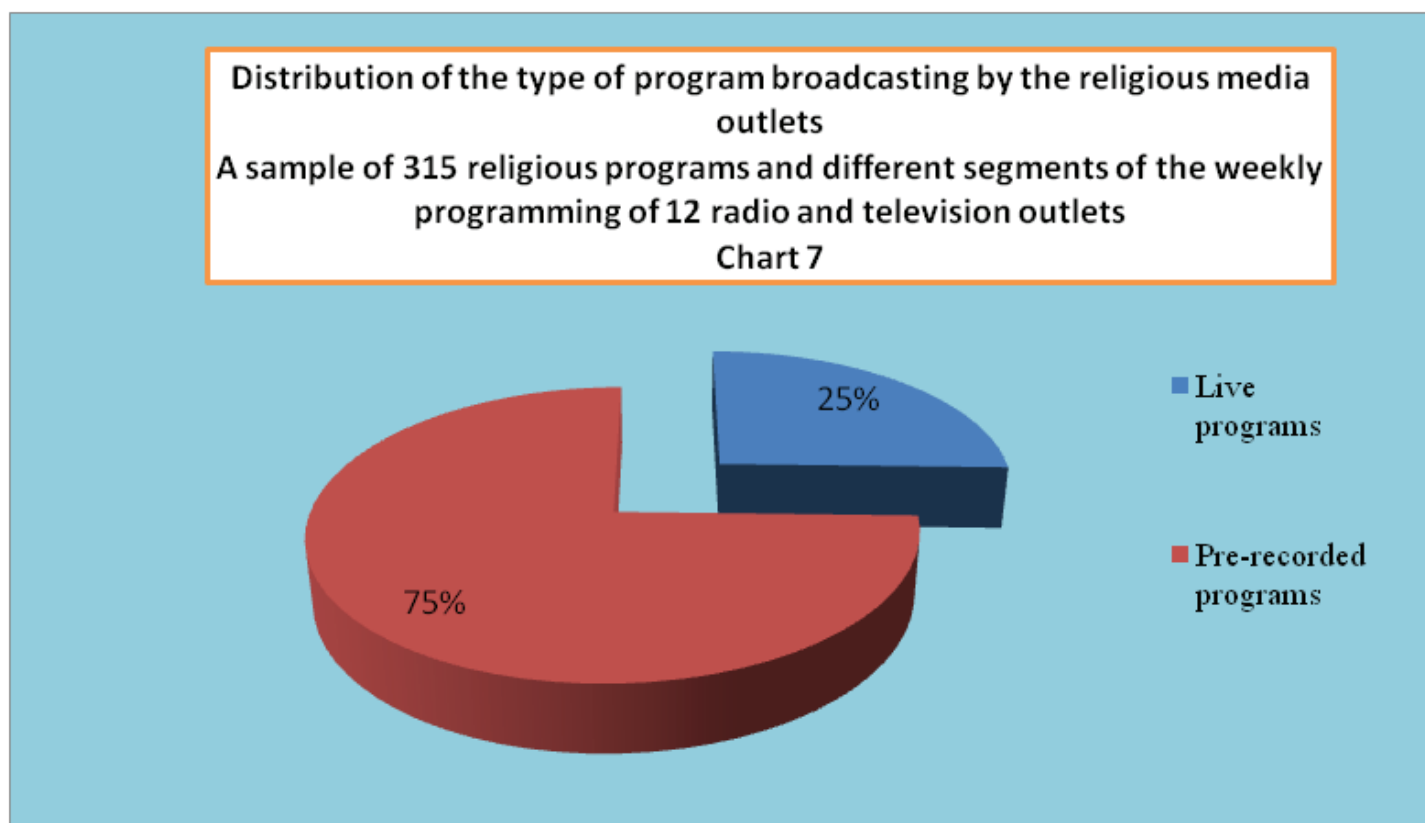
Distribution of the production origin of programs broadcast by the religious media outlets
A sample of 315 religious programs and different segments of the weekly programming of 12 radio and television outlets
Chart 6



According to Chart 6, local religious programs constitute roughly 87% of all religious programs. This means that it is possible to control the content of religious programs and their origin is known, which reduces the risk of agitation and incitement to hatred, and the threat of civil peace, given that the institution or producer is accountable before the law in the event of any legal proceedings.

In addition to the fact that knowing the origin of these programs and their producers reduces the risks associated with their discourse and the religious messages addressed to the audience, the way they are broadcast can also contribute to controlling and monitoring this discourse.

Chart 7 shows that 755 of the programs viewed by citizen are pre-recorded. This means that these programs are subject to strict review and control by the management of the religious media outlets covered by this study, the fact that helps control the discourse broadcast by the media outlets and that coming through interactive and talk shows into the studio.

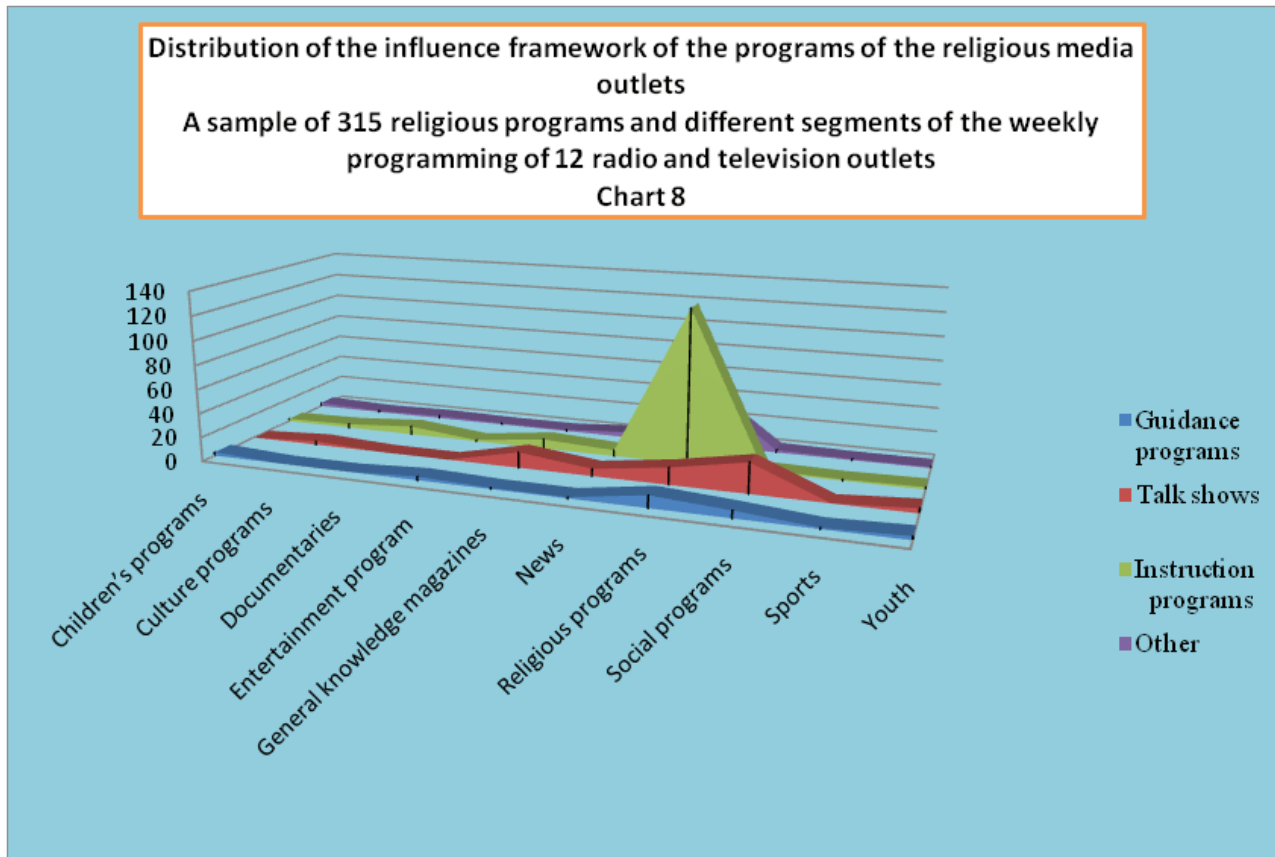


On the other hand, 25% of programs broadcast live are news bulletins, where present in the media outlets covered by this study, in addition to on-location coverage of religious celebrations and events, and some youth and social programs that are broadcast live with the participation of the audience.

d. The Influence Framework of these Programs

The results above show the predominance of religious programs in the weekly programming of religious television and radio outlets covered by this study. This sets a guiding framework for the nature of these programs, where instruction is nearly 37% of the total. This is due to the fact that program presenters are often clerics, and they direct their messages as facts based on creed, and therefore they must be accepted without questioning with the aim of “coming closer to God” and emulating “the prophets, **awliya**’, saints and the righteous”.

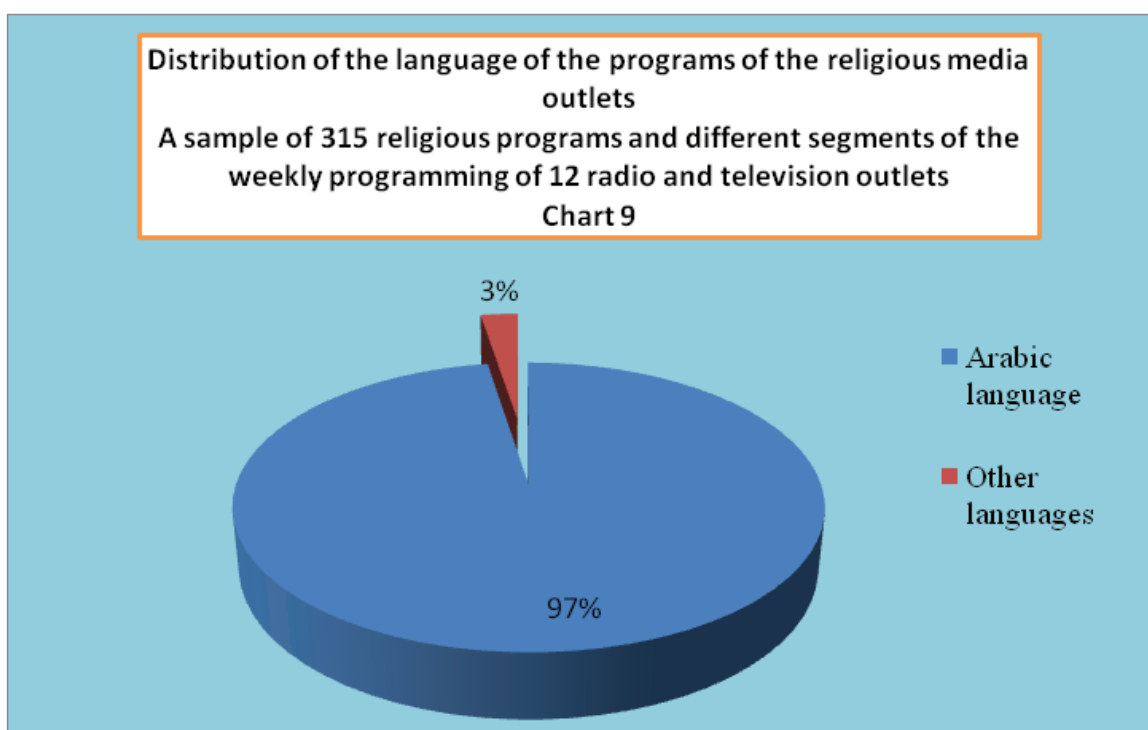
Instruction in this case is the transfer of teachings about the core tenets of religion and creed to the audience.



Talk shows come in second place. They too are based on conversations inside the studios of the outlets with “believing” figures that have achieved success, and include calls for emulation.

In turn, guidance programs come to supplement instruction programs, as they often involve behavioral and practical instructions based on or inspired by religious texts.

The study shows that religious programs in the monitored media outlets primarily target the local and Arab societies. Chart 9 shows that 97% of programs are broadcast in Arabic compared to 3% in other languages, which target foreign communities living in Lebanon and the Arab world.



2. Religious Discourse and the Requirements of Civil Peace

In this section, we try to answer two main questions:

- What is the content of the messages broadcast by the religious media outlets?
- How do these outlets treat the topics raised and to what extent is the content consistent with the requirements of civil peace?

To make the understanding the discourse contained in these programs easier, we have divided the topics into the following groups:

- a. Religious programs
- b. Social programs
- c. Youth programs
- d. News programs

It is worth restating that religious, social, political and youth discourses overlap in these programs.

a. Religious Programs

Religious programs in religious television and radio outlets occupy an important share of the programming. They focus on building the audience's religious culture by calling on it to return to the "origins" by following the teachings stipulated in the heavenly books.

Therefore, we observe the use of the same vocabulary on television channels and radio stations, regardless of their confessional affiliation, with common phrasings calling for charity, tolerance, brotherhood, freedom of belief, love, forgiveness, justice, etc. In addition, they call for adherence to religious teachings, and reaffirm religious authorities and their role.

However, the differences arise from interpretations of these words based on different religious texts, traditions and authorities. This constitutes the inconsistency in the religious discourse of these outlets, and carries out the cultural and social construction of meaning.

This leads to implicit calls to establish social relations based on a religious and cultural structure that promotes the creation of confessional and religious monoliths, and bolsters them through the "unified" religious text on the one hand, and calling for the acceptance of the "other" on the other. The religious programs monitored raise the issue of freedom of belief expressly, and this freedom is at the heart of the faith process.

Fiqh al-sharia (Sharia Jurisprudence) on Al-Iman TV is a program calling for "a renewed understanding of the religious text", in the sense of relating it to the social variables and keeping pace with the times, in addition to for "the need to learn about the Christian religion". It presents the common aspects between Islam and Christianity, calls on the audience to infer God's existence by reason and stay away from an instinctive understanding of religion. It bases all of this on the principle of "the freedom of belief in Islam".

The role of religion in development stands out as a central theme in Télé Lumière's programs (**Bayn al-ams wal yawm and Al-deen wal dunya**). They focus on reconciling religion and the world through interpretations of religious texts in different religions. They also deal with themes shared by Muslims and Christians (such as justice from the legal, religious and behavioral perspectives), condemn wars in the name of religion, and call for peace through God's teachings in all religions.

Pure religious edification has its place in special programs (**Manbar al-wai**, or Awareness Platform, on Al-Iman TV) explaining the philosophy of governance in Islam and the concepts associated with Ashura, fasting, the Hajj and all the matters relating to religious events.

Episodes are aired under the title **Wa kallimna bil amthal** (Talk to Us in Proverbs) about the Holy Bible, explaining and interpreting religious proverbs and linking them to actual daily life.

Raising awareness based on a religious education and culture stands out in the programming of Charity TV (**A hawa al-mahabba**) that broadcasts lectures on the Epiphany, ecumenical councils, and introduces Christian religious groups (the new path that calls for the unity of churches).

On the other hand, religious programs on radio stations are characterized by greater doses of mobilization and edification. **Fi rihab al-sharia** (In the Expanses of Sharia) on Sawt Al Haq Al Tawhid Radio clearly calls for a return to the origins, which runs contrary to the call for “a renewed understanding of the religious text” (**Sharia Jusrisprudence** Al-Iman TV).

The same radio station calls for “avoiding putting up barriers” between confessions (**Dawr al ulamaa fi al-tanmia**, or The Role of Scholars in Progress).

At the same time, this program offers a future promise to all its listeners that the world would turn to Islam, and provides a statistical model that claims that half of Germany’s population would be Muslim by 2050, and two-thirds by 2075.

Albachaer Radio, just like other religious media outlets, takes part in religious mobilization and edification. **Yas’alounak an al-insan wal hayat** (They Ask You About Man and Life) is a program that starts with Quranic texts and verses. Then a cleric, who is the program presenter, answers listener questions, which range from “the soundness of friendship between a man and a woman to the monotony of married life, divorce, marriage, prayer, the role of **Bayt al-mal**, fasting, polygamy, Ahlul-Bayt school”, etc.

All the answers provided by the program are based on fatwas and explanations that offer social guidance based on texts and their interpretations.

The same topics are treated at Voice of Charity. **Naam al hilwe wil murra** (I do, in Good Times and in Bad) is a program that is also presented by a Christian cleric. He offers solutions to daily life issues that come in as questions from listeners about marital issues, loves, marriage, dependency, etc.

The program ends with guidance, stating that “the Lord is a partner in marriage”, “love and the pursuit of holiness is the foundation of marriage” and that a woman must marry “a man who loves Jesus Christ”.

The themes of **Rihab al-sharia** (Expanses of Sharia) on Irtiqaa Way Radio include family, mercy, prayer, friendships, late nights, series and sharia topics. Guidance is offered through Sheikhs and scholars hosted by the program.

However, the monitoring revealed that religious discourse overlaps with political discourse on this radio station, with listeners mobilized to support “the issues of the **ummah**”. What is meant by **ummah** here is the Islamization, as believers must “tie their hearts to the issues of the **ummah**”, with the Palestinian cause being at the forefront of these issues.

Ahkam al-deen (The Provisions of Religion) on Holy Quran Radio also handles topics relating to religious practice, such as fasting, prayer, swearing an oath, forgiveness, etc., and other issues, such as masturbation, clipping nails, etc.

b. Social Programs

No doubt that social programs in religious media are an extension of the process of knowledge building of the religious programs. However, they go beyond the latter to provide guidance on behaviors in accordance with the moral rules derived from religion.

Bila Itar (Without a Framework), a program presented by Sayyed Jaafar Fadlallah on Al-Iman TV, raises the contemporary challenges relating to bringing up children, marriage, existence of Shaitan in our reality, freedom, globalization, human enslavement, divine justice, islamophobia, religion, confronting the times, and the possibility of participating in non-Islamic holidays.

Most of the guidance on behavior offered by the program presenter is based on the principle that the solution lies in "religion and the narratives of the **imams**". It encourages establishment of harmonious relations and coexistence on the grounds that "peoples are created to mix and get to know one other", according to the presenter.

However, what stood out in the episode discussing the issue of Muslims participating in non-Islamic holidays was that there was no clear-cut answer given – neither a no nor a yes – as the answer was "they can be celebrating in a way that does not make Christ into a god".

This indicates that what guidance and instruction of the behavior of viewers and listeners share at most religious media outlets is based on general principles of morality. When it comes to what some see as the "core tenets of creed", we find ambiguous and prudent instructions.

In **Zawaher laysat min al-deen** (Phenomena Outside of Religion), we find clear guidance to combat negative phenomena such as vendettas, honor-related issues, disparagement of women, marriage of minors, apostate killings, **takfeer**, astrology, sanctification of religious scholars and demonization of religion.

Some of these themes can also be seen in **Live @ Five** on Charity TV, such as women and their role in society, aggression, migration, etc. However, the difference is that guidance and instruction are offered through historical stories about Christian saints and viewer participation through phone calls. In this instance, guidance takes a faith-related dimension to become behaviors of the faithful.

The call to accept others who are different and those with special needs comes through **Qimati mish bi qamati** (My Worth Is Not About My Height, which means Don't Judge Me by the Cover) presented by Sister Mireille Shaker from the **Risalat Hayat** group. This program offers testimonies "glorifying the light of Christ" from persons who are "different". It also hosts people from various confessions under the title **Wihdatuna Shahadatuna** (Our Unity Is Our Testimony). The program's themes are general, offering guidance and instruction towards science, adherence, positivity in life, etc.

The content and goals of social programs on radio are no different from those on television. **Laalahom yatafakkarun** (May They Contemplate), a program presented by Sawt Al Haq Al Tawhid Radiowhere the guest is always a cleric, calls for controlling emotions and "transforming sensation into perception". It also calls for instilling freedom of thought through a critical reading of the concept of freedom, and acknowledges that "difference has participation" because "different minds is a good thing". But the idea of coming closer to God remains the subject of creedal attraction.

Shamaliyat (North Matters) raises municipality-related issues in the Lebanese North and discusses topics such as incurable diseases. It also highlights the "innovations and inventions in the city of Tripoli", and provides some of the history of the city (Al-Tal Square, Al-Maidan Square etc.). In addition, it organized a meeting about the law on domestic violence and explained the position of Islam on the freedom of women, defending inequality because "disparity is the result of inequality of rights and obligations" and the subservience of women (to men) is "**like jihad**", assuring "her place in heaven".

This attitude and guidance determined by “interpreting certain religious concepts” cannot address social issues relating to women and others in a pluralistic society such as Lebanon.

Lugatuna (Our Language) on Alsalam Radio offers guidance and instruction through statements on adolescence, reading, the relationship between freedom and reading, in addition to explaining certain terms. The program includes raising topics and projects of the Holy Synod.

Voice of Charity calls for serving society through its program **Hawwinha bithoun** (Take It Easy). The program calls for dealing with a “positive, faithful spirit” and “drawing strength from the Lord in all aspects of our life” so that life “becomes better”. The program expands to include foreign workers in Lebanon, and raises their issues and problems under the title Together We Make a Difference.

c. Youth and Interactive Programs

The young group is a primary target of any media outlet, given that the success of influencing them represents social dissemination of the ideas and behaviors that these outlets aim to market inside society. So, the topics raised in these programs are maximally varied and their creators focus on the active participation of youth inside and outside the studio.

Workshop, which airs on Al-Iman TV, introduces itself through its name in the English language first. It raises topics to educate and edify, such as effective communication skills, creative writing, what are you reading, smart education, opinion leadership, self-esteem, management of negative emotions from youth, how to choose a friend, multiple intelligences, as well as creedal thought.

The titles are an important element of attracting most young people, and they have dimensions that feed into the concept of human development.

The program uses the presence of young people on stage, and it is based on moral rules by narrating historical stories relating to the subject at hand.

Irtiqaa Way Radio raises social topics through its **Tarablus al-yawm** (Tripoli Today) program, which presents the city’s municipal dossiers, and educational segments on technology, health, education, the environment, etc. Nevertheless, the religious atmosphere is present throughout the program with religious chants.

Sabahakom rayyan follows social issues on the Holy Quran Radio and raises educational topics based on “proper Islamic education”. It also calls for cleanliness and preservation of the environment, such as “through the use of religious texts demonstrating this behavior: Do not spoil the land after cultivating it”. Here too, guidance on behavior goes beyond the moral dimension to include the faith dimension.

The program presenter manages the edification process. Participation is through presenting “a successful experience by a member of the audience” (thought to be pre-programmed and pre-edited).

On the other hand, **Allo Rita** (Hello Rita), which is aired during the **Kids Time** on Télé Lumière, focuses on the behavior of Christ and calls on children and young people to “emulate Christ the Lord”. Interaction is carried out through question about the lives of saints inside the studio or over the phone.

Youth education is clearer in **Stress**, where topics are presented with the participation of young people with “a special guest” who motivates them with his personal experience.

When discussing the types of stress young people experience and how to manage it, the young people bring up the types of pressures they face and discuss it with the guest (actor), who recounts his own experience in addition to the support of the program presenter.

Other topics relating to young people, such as emotional deprivation, work, etc. are treated the same way.

Whatsapp Jesus is a program targeting youth on Charity TV. It is an interactive program based on competition between two teams from Christian associations about general knowledge and questions from the Old and New Testaments. The program aims to increase ties between Christian youth and strengthen their religious culture.

The religious dimension that drives youth and interactive programs can also be found in **A hawa al-shabab** (What Youth Like) aired on Albachaer Radio. Its episodes always have guests with titles like Haj or Islamic Scholar

This program addresses several topics, such as theater and its role in building culture and instilling it in new generations. It presents the play **Haida Nihna** (This Is Us), inspired by **Madrasat Al-Imam Ali** (Imam Ali School), as the program tries to address individual freedom, and mentions that the female director of the play “does not wear the **hijab**”. It also hosts artists from the Christian faith.

These guests and guidance appear to be in form only, as the program, in the same episode (its second part), calls expressly for the need for religious education in the context of the importance of the family, “religious influence is important for children” and “independent children must be brought up after instilling the values...” and “religious teaching increase piety and attachment to God”. It is notable that the segment ends by criticizing theatre that contains dancing and singing.

Participation of young people is part of **Basmat shabab** (Youth Fingerprint) that allows young people to present their talents, their work, and calls for love instead of violence and for relationships built on respect.

Religious and moral framing is very clear in these programs. This is evidenced by the programs targeting youth on Fajr Radio, such as **Baini wa bainak** (Between You and Me) and **Micro al-shabab** (Youth Mic), which strongly objects, in its approach to interpretations of the concept of freedom, to brazenness, i.e. “inappropriate scenes” (pornography and sex), entertainment programs, love, unfaithfulness, divorce and homosexuality. The program goes as far as to demand action and not be satisfied with condemnation, in addition to setting “the right example”.

The “right example” is what is presented by each outlet as the social, moral, behavioral, cultural, religious and political model to be followed. This model is formed through the religious media outlet in its relationship with its audience, without constituting a unifying framework for the segments of Lebanese and Arab society to this day.

Voice of Charity and Alsalam Radio broadcast a youth program each, which are **Anna fikra** (We Have an Idea) – a program targeting children and young people – and **Kalimatuk Oula** (It’s Your Say) in “chat” language.

The former one is a contest, and a general and spiritual knowledge program. The latter one is an interactive program with people outside the studio discussing issues and topics on fear, the role of the family in bringing children to the church, calls to prayer in a spiritual framework.

In turn, Holy Quran Radio offers a program targeting youth, **Abr al-kalimat** (Through Words), and raises issues like realizing success, winning, courage, determination and perseverance, nothing is for free, responsibility, activity, appearing on the scene , building a good reputation, heroes are made from within themselves, will, accepting circumstances, and changing the situation. These are topics that resonate with the concerns and ambitions of young people and address their disappointments within a cultural framework based on presenting experiences from history and the present.

d. Political and News Programs

It is known that news programs are not presented on all religious media stations. Where present, this program (i.e. news) focuses on religious news and activities. **Ma Waraa al-mashhad** (Behind the Scene) on Al-Iman TV presents political, social and economic issues "depending on how important and relevant they are to the channel's vision and goals". For example, the topics relating to Syrian displacement, water security, the Kurds and their dream of independence, gas and the hot wars, Bahrain in the external conflict game, islamophobia, Yemen, Saudi Arabia and Iran, etc. The program mobilizes in support of its views by hosting specialists and clerics from all confessions.

On the other hand, **Hadith al-saa** (Talk of the Hour) on Télé Lumière hosts guests on the topic of elections, the Qatar crisis, etc. In addition, its news bulletin covers ecclesiastical and Christian activities in general.

On the radio, news is mixed with politics and religion. **Al-muharrir al-islami** (Islamic Editor), a cultural and environmental program on Albachaer, focuses on the news about Muslims across Europe and offers religious applications for the Muslims of France and Senegal. It also raises the issue of the ban on **the hijab** in the Netherlands and in general the "suffering of the Muslim woman in the West".

The program calls for a religious culture and presents the news of environmental organizations (Green Car initiative in Qatar), calls for greater citizen participation in the preservation of the environment, and commends the leading role of the civil society organizations working for the environment. In addition, it broadcasts news relating to culture, heritage, the arts, publications and cultural events.

In **Bila quyud** (No Restrictions), the political is mixed with the religious. In an episode about the commemoration of the resistance and liberation, the program is presented through a Quranic verse: "God wrought this not, save as good tiding to you, and that your hearts might be at rest; help comes only from God the All-mighty, the All-wise ". The political view in this case is mixed with the Quranic interpretation of the text, where local attitudes and "sell-out media" which does not agree with this view is criticized with calls from Congo and a guest in the studio, and monitoring attitudes on Facebook, and a call from Palestine.

The Palestinian cause is present through **Haqa'eq filistiniyah** (Palestinian Facts), which is broadcast over Sawt Al Haq Radio. The program calls for Muslim mobilization "to defeat the Jewish project" and says that there is divine mercy in this regard.

Fajr Radio, through its **Tabaruaat filistin** (Palestine Donations) expandd the political and religious framework. In addition to being "a good deed", donation is considered from the religious perspective: "Donations are entered under the balance of good deeds". As for **Fi arwiqat as-siyasa** (In the Back Rooms of Politics), it goes far in addressing the issues of the region and talks of the "injustice towards the Syrian people", the "martyrdom" of Sheikh Balous in As-Suwayda, Iranian influence and demographic change in Syria.

Locally, the program calls for dialogue between the political sides to resolve crises, and talks about the gap between citizens, politics, the electoral law, corruption, quotas system, the sectarian charter, budget and security in Ain el-Helweh camp.

In its news bullets, Alsalam Radio only offers news of the Church internationally and locally, news of the Antiochian Synod and dioceses, and some social and educational matters.

On the other hand, the Holy Quran Radio focuses on news about the Muslim world, praises the role of Kuwait and its role as a mediator, without forgetting the Palestinian cause and the famine in Yemen.

Conclusions

From this study, we can draw up a set of conclusions that can form the basis for a set of recommendations.

1. Conclusions

The monitoring, viewing and analysis of hundreds of hours of daily broadcasting by the Lebanese religious media outlets covered by this study clearly show a similarity in professional performance when handling general subjects, whereas there are differences in treating matters relating to creed, religions and confessional groups, and their implications for behavior, guidance, instruction, mobilization and edification that target all segments of society. We can identify the main features of the monitored religious discourse as follows:

a. Most program presenters in these media outlets are clerics or experts in religious matters (whether Islam or Christianity), “sheikh” or “sister”. In addition, a cleric is a staple guest of the discourse in most programs broadcast by these outlets. The analysis revealed that religious discourse depends on the religious authority represented by the texts, authorities and clerics. They are used to lend religious legitimacy to their discourse in the eyes of the audience, as this discourse depends on religious aura and linguistic force (jurisprudential). Therefore, it was noteworthy that the ability to interact or balanced dialogue between the guests of interactive and talk shows (youth or general) was weak, as neither the ordinary viewers or listeners nor the host in the studio or over the phone are able to argue with them for two main reasons. The first one is due to their representative character, while the second one is the lack of knowledge power, especially of religious texts. Therefore, most programs are predominantly for guidance, mobilization and instruction.

b. Most media messages broadcast by the religious media outlets covered by this study are based on beliefs and values that religious media outlets share with the confessional community in whose name they speak. It was easy to note in this case the degree of acceptance of anything said, especially in talks shows where audiences inside or outside the studio are engaged. The cleric, who is a constant presence in religious media outlets, has the privilege of talking about religion, its interpretation and application in social, political and economic life and all aspects of daily life. Therefore, this discourse included the method of “prescription and proscription” rather than persuasion, because “receiving God’s approbation” or emulating prophets and saints requires accepting what is said without discussion.

c. Achieving peaceful, cooperative and charitable social coexistence requires adoption of the view and relationship with the other on shared cultural, intellectual, social and educational aspects. However, the programs offered by the religious media outlets covered by this study are based on a narrative construction of religious and confessional identity starting with children. Identity for these institutions is the renewed awareness of the self and it is embodied through social experience and reality.

Identifying the other as “different” and calling for the acceptance of this difference, which is according to all programs a pillar of the Muslim and Christian religions, is not enough if programs are presenting difference and creedal, intellectual and cultural differences, and differences in customs and social behaviors, all the way to the possibility of participating in the holidays of other confessional groups. The premise is always the confessional belonging of the other, while the unifying national identity is absent.

d. The historical narratives that religious and social programs often resort to help in forming a confessional identity and building “the believing person”. But in fact, they separate the this person from the other as an intellectually and culturally different human being. This was precisely what sparked a debate during the preliminary session held by Maharat Foundation in cooperation with the UNDP to present the preliminary indicators of this study. They showed that religious media can lead to putting up intellectual and cultural barriers within a society by reaffirming the sectarian and confessional specificity that is established when promoting historical cultures.

For example, there is a contradiction between the concepts of **umma** and nation. **Umma** implicitly calls for transferring the interests of citizens outside the society they live in and prioritizing it over the society’s common interests and sometimes over the entire civil peace system. The biggest evidence of this are the Islamic groups that have recently emerged.

e. The religious and social discourse broadcast by the religious media outlets carries a specific ideological logic, even if it indicates participations between religions, confessions and religious groups. Using the religious history of prophets, apostles, saints, **awlia’**, and the righteous, as is the case in most of the monitored programs, to build a collective memory by adding a mythical aspect (children’s programs; cartoons) drives the audience to attraction and imitation. This use is based on sifting, collecting, transferring and erasing some events to reconfigure them in accordance with arising needs and the requirements of disclosing what is written.

f. The religious framing of local, regional and international events was clear. Political, social and security-related events were presented and analyzed according to the religious/political affiliation of the media outlets covered by the study.

g. The programs broadcast by religious media outlets are varied and are based on creed and what emanates from it directly and indirectly. Most of these programs focus on criticizing wars in the name of religion and explain the position of religion in this regard. They also call for peace and coexistence through God’s teachings in all religions. This call is shared by Christian and Muslim media outlets. They emanate from religious beliefs such as:

- Good people are believers.
- Justice through religious texts.
- Equality through religious texts.

These assumptions contribute to the building of fully indoctrinated religious, confessional and sectarian people. Their moral and religious behaviors can be relied on to reinforce civil peace on the one hand. However, fear comes from the process of political exploitation of this ideological construct in a region ablaze with religious and sectarian conflicts and where local, regional and international politics overlap.

2. Recommendations

Based on these conclusions, it is necessary to:

- Create spaces for civic discourse and citizenship values within the religious media, as this would promote building “people who are citizens” and not just “people who are believers”. This is necessary in a pluralistic country to ensure civil peace and reinforce the citizens’ shared values.
- Enhance civic education nationally in general, because religious education marketed by the religious media outlets is not enough to build shared basic values that ensure building true citizenship and establishing common denominators that bring citizens together.
- Promote moderate religious discourse and turn it from an individual state of each institution into a unifying state making religious media outlets combined a general authority on building a culture of civil peace affecting the behavior of individuals and societies.
- Distance religious culture from the cycle of exploitation in inappropriate mobilization that threatens civil peace and stability through a counter-culture spread by extremist groups.
- Organize training sessions for media professionals working in the religious media outlets to build their skills, correct concepts and terminologies to make them consistent with a culture of dialogue and openness to others.
- Finally, there is a need for other in-depth studies on the discourse of religious media outlets to show their similarities and contradictions, as this would contribute to resolving those contradictions and ensuring that the religious media outlets contribute to building civil peace.

Index

I. The general framework for the study

1. Why this study?
2. Importance of the study
3. Study question
4. Study methodology
5. Procedural definitions
6. Study sample

II. Religious media outlets in Lebanon

1. Television channels
2. Radio stations

III. Analysis of religious media discourse

1. Religious media programs
 - a. The subject matter of religious programs
 - b. Programming schedule
 - c. Origins of religious programs
 - d. The influence framework of programs
2. Religious discourse and the requirements of civil peace
 - a. Religious programs
 - b. Social programs
 - c. Youth and interactive programs
 - d. News and political programs

Conclusion

1. Conclusions
2. Recommendations



*Empowered lives.
Resilient nations.*

For More Information:

Peace Building in Lebanon Project
Arab Bank Building - 6th Floor
Riad El Solh Street Nejmeh Beirut - Lebanon
Telephone: 01-980583 or 70-119160