

Mass Media and Society:

The six Normative Theories and the role of Social, Political and Economic
forces in shaping Media Institutions and Content: Saudi Arabia - a Case Study

A thesis submitted to the Centre for Mass Communication Research of
Leicester University in partial fulfillment of the requirements for the
degree of Doctor of Philosophy.

by

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Dedication

To the one, who started his life as a builder's assistant and ended it as one of the most prominent Judges in Saudi Arabia - My Father, Sulaiman.

To the Lady, who sacrificed the best twenty years of her life as a widow, cleaning, cooking and lighting the candles for her sons and daughters - My Mother, Shaikhah.

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ABSTRACT

This is a study of the media of mass communication in Saudi Arabia in relation to the social, political, economic and cultural features of Saudi Arabian society. It takes as its starting point the idea of "normative" theories of the press as originally formulated by Siebert and his Colleagues in 1956 and extended by McQuail in 1983. These authors saw the media systems of different countries as approximating to one of four (later six) ideal types, each represented by a different media theory, which in turn derives from the political and economic characteristics of the country in question. Siebert classified the Saudi Arabian media as conforming to his Authoritarian theory of the media. An important objective of the present research was to assess the adequacy and accuracy of this classification particularly in the light of the later formulated "Development Media Theory" (something which was in itself to be critically examined in the context of historically changing conceptions of development).

The history of the Arabian peninsula is traced and Saudi Arabia's political, economic and social structures are examined in detail in order to show how these factors influence the nature of the Saudi media. The development, functioning and content of the media are described, and a case study of one press establishment is offered in illustration. Saudi media policy and the laws and regulations governing the media are explained with reference to official documents.

This analysis leads to the conclusions that the Saudi Arabian media system does indeed display a number of Authoritarian features. However it is argued that as an aid to understanding such a classification as Siebert's is far from helpful, omitting as it does any analysis of the particular derivation of these features from Saudi Arabia's Islamic Theocracy and their relevance to the pace and form of Saudi development. The final section of this study attempts to expand this argument integrating the roles played by Saudi Arabia's cultural and religious history and current developmental state, to present a more detailed classification of the Saudi media.

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In Egypt I would like to thank Dr.E.Kalifa from whose vast experience I learnt much whilst she was in Leicester in 1983-84. Last, but of course not least, I am very grateful to my wife Mrs.Laila AL-Ahmed and to our two sons, Sulaiman and Feras, who have truly stood by me in all situations.

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INTRODUCTION

INTRODUCTION

In the latter years of the 20th century it is perhaps surprising to find a society that is dominated in all its aspects by an ideology that goes back 1400 years to the appearance of Islamic Law. The Kingdom of Saudi Arabia is based in all its social, political and economic structures on the doctrine of Islam. The country contains the holiest places of the world's eight hundred million Moslems, and is the birthplace of the Prophet upon whose teachings Islam is based.

Saudi Arabian Mass Communication is controlled and operated according to this religion. Media contents and institutions are based in one way or another on the teachings of the Holy Koran, and the Practice of the Prophet Mohammed and his followers.

The purpose of this study: Saudi Arabia has one of the most unique social milieu in the world. Yet it is always taken for granted that it is an authoritarian society and that its media reflects this. This study is an attempt to assess for the first time, whether the Saudi Arabian Mass Communication system can be classified under any of the major "normative" theories of mass media in society (though with particular reference to the Authoritarian and Developmental models) originated by Siebert et al. (1956), revised and enlarged by McQuail (1983).

There is more than one question which might be raised in this study, such as, does any one of Siebert's theories apply to the Saudi Arabian mass communication system? If the answer is affirmative, then, which one is most closely related, and why? If the answer is negative then closer investigation is required in order to provide the reasons why these theories are not applicable to the Saudi Arabian mass communication system, what alternative theories are to be suggested, and why?

The method and organisation of the study: This research is divided into four main parts.

The first part of this thesis outlines the six normative types as proposed by Siebert and McQuail concentrating on the fundamental characteristics of each, and couples this to an analysis of the role of social economic and political forces in shaping mass media systems. Given that the concept of development may be of particular use in understanding the Saudi situation an historical account of the changing conceptions of the term is given.

The second part of the study is devoted to describing the uniqueness of Saudi Arabian society in its systems: historical, geographical, educational, religious, demographic, political, economic and social.

The third part is concerned with the mass media of communication in Saudi Arabia, describing and analysing the facilities, control, censorship and regulation of both print and electronic modern media, as well as traditional media such as mosques, and trying to find out if the media system has some characteristics of any one of the major communication theories adopted by Siebert et al. and McQuail.

The fourth and final part of the thesis deals with the ways in which the Saudi system may be seen to fit the Authoritarian and Developmental models, before going on to attempt an account of how these two "ideal types" interact in the Saudi synthesis of the developmental state and Islamic theocracy.

Sources and limitations of the study:

The researcher based his study on participant observation, field trips and written materials. He worked, observed and participated in the process of communication in the kingdom of Saudi Arabia. He previously worked in the Saudi Television News Department for six months, in the Monitoring

Department of the Arab Press for five months, and in some Saudi newspapers as reporter and editor. The researcher made two field trips to Saudi Arabia during the course of the research, one in November 1982 and another in September 1983, and conducted interviews with media professionals in Saudi Arabia. He obtained some of his data from the Arabic version of Saudi Mass Communication Policy and other documents. The written materials used in this study are partly in the Arabic language, especially books dealing with Saudi Arabian society, in addition to many books, articles and papers written in English.

PART I
THE NORMATIVE THEORIES

I

PART ITHE NORMATIVE THEORIESMass Communication in social context

While it is generally held that there is an interaction between a society in general and its media, more research attention has been given to the impact of the media on society than to the way the media are shaped by the society they serve. It is mainly in the last two decades that scholars in this field have begun to concern themselves with the relationship between the mass communication system and the political, economic and social systems, and to examine the former as a product of the latter. In 1966 Steinberg argued that:

"It is not ideas, however, that have given us the sort of communication system we have. Social, economic and political forces shaped the media too and a combination of ideas and these other things made the media what they are". (Steinberg, 1966)

In other words, Steinberg sees the media as products of a complex of the many disparate factors operating within any given society. Professor J.D. Halloran, in a paper given at the Free University, Amsterdam, explains the role of society in shaping mass media when he says that:

"The media do not exist and operate in a social/political vacuum. In any society they are but one set of institutions, amongst several, interrelated in different ways, and they should be seen and dealt with accordingly". (Halloran, 1980)

The media reflect and mirror society with its structure in all its aspects. As a result it is not surprising to find as many media systems as there are countries in the world. However, the greater the similarities between

particular cultures, the greater the similarities between their media. The world economic order has incorporated most countries into a system that leaves its mark on other aspects of life in these countries, particularly on their media systems. For example, the powerful industrial countries of the world which are the prime architect of that system have almost incorporated the greater part of the world into a cultural system to ensure, as Schiller says "the maintenance of the world economic order". (Schiller, 1973). The call for a new information order by the third world countries (see MacBride report), is a clear indication of the anxieties of third world leaders about such incorporation. (MacBride et al. 1980).

In the same way, the content and function of the media in a society are determined by the political system and power relations in that society. Empirical evidence suggests that in so-called "developed liberal" societies of the West, the media serve to propogate and support a dominant ideology. (Golding and Murdock, 1977).

A study of news about Northern Ireland in the British media has shown that reporting largely failed to offer an intelligible political analysis of the conflict there, but instead concentrated on bare details of violent incidents. The avoidance of political analysis of this problem correlated with the degree of control a particular medium was subject to. (Golding and Elliot, 1979, p.217). Whilst discussing the coverage of ethnic minorities in the British media Hartmann and Husband (1974) found that British media reporting was affected by "the British cultural tradition [which] contains elements derogatory to foreigners, particularly blacks. The media operate within the culture and are obliged to use cultural symbols". (McQuail, 1979, p.441).

The role that the media in the western industrial states play in supporting the parliamentary system is enlightening. As Hall says the media

in Britain avoid any coverage of controversial issues that threaten the basic tenets of the dominant ideology. Apart from some industrial disputes, the media hardly endorse any ideas that go beyond the accepted form of political system. "The media reproduce the Power Relations and Ideological structure of society". (S.Hall, 1972, p.8).

A comparison of the nature of the mass media in the U.S.A. and the U.S.S.R. may illustrate the degree of influence that any political system must exert on a society's mass media. In the U.S.A., as Curran puts it, "the control over the production and distribution of ideas is concentrated in the hands of the capitalist owners of the means of production". (Curran et al., 1979). This can be seen as the inevitable, logical outcome of a system of privately owned press and broadcasting companies involved in commercial competition.

However, in the Soviet Union, the media directly owned and controlled by the party reflect the party's ideological position, with at least as great a degree of inevitability. These two familiar, contrasting and somewhat oversimplified examples, do, it is to be hoped, at least suggest the power of political and economic determinants in the field of cultural production. / Golding and Elliot make the point that the content of the media very seldom changes when the individuals who produce it are changed and that when we talk about society we should not forget the forces which control the means of production. (Golding and Elliot, 1979). In other words, social, political and economic forces are the prime determinants of media content, not individual writers or producers.

Media production is also influenced by the underlying structure, the ownership and management of its institutions such as media organisations that have their own policy and code of conduct. A writer's or a communicator's talent and creativity, as Golding says, is very much

restrained by these rules and professional values. (Curran et al. 1979).

McQuail has discussed the ways that the population of a society as a source of managers, owners, editors, technical personnel and audiences will influence media institutions by setting conditions for their performance, survival and growth. However, he argues that some groups in certain societies are in a better position to influence these conditions than others, depending on the political system, and economic structure of that society. (McQuail, 1972).

The ownership of the media organisation is a very important factor in determining the form and content of production. The owner of such an organisation, if a private individual, may become involved in its day to day running, editorial decisions etc., as well as simply its finances. One only has to think of the role taken by so-called "Press Barons" such as Rupert Murdoch and Robert Maxwell, or in earlier years, Lord Beaverbrook to realise that Fleet Street's "free" press operates under considerable constraints. Even when the government is the owner or protector, as was the case with the BBC during the Falklands War, there is no guarantee of independence and freedom from external interference. Not only do the economic and political milieu leave their marks on the media set-up and functioning, but the geographical and historical background of the society also play a part. Each country develops a system that suits this background. A study by Boyd, for instance, indicates that the religious legacy of the Gulf States, particularly the influence of Islam, has retarded the growth of electronic media, especially the film industry.

"The Gulf States have almost no artistic tradition. Painting, sculpture and drama were discouraged because states, most notably Saudi Arabia, were influenced by the traditional interpretation of Islam that forbids reproductions of human forms... nor did the Bedouin culture which

dominated these countries until modern times, encourage artistic development because of constant tribal wanderings". (Boyd, 1982, p.105).

Islam has contributed differently to media use and development in Islamic countries than did the Roman Catholic Religion to Latin America, Hinduism to India, or Buddhism to South East Asia. (Lerner and Schramm, 1967, p.73). In other words, each of these religions had an influence on the media but in different ways which produced different media systems. Almost every country in the world has its own religious legacy and this accords with McQuail's statement that: "every country has its own separate press theory" (1983).

Yet, there are major theories of communication which were originated by Siebert et al. (1956), and expanded by McQuail (1983) (table 1-1, page 23) under which countries are classified according to their political, economic, social and communication systems. These theories have been named as: (i) Authoritarian; (ii) Libertarian (Free Press Theory); (iii) Social Responsibility; (iv) the Soviet Communist (or Totalitarian Theory); (v) Development Media Theory; (vi) Democratic - Participant Media Theory. Siebert himself has no apparent difficulty in classifying the Saudi communications system as Authoritarian. However, perhaps a review of these theories and of Saudi Arabia's particular historical, geographical, economic and religious situation may shed some light on the adequacy of such a classification.

The Authoritarian Theory

The majority of these "Normative Theories" are heavily Western orientated, and Siebert's description of Authoritarianism is no exception; as he identifies, the first use of Authoritarian Principles to justify a system of press organisation with sixteenth and seventeenth century Europe, and later in a brief resume of Authoritarian thought lists Plato, Machievelli, Hobbes and Hegel, as notable Authoritarians. This historical and cultural specificity appears to be at odds with Siebert's "Normative" purpose. However, certain central notions which may have wider application can be drawn out of this work.

Crucially, we see the concentration of social, political and economic control in the hands of a particular group. Secondly, we see a particular emphasis given to the state or nation.

"The theory inevitably developed the proposition that the state, the highest expression of group organisation, superseded the individual in a scale of values. Since without the state the individual was helpless in developing the attributes of a civilised man, the individual's dependence on the state for achieving an advanced civilisation appears to be a common ingredient of all authoritarian systems. In and through the state, man achieves his ends; without the state man remains a primitive being". (Siebert et al. 1976, p.11)

According to this theory, the ultimate fulfillment of the individual derives from the advancement and development of society as a whole. The power and the role of steering the process of development and controlling society is laid in the hands of an independent social institution namely the ruling class. This theory is meant to advance and encourage the vested interests of that particular class and in turn the state.

Authoritarian governments exploit every means within their power to maintain order and social stability. The use of the media in their modern form, particularly the press, with their ability to reach a wide range of

audiences rapidly rendered them effective tools in the hands of those who wish to maintain the status quo. They are used as channels for propagating governmental policies or to create a favourable climate and prepare public support for the introduction of new measures or plans.

Those in power may claim legitimacy for their actions on the grounds that they act on behalf of the people, in the interests of all. The media, as a result, are subjected to tight control by the authorities in their management and operation. Usually, the media under such systems are run as non-profitable institutions, as is the case in most less technically advanced countries where the governments may meet all the financial costs of media production. Alternatively costs may be borne by individuals who share common interests with the authorities.

Governments, also, reserve the right to hire and fire media professionals. A close supervision is maintained over the media of communication through various channels such as government agencies, unions or ministries etc, the purpose being to ensure the dissemination of the views of the dominant class or group.

No one can work in the communication field without obtaining permission or a licence issued by the authorities. This ensures that production is void of any material that can in any form threaten the security of the state or offend the dominant moral or socio-political values of the society that is, ruling class values. Broadcasters are subjected to severe punishment if they allow such material to appear. In some countries, the government takes a step further and appoints a censor who goes through the material before publication or broadcast to remove any oppositional material. The result in such a situation is that the media support the forces in power whatever their ideologies.

All mass communication institutions operate and design their output to

contribute in one form or another to further the objectives of the state.

The Libertarian (Free Press) Theory

The libertarian theory, at least as outlined by Siebert is, like the Authoritarian theory, rooted in European political philosophy. However, the resemblance ends there, the fundamental beliefs about the nature of the state, the individual and knowledge being completely at odds with Authoritarian rule. The individual is seen as being capable of attaining self-fulfillment, and knowledge. The state's role is only to facilitate the achievement of this goal.

The libertarian philosophy emerged in opposition to the domination of ideas of Divine power, in support of rationality and the power of reason. But the libertarian press theory emerged, according to McQuail, with the liberation of the "printed press from official control in the Seventeenth Century". (McQuail, 1983). A free press became an important 'component' of a free, liberal democratic society.

The media, under this theory, operates as a watchdog. They provide society with a means of implementing the right of free speech to individuals, which is one of the main tenets of a free society, in theory at least. The media are an 'ideological arena' for conflicting views, the result of which is the nearest possible avenue to truth or prosperity.

All individuals, according to the theory, have an equal right to information, whether social, political or economic. It is only the individual members of the society who have the right to judge what is in the interest of the public, and what is not. All people have an equal right to express themselves through the media of mass communication. The theory emphasises that people must have the same opportunity but it omits the fact that people unfortunately do not have the same means and ability of access.

Unlike the Authoritarian system, here the media is not owned by the ruling forces, but individuals have the right to own, operate and distribute

media products. The only constraint that limits this right is the cost of operation which, as Murdock and Golding say, excludes "those groups who lack the capital base required for successful entry". (1977, p.37). Communication, as a result, becomes a commodity and its producers compete in a market that is dominated by those forces which control the "free" market as a whole.

People with sufficient financial resources can start their own enterprise in the field of mass communication. However, the continuity of this business depends on the ability to make a reasonable profit. Eventually it is the profit factor which controls the mass media of communication under this theory. But the government does take an indirect part in the communication process through the taxation system, the regulation of telephone, telegraph, importing, exporting and postal services. Moreover, the courts have the power to curb any "agitation for revolution" against the safety of the nation. The freedom of mass communication, under this theory, is limited by the state's legal framework. Ideally, the market is open to anyone and free from government intervention, something which ensures the publication or broadcasting of any material without fear or favour. But this freedom is not left unchecked by legislation that may be introduced to regulate it and protect the right of those who do not have access to the media directly, i.e. the right to reply.

Journalists have, in the theory, the right to gather any information from any source within or outside the national boundaries without any hindrance. The distribution of this product, which is claimed to meet the audiences wishes, needs and expectations, and provide them with choice, suffers no restrictions.

The Social Responsibility Theory:

This theory was formulated in the U.S.A. in the early decades of this century. It was initiated by the Commission on Freedom of the Press and the writings of W. Hocking. Its emergence is widely seen as an attempt to remedy the situation created by the liberal system mentioned above. With technological advances in communication the free ideological market, like the free market economy, resulted in concentration of cultural power in the hands of those who owned the means of production. This meant the elimination of minority views and opinions from the cultural market. Those who have access to the media, profit-motivated groups, will do everything they can to maximize profit at any cost, which in the end benefits them and harms the rest of society. This, as McQuail says, abolishes the individual and social benefits promised. (McQuail, 1983).

Naturally, a media system based on Social Responsibility principles would allow open access to all. The media are controlled by the general ethics of the community and form the main environment for exchange of views and opinions. However, material seen as being against the public interest in general, and injurious to individual rights in particular, may be restricted.

The social responsibility theory acknowledges the importance of the right of free speech as well as the obligation of free education, entertainment and advertisement in society. Some measures are taken by government to strike a balance between these conflicting interests designed as McQuail says, "to achieve positive social aims or to limit the effects of market pressure and trends" (1983, p.91). In other words, an attempt to cushion the inevitable results of the "free press market" which in a way is similar to the measures taken by some western governments to ameliorate the impact of the capitalist system - i.e. a mixed economy policy, to dilute

the impact of total privatisation of industry and the means of production.

Both private and public ownership of the institutions of mass communication's may be applicable to this model. The functions of the media are primarily planned to serve the political establishment, enlighten the public, and serve the individual members of the society by reporting government administration, increasing consumers' information about goods through advertisements and maintaining the media's economic independence from external and internal pressures.

The social responsibility theory is an attempt to lessen the effect of privatised ownership and control of the means of cultural production, especially the electronic media with their great potency to influence public opinion on a wide scale, by two means. The first is by encouraging some form of public ownership of the electronic media or at least part of it, to hopefully ensure that it is, to some extent, open to a large cross section of the population. In other words, some kind of balance is created as a result, and a medium that caters for all tastes and opinions is created.

The second means is to foster the professionalism among journalists and other contributors to the media which invites people to seek fairness, objectivity, accuracy, balance, and applies "news values" to all news they broadcast or publish. But the question that remains unanswered is how far can such measures succeed in creating socially responsible free mass media?

The Soviet Communist (Totalitarian) Theory

As the name suggests, this theory is derived from the general characteristics of the Soviet mass communication system. Though in one sense, this theory seems little more than a variant on the Authoritarian theory discussed earlier, it differs in that it derives its validation from particular interpretations of Marx and Engels. The theory gives the working class the power to control all cultural production. It is only the communist party's officials and members who have the right to own and use the mass media of communication, a practice based on the belief that "The dominant ideas and institutions of any society are the ideas and institutions of the dominant economic class". (Siebert, 1976).

The great size of the working class required a leadership which was vested in the communist party. The interests of the working class were to be respected and protected by the party. In other words, the party turned to central power as in the authoritarian system, where every decision or project was initiated by a leadership. The main difference is that the ruling party in the Soviet system, unlike the authoritarian, have to represent a somewhat larger class and diversity of interests.

This diversity of interests resulted in a communication system, again somewhat more diverse than in the authoritarian system where the media are tied very closely to a single view adopted by the government. Yet, the media in the Soviet system are expected to carry out a social function similar to that under the "free press theory". The needs and wishes of the audiences are taken into consideration within a socialist framework. The audiences have access to air their wishes and needs through research or response by letter.

As in the "social responsibility system", professionalism in the Soviet system is encouraged to help to create some self-imposed code of practice

which enables the media to function without infringing on the public or individual's rights. Under the Soviet Communist theory the mass media are not allowed to criticise the party's main objectives. However, it is not forbidden to discuss and criticise "the minor functioning and functionaries of the regime". (Siebert, 1976, p.141).

Unlike the social responsibility system, the Soviet's media are a party-owned system which prevents the cultural market from being swamped with commercialism, but does not allow for a great degree of diversity in media out-put which has to be in line with the party's ideology. The media are expected to propagate socialism and help to spread communism inside, as well as outside the Soviet Union. Ultimately, perhaps it is only this proselytising function which distinguishes the Soviet system from the aforementioned authoritarians, and even this is by no means unique to the Soviet Union.

The Democratic Participant Media Theory

This theory emerged in the "developed liberal" societies as a response to the perceived failure of the liberal theory of communication in a manner analogous to the social responsibility theory's formulation to rectify some of the shortcomings in the libertarian theory.

The theory advocates the right to communicate to all citizens either as individuals or groups, and holds that the media must serve the needs of all its audiences. In the words of McQuail in this theory "individual citizens and minority groups have the right of access to media - the right to communicate - and the right to be served by media according to their own determination of need; the organisation and content of media should not be subject to centralised political or state bureaucratic control". (McQuail, 1983, p.97).

The discontent with the libertarian theory stems from the influence of private ownership and control of the economic and cultural means of production. Even the public status the social responsibility theory gave to the electronic media did not bring the desired results. They seemed to have been restricted by the degree of objectivity, balance and professionalism they tried to achieve. Individuals had no free access to these forms of public discourse. The influence of political parties, for instance, on the media's handling of controversial issues brought the whole idea of independence into question. Minority groups remained unfairly treated by the media (see Hartmann and Husband's studies from 1971).

Although the democratic participant media theory advocates the idea that "media should exist primarily for their audiences and not for media organisations, professionals or the clients of media; groups, organisations and local communities should have their own media" (McQuail, 1983), the real situation is that most mass media exist to make profit, and are in the

hands of a few individuals who own not only one medium in one country but tens of media in more than one continent. Those individuals' financial power has made its mark not only on media distribution, but also in the media messages (one thinks of Rupert Murdoch's "empires" in the U.K., U.S.A. and Australia).

The main tenets of this theory aim to achieve an effective participative democracy through information, giving people free access to the media, giving people's wishes and needs priority in media production, reducing the ever increasing professionalism which dilutes the content of the messages and hinders an effective communication process with genuine feed-back from taking place. The top-down form of communication is replaced with "vertical and horizontal" communication. In the eyes of its advocates, in a democratic participant system, a state of total independence from state intervention would be guaranteed through legislation, and the influence of commercialism on media content would be reduced by setting out some public funds to ensure the entry of minority groups that cannot afford the commercial competition.

To avoid this commercialism the democratic participant media advocates are of the opinion that "small scale, interactive and participative media forms, are better than large scale, one way, professionalised media; certain social needs relating to mass media are not adequately expressed through individual consumer demands, nor through the state and its major institutions". (McQuail, 1983, p.97-8).

The Development media theory:

This theory differs markedly from those thus far mentioned, in that it is derived not from the developed world, but from the Third World. These countries show some common features that justify classifying them under this theory. Most of them have gained their independence relatively recently, and still remain dependent on the industrial western power politically, economically and, culturally. These countries are incorporated into a world economic system which is dominated by the western capitalism. The industrial western world owns the technology which the developing countries have to obtain, if they are to develop on the western model.

Most of the advocates of developmental communication have seen the media as playing a very important role in bringing about national development. (Lerner, 1958 and Schramm, 1964). The media have been seen as capable of undermining "traditional" characteristics, such as inertness, fatalism, illiteracy, narrow vision of the world and lack of empathy of the people of the Third World as a first step in their journey to development. In addition to this the media would, as Rogers advocated in the late 1960's, help to diffuse the technical innovations needed for economic development. (Rogers, 1969).

Generally speaking these countries have failed to develop, and the role that was assigned to the media has not been fulfilled. Some writers argue that the causes of this failure lie in the desire to develop along western lines. The historical and religious backgrounds of these countries were often neglected. Another reason was the fact that societies are not made of aggregate, narcotized individuals. Focussing on individuals without regard to the social context as a whole is not the key to development. Even technical diffusion has proved futile because the circumstances in the Third World differed from those which prevailed in the west. Modern technologies

are capital intensive but need very little labour. Most Third World countries suffer from lack of capital and a redundancy of labour.

One of the main factors perpetuating under-development is economic dependency. The Third World is kept at the consuming end of technology. They neither have the technology nor the capital to compete in the free market. The established World order attempts to reproduce itself, to maintain the divisions between rich and poor, advanced and developing. Cultural imperialism, the process whereby the powerful industrial countries dominate the media market and so control the production and distribution of ideas and information, is a key mechanism in this. The media in the Third World, as Schiller says, depends on western cultural supplies, which are normally cheaper than the home product. (1976).

In view of these circumstances, many people in Third World countries try to disassociate their media from western influences, increase national production, and use the media as a contributory factor in development, which they argue to be need-orientated. The content of the media should therefore be less concerned with entertainment and more with development on the national and regional levels. (The rise of news pools for non-aligned countries is an example of the latter). The media are seen as public institutions serving the peoples' needs, and subject to government intervention in case of deviation from development needs. (McAnany, 1980, McQuail, 1983).

To summarise the characteristics of this theory in a few points - it advocates independence in cultural production; rejects all external domination by foreign powers; opposes all types of authoritarian abuse; seeks to promote the self determination and the heritage of every nation; it is geared towards collective rather than industrial interests, and those involved in the media may have to sacrifice some of their rights in the

common cause of approaching national objectives (if this last point seems to be at odds with the opposition to authoritarian abuse, stated earlier, such contradictions will be discussed later).

Since Saudi Arabia is a developing country, it might be expected that the assumptions and normative principles of development media theory would have particular relevance to the way the Saudi media operate. In view of this, a more detailed discussion of the relationship between communication and development is offered in the final section of this Part.

Table 1.1 Briefly outlined characteristics of The Six Normative Theories of Mass Media in Society

Theories/ Names	Access	Methods of Control	Objectives or Motives	Type of ownership	Restrictions and Limitations
1 Authoritarian	the ruling class, its representative or its permission holder	government or its agencies Regulating and censorship	propagate government policies	mostly Public	criticism of the regime or its machinery
2 Libertarian	those with financial resources	the force of the Market and the Law	mainly commercial enlightenment and amusement and watch dog	mostly Private	Libel or vulgar indecent and seditious remarks in wartime
3 Soviet Communist	the party members only	censorship and government intervention	propagate the party policies nationally and internationally	Public	criticism of the ideological principles of the party
4 Social Responsibility	those with useful ideas	Public opinion & professional code	spreading healthy ideas among the people	Private	threatening the public interest or individual rights
5 Development	those working in line with National development policies	censorship and state inter-vention	to achieve development goals	mixture of Private and Public	material contradicting national development policies
6 Democratic Participant	every citizen including minorities groups	interchange of sender - receiver roles	to serve all the audiences	small scale Private	Large scale, one way and professionalised mass media organisation

A Critique of the Normative theories

Given the unique and complex mixture of economic, political, historical, geographical and cultural factors which any state is heir to, it may seem that the project to formulate "normative theories" of the mass media is doomed from the outset to rigidity and over-simplification. Indeed, it is tempting to observe with McQuail that "each society has its own separate press theory" (McQuail, p.85), and leave it at that. However, the fact remains that common questions may be raised about all systems of mass communication; who controls the output of any given media? who owns it? who does it serve? etc. Siebert's work (and that of those who subsequently refined or extended it) needs to be addressed, both because of the existence of such "universal" questions (even though they may have different significances in different contexts), and because of the degree of influence it has exerted. The chief failure of this work, and given its influence, the chief danger lies in two factors; one, its western centerdness (something which could perhaps be overcome by the introduction of geo-political factors into the classifications), and secondly, in the superficial nature of the analysis of even familiar (to the authors) western systems.

Lowenstein attempted to resolve the problems of Siebert's typology by, to an extent, restructuring the classifications, and ended up with five rather than four, theories: Authoritarian, which sees the media system in a similar way to that of Siebert, as government controlled and non-profitable; Social Authoritarian, which is different from the previous one in that the interests the system is said to serve is not the ruling class, but the national political, economic and social interests of all. His third theory is the Libertarian which sees the system as free and pluralistic, as is claimed to be the case in the western world. The fourth theory is the Social Libertarian, where the media are subject to limited control to ensure the operational

spirit of the free market philosophy, and the fifth is the Social Centralist theory where the media are subject to greater government control and operate within the Libertarian philosophy. In addition to the new names that Lowenstein had given to his typology, he also linked it to the deterministic, step-wise developmental phases of societies, which means that every society has a different theory at each stage of its development, that is, of course, presuming that different societies follow the same route to development (Lowenstein & Merrill, 1971 p.197).

Others have tried with a greater degree of success to look at media systems in relation to the political, economic and social environment. Golding and Elliott for example, in their book Making the News, describe four main roles of the media. The first is the role of fourth-estate in which the media take the role of an independent watchdog in a parliamentary democracy. The second is a Public Relations function where the media role is to market the policy of the government in power. The third role that the media play is to serve some explicit objective related to a certain ideology, with some degree of independence. The fourth role is that of a neutral observer of what takes place in society. Of course this division remains, to a large extent, theoretical, and there is no reason why these different roles shouldn't be filled in combination. (Golding and Elliott, 1979, p.46).

However, the original typology of Siebert, as extended by McQuail, is structured around one "basic" opposition. The Soviet theory, for example, is an extended version of the authoritarian. The Social Responsibility and the Democratic Participation theories are merely developed Libertarian models of communication theories. We are only left with the development theory which is of recent origin and still subject to controversy. The sources of this controversy are bound up with the colonial past of the Third World and the outside influence that is brought to bear on the structural development

of these societies. The role of the media there is a reflection of these factors, and to a great extent the credibility of the theory is strained by the failure of these countries to develop. As a result, attention has been drawn to the importance of considering the nature of the relationship between these countries and the so-called developed world in considering what, if any, role the media play in society.

Another criticism that can be levelled against the typology is that, though it is somewhat wide, it fails, as Alan Wells says, to discriminate between the wide variety of communist and non-communist systems (Wells, 1974 p.6-8), which means that it cannot be tailored to fit all countries of the world or it would be, as Lowenstein puts it, like "fitting the proverbial square peg into a round hole". (Lowenstein and Merrill, 1971, p.163). It is not surprising, therefore, to find countries that have systems which are not included in these theories, or at least a large number of characteristics of such systems stand outside this "normative" typology. Not only does the four or six theories typology lack the flexibility needed for proper description and analysis of all today's press systems, but also it suffers from the ever present western orientation. It is rooted and based on western ideology and history. Some countries have their unique way of life and cultural traditions which in turn have given birth to unique media systems. Applying these theories to the whole world is probably as futile as applying the so-called linear system of progression, which the developed nations are said to have followed, to the so-called underdeveloped countries. Most of the characteristics of these theories were not derived from empirical evidence but from critical considerations. The first four theories, as Golding & Elliot, (1979) point out, were not based on concrete criteria of organisational form but rather on imputed western philosophies. This western centerdness of these theories is linked to another central weakness

in their structures which is the ambiguity of the criteria and terms that are applied. One of these theories, namely the Social Responsibility theory, for example, is formed on the basis of considering what the media do as socially constructive or responsible from a single point of view. This point cannot be illustrated more clearly than by Hallorans' suggestion that:

One man's media meat is another man's position. A media system seen as ideal in one country could be regarded as a disaster in another; similar policies or behaviour patterns could be seen as socially responsible and irresponsible by different people". (Halloran, 1980)

The definition of social responsibility varies from one society to another according to its social values and structures. The Soviet media system becomes irresponsible, as Merrill puts it, "the closer it comes to doing what in the United States would be considered responsible". (Merrill, 1983, p.27). This lack of awareness of context has, of course, a great deal of importance with regard to any examination of the Third World where the importance of the colonial legacy might be so marked, or, as in the Middle East, a particular religious formation may have had a drastic influence on the evolution of mass media.

One of the main foundations of the notion of a normative theory must be the relationship between the central motive of the communicators, namely commercial or ideological, and the forces that control the media messages, namely individuals or governments. However, it is to oversimplify to suggest that only one form can be taken by this relationship in any particular state. Different forms of this relationship can, and do, exist, even (or particularly) in the "developed liberal" societies that Siebert and his colleagues might claim to "know". In Britain, for example, there are the B.B.C., non commercial channels and I.T.V., a commercial medium. The former also enjoys some semi-independence from government interference,

the latter on the other hand is said to be more independent. In the same country the print media are almost all privately owned.

To distinguish between media systems on the basis of a single motivation is, similarly, unrealistic. Again, in one single country, it is easy to find, as Wells says, some media organisations which are established only to make as much profit as possible without any planned ideological message to convey, and other mass media organisations which are established to make profit along with the duty to convey a specific message at the same time. (Wells, 1974). So many studies on media messages in Britain have shown very clearly that all media have specific ideological messages to convey. The study of the portrayal of racial problems in the British media by Hartmann and Husband (1972), showed that most racial incidents were reported in terms of conflict and the ethnic population was portrayed in terms of preconceived stereotyped images. The concentration of the T.V. coverage of street demonstrations on violent aspects even before the event took place, was shown by the study conducted by Halloran, et.al. (1970). This is another clear example of the ideological role played by the media that are widely thought to be democratic, objective and commercial and which are placed under the Libertarian or Social Responsibility Theories. This point highlights the simplistic nature of the perceptions of western media displayed in the "normative" theories. They are perceived in terms of a one way process that flows from the source, the communicator, to the receiver, the people. This allies with a view of a massively powerful media playing upon an aggregate of isolated individuals, their audience. This view corresponds to that which lay behind work on the "effects" of mass media which was conducted in the fifties in the west, and which it was attempted to apply to Third World countries. The media failed to activate the supposedly "inert" individuals in the underdeveloped countries despite the

importance and facilities the new governments in these countries gave to the media. See the studies by Schramm, (1964); Lerner, (1958); Rogers et. al. (1962). This failure was attributed to the importance of the political, economic and social environment and the small contributory role of psychological factors in development.

The influence of the media as well as the responses of the audiences are determined by the environment, in all its aspects, in which they exist. It is not surprising to find that the media tend to reinforce and not to change. Lerner (1958) predicted that the introduction of the modern media into the third world would lead to a rise in expectations which in turn would lead to change, but all the available evidence points to the contrary.

The distinctions the Normative Theories try to make are artificial. After all, the mass media are western inventions introduced to meet western needs and exported to the less developed countries. Software and technology are also exported to these countries. Most of the television programmes in the world are western made, even the news is dominated by the big four news agencies. Almost 90 per cent of the news that is circulated in the third world, as Schiller says, is supplied by the western news agencies. The call for a new information order by some of the third world countries is an indication of the domination of the western media in the world. (Schiller, 1969, see also Tunstall, 1977). Of course, the influence of American media domination is still subject to debate.

It can be argued that the media in the industrial world help to maintain the status quo. The media there operate within a manufactured consensus, may be objective inside that consensus, but are biased against anything that falls outside it. The media in Britain, for example, stigmatise any group or individual that does not abide by the rules of the established parliamentary democracy. The reporting of the events in Northern Ireland

on British T.V. shows that, as the authors of *Televising Terrorism*, Schlesinger et.al. (1983) point out, the degree of bias is greater against violence when it comes from "Terrorists" than that when it comes from "Freedom Fighters". Apart from some industrial disputes, as S.Hall has remarked, the media remain open to the forces that are inside the accepted consensus, namely the Conservative and Labour parties. (Hall, 1974). The question of accessibility to the media was not dealt with or given proper consideration by the authors of the "Normative" typology. They assume that in authoritarian systems and to some extent Communist ones, the media are in the hands of the ruling elite or parties, and communication consequently flows in one direction from top to bottom. They assume also that in Liberal or Democratic systems, under Libertarian or social responsibility theories, the media are open to all forces in society. Their assumptions are, undoubtedly, based on the belief that power in the Western systems is diffused among different social strata and the media's role is to reflect this diversity and to be the arena for the conflict between these forces, the resolution of which comes through negotiations and not domination.

The authors of the Normative typology failed to consider the influence of various structures on media systems and preferred to concentrate on political power only. If their analysis of the Third World has not been consistent, the failure to address the important economic and social factors in the western democratic societies is a grave error. There is no doubt that the power structure in societies in general and in the West, Britain and North America in particular, has a strong and intrinsic relationship with the economic structure. The former is influenced, if not shaped, by the latter. This has led many to consider economic structures to be the only determinant factor, or the basis of any other conditions including media systems. Some reservations have been expressed about the extremity of this

view. (Williams, 1979). Golding and Murdoch have come to a view of the economic structure which sees it as occupying the central concern of any media analysis but do not go as far as considering it the foundation structure. (Curran, 1979 pp.12-40). It is misleading to suggest that western societies are all of one piece as far as their political conditions are concerned, but this seems to have been implied by Siebert, et.al. One of the inner contradictions of capitalist ideology is that "Free enterprise" and competition have not produced economic equality. All the available evidence suggests that there is no economic equality in the western world. On the contrary, the gap between the rich and the poor is widening. Freedom as a result cannot be equally available to all sections of society, nor can access of individuals to the mass media. In theory, people in the west, unlike those in most of the rest of the world, are assumed to have free access to the media. In fact, access is only available to those who either act within the accepted ideological framework or have sufficient financial power. These two pre-requisites lead to almost as total a support for the status quo as might be expected from an authoritarian media, in that those successful within the accepted ideological framework or financially powerful are unlikely to question the dominance they themselves partake of. Furthermore, despite the "free" press of the U.S.A. and Britain, there are many groups within both countries denied effective access to the media not by lack of something to communicate, but the lack of finance.

The authors of the typology argue that in the Libertarian theory, free access is safeguarded by the advertising activities the media are engaged in. It is true to say that advertising keeps many media alive. But the bitter fact that remains is that advertisements are not evenly distributed among different kinds of media. It is obvious, that advertisers naturally support the system and in turn the media support it. In other words, advertising

does not guarantee either access or the independence of the media in the western world. "Freedom and independence" become, as Williams says, "rhetoric that dissolves when we look at the character of the large American Broadcasting Corporations or the British programmes companies" (1974 p.37). Finally, the normative theories looked at fail to consider the role of distribution. So important is distribution in the communication process, that, as Prof. H. Mowlana suggests, control of the distribution process is the most important index of the way in which power and values are distributed in a communication system. (GrundyKunst, 1983, p.158). Certainly, the importance of distribution is increased in view of the new advances in communication technology, which make any attempt of national communication protection almost impossible.

Communication and Development

In the previous chapter we introduced the Development Media Theory as one of the six normative theories. This theory is regarded by this student as central to his thesis, therefore this chapter will be devoted to the discussion of theories and ideas relating mass media to the needs of developing countries at several levels - conceptually; references to the literature and relevant research; the old paradigm and the new approach. In the final part of the study a section is devoted to the application of the role of Media in development in the Saudi Arabian situation.

What is Development?

The concept of Development has always been connected to the level of the economic growth. Rich countries are usually called 'developed', and poor countries used to be called 'developing'. Since 1973, and as a result of the oil boom, the developing countries have been divided into the less developed countries (L.D.C.) and rapidly developing countries (R.D.C.). Western notions of the wealth of oil producing states has led to their being classified as R.D.C. Also, some economists have defined development by purely mathematical or econometric relations (Mallakh, 1982).

The United Nations, twenty years ago, defined a developing or 'under-developed' country as 'one in which the average per capita income does not exceed \$300 per year'. (Scupham, 1967). The United Nations definition continues to be based on economic assumptions and it ignores the fact that economic development itself involves a process that is partly socio-political and institutional. The gross national product (G.N.P.) was seen as indicative of the degree of development attained. This type of index might fit some western industrial countries but is not always suitable for all countries around the world. The growth of the economy itself, whilst clearly connected to the degree of development, has different meanings in different

societies. In countries with large illiteracy and health problems, economic growth may be considered as a function of consumption. These societies will use the growth of their economy for human services to raise the standard of health, education and nutrition of the population, but in developed nations, such as the U.S.A. and Western Europe, the growth in the economy will be used for saving and investment and, at the same time, raising the production capacity. (Myrdal, 1972). What some economists ignore in their definition of development is the level of economic inequality within a given society and between countries. In a heavily populated country such as India a very small number of people control the means of production, not only in the urban areas, but also in the rural districts.

Earlier economic approaches to development stemmed from the idea of transferring the capitalist models of Western Europe and the U.S.A. to the Third World without any consideration of the specific situation of each country. It is highly misleading to lump more than one hundred countries together as Third World nations for there are very great differences among them. It applies, for example, the concept of investment and saving to societies which require more consumption. The planners in Egypt spent millions of pounds to build armaments factories in the suburbs of Cairo (Helwan) while the majority of the population suffers from a low standard of nutrition and health. Some leaders of the Third World try to apply methods used in the west to their own countries. Huge cities have been created such as Cairo and Mexico City, where millions of people were encouraged to leave their rural areas looking for jobs, security and money in the urban centres, but they found instead unemployment, crime and poverty. Some people in Cairo live in the graveyards as a result of the migration of surplus rural labour and their wives and children work in the arms industries - and on the "false" assumption that urbanisation is likely to pave the way to

becoming a so-called 'Developed Nation'.

Development theorists in the U.S.A. and Western Europe called, in the past, for the destruction of indigenous traditional culture as a pre-requisite of development, considering the traditional culture of Third World societies an important obstacle to progress.

Theorists such as Weber argued that traditional religions have to be modified to incorporate and legitimise the principle of rational calculation which is the hall mark of capitalist societies. (Weber, 1930). In some of the Third World countries, political leaders have agreed with this theoretical approach and started their development planning with so-called 'Revolution' to destroy their own tradition and to replace it with a western imported ideology. An instance of this is the Shah of Iran in his so-called 'White Revolution' which was based on a western brand of capitalism. (Teheranian, 1979). Another example is Nasser of Egypt who allocated a significant portion of his country's resources to the expansion of his imported ideology through the mass media by distributing free radio receivers to villages in Egypt and other Arab countries. However, instead of listening to his revolutionary propaganda, people turned on the radio for the daily Koran readings and most receivers were attached to the mosques and the operation controlled by the Imam. (Khalil, 1983).

Those development thinkers who state that a condition for development in the Third World is the death of indigenous tradition and its replacement by imported western values seem deeply misguided. Western imported ideologies of progress have failed to respond adequately to situations in most of the Third World and to the morality of the human condition. Those who import or export western ideologies promise the people of the Third World peace and plenty, but this is only true for very few elites and the majority receive no justice, no peace and no equality.

The western capitalist system imposed its own forms of modernisation by domination and manipulation of the Third World through colonialism and later through imperialism and engendered dependency on the West. What imported packages of ideologies have created in some of the Third World societies is a divided culture and dualistic form of society. On the one hand the 'Western Culture' adopted by the wealthy and powerful elites allied to foreign powers, and on the other hand the traditionalists, who defend the indigenous culture practised by the majority of the people poor and powerless though they may be. The elites are not only allied to the colonial power but are also alienated from indigenous religion, traditions and culture without necessarily gaining a place in the alien culture so as to be accepted or even respected there. Perhaps it is in part as a result of the relationship between these two groups, that these countries continue to be underdeveloped.

Traditional institutions and structural relations need not necessarily be inconsistent with economic growth, but if in some circumstances development requires some social change it does not necessitate the importation of a capitalist western brand of ideology.

Those theorists who asked for the demolishing of the 'traditional' society made a connection between development and the capitalist system and emphasised the fact that the end-state is western economic, social and political patterns (Long, 1977). Some elites in some Third World countries obstructed 'real' development on the basis that it threatened their own vested interests.

The underdeveloped situation is not connected to the culture of a certain society, it is rather connected to the colonialism, imperialism and the dependency of poor societies on rich ones which exploit the natural resources of the poor. The rich countries in Europe and the U.S.A. exploit

the raw materials of the Third World countries and return these goods in a 'paper package' to be sold back in their original homelands at inflated prices (Tobacco, cocoa, cotton....). Poor countries are poor because of international power structures and not, in general, because of intrinsic, cultural or geographical reasons. Capital outflow as a result of western corporate investment in Third World countries exceeds the inflow of capital to these countries (Frank, 1971), so underdevelopment is not the result of lack of capital in the Third World but it is the result of injustice in the international power structure.

Some western writers argue that developed societies are highly differentiated each institution of the society being relatively autonomous and there is no overlapping between political, economical and social or religious institutions (see Smelser, 1963, and Long, 1977). Underdeveloped societies by contrast are seen as being lacking in differentiation. This approach to development emphasises the fact that the religious institutions should specialise in religious affairs and nothing else. Some Third World leaders support this approach and attempt to prevent the interference of, say, religious leaders in politics. Sadat of Egypt called his era the nation of establishments, where each institution was separate from the others and worked almost independently of other institutions.

Frank (1970) argued that in western countries or so-called developed societies the institutions are not always differentiated and Golding (1974) illustrated this by showing the relation and overlapping between the military industries and the political system, vocational education and the needs of industries, etc.

There is an assumption that Third World countries do not have any real history; that they have no ability to form their own motives for development and so must import an ideology from the advanced countries to

stimulate their development, but this student believes that in some Third World countries sometimes the spiritual aspect cannot be separated from national goals because the idea of development, to a certain degree, is based on an integrated approach to both the spiritual and the material. There is no universal model of development which is applicable to all nations.

Sometimes stability helps a country to develop in spite of the fact that it participates in the continuity of the already existing status quo. Sometimes conflict and tension help to create development because they produce social change to pave the way for local development - not an imported one.

Those who believe development equals westernization hold the notion that in order to develop, Third World countries have to follow a similar line of progress to those of the U.S.A. and Western Europe. There is a widely held notion that development is a unilinear, and stage by stage process along certain imported preconceived notions of material progress and human welfare as expressed by such indices as per capita income, per capita consumption or officially declared arrivals at certain historical epochs. Development should be understood as a multilinear, rather than a unilinear process, conditioned by many factors such as social, economic, cultural and above all, past colonial experiences, international relations and the power relations within and in relation to the international community. Planners should also take into consideration not only the differences between countries, but also the differences within each country. The second Part of this thesis dealing as it does with the geography, history and culture of Saudi Arabia should serve to illustrate the extent that such differences can assume.

In any discussion of development three main factors must be considered. These are: economic growth, self-reliance and social justice

(Eapen, 1973). But there is no appropriate means of measuring the development of any given society and there is no universal agreement on the definition of this term - it includes, among other things, the improvement of transportation, housing, agriculture, health, nutrition, education, communication, foreign trade, industry, balance of payments. These criteria should be applied according to the situation of each nation. Some would concentrate on agricultural development, others would give more emphasis to transportation, etc., but in development we should not go as far as Smelser's definition of the objectives of the development as western-style political, economic and social formations (Smelser, 1971). Refusing this as the objective of development does not necessarily involve ignoring the benefits of some western knowledge to some Third World countries (Eapen, 1973). Some have applied modernization to the non-economic sector and development to the economic sector (Lerner, 1958). Others define development as a process at the level of the social system and modernization as the process at the individual level (Rogers, 1969). Both these definitions did not take into consideration the fact that there is more than one way of development and each nation would follow the direction most suitable to it if there were equality and freedom between nations and among the nations.

Some have described the characteristics of 'traditional society' as 'static, agricultural, primitive, rigid and ascriptive' and they have described the characteristics of 'modern society' as dynamic, industrialized, urbanized, rational and socially mobile'. According to them, development is transferring the former situation to the latter one (Golding, 1974). Another concept of development or modernization is the historical transition from an agrarian to an industrial economy, society and polity. This definition was based on the challenged common assumption that agriculture has a low

absorptive capacity for investment and that industrial investment generates more savings than agricultural investment (Lipton, 1968).

Dodd, for instance, compares society to a child and the growth of the child to the development of the nation. He explains development as any change that befalls a society in the same way as a child develops to physical maturity. No one knows with certainty how a child's character will develop because the social conditions in which he grows up are bound to have a considerable influence on that development (Dodd, 1972). This definition does not ignore the role of the present power relationship of the international community but it seems that it does not give enough weight to the past colonial experiences of some poor nations.

New agricultural technologies may serve mainly to strengthen the positions of the stronger rural strata as against the weaker to reinforce social institutions that perpetuate inequality (Dasgupta, 1977). Hartmann has called for the devotion of more attention to inequality in the Third World and questioning of the distribution of economic benefits.

Most of the western orientated studies of development suffer from the following weaknesses: they are prone to neglect the importance of social elements; they apply western concepts to Third World situations; they place an over-emphasis on economic factors; they are prone to ignore the outside influences through the diffusion of ideology, technology and economic aid; they often also ignore the role of the concentration of wealth and power at national and international levels. Development is seen in terms of the ability of the Third World to absorb and to accept western culture. This weakens the independence of the Third World culturally and strengthens the dependence of these countries culturally and economically on the capitalist bloc. Old and new colonial experiences, as external causes of underdevelopment of poor nations, are ignored and there is a tendency to

relate the underdevelopment to a local cause and to the individual nature of the people of the Third World. They also ignore the past history of some of the Third World countries and past civilizations such as the Egyptian and Islamic. There are often calls for the removal of those 'blocks' to development, indigenous culture and tradition, in the belief that 'new technologies will provide improvement in the quality of life' (Lerner, 1953, p.299). The concentration is often on economic growth rather than on the eradication of poverty. There is a call for secularization of some of the Third World religious societies in order for them to be developed.

Research in Communication and Development

As explained in the previous pages, the 'theories' of development suffer from many weaknesses. To name but a few: the pro-western bias; the unilinear approach and the neglect of international imperialism and domestic inequality. Some of the media theorists, in their attempt to understand and to explain the role of the mass media of communication in development, made almost the same mistakes as the development theorists. For example, in giving too much weight to the economic factor as well as ignoring structural factors and power relationships.

Pre-Seventies

New technological mass media of communication were seen as very powerful having an important effect on the individual. There is a strong psychological base for most of this work which started in the 1940's to take commercial directions, to study the usefulness of media in selling commercial goods produced by capitalist corporations. Mass media of communication were seen as a homogeneous entity with a very powerful role, influence and effects. To name some of the studies in this approach there are studies of magazine influence, fashion leadership through media exposure and readership studies by some schools of Journalism (see Merton, 1949; Katz and Lazarsfeld, 1955, and Klapper, 1960). There was a tendency in much of this work to see individuals as atoms isolated from society and social environment, but Katz and Lazarsfeld's findings raised the idea of seeing the individual 'not as an atom [but] as a member of many groups' (Kline, 1972, p.24).

In this period of media research the researchers seldom investigated media organization to find out the social, political and economic forces that influenced these organizations. Halloran summarises and gives some examples of the research of this period. He says that there are two main

types of research: the conventional which is value free, behaviouristic, psychological, positivistic, empiricist and scientific. This type of research is defined mainly in terms of method and there is not enough attention given to theory, concepts and to the relationship to wider social concerns. He also gave details of another type of research of this era which he called the administrative or service research. The main concern of this type of research is commercial. It is a media centred approach rather than societal. Also in this research theory was neglected and media were not seen in relation to other political, economic and social institutions (Halloran, 1979).

Research on media and development in this period took the same direction as the general trend of media research. In trying to find out the role of media in national development in the Third World it gave the media of communication a very powerful role in development. There was also little or no questioning of power relations at the national and international level. There was also little reference to social structure. Hartmann gave three main examples of this period: Lerner's 'Empathy approach' in 1958; Rogers' 'Diffusion approach' in 1962 and Schramm's 'Magic Multipliers' approach in 1964 (Hartmann, 1983).

Lerner, in his book 'The passing of traditional society' emphasised the role of mass media of communication in changing the traditional culture of the Third World nations and replacing it with a 'modern' or, in other words, 'western' type of culture. Lerner, also in his book which was issued in 1958, indicated that there is a positive correlation between urbanization, literacy, exposure to media and political participation. The role of communication was seen as a generating force for modernization. He saw mass media of communication as having a multiplier effect on psychic mobility and empathy. He accused the Third World people of being unambitious and of resisting change. Through media, according to him, people of the Third

World would be able to 'get out of their holes' and understand what was going on around them in the world and through media, also, the people of the Third World would imagine themselves wearing 'nice' clothes - he may mean western clothes. He defines his 'Empathy' concept as the 'ability to project oneself into the role of another' (Lerner, 1958). He also explained that the main requirement of development is a mobile individual and this will be created by the mobile psyche. Lerner found that the highest empathy scores are with roles portrayed in the media. He thinks that lack of empathy is the cause of fatalism and not the result of frustrated experience in the Third World (Golding, 1974).

Lerner stressed the role of communication in development when he said that 'communication can give shape to the transformation of life ways required for genuine development'. He used UNESCO reports to support his approach by pointing out the fact that rich countries have more media facilities than the poor countries.

Rogers focused on the role the mass media of communication play in the 'diffusion' of new ideas or, in other words, imported ideologies. He called for the diffusion of innovations by using the mass media to help farmers of the Third World to adopt imported western technologies. He gave media exposure almost the same weight as education in spreading information and knowledge. His scheme was mainly based on the role of media in persuading its audiences. Also he applied the two step flow approach to his theory by emphasising the role of opinion leaders in spreading the message of innovation to other people. He argues that these influential people have the ability to convince others to accept new innovations and practices. One of his arguments on development is that it is a social change in which 'new ideas are introduced into a social system [by using the mass media] in order to produce high per capita incomes'

(Rogers, 1963).

Hartmann has argued that Rogers' work is partly psychological due to the fact that he adopted the empathy approach of Lerner and the achievement motivation of McClelland. (Hartmann, 1983). Golding also noted that Rogers' main concern was media exposure rather than media content (Golding, 1974). As explained previously some Third World leaders apply the diffusion approach to their own countries and they diffuse not only agricultural innovations such as new tools, but also radio and television sets to carry the message to the farmers. Unemployment among farmers was the main product of this agricultural technology.

Mass Media and National Development was the title of the book written by Schramm in 1964 issued for the UNESCO mass media development programme. This book may be considered the beginning of the end of this research era and illustrates clearly the weakness of these approaches. Schramm described mass media, and especially radio, as the 'great information multipliers' and media, in his opinion, can focus the attention of the public on development needs. He also concentrates on the importance of the content by arguing that the type of content which most supports development is the informational. He considers entertainment as irrelevant and little to do with 'economic development' (Schramm, 1964).

Hartmann has argued that Schramm's approach to communication and development is an 'application of the techniques of advertising and propaganda to development, and the research [is] the study of the effectiveness of these techniques' (Hartmann, 1983). Schramm, in his approach, claims that mass media have the ability to mobilize their audiences to work hard and then 'wait for their rewards'. Of course he did not explain from whom they will get their rewards. Some Third World countries supported by UNESCO welcomed this approach and most of these

countries established radio and television stations and sometimes borrowed money from the world bank to buy satellites, but the result was not development, but rather media in these Third World countries have created the illusion of power, and control over societies and peoples' minds by fewer nations, ideologies and persons.

The Seventies

Almost by the end of the sixties a new era in the study of mass media of communication generally and development and communication in particular has emerged. This new era saw the emergence of more critical research usually independent of the institutions and with its own value implications. Also during this era, some researchers started to apply sociological methods, presenting new theories and approaches, rather than doing research to serve some national or international organisation or to commercialise a certain type of goods. Researchers in this period started to realise the importance of society in shaping all political and economic situations and began to study the media in relation to these forces. Development itself, for example, should be connected to the political, economical and social forces in addition to being connected to the history of the nation. Therefore, it is not easy to study the media and development without connecting this study to the understanding of these forces because development is not applied or executed in a social, political and historical vacuum. Halloran has explained some of the features of the sociological and critical style of research. He says that 'it focuses on the study of mass communication as a social process and the mass media as social institutions, both processes and institutions being studied within the appropriate wider historical, economic, political and social contexts'. (Halloran, 1978, 123). The new approaches to media raised questions such as: 'What is the role of society in shaping its own media?', 'What is the relationship between the media in a given society and its social structure?', 'What does the mass media content tell us about the oppressed people all over the world?', 'Why a new child born to the British Royal Family is news and millions of children dying all over the world is not news?', 'How do we define news value?', 'What is the role of economic power in controlling the media?', 'Why are the news

agencies of the powerful nations the main source of news?', 'What interests are being served by the media?', 'Is it the interest of the owners?', 'Is it the interest of the political system?' New theories appeared during this era such as those related to 'the multi step flow', agenda-setting and media as cultural imperialism. The new technologies were not taken for granted, and researchers started to investigate their role in the legitimisation of the national and international order. In addition to the sociological and critical approach, there is policy orientated research. In the seventies, new approaches to the study of the media emerged such as those of Marxist and the Neo Marxist researchers who connected the media to ideology believing that the role of the media is to maintain class domination, and called for 'the treatment of the Third World and the advanced societies as a single system'. (Frank, 1969).

The approaches to communication and development also witnessed in this period the downfall of the old approaches such as empathy, diffusion and magic multipliers. Researchers such as Hartmann, in his study of the development relevance of radio drama in the Republic of the Philippines showed many facts and raised many questions especially about the role of entertainment content in development which was almost ignored in the pre-seventies era. Also, Golding looked in a critical way at the old schools of thought on the role of media in development. Not only those, but also some of the founders of the old approach, such as Rogers, admitted that the pre-seventies approach to media and development was 'limited and perhaps not entirely correct'. (Rogers, 1978). Also, Hartmann applied his approach of 'micro-analysis' in his study of the role of the media in development to an Indian village. The following pages will contain some analysis of the failings of previous approaches to communication and development.

The experiences of the last two decades in Third World countries in

general, and in the Middle East in particular, have cast considerable doubt on the validity of the pre-seventies approaches. Mass media of communication were accorded particular importance in the development process but what was forgotten was the social structure. It appears that communication on its own cannot solve the problem of development where the roots are political and above all structural. Religion, for example, has been almost ignored as an important factor in societies, especially in the Third World. People of particular religious beliefs may adopt better health practices as a result of viewing television but the media will have little impact on family planning if their religion specifically prohibits birth control. Also, the old approach to communication and development ignored the multi-linguistic situations of some of the Third World. In some countries there are more than ten languages; in Kenya, eighteen different languages exist side by side. Also, the old approaches ignored the financial capacity of some countries to own media without foreign aid which connects the media technology to media production. Also, the financial situation of some villagers of the Third World was ignored - some cannot afford a piece of bread, never mind owning a radio or television set.

The different types of content in the media also were not given sufficient study in the pre-seventies. Entertainment had been ignored as irrelevant to development but the new approach has proved that entertainments are sometimes counter to development, especially if the content is urban-centred and endorsing the idea of consumption of imported goods and materials. Also the pre-seventies researchers did not examine the role of imported programmes, news, news values and other media content on development. Is all American media production suitable to support development in the Third World? It is not clear what is the role of an imported system of production and market organisation in development.

Does the application of American formats, whether in current affairs interviews or game shows, etc., support development in the Third World?

The pre-seventies approach to communication and development gives little attention to the traditional methods of communication and its role in development. Only imported media and its imported materials were given the lion's share of study because they would create 'empathy' and were seen as 'magical multipliers'. No-one in communications and development research has ever mentioned the role of the mosque in a Moslem country as a means of communication. Some of the Third World countries need to be looked at with a multi-media approach. It is the combination of traditional channels with imported channels which may be more effective and more desirable than the imported channel alone. Development theorists ignored the inequality between rich and poor nations and within nations. The same happened for the researchers in communication and development in the pre-seventies era, they ignored the role of mass media in reinforcing and reflecting these inequalities. Also in the pre-seventies approaches to communication and development, raising the standard of literacy was connected to raising media exposure, but both were never looked at in relation to population growth despite the obvious links (the level of literacy, for example, cannot increase in a situation where the increase in the literate members of a population is outstripped by population growth). In the pre-seventies approaches, only minor attention was given to the impact of advertisements on development which are based totally on psychological 'wants'. Audiences in some countries may receive two contradictory messages - one encouraging them to save national resources for development purposes, the other encouraging them to buy more imported, but not important, goods, such as Coco-Cola. The relation between urban areas and rural areas was almost ignored in the earlier approaches. It did

not seem to be realised that a few people in the cities decide what millions in the rural areas would like to hear, see and read. The rural population were seldom given sufficient attention, either from development theorists or from communication and development theorists. Furthermore, it was widely believed that there is a causal relationship between the growth of media and political participation. First, the meaning of participation is different from one society to another, but let us assume they mean the 'western type of participation'. The Gulf States are very rich and they import millions of small media such as video cassettes and large media such as radio and television and they do not practice the western type of political participation. The superficiality of treatment of media and development appears clearly in this statement by Schramm:

The media cover the national news, the national problems, the statement and argument of leaders as to what policies should be adopted. Thus the theatre of policy discussion is widened until it begins to be as large as the nation. As this happens during the development, the conditions of national participation are set up. National empathy is encouraged, and all the requirements for development as a nation are brought within reach. (Schramm, 1964, p.137).

Perhaps it is better to look at the media as agents of social reinforcement rather than social change and as an auxiliary variable subject to the constraints of the political, economic and social situations.

It is only the seventies era researchers who started to look at the role of communication in development within the international context and they started to question the role of the mass media as agents of western, technological and cultural domination to create more dependency. Before the seventies the western media were seen as the instruments of modernity and social change and resisting them signified an opposition to modernisation and endorsement of backwardness. (Schiller, 1976, p.85). Some, in the pre-seventies era of the development theorist, saw

development simply as synonymous with economic growth. Communication development, in the past, fell into the same trap by concentrating on the role of economic growth in the increase of the radio, television, magazines, newspapers, etc. It was argued that the increase of information media furthered economic development without attempting to investigate the type of economic development, or the type of information distributed by the media. It is obvious that the owners of the large percentage of shares in companies including media companies are the ones who benefited in the end. The old approaches to media and development did not take into consideration variables such as the expectations, the source, the societal values, the subtle variations of meaning, symbols, political and economic and social context. The fact that communication is a process inseparable from other social, political and economic processes necessary for development has rarely been given enough consideration. The old approaches to communication and development implied the one directional flow of communication from the officials to the people and from industries in advanced countries to Third World countries. The people were not given any chance to express their needs and aspirations.

Four Key Factors

In conclusion, the mass media of communication are one of the multi-faceted systems of development. Mass communication is a complementary factor in development, so, in any study of development, we should not ignore totally the role of the mass media, and, in any study of the role of communication in development, it is perhaps useful to consider the following factors.

(1) Traditional and Modern Media

The traditional means of communication differ from one country to another. They include, among others, Mosques, Churches, Coffee Houses, and all other kinds of interpersonal methods of communication. Modern media include newspapers, magazines, radio, television and small media, such as visual and audio tapes. Each kind of media has to participate in the development process. It is not only foreign technological media which can help in this process. Sometimes traditional media, if used correctly to support a popular cause, can be more effective than modern media. The kind of technology to be adopted in each nation should stem from the needs of the people. A large sized country may require different media from a small country. A country with many languages may require different media from a country with a single national language.

(2) The Media Content

It is important to co-ordinate all the media content in one line towards an objective. News, documentaries, as well as entertainment, should not contradict each other. The message of the media should be clear and tuned in the direction of development. If, for instance, the objective of development is to create self reliance in the agricultural sector, the songs, as well as the drama and news, should be directed towards encouraging farming. The Inam of the mosque, as well as other traditional

communicators, should explain to the audiences the benefit and importance of farming in creating economical independence. It is not practical to have special programmes or a section of the media dealing with development and the rest of the media producing western orientated programmes, broadcasting foreign imported materials, or commercial advertising, because their material contribution to development is negative, especially if they are supported by foreign agencies which is almost always the case in most poor countries.

(3) Indigenous Culture

It is degrading to people of the Third World to treat their traditional culture as an obstacle to development. It is the other way round. Imported culture, and especially western ideas of consumption, dependence on imported technologies and spare parts are often the hinderance. The development planner cannot simply disregard the traditional cultures of Third World societies. Systems which try to import white masks to black faces in the Third World, especially the Middle East, are faced with very strong resistance and opposition. Sometimes it is in the shape of an underground movement which has never been given enough weight in the western approaches to communication and development. The national culture is very much tied to a nation's myths, religious beliefs and legends. To oppose it all is the beginning of the end of any possible communication or native development.

(4) Technology is not always the answer

In countries with hundreds of millions of people, technology in the field of agriculture, industry and the media of communications are often productive of little more than unemployment. New technology which may be a success in the producer country may be of little or no value in a different context. More and bigger imported technology is not always an

indicator of a developed country, it merely increases the dependence of the importing country on the exporting country. Small, low cost technology systems may be more useful to some nations.

In conclusion, it is clear that development media theory as applied in the Third World has often failed to question the western-centredness of the more influential models, such as those of Lerner, Schramm and Rogers, nor to take account of the critiques of these models and the redefinitions of development needs that have emerged during the past two decades. The ways that the media in Saudi Arabia are articulated to national development will be discussed in Part IV of this thesis.

SUMMARY AND CONCLUSION

OF PART ONE

If a system of mass communication is to be analysed and understood, it follows that there must be some conception of the relationship between such a system and the society from which it "springs" and which it in turn serves, brought to bear. (Obviously terms such as "springs" and "serves" are heavily loaded with prior conceptions - hence the inverted commas, to indicate a degree of distancing from such conceptions).

The "Normative" theories represent an attempt to define common core functions (and the attitudes which underlie such functions) of mass communication in society. Indeed, perhaps it is this fact which has made this work so influential. They reflect the key problematics of the relationship of the individual to the social, the cultural to the economic and the universal to the particular. However, these problematics are viewed in ways that are highly circumscribed by the historical, cultural and political positions of Siebert and his colleagues. The critiques of this work and of the legacy of western notions of development are as much a way of evolving an understanding of these problematics appropriate to the Saudi situation (both as R.D.C., as the west would have it, and as a state and culture in the process of evolving a mass communication network), as they are a refutation of previous widely held if inadequate conceptions.

The following sections of the thesis, devoted as they are to a description of Saudi Arabian society, its history and geography, its economic and cultural situation, and of the evolution of the mass media in Saudi Arabia, will, hopefully, prepare the ground for a more appropriate analysis. Saudi Arabian mass media may, as Siebert suggests, be in a formalist sense (defined by ownership and control), authoritarian in nature, but the true

significance of such a formalist classification can only be understood in context; in the specific situation of Saudi society and Saudi development and within the framework of a general understanding of the functions of mass communications in developing societies. Such a framework must, of course, be informed by an understanding of how "developed" nations have influential and misconceived the nature of "development".

PART II
SAUDI ARABIAN SOCIETY

II

PART II

SAUDI ARABIAN SOCIETY

GEOGRAPHY OF THE COUNTRY

The Kingdom of Saudi Arabia (Al Mamalakah, Al Arabia, Al Saudia, in Arabic), occupies over 90% of the Arabian peninsula, a land mass of well over three million square kilometres in the South West of Asia. The area of Saudi Arabia itself is approximately two and a quarter square kilometres, or more than one million square miles. (Ministry of Information, 1976). It is the twelfth largest country in the world and its area is equal to half of the European Continent (Sraj, 1974), the size of the United States east of the Mississippi river (Department of State, 1978). About two thirds of the country's area is covered with sand and Saudi Arabia is one of the driest lands in the world.

Until recently, the difficulties of its geology and the infertility of the land severely limited the available means of subsistence in Saudi Arabia. Apart from a few fishermen and traders, "Saudi Arabia was able to support only a small population estimated at one to two million in the 1930's. Possibly half of this could be regarded as rural settled, cultivators, village craftsmen and shepherds, moving locally over short distances with their animals, which were mostly camels. At least a quarter of the population were nomadic or bedouins". (Helms, 1981).

In 1974 the government conducted the first full census. According to this census the population was just over seven million. The Saudi Arabian Monetary Agency estimation of the population in 1974 - 75 is 6.9 million rising annually by 2.9 percent to 7.95 million in 1979 - 80 the united nation figures for 1974 is just over seven million. The ratio of the indigenous

population to non-Saudis living and working in the country is believed to be about 3:1; most of these two million migrants being from Arab and other Moslem countries. In order to understand the impact of geography on the shape of Saudi society and culture, it is of course necessary to examine the physical geography of the land.

In the north there is a desert called the great Nafud which is an expanse of sand dunes. A narrower zone of sand called, Alldahna, links the Nafud to an even larger expanse of sand, which is the largest sand desert in the world, the Empty Quarter, or in Arabic, Al Rub Al Khali. It occupies the majority of Southern Saudi Arabia. On the Western border lies the Red Sea and the narrow coastal plain of Tihamah, to the east of this the flat-topped Tihamah Mountains, a formidable range among which is found the highest land in the Kingdom. Next to these mountains there is an extensive area of irregular plateau and upland basins. In this area there is a collection of sub surface water which has helped to establish some cities and villages throughout the history of the Arabian peninsula. Farther east there are some scarps which form the central province of the country. The most imposing of these is about three thousand feet high and overlooks the country's capital Riyadh. Then the surface drops to form the coastal plain of the Arabian Gulf, known as the Persian Gulf, in the far east of Saudi Arabia. (Anderson et al. 1979).

Most parts of the country have a hot and dry eight months summer every year. The winter in most parts of the country is cool, short and brings little more rain than summer, giving an annual average rainfall of about 6 inches - one of the lowest on Earth. The only exception is the south western part of the country which is known as the Southern Province. The temperature in the summer months reaches about 50°C and in winter it has been recorded at the same region at 7°C and some nights it reaches 3°C.

(Helms, 1981). In the desert areas several years may elapse with no drop of rain at all. Most of Saudi Arabia's provinces are exposed to strong winds and sometimes storms of sand and dust which come from the desert. However, the coastal plain of the Red Sea in the west and the Arabian Gulf in the east are exposed to a very high humidity.

Saudi Arabia is bounded by Nine Arab countries. It is bounded in the north by Jordan and Iraq, on the east by Kuwait, Qatar, The United Arab Emirates and the Sultanate of Oman, in addition to the Arabian Gulf and Bahrain; on the south, by South and North Yemen, and in the west by the Red Sea (see map No. 2.1, page 122). The country has about four thousand and five hundred miles of border and it stretches from 15°N to 32°N and from 35°E to 57°E. Saudi Arabia and its neighbours share one language, Arabic, and one religion, Islam.

In the past, the nature of the climate and scarcity of water meant that life in Saudi Arabia was extremely arduous. About a quarter of the population lived a nomadic life, depending heavily on their camels and palm dates as the main sources of transportation and food. However, oil was discovered in the country in the late 1930's and things started to change from that time. Population increased. Those who had emigrated to escape the hardship of life in the country began to return, and non-Saudis were attracted by the opportunities oil offered.

As the existence of ancient mine workings has hinted the Saudi Arabian land is proving to be naturally rich in much more than oil. The country is well placed to exploit a wide range of minerals which include gold, iron and copper. So far, all estimates of the size, quality and variety of these mineral resources suggest that Saudi Arabia's natural reserves can be relied upon to provide much future wealth. (Anderson et al. 1979).

Ethnic Composition:-

The Saudi Arabian people are one hundred percent Moslem and ninety percent of the population are ethnic Arabs, they are descendents of tribes who have lived in this land for centuries. (C.I.A., 1979). The remaining ten percent of the population are of Afro Asian extraction, most of these people live in the Western province of the country. They came to this province to perform the pilgrimage and then settled in and around the Holy Cities. They are mainly of Indian, Turkish or Indonesian descent. (Sraj, 1974). There are also people of Iranian descent living in the Eastern province. (Boyd, 1972).

Language

Arabic is the sole language of Saudi Arabia, spoken in all parts of the Kingdom, and, whilst there are small differences in local dialect, it remains comprehensible to all. The Arabic language is not only the official language but also it is the religious language, the language of the Holy Koran, and without understanding Arabic it would be difficult to understand the real meaning of the Koran, foreigners who work in Saudi Arabia speak their own languages.

CENTRES OF POPULATION

There are eight main cities in the country. Most of these were small villages less than three decades ago, their size determined by the available drinking water. All these cities were started by the sea coast or in an agricultural area or an oasis. There are no such cities in the desert regions. It will be helpful to describe the four most important cities in more detail.

Riyadh: In Arabic it is called "Al-Riyadh", and it is the Nation's Capital. Estimates at the beginning of the twentieth century indicated that the settled population of this city was only 8,000. Now the population of the Capital reaches around one million. This city was restored by the Second King of the nation as the site of the Saudi Arabian Capital, thirty-five years ago. Riyadh is located almost in the centre of the country (see map No. 2.2, page 123). All the government ministries, the Royal palaces, the Presidency of Council of Ministers and many other important offices are located in Riyadh. By the end of 1984 all the Embassies were transferred from Jeddah to the capital city.

In 1950 the government built the first railway in the kingdom to connect the Eastern Coast "the Arabian Gulf" with the National Capital in the central province. The government hired the American Company, Bechtel to build it. (Holden, 1981). In addition to the railway station, in Riyadh, there is an International Airport which is the second largest in the country and one of the largest airports in the whole world. (Lacey, 1981).

The capital is the birthplace of the nation's founder, King Ibn Saud.

Robert Lacey wrote in his book The Kingdom:-

"The little mud-walled settlement (Riyadh) was remote from the twentieth century in almost every sense. Western map-makers could not even put a latitude and longitude on the place. In 1865 one Englishman had ventured across the 250 miles of desert that separated the Town from the Persian Gulf (The Arabian Gulf). But Lieutenant-Colonel Lewis Pelly was only the fifth European known to have visited Riyadh in the entire course of its recorded

history, and the next Westerner did not arrive until 1912". (Lacey, 1981, p.55).

Nowadays the situation is very different. This student has met persons of at least forty-two different nationalities in Riyadh.

Until 1930 Riyadh was without a hospital. There were only the King's personal physicians who had to take care of all the city's population. The King's physician also used to have the only refrigerator in town at that time. (Lacey, 1981). Today in Riyadh is the largest specialist medical Research Centre in the whole of the Middle East, in addition to four main public hospitals and about twenty clinics and many private hospitals. The city also has two Universities made up of more than twenty colleges, in addition to many institutions for training. (Holden, 1981). One of the Universities had more than twenty thousand students in 1983. In the City there is also a deaf and mute institute, a Girls' College of Education, Museum of Archaeology and The Royal Institute of Technology. The capital is the centre for radio and television transmission. There are also four daily newspapers and two weekly magazines published in this city which will be discussed in detail in the Third Part of this study.

Jeddah: This is the second most important city in the country - with the exception of the Holy Cities. It is located in the Western province of the Country and it is the main port of Saudi Arabia on the Red Sea. It has a population of 500,000. (Moulla, 1977). A Frenchman who arrived there about 1908 wrote describing the city:-

"Legions of Mosquitoes assail you night and day, the water is bad, the heat damp and oppressive and not the least trace of greenery enlivens the sad and mournful countryside". (Lacey, 1981, p.85)

The importance of this city derives from being the main gateway to the Holy City of Makkah for over a thousand years. Millions of pilgrims to

The Holy City of Makkah have to come through Jeddah whether they come by road, sea or air. Usually the foreign pilgrims arrive either by sea or by air and from Jeddah they go by bus to The Holy City of Makkah, which is about fifty miles away. (Anderson et al. 1979). Jeddah now has the largest airport in the world which was opened in April 1981. The airport is half as large as Kennedy, La Guardia, Newarke O'Hare and Los Angeles airports put together. (Lacey, 1981).

The Islamic Secretariat has its headquarters in Jeddah, as do the International Islamic Bank, the Islamic News Agency and the Islamic Broadcasting Union. Until 1984 it was the Diplomatic Capital of the Nation and was the site of about one hundred Embassies. These have now moved to Riyadh. The city has one Radio Station and one weekly magazine in addition to two daily English lanugage newspapers and three daily Arabic language newspapers. This will be discussed in detail in the third part of this study.

Makkah: (or Mecca)

In A.D. 570 the prophet of Islam, Mohammed, was born in the city of Makkah, making it the most sacred of Islam's holy places. Moslems from all over the world have travelled to this city throughout Islamic history to perform the "hajj" or pilgrimage, and still do today.

Polk in his book the Arab World has described travelling to Makkah in the past:-

"with travel insecure and expensive, men moved mainly in caravans after careful preparation and along established routes. Some of these caravans were vast affairs, from Damascus, a city of one hundred thousand, the Makkah Caravan of 2000 camels departed once a year with 40,000 pilgrims. The Baghdad Caravan of roughly a thousand camels made two or three round trips yearly". (Polk, 1980, p.69).

In 1907 about one hundred thousand pilgrims visited the Holy City, but in 1970 the number reached more than one million. (Halliday, 1979, p.78).

Pilgrimages to Makkah are of two kinds. There is the "Umrah" which can be performed at any time. Then there is the "Hajj" which takes place only once a year during the last month of the Islamic Lunar Calendar. Because of the pilgrims, Makkah became a principal market city and a major trading centre as well as a religious one. (Lackner, 1978, p.7). Makkah's importance is derived from being the place of the Holy Ka'aba which is the centre of the Grand Mosque. Throughout the world Moslems must face this spot five times a day during their prayers.

Holden and Johns in their book The House of Saud have described some of the Saudi Government plans to improve the service in this Holy City:-

"There was the need to improve the facilities for the pilgrims making the Hajj and overcome the dislocation caused by the annual influx. The multitude bearing in upon the kingdom had grown by the year from 107,632 in 1950 to 283,319 in 1960, 406,295 in 1970 and 918,777 in 1974. To handle the mounting tide through the provision of quarantine quarters, accommodation, road and airport extensions, and medical services - including a mobile hospital - the Ministry of pilgrimage and Religious Endowments was given a budget of 5,000 million riyals (\$1,416 million)". (Holden and Johns, 1981, p.400-401).

Makkah is not only a trading and religious centre but also a communication centre. The city's population reaches two millions during the pilgrimage period. People come from countries all around the globe, and in addition to practising their religious duties they also communicate. In the City of Makkah there is a Radio Station, a Media Centre and a daily newspaper. The Media aspect will be dealt with in another part of this study.

Al-Medina: In English the name means "The City", the historical name of which is Yathrib. Mohammed the prophet emigrated there from Makkah,

and in Medina he revealed the larger part of God's commands regarding family life, ethics and the law in the Koran. The Koran thus provided the first code of law in Arabia. (Goldston, 1979, p.38-46). Al Medina was the first City to provide sanctuary for the new religion of Islam and its prophet Mohammed. (Helms, 1981, p.86). The Moslem Calendar begins at the date when the prophet Mohammed left his birthplace in the City of Makkah to the place of his death, the City of Medina.

Al Medina was not only the site of Mohammed's death, but also the birthplace of the Islamic state.

"inherent in the structure Mohammed created in Medina, is the intricate social pattern of the medieval Islamic city, interlaced as it became with religious and craft guilds and neighbourhoods centring on mosque schools with its markets patrolled and organised by inspectors of weights and measures, Police and Law Courts. The civic pride of the medieval cities was often further expressed in great popular religious festivals while wealth, learning and power were institutionalised in foundations, libraries and schools". (Polk, 1980, p.19-20)

Because Al Medina is the site of the prophet's tomb and the shrines of other Islamic heroes. Moslems from all over the world visit this city during their pilgrimage to Makkah, to pray in the prophet's Mosque. (Lacey, 1981).

There is in Al Medina today one of the seven Universities in Saudi Arabia, the Islamic University, and although it remains a small city (the population being only about one hundred thousand) it has a famous library. (Anderson et al. 1979). There are no daily or weekly newspapers published in this city (the Saudi Daily, Al Medina, is actually published in Jeddah). There is one Television Station in this city, but it is connected to the main transmission from Riyadh.

In Saudi Arabia there are other cities, such as Abha in the South west of the country, Burayada in the central part of Saudi Arabia, and Dammam in the eastern region which is famous for being the city of the oil workers,

but these do not possess the same degree of importance for this study as the four cities already mentioned.

THE PROVINCES OF SAUDI ARABIA

In October 1960 a Government decree divided the country into five main provinces. (Halliday, p.76). More recently these have been further subdivided to make a total of more than eight provinces for administration purposes (as illustrated in map 2.2, page 123) but it is convenient to describe them under their 1960 names. Each province has its Governor, usually appointed by the Country's King. The Governor, or "Amir" in Arabic, is charged with local administration, maintenance of order and implementation of Shariah "Islamic Law" Judgements. (Anderson et al. 1979, p.122).

The Central Province; known historically as "Najd" which means in the English language "the highland" is a high place compared to the area surrounding it. The land is poor; there is little rain, it is surrounded by deserts, it is far away from the sea, and life there has always been very hard. It is a land which has never been easy to reach from the outside, and it is a part of the Arabian peninsula, which has never been occupied by any foreign force of invaders throughout its history. In the past, the majority of the population of this province were nomads, moving about the region in search of grazing for their animals (mainly camels) and attacking the caravans which crossed the Najd on their way to Makkah and Medina. Such settled populations as there were, were often in a state of war with one another.

As a result of this isolation the central province people are basically the most conservative and religious people of the region and as we shall see later they were the ones who most strongly opposed all aspects of new technology. These people rejected not only radio and television but also cars and telephones. According to Anderson and his colleagues in "The Kingdom of Saudi Arabia", the main distinguishing characteristic of the people of this region is that of maintaining a

thorough 'arabness'. By this he would appear to mean that their way of life and outlook has not changed. (Anderson et al. 1979, p.42). The Central Province is known for its Arab tribes each tribe being settled in smaller regions such as Suddair, Al Kharj, Wadi Al Dawsir and Al Washm. (Helms, 1981, p.37).

The rain is unpredictable in this province as in most parts of Saudi Arabia. People of this region have often been forced by drought (which may last for several years) to migrate to the Arabian Gulf area where they have taken up other occupations such as working on ship. (Helms, 1981, p.39).

According to a government population Census done in 1975 the population of the central province is about one million three hundred thousand, of which the bedouins comprise about three hundred thousand and the remainder are a settled population. (Ministry of Finance, 1978, p.21). The Nation's Capital Riyadh, is in this province and in addition there are some other cities and towns.

The Western province: is known historically as "Al Hijaz", in English "the barrier". Al Hijaz is a barrier between the Red Sea and the rest of Arabia. The holiest places for Moslems all over the world are located here. Thousands and thousands of believers visit this province every year to perform one of their Islamic duties which is the pilgrimage to Makkah. In 1970 there were officially 406,205 pilgrims from outside Saudi Arabia and roughly the same number from within. 50% of the pilgrims arrived by air. (Halliday, 1979, p.78). A report on the 1907 pilgrimage set the numbers at some 120,000, Asians and Africans as well as Arabs, who had all endured months of arduous travelling to reach the Holy Lands. (Lacey, 1981, p.88). Because of the location of the holiest cities in this province, it has some ethnic

diversity. This diversity came about when Moslems came from countries such as Egypt, Yemen, Morocco, Somalia, India, Pakistan and Indonesia to perform the pilgrimage and for one reason or another decided to settle there. (Anderson et al. 1979, p.50).

As a result of the location of Islams most sacred sites within this province its Governor has, throughout history, been a man of consequence within the Moslem world. (Holden and Johns, 1981, p.56). This province unlike the Central province, has been characterised by political continuity, having been ruled traditionally for many centuries by families claiming descent from the prophet. (Helms, 1981, p.31). Now the Western province has been divided into two main regions or sub-provinces, one known as Al Medina province, the second as Makkah province. This has been done by the Government for administrative purposes.

The Eastern province, historically known as Al-Ehsa. If the central province of Saudi Arabia is known for its isolation, and the western province for its Holy cities, this province is known for the fact that almost all Saudi Arabian oil comes from this region.

Al Ehsa has an ancient and distinguished history. Some Arab legend has it as the original homeland of Abraham. Some citizens will show you to this day the cave where, they believe, the prophet lived before he migrated. Robert Lacey in his book The Kingdom has explained that and added that this province was accepted by the Zionists as a possible homeland:-

"The early Zionists are said to have accepted Al Hasa along with Uganda and Palestine on one shortlist of possible homelands drawn up in the late nineteenth century. They were not aware of Al Hasa's rather special geology when they rejected it soon afterwards and one of the twentieth century's more intriguing "ifs" is what might have happened had Zionist fervour aimed at the land which proved to cover the Gulf's richest oilfields, rather

than crusading for the Palestine Coastal Strip." (Lacey, 1981, p.107).

The importance of this province started with the discovery of oil. Before that this province's wealth was based, as in most parts of Saudi Arabia, upon the date palm. Some people of this region also used to use the Arabian Gulf as one of their main financial resources. In 1948 a team of journalists from the American magazine The National Geographic visited Saudi Arabia. In their report they wrote about this province saying:

"Today (April 1948) no other part of Saudi Arabia's desert kingdom is so progressive, so westernised and of such immediate world importance as the province of Hasa a long narrow strip of bleak land and bordering the Persian Gulf (Arabian Gulf)". (The National Geographic, April 1984, p.493).

In the 1980s this Eastern Province is one of the most developed regions in Saudi Arabia, it is the location of two Universities, one Industrial City Jubail, and the country's second most important sea port Dammam.

The Southern Province known historically as Asir (in English, "the difficulties") because this region is known for its high mountains which make it so difficult to cross; the presence of these mountains has hampered several attempted invasions throughout history. It became part of Saudi Arabia in the late 1920's. (Holden, 1981, p.391).

It is divided geographically into highlands and lowlands. The highest mountains reach six to seven thousand feet. This province of the country is also famous for its rainfall. The altitude and the rainfall effect the climate making it cold in comparison to other parts of the kingdom, and so people come from all over Saudi Arabia to spend the hot months of the year in this province.

Because this is a well watered region it's people live a settled life as cultivators of the soil and herdsman. Here some women work side by side with the men on the farms and some of the women of this province rarely veil the face as their sisters do in most of Saudi Arabia. (Anderson et al. 1979, p.58).

The demands of irrigation have led the Saudi Government to build a number of dams (usually in the valleys) such as Wadi Jizan Dam. (Lackner, 1978, p.185).

The main cities are Abha, Najran and Jizan. Television and radio services cover the whole province, but, there are no newspapers or magazines published there.

The Northern provinces This region contains three main provinces, Hail Tabouk and Qassem. Qassem and Hail used to be part of the central province until 1980. Now each part is considered a separate province and has its own governor.

Hail The City of Hail from which the province takes its name lies about 700 km North of the nation's capital. It was traditionally one of the capitals of the Arabian peninsula, about half a century ago it was the capital of the Al-Rashid family. The city of Hail today retains the atmosphere of tribal Arabia, although the government has developed the province in general and its capital in particular.

Tabouk. The city of Tabouk is the administrative capital of the province and borders on Jordan. As the majority of this province is desert, it is one of Saudi Arabia's least populous regions. Tabouk today is one of the main cities in the country, and is connected to the other parts of the nation with land and air transport.

Qassem This province consists of two main cities and many towns and villages, the two main cities being Buraydh and Oneyzah. Qassem is

one of the main agricultural areas in Saudi Arabia, although it is bounded by lifeless deserts. Farmers with the help of the government's Ministry of Agriculture have applied modern farming methods. Some of the Buraydh people have always had a reputation for being conservative. They opposed women's education twenty-five years ago.

The division of the country into provinces was done for administration reasons and to create a kind of decentralised system, though they remain connected with the central ministries in Riyadh. The municipalities of all provinces are completely dependant on the central Government in the country's capital for funds.

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HISTORICAL BACKGROUND

As shown in the previous chapter the Saudi Arabian people inhabit one of the harshest environments known to man. Until the beginning of this century Saudi Arabia did not exist. What is now called Saudi Arabia was a group of towns and villages each surrounded by mud walls. Each had its own Governor who used to be called "Amir" or Sheikh. (Helms, 1981). The Saudi family "The Royal Family" who gave their name to the kingdom are connected very closely with the history of the Arabian Peninsula. In the eighteenth century, Mohammed Ibn Saud, great grandfather of the founder of Saudi Arabia was the Governor of Dirayah, a small village in the county's central province.

In 1748 an agreement was signed between Mohammed Ibn Saud and the founder of the Wahabi religious reform movement, Ibn Abd Al Wahab to the effect that the Governor pledged his support to Wahab's reform movement. The religious movement "Wahabism" and the political movement of the Saudi family emerged one Islamic movement. Its motives were to unite the Arabian Peninsula politically and to cleanse the faith of the Moslems especially in the Arabian Peninsula from non-Islamic practices such as idolatry, heretical innovations, superstitions and to return to the simplicity of the Koran, the Islamic Holy Book.

The founder of the religious movement died in 1792 but his ideas of pure Islamic faith or "Wahabism" have spread all over the Islamic world and its followers have remained a very strong force throughout the history of Saudi Arabia until to-day.

Wahabism

Writing about the Wahabist movement Attar (1979) had this to say:-

"the most praiseworthy feature of Wahabism was its stand against heretical innovations, superstitions and pagan practices

which found their way into Islam and obscured its substance and became the dogma and object of worship or a good part of the dogma and worship became based on innovations, nonsense and pagan practices". (Attar, 1979, p.3)

Ibn Abd Al-Wahab's arrival in Dirayah had been occasioned by the hostility he had encountered in his home village, however once in alliance with Mohammed Ibn Saud and with the backing of his military power Ibn Abd Al-Wahab's reform movement spread throughout Najd and came to cover the whole Arabian Peninsula by the beginning of the nineteenth century. Lackner in her book A House built on Sand gives some idea about the ideology of the reform movement, she said:-

"Polytheism was to be recognised in the use of the name of prophets or saints in prayers, asking for intercession from anyone but Allah, in the building of mausoleums as religious centres and in the visiting of tombs, or the worship of idols. The Koran is the sole basis of knowledge and it is heretical to interpret it." (Lackner, 1978, p.11)

The movement was a very important turning point in the history of modern Saudi Arabia. Those religious people who in the twentieth century have opposed all mass communication innovations for instance, have based their opposition on the interpretation of the early Wahabist teachings. Saudi Arabian modern history, political leadership, and the Saudi Royal family today all need to be seen in the light of the historic alliance between political and religious forces, which made it possible for the founder of the Kingdom to unite the country. Robert Lacey in his book the Kingdom described how the reform movement influences Saudi Arabian life today, he said:-

"In 1981 you can detect the influence of the Teacher (Mohammed Ibn Abdul Wahab) even before you set foot in the kingdom. As you fasten your seat-belt and switch to Channel 1 on the headsets in your Saudia Tri-Star, it is the chanting of the Koran which speeds you on your way. No alcohol is served on the plane. You eat your flight-tray lunch which will not include ham or pork

with apple juice or Makkah water and when you arrive in the kingdom you will have to open all your trunks and suitcases to be tumbled through by diligent searchers after alcohol, bacon or 'indecent material' which comprises virtually every 'adult' publication...". (Lacey, 1981, p.58-59)

The history of the Saudi family which is the history of the Saudi State has three phases:-

1) First Stage:

The Saudi State started in the central region of Arabia about two centuries ago. The central part of the Arabian Peninsula in that period was divided into small cities, towns, villages, and each with its own leader of a certain family. The Saudi family governed a small town called Deraiah, North of Riyadh where they signed the agreement with the founder of the religious reform movement in about 1750. With the support of the Wahabism the Saudi State spread during this stage to cover almost all the Arabian Peninsula and parts of Iraq.

The capture of the Moslem holy places in Makkah and Medina by Mohammed Ibn Saud from the Turks, brought this Saudi State into direct conflict with the Ottoman Empire which regarded itself as the guardian of the Islamic faith. In 1818 a Turkish Army from Egypt occupied the holy places and destroyed the Saudi State Capital Deraiah, the Saudi leaders who resisted the invaders were taken prisoner to Istanbul.

2) Second Stage:

About six years after the first Saudi State ended, a member of the Saudi family returned to re-establish a new Saudi State in Riyadh, South of Deraiah, and for the first time Riyadh became the capital of the Saudi state. The founder of the second Saudi State based his State on the ideas of Wahabism and expanded it

to govern all Central and Eastern parts of the Arabian Peninsula. The Ottoman Empire recaptured the Eastern part of Arabia from the second Saudi State.

As a result of family conflicts among the Saudi Royal Family this State was weakened, and another family called Al-Rashid took over with help from the Ottomans. The Rashid family expelled the Saudi family from their Capital in 1880, and the Saudi family fled to Kuwait which was at the time a British Colony.

3) Third Stage:

In 1902 Abdulaziz Ibn Saud, the founder of modern Saudi Arabia, and a member of the Saudi family returned from exile in Kuwait and recaptured Riyadh from Al-Rashid. This stage of the history of the Saudi State is based, as was the other two stages, on the same ideology of Wahabism. The third stage of the Saudi State continues to-day and has produced the Kingdom of Saudi Arabia where Wahabism is the official form of Islam.

With the aim of expanding Wahabism under his leadership Abdulaziz Ibn Saud organised the bedouin into a religious brotherhood, the Ikhwan, settling these nomads in small villages for military and developmental purposes.

At the turn of the century what is now known as the Northern Province was governed by the Rashid family, the Southern Province by the Idrisi family, the Western Province by the Sherif family, the Eastern Province was under Ottoman control and the Central Province was under the authority of more than five families. In 1913 Ibn Saud threw off Turkish rule and captured the Turkish province of Alahasa, the Eastern province of the

kingdom today. In 1920 he captured the Asir, or Southern province and in 1921, by force of arms he added the Northern part of the Arabian Peninsula to the kingdom to become later the Northern province of Saudi Arabia. In 1925 he completed the conquest of the Hejaz which became the Western province of the kingdom. In less than half a century with the co-operation of the people of these regions King Abdulaziz established the kingdom of Saudi Arabia. It took until 1932 to unite all the towns, regions and tribes of Saudi Arabia as it is today.

There was a desire among the Ikhwan, whose support for Abdulaziz Ibn Saud had helped to make unification possible to continue to fight, in order to spread Wahabism and to exclude from Saudi Arabia any new western innovations such as cars, planes, radios, and non-Islamic studies. However, this extreme interpretation of Wahabism by some of the Ikhwan leaders created disagreement with the kingdom's ruler, and in 1930, Ibn Saud was forced to take action against the Ikhwan causing their collapse as a military force. The end of the Ikhwan as a military force marked the beginning of modern Saudi Arabia and the end of the traditional form of government. The third Saudi State became from 1932, the Kingdom of Saudi Arabia, uniting the various regions of the Arabian peninsula under a single political system. (Holden and Johns, 1981). The Kingdom continued to use the Wahabist reformation of Islam as the basis for its constitution, law and its main resource for every decision.

Since the foundation of the kingdom in 1932 there have been five kings who have governed the kingdom.

1. King Abdulaziz Ibn Saud the founder of the kingdom, ruled from 1902 to 1953.
2. King Saud Ibn Abdulaziz was the second king, who ruled from 1953 to 1964.

3. King Faisal Ibn Abdulaziz ruled between 1964 and 1975.
4. King Khalid Ibn Abdulaziz ruled between 1975 and 1982.
5. King Fahd Ibn Abdulaziz who is the ruler of Saudi Arabia, now.

The first king was the father of the other four kings.

Since this thesis is mainly concerned with the development and nature of the Saudi media, it is as well to note at this point that the first king introduced radio services to the country in 1949 and the second king developed this service. The third introduced television services to the nation, (and was killed in a dispute over the introduction of this medium) and during the era of the fourth and fifth kings the country's mass communication service grew more rapidly. All this will be discussed in more detail in the third part of this thesis.

An aspect of the country's recent history that requires mention is that the new nation has been involved in the affairs of the Middle East as a whole in various ways. In the late 1950's and the early 1960's the country was involved in ideological conflict with Egypt. The President of Egypt at that time introduced the idea of Socialism to his Country and attempted to propagate this ideology throughout the Arab World both through the power of words broadcast by his mass media and through the power of guns in his support for the attempts of some movements to overthrow the Saudi regime.

Also at that time Saudi Arabia was faced with the problem of the Israeli occupation of Palestine. This led to Saudi participation, militarily and financially in the 1948, 1956, 1967 and 1973 wars with Israel. The Saudi Arabian attitude in the Palestinian case is that the Palestinians have the right to return to their homeland and to self-determination. The Saudis support the PLO as the sole representative of the Palestinian people. In spite of the fact that Saudi Arabian systems are based on Islamic teachings, Saudi Arabia is against extremism so there are some ideological differences

between Saudi Arabia and the Iranian Republic. These differences are in the interpretation of the Koran and the prophet's sayings, for example the Wahabist interpretation which is used in Saudi Arabia requires that there should be a political leader who does not require to be a religious scholar though he has to consult the religious scholars in every situation. The present Iranian system requires that the political leader has to be a religious scholar or "Imam" such as the Ayatollah Khomeini.

Some of the major points of modern Saudi Arabian history that have a bearing on the main subject matter of this thesis may be summarized as follows:-

1. The history of the country is connected very strongly with Islamic teachings. "The Islamic religion was the major spur to the creation of the kingdom half a century ago and remains a strong force in the development of the society these days". (Shobaili, 1971).
2. The history of the kingdom is also closely linked to the history of its Royal family, "Al-Saud". The Royal family have played and continue to play an important role in the foundation of this new nation on the world's map. Because of their role in the unification and creation of this kingdom they have given their own name to the country, the kingdom of Saudi Arabia. The word Saudi is derived from the Royal family name. (Holden & Johns, 1981)
3. Certain ideological tensions within the country have shown themselves from time to time. On the one hand, objections to modern innovations that were the basis of the Ikhowan revolt of the late 1920's and early 1930's have again come to the fore in the form of opposition to radio, television and modern media

generally in more recent years. On the other hand during the 1960's and 1970's opposition to the monarchy and traditional values has been mounted by various forces often supported from outside. (Lacey, 1981 - Boyd, 1972)

4. Partly associated with these latter movements there have been some political and ideological differences with other countries such as Egypt during the Nasserism Period in the 1960's, and with Iran during the Khomeini period in the 1980s.
5. The kingdom throughout its history has played an important role in the Palestinian disputes and in the Middle East wars in 1948, 1956, 1967 and 1973.

EDUCATION SYSTEM IN SAUDI SOCIETY

This chapter will give an overview of education in Saudi Arabian society and show how education has developed since the foundation of the country in 1932.

Today education is segregated between the two sexes at all levels. Girls have their own schools and administration and boys have their own. The teachers are from the same sex as the students. There was no formally organised school for boys in 1922. Even the sons and relatives of the Royal Family learnt the Koran, the Moslem holy book, and the prophet's sayings "Hadith", in a simple mud room under the supervision of a religious man. At that time the Country was very poor economically, and not stable politically. People were concerned with their lives and their food more than with teaching themselves or their children. After the 1930's and with the establishment of peace in the country, following the unification of the Kingdom after the conflicts of earlier periods, moves were made towards religious education. The religious education was free and some educated religious villagers did it voluntarily for the children of each village or town. Teaching took place in the mosques. The students met their teachers after prayers during the day because there was not enough light during the nights. In Islam it is a religious duty to explain and teach other people what you know about religion, and it is a sin to keep knowledge to your self and not share it with others.

The father of this student was one of those who learned in the Mosque. He reported that students and teachers sat together, on the floor, in a semi-circle, the students receiving instruction in the reading and writing of Arabic, and the history of Islam and learning The Koran and The Hadith (the

sayings of the prophet). The teachers were usually members of middle class families and students were a combination of all classes. Some rich fathers brought teachers to their own home to teach their children in addition to sending them to the mosques.

When the first King of Saudi Arabia came to power, the great majority of his people were illiterate, and so because of this, in the late 1930's and early 1940's the country had to depend heavily on non citizens to administer day to day public business and Governments affairs. Teachers, doctors, clerks, engineers, broadcasters, politicians were all from Arab countries such as Egypt, Iraq, Syria and Palestine. The people of Saudi Arabia who had been taught in the Mosques became religious teachers and worked in Islamic Courts as Judges, but there were only forty six formal organized schools in 1944 (see table 2.3, page 124). When the Government began to earn revenue from oil it started to spend more and more on education. In 1969 the Education budget was S.R. 598.1, in 1979 it was S.R. 17396.0, and by 1980 the Kingdom devoted 25% of its resources to education. (In 1983 there were 3.5 Saudi Riyals to the U.S. dollar). With the increase of the number of students the number of schools increased (as explained in table 2.4, page 125). The majority of the population started to realise the role of education in improving their financial position and status in society. The Government pays a special allowance for students to encourage parents to send their children to school.

Opposition to the new Education:-

Religion plays an important role in shaping Saudi society in general and education in particular. Islamic traditionalists opposed the introduction of Western style curricula in boys' schools, and the introduction of female education. Despite the protests, however, the government went ahead opening women's schools (though without requiring that fathers send their

daughters) and introducing new subjects such as Geography, Physics, Photography and Drawing, even Sports, in some schools. In other schools they specialised in Arabic language and religious teaching. They allowed the pupils and their parents to choose what they would like to do. The Third King of Saudi Arabia, as Prime Minister in 1963, sent the National guard to keep the girls school open in one of the central province cities. The riots against womens' formal education in 1963 showed the opposition that such social alterations had to face. (Lacey, 1981). At first, police had to be used to protect schools, staff and students from those who opposed female education.

In 1952 there were no girls going to school. However, by 1972 the number of girls at school reached about three hundred thousands. (Lackner, 1978), and in 1985 the number has reached eight hundred thousand. Opposition to the new education came from some traditionalists, those people who took their knowledge from the religious teachers in the Mosques and found it difficult to teach their children anything not related to the Koran -as they interpreted it - such as Mathematics or Geography, because they regarded such knowledge as a non-Islamic influence. They also opposed the introduction of female schooling in the 1960's. These "religious people" are a group from different classes and represent a large segment of the society. They are from more than one family, and from different age groups but the majority are over thirty years of age. They are male orientated but include some females. Among the traditionalists are members of rich families including some royal family members but the majority are of the middle and lower classes. The people who opposed education for women included some teachers, judges, theologians and professionals. Those who oppose women's education did so from the belief that "When women go to school it will be the first step toward a non-segregated society and this is

against the Islamic faith". Those who opposed the introduction of mathematics, geography, and biology did so from an interpretation of Islam whereby all forms of sketching and drawing are prohibited (it being their belief that such subjects necessarily involved the drawing of human forms).

In Saudi Arabia today students are not permitted to discuss political subjects. (Anderson et al. 1979). It is argued that political discussion would negatively effect student's studies, the examples of Pakistan, Turkey, Iran and Egypt where political conflict amongst students or between students and staff has led to the closure of Universities at various times being used to support this assertion.

As a result of the introduction of a formal system of education there are today about two million students in all level of schools in the country. Also most professional and administrative positions in the country are now filled by Saudi citizens graduates of the country's schools and universities (tables 2.5, page 126 and 2.6, page 127). Today there are Saudi doctors, teachers, nurses, engineers, managers, broadcasters jobs that would normally have been filled by non Saudi's only thirty years ago. Even important roles such as government Ministers, Ambassadors and other high positions were once filled by non Saudi's, from Egypt, Syria, Lebanon because of the lack of qualified Saudi's.

Decreased reliance on non-Saudi personnel is one of the obvious consequences of formal education, there are however other effects, education has brought into being a new and powerful group in Saudi society who look for an accelerated, western-style modernisation. These people are Moslems but their interpretation of Islam tends to be at variance with that of the traditionalists. The difference in attitude is illustrated by the dispute over women driving. Traditionalists believe this is non-Islamic, in that it will lead to mixing between males and females. The new educated groups

think it is not, and that women driving would save time and money for families who have to have male drivers to take the females to the markets, work and friends' houses. The same kinds of tensions and conflicts between traditionalists and modernisers that have marked the expansion of education in the country, are to be seen in the way that the mass media have developed.

EDUCATION TODAY

The central tenet of the educational system in Saudi Arabia is to maintain the study of Islamic beliefs as the basis of all types of education. The Islamic influence on education is reflected in Lacey's comment that "In the kingdom's schools today children are encouraged less to criticise than to respect and learn the wisdom that their elders impart to them". (Lacey, 1981, p.176). To begin with, the curricular and materials were largely imported or adopted from other Arab countries especially Egypt. By the early 1970's the Saudi Ministry for Education produced materials and curricula specially designed for the unique cultural, religious and social characteristics of Saudi Arabian society. There are now many forms of education in the country, practical studies, theoretical studies, teacher training and so on. Education is free not only for Saudi citizens but also for foreign students who accompany a parent working by contract in the country.

Because Saudi society, like any other society behaves as a system, (Lerner and Schramm, 1967), the rate of literacy in Saudi Arabia has an important bearing on the development of its media. The ability to understand media messages, the ability to read a newspaper or magazine and over all the ability to participate in communication, are all dependant in one way or another on the ability to at least read and write. Poor literacy, particularly among the older generation is one reason why the electronic media have succeeded in Saudi society more than the print media. This will be further discussed when we talk about the interaction between Saudi society and its media in the fourth part of this study.

One of the main aims of the educational policy of the country is to increase the literacy rate which was by 1971 about 15%. (Boyd, 1971). In 1960 the literacy rate was 5 to 10 per cent. (Holden & Johns, 1981). In 1980

the UNESCO estimated the percentage of illiterates in Saudi Arabia to be 83.8% of the population fifteen years of age and over and the percentage of illiteracy by sex was estimated by the same organisation to be 70.1% males and 97.7% females. (Unesco, 1981). It is very difficult to determine exactly the number and percentage of illiterates in a country like Saudi Arabia. The government number and the official estimation is that there were about two million students going to schools in the academic year of 1982-83, which is about 25% of the country's population. It must be presumed that most of these will be literate by the time they have finished school.

This movement towards greater literacy is supported by the involvement of all government offices, not only the Ministry of Education but also the Ministry of Defence, the Ministry of the Interior, the National Guard and others, using all means at their disposal, obviously television plays a key role. (Anderson et al. 1979).

However, some writers still criticise the educational system in the country. Dr. Ghazi A. Algosaibi, a former Saudi government Minister discussed the education system in his book Arabian Essays, he said:-

"In Saudi Arabia economic imperatives, regardless of theoretical considerations - make the educational system critical for our future. The equation is simple, the welfare of this generation and of coming generations depends on the achievement of economic growth, and this growth needs, above all, qualified people in many fields. It is only through our educational system that the supply of these people is ensured ...". (Algosaibi, 1982, p.6)

He expressed the view that Saudi Education system is still a copy of the Egyptian, and the Egyptian system might be suitable for the Egyptian society, but it is not suitable for a Saudi society. He argues that the Egyptian education system is designed to prepare the student to be a "white collar worker" rather than a "blue collar worker". Saudi Arabian Society needs many Saudi blue collar workers in order to build the country with the

hands of its own people rather than an imported workforce. Because educated Saudis are mostly white collar workers due to the educational system, Saudi Arabia today depends heavily on blue collar workers who come from all over the world (see tables 2.7, page 128 and 2.8, page 129). If the non Saudis left the country for one reason or another, there would be no one to run the factories, agriculture and communication, and other industries and services. However, it would seem that the country's dependence on foreign labour is due to more than the educational system alone. The reasons lie very deep in the culture of Saudi Society. For example, attitudes to status and what is seen as "menial" work may mean that some men would prefer unemployment to a blue collar job or attitudes to masculine and feminine roles may mean that others would prefer to live on government welfare rather than allow their wives, daughters or sisters to study or work. Clearly the cause of these attitudes lies not only in the education system but in a mixture of political, economic and cultural factors. There is more than one cause and more than one effect and these causes and effects lie deep in the society and its social system.

In addition to decreasing illiteracy and increasing local manpower the educational programmes still concentrate at all levels on religious teaching. The students in all schools and universities are required to read Islamic culture as one of their major subjects. In the medical schools and colleges, as in the Islamic Law Colleges, in womens' as well as in men's schools, every student has to take some courses dealing with Islamic Law, History and Culture.

Present day educational provision at different levels is summarized below

Kindergarten Schools:

In 1975 there were 91 schools, 383 classes, 8460 male students, 5663 female students, 81 Saudi teachers and 321 non Saudi teachers. In 1980 it became 169 schools, 791 classes, 13767 male students, 10626 female students, 289 Saudi teachers and 614 non Saudi teachers. (C.D.S., 1980).

Elementary Schools:

The first elementary school in the country's capital was opened in the late 1940's, the number of students was ten. (Al Arab Magazine, Nov.Dec. 1982). In 1975 schools numbered 3028, the classes were 24741, male students 411194, female students 223304, Saudi teachers were 18147 and non Saudi teachers 11609. In 1980 the numbers almost doubled and it became 5373 schools, 40951 classes, 536891 male students, 325369 female students, 30128 Saudi teachers and 15976 non Saudi teachers. (Statistics Department, 1980).

Intermediate Schools:

In 1975 there were 649 schools, 4635 classes, 38544 female students, 98739 male students, 2348 Saudi teachers and 5091 non Saudi teachers. After five years in 1980, there were 1377 schools, 9368 classes, 70076 female students, 165107 male students, 12698 non Saudi teachers and the number of Saudi teachers had reached four thousand. (C.D.S., 1980).

Secondary schools:

In 1975 the number of Secondary Schools in Saudi Arabia was only 182, but five years later in 1980 it reached 456. The total number of female and male students in 1975 was 41539 and the number doubled in 1980 to 93584. There was a proportionate increase in teaching staff, the numbers rising in five years from 2132 to 5592. (C.D.S., 1980).

For the kinds of reasons already alluded to the number of students who go to technical institutions and training centres is very low. In spite of the

fact that the government encourage this kind of study in the form of grants, good teachers and a guaranteed job after graduation, few students enrol for technical courses. The country is much in need for this kind of specialisation, but by tradition the people think some occupations are more honourable than others and manual work remains less respected than other types of work in the Saudi society.

Higher and University Education

The number of the universities in Saudi Arabia has today reached seven and the number of faculties has changed from twenty two in 1975 to 51 in 1980. The number of the students in this type of education changed from 19093 students in 1975 to 47733 in 1980.

One of the biggest universities in the country, King Saud University in the country's capital Riyadh, had about twenty thousand male and female students in 1983. At all universities education is free for all students and students receive a grant of about £200 per month. The oldest university in Saudi Arabia is now 28 years old. On the date of its establishment in 1957 it had only 20 students but by 1983 the number had risen to twenty thousand. In 1984 the University moved to a massive new campus which cost \$1.5 billion to build. (Anderson et al. 1979). Some of the seven universities have branches all over the country's provinces. Four of the universities have mass communication departments, which teach press media, public relations and radio and television productions. The role of those students in development of mass media in the country will be discussed in another part of this thesis.

The government has also sent more than twenty thousand students to study abroad in countries such as the U.S.A., the U.K., Pakistan, Egypt and France. These students study for higher degrees such as masters or doctorates or for Bachelor degrees in subjects not available in the Saudi

universities. Those who study abroad are chosen according to their performance in their previous school and not according to their family background. However, some rich families send their children privately if they do not qualify for a government scholarship.

In principle in all Saudi schools, colleges and universities there is no distinction by families or class. Education is free for everybody, providing they qualify for a place. In one class you may find the King's brother sitting beside a farmer's or worker's son. In 1974 this researcher was one of those at the King Saud University, a student among his classmates, who included sons of the royal family, an ambassador's son, a car importer's son, a farmer's son, clerk's sons and young men from every kind of social class. There was no bodyguard for the King's brothers or cousins who attended the university.

THE SOCIAL STRUCTURE OF SAUDI SOCIETY

Any close examination of the historical development of the social structure of the Arabian Peninsula in general and Saudi Arabia in particular, has to include an exploration of three main elements, which have influenced greatly the social formation that exists today, namely, Arab traditions, Islamic doctrine and oil revenues which brought the country out of poverty to be one of the world's most financially secure nations (table 2.9, page 130).

Arab Traditions

The Arabian Peninsula is the area of the world where Arab culture and civilisation was born and developed, to later spread throughout the Middle East. The majority of the population of this peninsula are as Algosiabi says, of "indigenous tribal stock". (Algosiabi, 1982).

The people of this land and their culture remained, as it were virgin. For better or worse, they did not undergo any process of amalgamation or mixing with other races or cultures. This isolation came not as a result of any internal power to rebut invasion by external forces, but as a direct result of the unremitting hardship the barren desert would present to an invader.

The inimical nature of the peninsula, drove its inhabitants into adopting a tribal way of life to survive. The scarcity of resources and the virtual dependence on animal rearing as a means of earning a living led to continual conflict between individuals. Tribalism developed as a means of support for the individuals, of the same blood, in their fight against other individuals or groups as well as against the wild surroundings.

Of course, many people would argue that this way of life existed in other areas of the world at certain times in history, and it is irrelevant to the life of today. But, in the case of Saudi Arabia the situation is different, in that, at least, some of the tribal traditions survived and are still in

evidence today. Marriage, for example, is still arranged by a high percentage of the population, in a tribal manner. People do not accept mixed marriage with ease (see the family section). Whilst in many societies inter-racial marriage meets with strong disapproval, the situation in Saudi Arabia however is even more marked. Despite Islamic discouragement of such "tribal" attitudes, marriage between individuals of the same race, language and religion, but of different families, is seen by many as undesirable.

Islamic Doctrine

Islam, one of the monotheist religions of the world, is associated very closely with the Arabian peninsula. The Prophet Mohammed, the messenger of Islam was born in this holy Islamic land. His message, the Koran, is in the Arabic language. The capitals of the Islamic civilization were Makkah and Medina in the west of Saudi Arabia.

This close association with the Islamic faith has led to the domination of all spheres of Saudi life, past and present, by Islamic doctrine. Islam transformed not only Saudi Arabian villages, as Sraj puts it, but all Saudi Arabian society. (Sraj, 1974). Islam succeeded in erradicating most of the tribalistic social behaviour on the personal as well as the societal level. Inter-tribal war ceased and individuals were forced to enter into social relationships with those of different tribes as Islam denounced all forms of discrimination based on race, colour or wealth. Equality was the key element in creating social harmony, building the Islamic civilization and keeping the Saudi Arabian society in a relative degree of stability.

Oil

In the past thirty years the economic power of the Arabian Peninsula has increased enormously with the discovery of oil (see table 2.10, page 131).

Beneath the Saudi Arabian desert are millions of barrels of this precious resource upon which so much of the world's industry is dependent.

Whereas the other two elements of the Saudi's social structure seem to have influenced this formation largely on the cultural and political levels, the oil revenue influenced the Saudi society on the material and economic level, which had strengthened the former. Not only did the standard of living of the people increase but also education became a real opportunity open to every Saudi inside or outside Saudi Arabia. The country was also able to leap forward on the road to development in terms of modernization.

The oil wealth has also contributed greatly to the social stability of Saudi Arabia. Apart from gaining the acquiescence of the people by raising their standard of living, it became possible to form the basis of a central government administered by a large and highly qualified civil service, a well equipped army and a professional police service.

In order to illustrate the combined impact of the aforementioned elements on the social milieu of Saudi Arabia in its present form, one has to look at the impact on two main ingredients of society, that is the family and the class structure. The family has an important place in Saudi society, a place emphasised by the Islamic belief in the family as the cornerstone of society, something which must receive the greatest of care if a proper, harmonious and united society is to be built. The second element, class, is obviously integral to a broadly sociological description of any society. However, it has to be stressed that both the particular historical and economic circumstances of Saudi Arabia and the ideological thrust of Islam, both in its prohibitions against discrimination and in its idealist basis, tend to mitigate against any Western style class analysis.

Family and Arab Traditions

Strong family relationships have been a common feature among the Arabs in general and the Saudis in particular for a long time. Many people can easily trace their descendents to the tenth generation or even more. It is also common to find extended families where more than two generations live under one roof.

The importance of family life, as a source of protection and pride, is a tradition that has been handed down through generations. The formerly tribal nature of Saudi life has led, as I mentioned before, to the establishment of close family relationships as a source of protection against attack in the absence of government or law and order as we know it to-day. People took the law into their own hands and the bigger the family the greater was the chance of escaping domination by other families or tribes. The family also provided a source of economic protection. The limited possibilities of earning enough to survive meant that valuable skills were passed on from father to son. Again the extended family can be seen to be born out of difficulties produced by the environment.

For Saudis today, the dangers that their ancestors faced (and which gave rise to the extended family) no longer exist. There is neither inter-tribal war nor poverty, yet we find that extended families persist, though on a smaller scale. It remains the case that much pride is invested in the family, something evident from the continuing opposition to inter-marriage.

Family and Islam

If the origins of the institution of the extended family, before the foundation of Islam, lay in the economic and physical conditions of the Arabian Peninsula, Islam has changed the significance of the family, seeing its role as the propagation of the faith, the rearing and teaching of young men to prepare them for participation in an Islamic society. Islamic

doctrine stresses the importance of both parents in bringing up their children, and calls upon men and women to marry, respecting their marriage as a religious duty. Divorce is discouraged (unless in extreme circumstances) and inter-tribal marriage has been encouraged in an attempt to promote greater equality. The extravagant dowry which had been a common feature of pre-Islamic marriage has also been discouraged and polygamy which existed without restriction is also discouraged, except in extreme circumstances (for example failure to give birth is defined as an extreme circumstance). In other words, the role of the family in the Islamic philosophy is to contribute to the functioning of the whole society and not for the benefit of one section as was the case before.

Family and Oil

The rapid modernization that had been achieved in Saudi Arabia as a result of the oil revenue has had a strong impact on the family structure. The extended family encouraged by tribal life, and the large family encouraged by Islam, have become socially unnecessary. It has become practical for people to live in smaller social units, as a result the nuclear family has assumed greater social significance. The government has helped to finance the building of houses. Education, which has been expanded to involve men and women, has led to the emancipation of women from housework. It is now common to find women who occupy public office. Education has lessened the number of arranged marriages. Women, as well as men, have more say in choosing their partners even more than their own parents and the number of men who are married to more than one wife has dropped very sharply as educated women's opposition to polygamy has increased.

The oil revenue has also financed the advanced communications network which has, in turn, helped to create a national culture,

participating, for example, in the break up of the extended family, and bringing to every part of Saudi Arabia a picture of different ways of life outside the country. The communication network brought the people of Saudi Arabia together as well as connecting Saudi Arabia with the outside world.

Class and Arab Tradition

The inhospitable and unproductive nature of the geography of the Arabian Peninsula determined the class formations of pre-Islamic Arabia. Ownership of land did not go hand in hand with control of the means of production, as it did in other parts of the world. Class was a matter of birth and blood - as it may be argued it was in Europe. However, the relationship of this to capital was complex (for example, the leader of a tribe was, and is not, necessarily its wealthiest member) and determined by particular cultural components.

The social strata was made up of small tribes or families. The wealth of each was not built on the exploitation of others but on the ownership of camels and caravans or occupation, and the gap between the very rich and the very poor was not as wide as in many countries. Yet, it was made to look conspicuous by the disappearance of inter-family marriage or occupation. Manual work was left for the poorer classes of the small families whereas the rich, helped by the ownership of means of transport, the camels, did the trading.

The gap between classes was, on the contrary, narrowed by the co-operative way of life the surrounding desert demanded from the people there. This spirit of interdependency between people of different classes persisted both through peacetime and in the face of external threat.

Class and Islam

One of the main tenets of Islamic Doctrine is the prohibition of any discrimination between people on the grounds of birth or colour. People are equal in the eyes of the creator and have to be treated accordingly on earth. Of course, the advocacy of such philosophy met with stiff opposition from the tribes. However, the influence of Islam eventually broke down the polarisation that previously existed between tribes, and inter-family marriage, which, until then, had been an anathema in the Arabian Peninsula became a possibility (though even now, as stated earlier, it is by no means universally applauded). Moreover, there are many examples from the history of the peninsula of individuals of very low social status who came to occupy leading roles in the Islamic state established there. This transformation revolutionized the class structure in the Islamic state as Bill observed:

"The Islamic middle-Eastern class structure has been knit together in constant movement and has traditionally possessed an extraordinary elasticity. This resilience has been intimately related to inter-class group patterns as well as to inter-class relationships and mobility processes". (Bill, 1972, p.429)

acknowledging the particular social formation that Islam had built. A formation that most western class analysis fails to comprehend adequately.

It may be true to say that Islam does not distinguish between human beings in terms of their birth or colour, however, it does impose different obligations on the wealthy and the poor, in two respects. Firstly, as material possessions are of little value in Islamic terms, it discourages excessive concentration on the accumulation of wealth. The second is that Islam Doctrine has made some provision to safeguard against the impoverishment of the poorer sections of society by holding the state responsible for the welfare of society as a whole, something which has led to

the imposition of a form of "wealth tax", and the abolition of the usury system that previously existed, thus depriving the wealthy of the opportunity that exists today in the rest of the world, of making money directly from the possession of money. Labour, in its many forms is the sole creator of wealth. These measures have helped to a very great extent to blur the edges between the rich and the poor in the Arab Peninsula.

Class and Oil

The oil revenue, as was mentioned earlier in this chapter, has played an important role in shaping all aspects of the Saudi Arabian system. The social structure in particular has witnessed fundamental changes. A new dimension has been added to the class formation built by Islam. Instead of the dichotomy between the rich and the poor classes, a new class has emerged, the middle class, made of those who, by education, have escaped the lower classes.

This mobility was made possible by the financial power of the state to provide every citizen with the opportunity of free education from the primary level to the post graduate. This system has produced an educated generation to begin to meet the administrative needs of the country as well as lead it into the present scientific century. Education bettered this class not only in terms of cultural and mental life but also their material standards have risen to a level closer to that of the wealthiest in the country.

The oil wealth has also, to an extent, enabled the state to replace those lost from the lower classes by this social mobility. Such replacements were needed to take on manual labour such as farming, housework and traditional craft labour. The newly emerged lower class is made up of immigrant labour, who were driven out of their native country to seek economic improvement and although they have succeeded, their standard of

living is still well below that of the natives of Saudi. Table 2.11, page 132, shows the categories of people that may be allocated to the three social classes into which the population may conveniently be divided.

Relationship between family and class

The fundamental changes that engulfed Saudi Arabian society have had their effect on the inter-relationship between the family and class. Despite the fact that we have defined three distinct classes in our ethnographic typology, we can find another unique social phenomenon which is social mobility at a larger scale.

It is quite common to find one family that has members in more than one class, namely, the middle and the higher. The fuel that sets this mobility in motion is education and not ownership. There are many educated people who as a result of personal academic achievements have crossed the class barrier irrespective of family background. Education also helps to eradicate family occupations and increase inter-family and inter-class marriage.

THE SIGNIFICANCE OF RELIGION
IN SAUDI SOCIETY

But what is Islam? Ultimately such a question is beyond the scope of this thesis. However, some central points which have a bearing on the main subject matter, can be brought out.

The word Islam means submission to the will of God and obedience to his laws. The Moslems worship God, "Allah" alone. They believe that Mohammed was only a mortal human being commissioned by Allah to carry the message of God and to lead an exemplary life. The Moslems accept, respect and follow all the prophets previous to Mohammed such as Moses and Jesus.....however, Moslems believe that there will be no future prophet.

Mohammed was born in Makkah on August 20th 570 A.D.; forty years later he became the Prophet of God. The people of Makkah did not welcome the religion of Islam. So Mohammed emigrated to Medina in 622 A.D. which is known to Moslems as the year of the migration "Hijrah". This year is the starting point of the Islamic Calendar.

There are five main requirements placed upon every Moslem. They are:- to believe that there is no God but Allah and Mohammed is his Prophet; to perform prayers five times a day; To give alms of the annual income of any property or money investment; to fast during the month of Ramadan which is the ninth month of the Islamic Calendar; to make a pilgrimage to the Grand Mosque in Makkah once in the lifetime. These five duties are referred to as the five pillars of Islam.

Today Islam has almost one billion followers throughout the world. The increase in the numbers of pilgrims who arrive in Makkah each year is one indication of the increase in the numbers of Islam's followers (though modern transportation may play its part in this). During the Prophet's period the number of pilgrims was no more than ten thousand; in 1983 it reached approximately three million.

Through the one thousand four hundred years of Islamic history new divisions and interpretations have appeared, today there are two main Islamic sects, Sunnah and Sheiah, each with more than one school and branch. In Saudi Arabia itself, though, there are a very small minority of Sheiah; the vast majority are Sunnah. The Sunnah sect, then, has four main schools, each named after its founder Maleky, Hanbaly, Shafay and Hanafy. There are differences between these orthodox schools and sometimes amongst a school's followers. However, there is almost full agreement in all orthodox schools and branches on the main pillars of Islam. The differences are usually on the surface. For instance, some of the schools allow the use of the beads during prayers, covering the head during prayers etc., while other schools do not allow the use of beads or do not require the head to be covered during prayers.

The Hanbaly school of Sunnah Islam, founded about 1,000 years ago by the scholar Ahmed bin Hanbal, and based on a strict interpretation of the Koran and the Hadith, is the official form of Islam in Saudi Arabia. The Hanbaly interpretation does not accept practices such as worshipping anybody but God, pilgrimage to any shrines but Makkah and rejects all innovations seen as contrary to Islam. Wahabism was a religious reform movement of the Hanbaly school, it was not a separate school.

The Islamic religion has no Priest. Every Moslem is required to study the Holy Book and prays directly to God without intermediary, even the prophets are considered as human beings with human fallibility. However, Islam does have learned men, or "Ulema", who specialise in Islamic studies and the interpretation of The Koran. These men have no authority to order, they only offer advice. They usually give their opinion to anybody who asks them, free of charge. Islam does not recognise any divisions of class and denies also any division between religion and politics.

Islam has a highly developed legal and social code of behaviour and Islam is not a religion of the individual but of the community all members of which are social equals before God. The legal system of an Islamic society must be taken from The Koran, the political leaders chosen by consensus, and the leader supported by a council of elders and "Ulema" or learned men. (Lackner, 1978).

Religion permeates almost every aspect of Saudi social life. Natural phenomena like rainfall and the eclipse of the sun and moon have their own associated religious practice. There is a direct relation between religion and social standing. Practising religious duties enhances an individuals reputation, respect and appreciation, being dependent on regular fulfilment of Islamic rites. The name of God "Allah" is frequently repeated at all social occasions such as the daily greeting or salutation, in ordinary conversation, before and after eating or drinking, in dispute between individuals, when someone sneezes or belches....and in the greeting during festivals....etc. Islam has an important effect on all aspects of the life of Saudi Arabian people and society. Adeed Dawisha has tried to explain the reason for this. In his paper, Saudi Arabia's Search for Security he wrote:

"Islam as a motivator of Saudi policies and purveyor of Saudi-elite attitudes is particularly potent....while other Moslem countries can boast thriving civilizations that pre-date the advent of Islam - like Pharoanic in Egypt, Babylonian in Iraq....Saudi Arabia's cultural heritage and historical legacy is traceable to the Islamic civilization alone. For this reason, Saudi Arabian culture, civilization and social political organizations are coterminous with Islam." (Dawisha, 1979-80)

In Saudi Arabia, in accord with "The Koran" and "The Haddeth", there is no separation between state and religion. When, in 1962, a member of the Saudi Royal Family raised the question of a constitution, the reigning King, Saud, referred him to the "Ulema" who informed the prince that Islamic law

was the constitution of Saudi Arabia and there could be no other. (Holden and John, 1981). Saudi Arabia's indigenous population is one hundred per cent Moslem and it is the only religion permitted in the country. No other religious groups are allowed to practice.

The power of Islam, on the people of Saudi Arabia, was illustrated by a recent survey whose findings indicated that the primary determining factor in their choice of a marriage partner, among both Saudi men and women, was of religious nature. (Sraj, 1974). The effects of Islam, however, are not confined to "personal" issues, but are also felt in broader conflicts, both with Saudi Arabia and its relations with neighbouring states. For example, those who opposed the introduction of television did so for religious reasons, as did those (as has already been mentioned) who opposed the education of women.

Among those most antagonistic to innovation have been the "Ikhoan", rejecting smoking, radio, television and telephones on the basis that they were not known to the prophet Mohammed, who therefore could not have sanctioned them. (Lacey, 1981).

Fred Halliday in his book Arabia without Sultans explains the role of Islam not only in Saudi Arabia but also in the Middle East as a whole he said:-

"No account of Middle Eastern society can avoid the fact that Islam has permeated it so thoroughly that all political and social conflicts take a religious form to a degree found less frequently in other societies". (Halliday, 1979).

Government policies are all based on religious considerations. Education systems and media systems are also based on Islamic teachings. Even the banking system of the nation is an Islamic one. Saudi Arabia's past, present and future are intertwined with Islam, a fact visible even in the country's national flag, with its inscription of "There is no God but Allah and Mohammed is his Prophet". (Holden and Johns, 1981).

The community of Islam is not founded on race, nationality, occupation, kinship or special interests, but on Islam alone. (Abdalati, 1978). Islam raised the status of women, and The Koran declared that women should enjoy the same rights as men in education, marriage and divorce. Misconceptions of this stem from those interpreters of the Koran who have distorted the Holy Book to serve their own interests or to serve some political or social cause. (Goldston, 1981).

The Koran is not only a book of religion but also a constitution of life. There is in The Koran, a full treatment of subjects such as the punishment of theft, punishment for murder, property rights, marriage, divorce, inheritance, treatment of orphans, punishment of adultery, commercial practices, the punishment of bribery, hygiene and other laws pertaining to food and drink, and even which games might be played. (Polk, 1980).

The Islamic law or the Islamic legal system, "Al-Shariah", is not based on the Koran alone, but on three other sources. It is based on:-

1. The "Koran" - The Islamic Holy Book
2. The "Sunna" - The sayings of the Prophet Mohammed
3. The "Ijma" - The consensus of the Moslem community
4. The "Qiyas" or analogy (roughly models of behaviour from Islamic tradition). (Dawisha, 1979-80)

In Saudi Arabia today, the political, social and economic systems are based in one way or another on Islamic teachings, even crucial development plans are founded on religious values. All the technology used in Saudi Arabia which has been imported from the west or the east is used in the light of Islamic morals and values.

Islam opposed all types of mixing the two genders in one school, so there is segregation in the educational system, different schools for girls and for boys.

Islam permitted no constitution but the Koran so Saudi Arabia has The Koran as its only constitution. Islam has its own judicial system and its own civil laws and that is what is practiced in Saudi courts. Islam has its own punishment for thieves, murderers, adulterers and it is being practiced in Saudi today. The first king of Saudi Arabia summarised the relation between Saudi Arabia policy makers and Islam on one side and western technology on the other in a conversation with the American Ambassador to the Kingdom in the 1940's. He said:-

"We Moslems have the one true faith, but God, "Allah", gave you the technology which is neither prohibited nor mentioned in The Koran, we will use your technology but leave our faith alone.....The Koran regulated all matters of faith, family, education, marriage, inheritance, property and home which must not be touched by unbelievers. Our patriarchal authority and the veiling of women are none of your business. On the other hand, you have much we need and will accept, radio, aeroplanes, oil pumps, drilling rigs and technical know-how!!". (Najai, 1983)

THE POLITICAL SYSTEM OF SAUDI ARABIA

"The kingdom of Saudi Arabia is almost the only country in the world whose constitution of The Holy Koran and the principles of the prophets Sunna and the application of the Sharia as the system of government since the founding of the kingdom, this has distinguished Saudi Arabia internationally and assured security, prosperity and stability domestically". (Ministry of Planning, 1980)

The political system, like all other systems in this country, is based on Islamic teachings. It is an Islamic Monarchy with no Parliament, no separation of state and religion. It is a unique system based on Islam and "tribal tradition and has its own peculiar brand of grass-roots democracy". (Dawisha, 1979).

Saudi Arabia's Foreign Minister explained the Saudi political system when he said:-

"In Saudi Arabia Islam permeates every aspect of life in a way not familiar in the west. Islam is based on individual rights and liberties. The separation of judicial system from the executive is centuries old.... democracy reflects the social structure of western countries, our Islamic system reflects ours". (National Geographic, September 1980, p.27).

Under the Islamic system, as it operates in Saudi Arabia, any citizen can, in theory, approach the leader or governor of his village or region to discuss his own problems, or the problems of his relatives or village. The Saudi system has been described variously as being, by Western standards, an authoritarian system (Dawisha, 1979-80), a traditional tribal system (Seraj, 1974), and an absolute monarchy (Department of States, 1978). Whilst these views are by no means totally mutually contradictory, they may illustrate the confusion that the application of inappropriate Western standards to the Saudi situation may engender. From outside, "the government of Saudi Arabia seems dominated to an extraordinary degree by the royal family but

from inside, the view is that it is dominated not by the royal family but by the inhabitants of the kingdom themselves". (Lacey, 1981). The Saudi Arabian political system is derived from Islam which emphasises the equality of human beings and from the desert traditions and values where the rulers lived, like their subjects "with all hands dipping in the same pot; at the Sheikh's majlis or council, the ruler would listen to other voices on issues of tribal or family importance". (Holden & Johns, 1981, p.13). To-day the rulers of the country and the governor of every province hold an open court or "Majlis" for the people and if any ceased to do so "his credit would vanish amongst his subjects". (Holden & Johns, 1981).

The main object of the Saudi Arabian governments domestic policies is to develop the nation without abusing Islamic teachings or endangering the country's security. The Foreign policy objectives are to defend the general Arab and Moslem interests, and the government maintains no diplomatic relations with any of the communist countries. (Department of States, 1978). Saudi Arabian foreign policy is also opposed to Zionist expansion. Egypt and Syria based their decision to go to war in October 1973 on the fact that Saudi Arabia would back them. (Halliday, 1979). Saudi Arabia is a member of most of the international organisations such as the United Nations Organisation, the Islamic Conference, the Arab League....

There are friendly relations between Saudi Arabia and the western powers in Europe and the United States. However, American influence has not resulted in any quasi colonial dominance, and Saudi Arabia has, in fact, exercised its rights in opposition to American interests on many occasions as, for example, when the supply of oil to the western block was suspended during the October 1973 war. Also from a commercial aspect, the country has imported all goods from many countries without depending on a specific nation or group of nations. (Holden & Johns, 1981).

Religious authority gives legitimacy to political power, therefore the Saudi leaders usually consult with religious scholars in Islamic law. Also, "in Islam political power is a form of religious prestige for it is through this power that the governor maintains the conditions in which the Islamic law may flourish". (Looney, 1982).

The Saudi Arabian political system conforms to neither western nor eastern block typologies, it is a system formed in Saudi Arabia from Saudi society. The system is based on the Arabian tradition of "open door policy" whereby all those in authority including the King, the Crown Prince and all Ministers leave the doors of their offices and houses open to anyone during the day, and any Saudi citizen with any problem can approach and address such officials at any time. Those not in the capital have similarly free access to the governor of their province and can telephone the Ministries in Riyadh. All the five Kings of Saudi Arabia since 1932 have usually appointed days to meet their citizens and talk to them.

In the King's "Majales", or reception hall, topics of conversation may range from people's individual needs to national events, whilst some attend these meetings purely to greet and listen to the King. A graphic example of this "open door" tradition was observed by this researcher in the office of a Minister of State. An elderly Bedouin entered, and, after greeting the Minister, began to discuss his personal life with him. At the conclusion of the meeting, the Bedouin enquired how he might obtain a grant for the construction of a house for his son. The Minister outlined the procedure and then wrote the steps down on a scrap of paper which the Bedouin produced. The relationship between the people and officials in Saudi is often as simple as that. There are no appointments.

Ministers and governors are members of the Saudi society as a whole, they need not be members of particular classes or families, they can come

from the bottom or the top of the social scale, the only qualifications needed are educational accomplishment and a willingness to accept and promote development and change, provided, of course, it is seen as beneficial to the government and people and not contradictory to the principles of Islam or Saudi culture.

GOVERNMENT AND ADMINISTRATION

The government and administrative system of Saudi Arabia are, as has been said before, based squarely on the Islamic concept of government. As an Islamic monarchy with no Parliament, no political parties, no trade unions, no independent interest groups, it cannot be seen as a democracy. However, it could be argued that the term dictatorship is also inapplicable, in that if the various apparently authoritative sources which quote the religious make of Saudi Arabia as being 100% Moslem, are to be believed, its Islamic laws and constitution must have the consent of the overwhelming mass of Saudis.

"Saudi Arabia is an Islamic Monarchy which has been developing from monarchical to ministerial rule. The duties of the King, "Imam", are defined in the Shari'ah Law - religious Islamic Law as recorded in The Koran and interpreted in the Hadith -the prophets saying's -which recognise the Imam not as an absolute hereditary monarch but as one who reigns in order to rule for the public good". (Anderson et al. 1979).

In the early years of the nation it was governed by the first King, his religious advisers and various tribal leaders. In the years following 1932 more advisers were appointed, two deputies for the King were appointed in the largest provinces and a governor appointed to every district. In 1953 the first Council of Ministers in the history of Saudi Arabia was established by royal decree. At present the Council has about twenty members, all Saudi (see table 2.12, page 133). The King himself acts as Prime Minister while the Crown Prince is his Deputy. The King represents the final point of appeal and has the power of pardon. There is no institutionalized opposition to the King, though legislative and executive powers are executed by the Council of Ministers.

Each Minister appointed by the King has responsibility for an individual Ministry. Amongst the Ministers there are four members of the Royal family the rest are Saudi citizens, not connected to the Saudi Royal

Family, such as the Minister of Petroleum, the Minister of Finance and the Minister of Information. Amongst the ministers there are those who have a post graduate degree from British or American universities, whilst others have first degree from Saudi universities.

For any governmental or administrative decision to carry the consent of the people, it must be seen to be in accord with Islamic principle. To this end, a religious council has been recently established with, among other duties, the responsibility of resolving any conflict between Islam and the demands of modernisation. For example, it was the religious council that re-affirmed the prohibitions on women driving, on deposit accounts and on mixed education.

The government controls all oil and mineral revenues and so, despite the absence of Income and Valued Added Tax, is able to meet all the nation's expenses.

ECONOMIC SYSTEM

Writing of the economic situation in Saudi Arabia, at the turn of the century, Holden and Johns observe that, "its material resources at the time would scarcely have sufficed for a small parish council in rural England". (Holden and Johns, 1981). During the drought of 1906, people ate dogs in the streets of Riyadh, and visitors to the city in the 1920's described it as "isolated", its most modern feature being the "truck that brought foreign mail from Kuwait every three or four weeks". (Lacey, 1981). Less than fifty years ago, there was not a single school or hospital in the country. Even now, older inhabitants of areas outside the urban centres remember periods of drought and disease which cost nearly every family in their village at least one of its members.

With the unification of the kingdom and the discovery of oil, the economic situation began to change, at first slowly but accelerating enormously with the increase in oil prices in the 1970's (see tables 2.13, page 134 and 2.14, page 135). "The world total crude oil reserve is known to be about 630 billion barrels and nearly a quarter of this is estimated to lie in Saudi Arabian land, which makes the country the second largest oil producer in the world, next only to the Soviet Union". (Al-Farsy, 1978). Despite the enormous changes the oil revenues have brought, the centrality of Islam remains. In each of the official five year plans, the first fundamental principle is the maintenance of Islamic values (Ministry of Planning, 1980-85).

Saudi Arabia has a mixed economy, the state owning large proportions of industrial production, including oil and gas, and all services, such as health, education, communication, etc. (see table 2.15, page 136), whilst all traditional economic activities are privately owned and operated. Saudi Arabia is not "State Socialism" but "People's Capitalism". (Looney, 1982).

In Islam all activities are spiritual as long as they are in harmony with the goals and values of the religion, thus Moslem scholars argue that the Islamic economic system is designed to minimise inequalities by the obligation placed upon the wealthy to give alms and the absence of any stigma to be attached to those who receive them. (Anderson et al., 1979) Saudi Arabia's economic system and its growth model are unique to the society's culture, religion and political system.

The government's development plans place a strong emphasis on diversification in order to reduce the overwhelming dependence on oil revenues. Two major industrial cities, containing five new refineries, seven petrochemical facilities, a hydrocarbon fertiliser plant and an iron and steel complex have been built using governmental money (Time Magazine, 16.3.81), and Saudi Arabian cities are the fastest growing in the Middle East. Riyadh, the country's capital which was a walled city until the 1940's, has, today, a population of a million people, and is the location of a multibillion dollar university campus. Jeddah's airport terminal for pilgrims is the largest covered space in the world. (National Geographic, Sept.1980). Over the past ten years government in Saudi Arabia has spent about two hundred billion dollars on development (see tables 2.16, page 137 and 2.17, page 138). However, the Third Development plan for the five years between 1980-1985 envisages the spending of at least three hundred billion dollars on further development (as shown in table 2.18, page 139). (The Wall Street Journal, 10.6.81). This level of expenditure has, however, led to political tension between those who would like to see the pace of development accelerated, and more conservative elements who believe that greater care is needed to protect a social structure which is already "inevitably being shaken by the speed of change". (Anderson et al., 1979).

However, Saudi Arabia still faces chronic shortage of manpower,

depending on foreign labour to such an extent that, in the late 1970's, foreign workers represented about 40% of the workforce. In 1980 the number of foreign workers reached 35%. (Anderson et al., 1979). Time Magazine estimated the figure at 43% (Time, March 1981). Drawn from more than one hundred nations and bringing with them their own cultures and languages, this foreign workforce is seen as representing a threat to the stability of Saudi society. Thus one of the main aims of the development plans is to ease the country's growing dependence upon foreign workers. (Ministry of Planning, 1980-1985).

Saudi Arabia's development has, of course, been largely fueled by the 430% increase in government revenues which accompanied the oil price rises, leading to a rapid growth in the kingdom's international trade and the accumulation of massive financial assets. (Cleron, 1978). In the past, all strategic crops, such as wheat, vegetables and fruit were supplied by import. Now, self-sufficiency has been achieved; by 1984 wheat production had reached around two million tons (due by and large to the government's policy of developing production through the establishment of an agricultural fund to support Saudi farmers).

In the field of mass media, the country's economic position has allowed the government to increase the available facilities and so improve the services on offer to the public. The interaction between the economy and the media will be dealt with in the third part of this study.

PLANNING AND DEVELOPMENT POLICIES

The Saudi Arabian development plan policy began in 1970. The first plan ran from 1970-75, the second between 1975-80, and the third between 1980-85. The primary imperative of all three development plans has been the preservation and reinforcement of the religion of Islam and the culture and custom of the Saudi Society. During the past fifteen years of development planning the government has invested considerable resources into the development of "human capital", spending 24% of its \$88 billion income on education. In addition to the maintenance of Islamic values and development of human resources, all three plans seek to achieve a reduction in the country's dependence on oil as its main source of income, increasing scientific research into new forms of energy (such as solar power), and the development of Saudi Arabia's mineral resources and agricultural sector.

Analysis of GNP by economic activity for 1975-76 indicates that oil industries accounted for 72 per cent of the total. In 1977 Saudi Arabia produced more than nine million barrels per day, and taxes and royalties from oil accounted for about 90% of government income.

In the 1940's, Saudi Arabia maintained a subsistence economy with almost non-existent infra-structure. By the end of the third plan in 1985 all main physical infrastructure - roads, ports, sea water desalination, communication facilities and housing were ready. The next phase of development, it is hoped, will see an improvement of government services, such as the health service. However, in the meantime, the fourth five year plan (1985-90) will continue on the following lines, laid by the Minister of Planning in the Saudi Gazette. He indicated that the first and foremost goal and objective of development plans in general and the fourth plan in particular is to preserve and to re-enforce Islamic values and to maintain stability and security in Saudi Arabia. Hand in hand with this the

government aims to provide greater resources and opportunities for Saudi nationals to utilise their abilities, decreasing the dependancy of the Saudi economy on oil by a range of means, encouraging research into solar energy, encouraging the agricultural sector (see table 2.19, page 140), and industry and by the development of mineral resources, such as gold. To avoid any loss of cultural identity that might accompany economic development, one aspect of the fourth plan is the promotion of indigenous Saudi culture. The Minister also laid out the strategy designed to achieve these objectives. It included the use of new technology to reduce expenditure and eliminate waste, thus bringing down costs and increasing the quality of public services, such as communications and transportation, etc. (Saudi Gazette, 6.12.83)

The maintenance of a planned economy in a society like Saudi Arabia was unimaginable even twenty years ago. Indeed, some foreign journalists argued that it was impossible that a society such as Saudi Arabia could have a planned economy, and economists, such as Birks and Sinclair have outlined some of the grave difficulties the planners face - for example, the reliance on migrant labour. They argue that Saudi Arabia imports labour, not because of a small indigenous population, but because its population is not ready for work in the modern sectors of the economy. In spite of policies designed to distribute income more equitably they maintain:-

"while the efforts of the government to harness and improve the quality of its human capital are admirable, the problems involved are immense. The difficulties are compounded by the fact that potential school or training centre enrolees have lucrative opportunities outside the classroom and so have a tendency not to complete courses. Also, the government has the difficulty that in many areas there is little tradition at academic study and hence the base from which it can work is small." (Birks and Sinclair, 1980, p.98)

Whatever the doubts about Saudi Arabia's ability to reach its development goals, this student believes that the planning policy is unique, made by Saudi's for Saudi Arabia and that it can succeed. Social problems

undoubtedly remain, but thirty years ago the demands were for motorways, schools, hospitals, or fresh water, now they are asking for more than one telephone line, more than two television stations, and more than seven universities.

The Saudi development plan is based on an attempt to achieve a balance between conservative and progressive elements and between Islamic values and modern technology.

"The plan does not aim at merely increasing national wealth or just raising the living standard of the Saudi people. That would be too materialistic, too narrow, an aim which does not fit in an ideological state like ours". (Saudi Gazette, 7.12.83)

In conclusion the proof of the efficiency of any given development plan lies in the material changes it produces. At least the Saudi planners have thus far been able to make real progress against the levels of poverty, disease and illiteracy that existed in Saudi society only twenty years ago.

TRANSPORTATION AND COMMUNICATION

In the six years between 1974 and 1980, annual government spending on transportation and communications rose from three thousand million Saudi Riyals to thirty thousand million. The country, where religious groups opposed the telephone fifty years ago, had more than four hundred thousand telephone lines in 1980 and in 1983 in Riyadh alone there are approximately two hundred thousand. The Minister of P.T.T. said in an interview to a local newspaper that "Saudi Arabia has the biggest communication facilities in the Middle East. There are in the country more than one million telephones, thirty thousand telex and in Saudi Arabia today more than four hundred cities, towns and villages are able to communicate with more than one hundred countries around the globe." (Al-Riyadh, 23.4.83 5425).

In addition to the telephone network, Saudi Arabia, as a member of the ARABSAT project, was involved, in 1985, in the launch of two communications satellites. (Boyd, 1982). In the country today, four ground stations operate in conjunction with the Indian Ocean Satellite, improving international communications to and from Saudi Arabia. In addition, wireless, telegraph and postal services have been improved to the extent that they now cover all cities and villages in the nation, and the P.T.T. Ministry has introduced a twenty-four hour service for inland mail.

Ten years ago daily newspapers published in the country's capital reached other cities ten days later, now they travel the same distance in less than two hours. Forty years ago, the mother of this student travelled on pilgrimage from a town near Riyadh to Makkah in a caravan of camels. The journey took more than forty-five days; five years ago she made the same journey in one and a half hours. Today there are about thirty airports across the country. There are railways between the capital, in the central province, and Damman, in the eastern province, and ports on the Red Sea

coast and Arabian Gulf. In addition, there is a modern road network (as shown in map 2.20, page 141). (Anderson et al., 1979). The Minister of Communications in a newspaper interview said, "there are sixty-three thousand kilometres of modern roads. The public transportation sold 120 million tickets in one year. There are about two cars for each family in Saudi Arabia. The cost of building roads in the country is S.R. 62 billion". (Al-Riyadh, 23.4.83, 5425). The development of communications and transportations has had an impact on the development of the mass media in Saudi Arabia. People in all parts of the kingdom can read any newspaper, on the day of publication. News in the South Province of the country reaches the newspapers in the central province in less than one minute by telephone and telex. The impact of other communications on mass communication in Saudi Arabia will be discussed in another part of this study.

This student believes that transportation is a medium of communication. As people move about the country, by car, train, ship and other vehicles, they carry messages about themselves and their community and, on their return, they carry fresh messages back with them.

Transportation is a medium and the people are communicators. In Saudi Arabia, as a result of the development of transportation and telex communications, there is a greater degree of common understanding between people in all provinces. Inter-marriage between people from different provinces has become more common (in startling contrast to the tribal disapproval of such inter-marriage). Transportation and telecommunication, combined with mass communications, have helped to create a sense of national unity among the people of a country which fifty years ago was more than four small states.

Map No. 2.1 - The Boundaries and Location of the Kingdom of Saudi Arabia



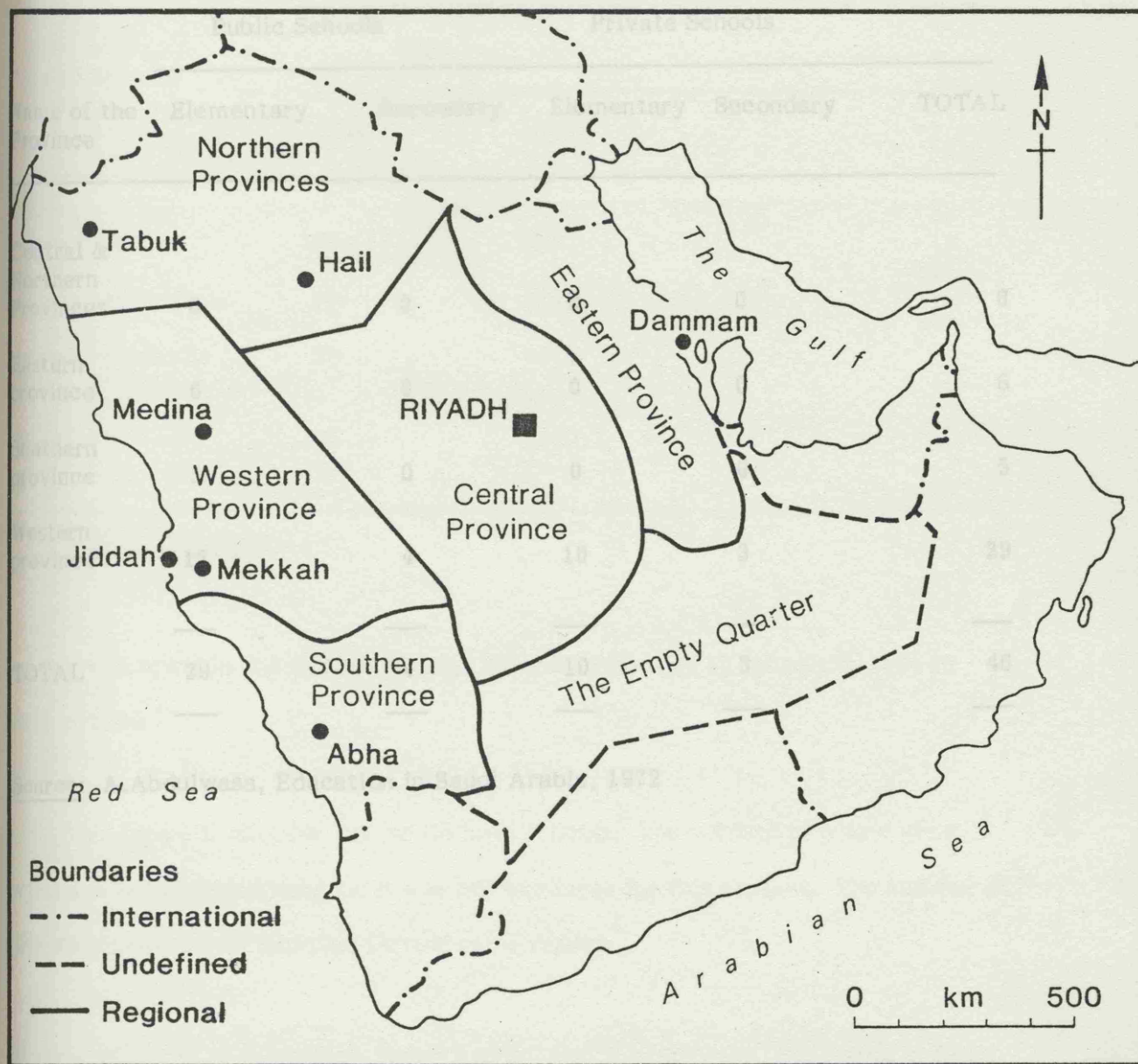
Sources: Adapted from two sources:

1) The Third Development Plan, 1980-1985, Ministry of Planning.

Source: The Times Atlas, 1972

2) The Times Atlas, 1972

Map No. 2.2 - The Location of the Main Cities and the Main Provinces of Saudi Arabia



Sources: Adapted from two sources:

- 1) The Third Development Plan, 1980-1985, Ministry of Planning, Riyadh, Saudi Arabia
- 2) The Times Atlas, 1972

Table 2.3

Public and Private Schools in Saudi Arabia forty years ago in 1944

Name of the Province	Public Schools		Private Schools		TOTAL
	Elementary	Secondary	Elementary	Secondary	
Central & Northern Provinces	6	0	0	0	6
Eastern province	6	0	0	0	6
Southern province	5	0	0	0	5
Western province	12	4	10	3	29
TOTAL	29	4	10	3	46

Source: A.Abdulwasa, Education in Saudi Arabia, 1972

Table 2.4

Comparing the number of public boys schools in Saudi Arabia.

Type of Schools	Year		Total
	1944	1984	
Primary Schools	29	4223	4252
Elementary Schools	04	1219	1223
Secondary Schools	00	0418	418
Total	33	5860	5893

This table shows:-

the jumping in the number of boys schools from only 33 schools in 1944 to 5860 in 1984.

This figure is only for the public boys schools. The number of public girls schools is not included because it was not available for this student. The number of private schools is not included for the same reason.

Source: Ministry of Education, Saudi Arabia, and A.Abdulwasa, Education in Saudi Arabia, 1972

Table 2.5

Civilian employment projections based on the Third Development Plan 1980-1985

Year	Saudis	Non Saudis	Total
1949	80	16829	16909
1959	3061	13196	16257
1971	6151	03956	10107
1976	14837	5230	20067
1977	16740	8787	25527
1978	17894	12559	30453
1979	21839	16404	38243
1980	26321	20549	46870
1981	29753	23684	53437
1982	33067	24010	57077

This table shows:

- ARAMCO manpower in Saudi Arabia oil industry
- The increasing of the Saudis who work in the oil fields to replace non saudis

Source: ARAMCO Handbook (1960) and Facts and Figures (1982)

Table 2.6

Civilian employment projections from third five year development plan 1980-1985

Employees	1980 (1399-1400)	1985 (1404-1403)	Net Change
Jordanian & Palestinians		175,000	22.7
Saudi men	1,308,400	1,437,400	129,000
Non Saudi men	1,014,900	1,023,900	9,000
Saudi women	103,000	120,000	17,000
Non Saudi women	44,900	44,900	0
TOTAL	2,471,200	2,626,200	155,00

Source: Ministry of Planning, Third Development Plan 1980-1985 (Riyadh: 1980), p.98

Source: J. S. Birks & C. A. Sinclair, Arab Manpower, Croom Helm Ltd., 1980, Table 5.14, P.115

Table 2.7

Non Saudis working in Saudi Arabia in 1975

The percentage of employment of Saudis and non-nationals by Economic Sector 1974-75

Nationality	Number	Per Cent	Per Cent
Yemenis (North)	280,400		36.3
Jordanian & Palestinians	175,000		22.7
Egyptians	95,000		12.3
Yemenis (South)	55,000		7.1
Sudanese	35,000		4.5
Lebanese	20,000		2.6
Omanis	17,500		2.3
Syrians	15,000		1.9
Somalis	5,000		0.6
Iraqi	2,002,000		0.3
Pakistanis	15,000		1.9
Indians	15,000		1.9
Other Asian	8,000		1.0
European & American	15,000		1.9
African & Other	10,000		1.3
Iranians	10,000		1.3
Turks	500		0.1
TOTAL	773,400		100.0

Source: J. S. Birks & C. A. Sinclair, Arab Manpower, Croom Helm Ltd., 1980, Table 5.14, P.115

Table 2.8

The percentage of employment of nationals and non nationals by Economic Sector 1974-75

Economic Sector	Per Cent	
	Saudi	Non Saudis
Agriculture and Fishing	51.7	7.1
Mining and Petroleum	1.5	1.5
Manufacturing	2.1	12.2
Electricity Gas & Water	0.7	1.7
Construction	3.5	26.3
Trade	5.9	17.0
Transport, Storage & Communication	7.1	4.0
Finance and Insurance	0.5	0.9
Community Services	23.5	26.1
Miscellaneous	3.5	3.2
	<hr/>	<hr/>
TOTAL	100.0	100.0

Source: J.S.Birks & C. A. Sinclair, Arab Manpower, 1980 Table 5.1, P.108

Table 2.9

Top Ten countries in Proved Oil Reserves in millions of barrels

<u>COUNTRY</u>	<u>Proved Crude Reserves</u>
Saudi Arabia	167920
Kuwait	67150
U.S.S.R	63000
Iran	55308
Mexico	48300
Iraq	41000
Abu Dhabi	30510
U.S.A.	29785
Libya	21500
Venezuela	21500

This table shows:

- 1) Saudi Arabia is the top country in provided oil reserves
- 2) oil had played an important role in Saudi society and it will continue to play the same role

Source: ARAMCO book facts and figures 1982

Table 2.10

YEAR	SAUDI ARABIA'S SOCIAL POSITION	Crude Oil Barrels Daily	N.G.L. Barrels Daily
<u>Upper Class</u>			
1940	Saudi Royal family members and its collateral branches Leading tribal sheikhs Top Ulama-Religious leader	13866	None
1950	Provinces' governors Military leaders	566703	None
1960	Merchants (top)	1247140	None
1970	<u>Middle Class</u>	3548865	52118
1980	Merchants (small) Traders Landowners Judges Lawyers University professors Instructors Teachers of religion	9631366	369232
<u>Lower Class</u>			
	Peasants Herdsmen Servants Manual workers Craftsmen Artisans Clerks Soldiers (Some of them Bedouin)		

This table shows:

- the increase of production of oil by one of the oil companies working in Saudi Arabia.
- the oil production jumps from thousands in the 1940's to millions in the 1980's
- the production of natural gas liquids (NGL) jumps from nothing in 1960 to thousands of barrels in the 1980's
- the increase in the oil and gas production have brought with it an increase in the country's revenues.

Source: ARAMCO facts and figures 1982

Source: Al-Sultan, Social class and university enrollment in Saudi Arabia, (1979)

Table 2.11

The Three Social classes which exist in Saudi Society to-day:

SAUDI ARABIA'S SOCIAL CLASS COMPOSITION

Upper Class

Saudi Royal family member and its collateral branches
 Leading tribal-sheikhs
 Top Ulama-Religious leader
 Provinces' governors
 Military leaders
 Merchants (top)

Middle Class

Merchants (small)
 Traders
 Landowners
 Judges
 Lawyers
 University professors
 College instructors
 Teachers of religion
 Teachers of Arabic on all levels
 Managers
 Administrators
 Scientists
 Army officers
 Teachers of modern subjects
 Technicians
 Clerks (managers, supervisors, inspectors)

Lower Class

Peasants)
 Herdsmen) Unskilled workers most of whom are foreigners
 Servants) and they will leave the country after their
 Manual workers) contracts expire.
 Craftsmen
 Artisans
 Clerks
 Soldiers (Some of them Bedouin)

Source: AL-Sultan, Social class and university enrolment in Saudi Arabia,
 (1979)

Table 2.12

The Ministries of Saudi Arabia in 1984

1.	Ministry of Agriculture and Water Resources	Total
2.	Ministry of Commerce	16.3
3.	Ministry of Communication and Transportation	18.7
4.	Ministry of Defense and Aviation "R"	19.8
5.	Ministry of Finance and the National Economy	21.7
6.	Ministry of Foreign Affairs "R"	27.6
7.	Ministry of General Construction and Housing "R"	33.1
8.	Ministry of Health	47.1
9.	Ministry of Higher Education	110.7
10.	Ministry of Industry and Electricity	205.3
11.	Ministry of Information	225.5
12.	Ministry of Interior "R"	231.7
13.	Ministry of Justice	
14.	Ministry of Labor and Social Affairs	
15.	Ministry of Municipal, Urban and Rural Affairs	
16.	Ministry of Petroleum and Mineral Resources	
17.	Ministry of Pilgrimage and Endowments	
18.	Ministry of Planning	
19.	Ministry of Public Education	
20.	Ministry of Telegram, Post and Telegraph	

Source: Student observation

"R" = the Minister is a member of the Royal Family

Table 2.13

Gross domestic product in billion Saudi Riyals

Fiscal years	oil	Non-oil	Total
1966-67	11.6	4.7	16.3
1967-68	13.0	5.2	18.2
1968-69	14.1	5.8	19.9
1969-70	15.5	6.2	21.7
1970-71	20.8	6.7	27.5
1971-72	25.7	7.4	33.1
1972-73	37.6	9.5	47.1
1973-74	95.5	15.2	110.7
1974-75	148.8	56.5	205.3
1975-76	154.5	71.0	225.5
1976-77	193.0	98.4	291.7

Source: Anderson, N. et al., The Kingdom of Saudi Arabia, 1979, p.153, London, Stacey International, compiled by the student.

Comparison of state budget estimates for 12 years

Source: Saudi Gazette 2.4.84

Table 2.15

Budget allocations for the financial year 1984-1985 for main sectors in SR millions

Sectors	Administrative expenditure	Operation & maintenance contracts & construction projects	1983-84 administrative expenditures	Projects
	(Riyals in millions)	(Riyals in millions)		
Human Resources				
Ministry of Education	9,250	1,285	9,078	2,224
Ministry of Education	5,022	930	4,694	711
Ministry of Higher Education:				
King Saud University	1,588	3,337	1,431	1,917
King Abdul Aziz University	962	543	866	477
Petroleum and Minerals University	400	290	411	285
King Faisal University	444	162	444	230
King Muhammad Bin Saud University	734	532	685	465
Islamic University	250	75	254	87
Imam Qura University	423	90	410	109
National Centre for Science and Technology	150	160	144	145
General Establishment for Technical Education & Vocational Training	650	660	633	620
Health and social development:				
Health Ministry	6,265	5,470	5,025	3,376
Information Ministry	680	520	603	673
Labour and Social Affairs Ministry	2,160	250	2,148	292
Youth Welfare	490	2,250	465	1,628
Transport and communications:				
Transport Ministry	280	6,870	292	7,433
TT Ministry	1,440	5,000	1,270	5,080
Civil Aviation	310	5,350	317	7,496
Saudi Airlines	--	782	--	500
General Ports Authority	355	2,870	361	1,539
General Corporation for Railways	166	500	149	513
Economic Resources:				
Agriculture Ministry	910	2,030	731	2,712
General Establishment for Desalination	58	2,745	59	4,058
Petroleum & Mineral Resources Ministry	310	620	134	740
Industry & Electricity Ministry	3,880	5,500	2,818	294
Grain Silos Corporation	92	1,940	86	1,496
Infrastructure:				
Public Works & Housing Ministry	150	2,100	149	2,454
Royal Commission for Jubail & Yanbu	82	6,970	85	6,440
Municipal Services:				
Municipalities and Rural Complexes	2,593	11,080	2,799	12,903
Water & Sewage Departments	340	3,060	310	3,059

Source: Saudi Gazette 2.4.84

Table 2.16

Saudi Arabia second five years development plan allocations 1975-1980

Allocations	\$ Billion	Per cent
Economic resource development	26.1	18.5
Human resource development	22.7	16.1
Social development	9.4	6.7
Physical infrastructure development	32.0	22.7
Administration	10.8	7.7
Defence	22.1	15.7
External assistance emergency funds food subsidies and reserve	18.0	12.7
TOTAL	141.1	100

Source: J.S.Birks and C.A.Sinclair, Arab Manpower, 1980, Table 5.11, p.104

Table 2.17

Budget Government expenditure and GDP in million Saudi Riyals

Fiscal years	GDP	Total expenditure
1952-53	4,000	758
1972-73	28,255.3	10,782.0
1973-74	40,551.1	13,200.0
1974-75	100,964.6	22,810.0
1975-76	134,210.3	45,743.0
1976-77	157,860.8	110,935.0
1977-78	200,751.7	110,935.0
1978-79	222,860.2	111,400.0

Source: Anderson, N. et al., (1979) The Kingdom of Saudi Arabia, p.155, London, Stacey International, compiled by the Student

Table 2.18

Budget allocations at a glance throughout the third five-year plan

	Per cent		million riyals		
	1984-85 Budget	1983-84 Budget	1982-83 Budget	1981-82 Budget	1980-81 Budget
SECTOR					
Defence	79,900*	57,774	92,889	65,253	55,982
Security		17,959		17,279	12,963
Human Resources	27,925	27,791	31,864	26,248	22,604
Social Development	18,080	13,591	17,010	13,716	12,334
Transport and Communications	23,630	24,950	32,343	35,343	32,079
Economic Resources Development	17,560	13,209	22,045	22,679	21,601
Infrastructure	9,830	9,583	11,705	14,126	11,844
Municipal Services	17,460	19,070	26,224	26,292	19,745
Administration and other					
Government Sectors	39,090	47,053	44,587	43,113	31,268
Religious Institutions	16,000	20,000	23,382	24,850	19,480
Domestic Subsidies	10,525	9,020	11,162	9,100	5,100
TOTALS	260,000	260,000	313,400	298,000	245,000
*Including Security					

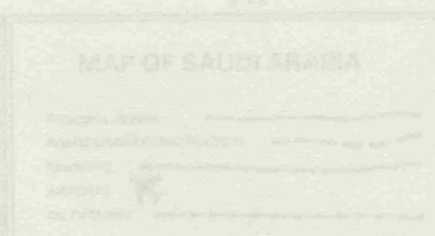
Source: Saudi Gazette 2.4.84

Source: J.S. Bides and C.A. Sinclair Table 3.17, p.108

Table 2.19

Employment by Economic Sector 1974-75

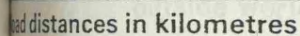
Economic Sector	Per cent
Agriculture and Fishing	32.5
Mining and Petroleum	1.5
Manufacturing	6.4
Electricity Gas & Water	1.1
Construction	13.3
Trade	10.7
Transport, Storage & Communication	5.8
Finance and Insurance	0.7
Community Services	24.6
Miscellaneous	3.4
TOTAL	100.0



Source: J.S.Birks and C.A.Sinclair Table 5.13, p.108

Buraydah	Shahran	Dammam	Hafuf	Jeddah	Makkah	Medinah	Riyadh	Tar
1,355	1,465	1,355	1,345	675	805	1,053	1,055	675
975	71	25	83	1,443	1,371	1,357	735	1,271
550	527	541	488	1,161	1,053	1,351	55	55
927	10	18	184	1,528	1,452	1,455	571	1,35
1,355	1,042	1,035	1,190	2,555	2,454	2,551	1,451	2,33
55	917	931	755	955	515	547	275	52
531	14	45	155	1,525	1,454	1,472	53	1,34
917	50	14	154	1,514	1,442	1,455	447	1,35
1,045	375	350	250	1,535	1,557	1,555	575	1,47
254	1,201	1,215	1,073	522	554	555	745	55
755	154	155	50	1,355	1,217	1,337	335	1,22
555	1,514	1,525	1,355	50	72	424	1,501	15
1,354	437	423	531	1,551	1,575	1,555	554	1,73
555	1,442	1,455	1,312	72	50	547	555	5
541	1,552	1,472	1,355	424	447	50	1,511	55
1,735	1,713	1,727	1,554	570	555	1,345	755	5
3,275	452	455	515	1,575	1,554	1,555	555	1,5
1,575	755	755	512	2,273	2,255	2,215	1,555	2,5
555	55	53	223	1,553	1,511	1,527	515	1,4
470	447	451	325	1,551	555	1,511	50	5
545	501	515	155	1,545	1,473	1,475	454	1,2
1,575	1,345	1,352	1,325	550	55	535	201	1,2
1,227	2,144	2,155	2,025	1,715	1,713	555	1,552	1,2
2,197	1,250	1,272	1,425	2,754	2,722	2,725	1,735	2,5
50	557	551	755	545	255	521	445	1,2

Source: Ahan Wasahien Magazine, Jeddah 1933



	Buraydah	Dhahran	Dammam	Hofuf	Jeddah	Makkah	Madinah	Riyadh	Taif
Alha	1,355	1,485	1,499	1,346	678	606	1,053	1,018	528
Abqaiq	876	71	85	83	1,443	1,371	1,387	376	1,277
Al-Kharj	550	527	541	408	1,141	1,069	1,091	80	981
Al-Khobar	927	10	18	164	1,528	1,452	1,468	457	1,358
Adanah	1,959	1,042	1,035	1,196	2,556	2,484	2,931	1,489	2,396
Buraydah	00	917	931	798	965	915	541	470	827
Dammam	931	14	00	168	1,528	1,456	1,472	461	1,362
Dhahran	917	00	14	154	1,514	1,442	1,458	447	1,348
Doha	1,048	376	390	250	1,639	1,567	1,589	578	1,479
Hail	284	1,201	1,215	1,073	822	894	398	745	982
Hofuf	798	154	168	00	1,389	1,317	1,337	328	1,229
Jeddah	965	1,514	1,528	1,389	00	72	424	1,061	160
Kuwait	1,354	437	423	591	1,951	1,879	1,895	884	1,785
Makkah	988	1,442	1,456	1,317	72	00	447	989	88
Madinah	541	1,458	1,472	1,339	424	447	00	1,011	535
Meyran	1,736	1,713	1,727	1,594	970	898	1,345	1,266	810
Qaisumah	1,379	462	455	616	1,976	1,904	1,920	909	1,810
Ratha	1,675	758	750	912	2,272	2,200	2,216	1,205	2,106
Ras Tanura	986	69	63	223	1,583	1,511	1,527	516	1,417
Riyadh	470	447	461	328	1,061	989	1,011	00	901
Saiwah	948	301	315	150	1,545	1,473	1,476	484	1,385
Taif	1,076	1,348	1,362	1,229	160	88	535	901	00
Tabuk	1,227	2,144	2,158	2,025	1,110	1,133	686	1,697	1,221
Turaif	2,197	1,280	1,272	1,425	2,794	2,722	2,725	1,733	2,634
Unaizah	30	887	901	768	945	968	521	440	1,056

Airports

SUMMARY AND CONCLUSION

OF PART TWO

The central principles of the Normative Theories of Mass Media in Society, reviewed in part one, are based on various conceptions of the inherent characteristics of the human individual; the laws which regulate the social, political and economic structures within societies; of the relation of the individual to society; and of the principles of truth and knowledge in any given society. (Siebert et al., 1976).

Part two of this thesis has examined, in some detail, these areas in the social milieu, and I hope demonstrated that all individuals, groups and institutions in Saudi Arabia are, first and foremost, Islamic. Islamic ideology forms the basis and framework for all decisions that are made in any aspect of life.

Furthermore, the fact that Saudi Arabian Society, in spite of all its wealth, can, in some respects, be considered a "virgin" land, whose people have never been swamped by either old or new ideological currents from the outside world in general and the western world in particular. As a result of this state of isolation, the Saudi political, economic and social systems have been shaped and formed from national historical experience in answer to the immediate needs of the population, and in the absence of colonial influence.

In addition, part two demonstrates how Saudi Arabia, which, less than half a century ago, consisted of tiny Sheikdoms and nomadic tribes, has acquired all forms of "modernity" offering the opportunity to every individual citizen of free education, health care and a considerably higher standard of living. This transformation has affected almost all aspects of life except the religious ideology of the people, which remains unchanged as the basis of Saudi political, economic and social structures. In other words

in spite of the many changes associated with modernisation, the Islamic foundation remains intact.

The Saudi way of life has undergone a fast process of development and modernisation as a result of a number of factors, including the discovery of oil and the financial rewards generated by its export. The country owns almost thirty per cent of the world's total oil reserves and has a relatively small population. The stability that the nation has experienced internally and externally over the past fifty years or so, has also contributed to development. The country has fortunately not been subjected to any revolution, military coup or major war. It has also been ruled by the descendants of one royal family since 1902. This stability is partly due to the government's application of an ideology which is favoured by the masses. Peace and stability are among the main factors which helped to achieve prosperity for the people of Saudi Arabia today. In brief, it would seem it is largely the three factors of Islam, oil and stability which have moulded conceptions of the nature of the individual, the State and its relation to man, and of truth and knowledge in Saudi society.

PART III

MASS MEDIA OF COMMUNICATION IN SAUDI ARABIA

III

PART III:MASS COMMUNICATION IN SAUDI ARABIABackground and Introduction

In this section of the study the history and current state of print and electronic media in Saudi Arabia will be examined. Though point-to-point communications such as the telephone, postal and telegraph services will not be dealt with, as well as newspapers, magazines, radio and television networks, the role played by that most long-standing point of communication, the Mosque, will be examined. The ownership, control, structure, organisation and production of the content will be discussed in different chapters of this part. The relationship of the media to society as explained in law and regulations will be discussed in the fourth part.

As was outlined earlier, Saudi society was formed from a particular conjunction of circumstances, which differentiate from even its Middle Eastern neighbours. To summarise:-

- 1) Saudi Arabia is the homeland of the Islamic faith, and contains its most respected shrines; the Grand Mosque in Makkah and the Mosque of the prophet in Medina. Moslems all over the world face toward Makkah five times a day in their prayers and all Moslems must visit the Holy City of Makkah to perform pilgrimage at least once in a lifetime.
- 2) Saudi Arabia has a vast area extending over more than two thirds of the Arabian Peninsula between the Red Sea in the West and the Arabian Gulf, known as the "Persian Gulf", in the East. More than half of this area is unpopulated desert, the population being dispersed throughout the remaining land.
- 3) Saudi Arabia still depends in one way or another on a non-Saudi workforce, especially in the provision of technical expertise, such as

that required by the radio and television services.

- 4) The mass media, like all public services, roads, postal and telephone networks, medical and educational provision, is owned and/or regulated by the government who clearly exercised a large degree of control over all types of media and communication.
- 5) Economically Saudi Arabia is one of the ten richest countries in the world, independent, politically, economically and now culturally, and the country's domestic policies are made in the country by its own nationals. The insidious effects of "cultural imperialism" are perhaps something all nations need to guard against but obviously present greater dangers to developing countries, in that an indigenous culture may be totally subsumed in the attempt to effect material changes in a population's living standards. However, Saudi Arabia's economic power has provided its government with an uncommon degree of control in this area, the ability to import and construct both technology and cultural products tailored to the Saudi political and social systems.

The information in this part of the thesis is derived from four main sources:

- 1) The researcher interviewed individuals, noted for their manifold experience and solid contribution towards Saudi press in general and the central provincial press in particular. The first of these, Mr.Hamed Al-Jasser, established "Alyamamah" in 1953, the first publication in the Central Province. The second, Mr.Abdullah Al-Qrawi was at the time the Director General of 'Alyamamah Press Establishment'; and after serving for fifteen years, he recently resigned and is working as Deputy Minister of Electricity and Industry.
- 2) The researcher obtained some useful documents such as the Mass Communication Policy in its original Arabic text; from his Excellency Mr.Mohammed Al-Jubair, the State Minister, and the Chairman of

Grievances Bureau, who is a member of the high council for Mass Communication - responsible for issuing the policy. The researcher also visited the radio and television stations, their headquarters and the Ministry of Information in Saudi Arabia and obtained two main documents containing historical information about the development of radio and television in the country. The researcher was provided with the main guidelines of censorship in television imported materials.

- 3) The third source was the researcher's study, experience through participation and observation. In undergraduate Mass Communication study for four years in King Saud's University in Riyadh, Saudi Arabia and as an MA student in the University of Southern California, USA, School of Journalism for about three years. The researcher benefitted from experience and observation, while working in the television station, the Ministry of Information, and in two Saudi newspapers as a reporter and correspondent, and finally as an Editor in Chief of a Saudi newspaper published in Los Angeles called Almobtath.
- 4) Written material in the form of numerous books, articles and dissertations dealing with many different aspects of Mass Communications in Saudi Arabia. Key books included those written by Mr.Mohammed Ibn Abass, Editor in Chief of "Al-Jazirah", Dr.Mohammed Al Shamikh, Professor of Arabic Literature at King Saud University and Mr.Othman Hafiz, founder of "Almadina". The theses of Dr.A.Shobaili and Dr.D.Boyd also proved invaluable.

Two major stumbling blocks were faced in the course of this research. First, the absence of any previous work on Saudi Mass Communications which gave real weight to the particular context of Saudi society has led to certain misconceptions (such work as has been undertaken has been based on the kind of theoretical lines suggested by Siebert without any critical review). Second, the difficulty of quantitative work in the absence of

viewing and circulation figures has led to a dependence on such statistical information as is available from U.N.E.S.C.O. This may be unsatisfactory, but until time as a full-scale survey (way beyond the scope of this thesis) can be undertaken, it is unavoidable.

THE PRINT MEDIA

Newspapers and Magazines were the first modern media to appear in the pre-Saudi region in the Arabian Peninsula. The first newspaper in the pre-Saudi era was published in the western part of the Arabian Peninsula, now the Western Province of Saudi Arabia, in Makkah in 1908. The Governor of the city, a member of the Sherif family, spent much of his spare time in reading and writing and so supported and controlled this paper (Al-Shamikh, 1971).

Nowadays there are about 135 newspapers, magazines and periodicals published in Saudi Arabia. According to the Gulf States Information Documentation Centre. (See tables 3.1, page 213, 3.2, page 214 and 3.3a and 3b, page 215 and 216).

Since the main purpose of this section is to give a descriptive study of the print media alongside the description of print media in general it will be a detailed examination of one press establishment as a "case study".

The first newspaper appeared during the third Saudi state and was called "Umm Alqura". It appeared in the Holy City of Makkah on 12th December, 1924 and is still being published as the official Saudi Arabian newspaper. All Saudi newspapers are published in Arabic except for three dailies which appear in English to cater for non-Saudis living and working in the country. The first publication to appear in the Central Province was published in the Country's Capital in 1953. (Haffaz, 1965). In addition to the general newspapers and magazines there are some specialised publications devoted to Art, Arabic literature, science and Islamic studies. All daily and weekly papers devote at least one page to religious material. Because there are no women's magazines published in the country some press organisations devote one or more pages to subjects seen as being of

interest to women. Also some press organisations have women's departments (traditional Islamic principles prohibiting men and women working together). Women journalists in Saudi Arabia either do the job part-time or as a hobby.

As with radio and television, the print media faced opposition at times from religious and conservative elements. Often this opposition centered on the involvement of, or treatment of, women in the press. The publishing of photographs of women met with strong opposition (though some groups were opposed to photographs per se) as did articles which appeared advocating that women should mix with men.

Print media in the Central Province:-

This student chose the Central Province for the study of the print media in Saudi Arabia for two main reasons:

- 1) This part of the Arabian Peninsula never had any kind of media - print, electronic - under any government in its past history. Only after the establishment of the Saudi state in its third stage and after the unification of the different parts of the Arabian Peninsula under the new name, the Kingdom of Saudi Arabia, in 1932, did the Province start to have print and electronic media.
- 2) The development of the media in general and print media in particular in the Central Province illustrate a number of important points about the development of the electronic and print media in Saudi Arabia in general. Because there was no historical background for any type of media of communication before the Saudi era in this part of the Peninsula the forces shaping media development elsewhere in the country are thrown into sharp relief.

The Alyamamah Press Establishment publications are taken as an example of the press establishments in Saudi Arabia because "Alyamamah"

was the first press establishment to publish weekly magazines, daily Arabic newspapers, and daily English newspapers in this Province of Saudi Arabia under the Saudi regime.

The media in the Central Province

In recent years the capital city of Riyadh has become the real centre of the kingdom of Saudi Arabia, with all Embassies and major government agencies based there. Naturally, the main government-owned media organisations are also located there. The Ministry of Information, which is responsible for the two national television channels, six main radio stations and the Saudi Press Agency, also regulates the print media through the Press General Directory. Three stations broadcast radio programmes from Riyadh. One broadcasts general programmes, including music, talk shows, interviews and newscasts; the second station specializes in religious programmes and is called the "Koran Radio". All programmes from this station deal with religious subjects, particularly the Islamic Holy Book, the Koran. Also, an English language broadcasting station is also located in Riyadh. Programmes emanating from this station are produced especially for foreigners in Saudi Arabia and any other English-speaking people living in the Central Province. This station broadcasts news, music and talk shows on short wave and FM. In 1972, a large studio complex containing fourteen studios was built in Riyadh. (Boyd, 1972). And, now in addition to being the centre for government, educational and related activities, Riyadh is also the headquarters of the Saudi Arabian Radio and Television Broadcasting networks. There are more than 50 television stations in the country but all are operated from the headquarters in Riyadh. The transmitter is also located there. The connection among all these stations and the Riyadh station is via an underground cable and fifteen domestic satellite stations. More than ten cities within the Central Province have television stations.

They include Majmaah, Kharj, and Zilfi.

Until the publication of the monthly magazine, "Al-Riyadh" (later to become "Al-Yamamah" when the Ministry of Foreign Affairs, at the time responsible for overseeing Saudi's media, objected to its original title), in August 1953 by Sheikh Hamed Al-Jasser, there had been no press whatsoever in the Central Province.

The researcher finds it more logical to divide the history of print media in the Central Province into two main periods. Some of the newspapers and magazines began publishing during the first period (1953-63) and ended publication at the end of the period, while others continue to be published today. Also, there are some newspapers and magazines which were first established during the second period and are still being published today. Each period is characterised by a particular system of ownership and the change from one system to the other was reflected in the content of newspapers and magazines. (Abbas, 1971, and Shobaili, 1971).

The First Period (1953-1963)

At the start of this period there were no printing facilities whatsoever in the province, and such regional magazines as there were, were published outside the province. This began to change in 1955 though the shortage of good quality printing equipment meant that newspapers were weekly or monthly, rather than daily publications. Furthermore, strict censorship meant that far more attention was devoted to the arts, religion and Arabic literature than to news. Very little space was given to photographs, partly because of religious opposition, but also because there were so few experienced press photographers. All magazines and newspapers were privately owned by individuals (all male) and the individual owner was required to obtain permission from the Foreign Ministry to launch a new publication. There were no female contributors to newspapers or magazines during this period. (Shobaili, 1971).

There were three main magazines published in the Central Province in this period.

- A) "Al-Yamamah". It started publication in 1953, and its owner was Hamed Al-Jasser. In the beginning he produced his magazine in Cairo because of the shortage of facilities in Saudi Arabia in general and the Central Province in particular at that time. "Al-Yamamah" was a monthly magazine and continues to be published today. The magazine will be reviewed in detail elsewhere in this study.
- B) "Al-Quassem". This weekly paper was published in the city of Buredah but was printed in Riyadh due to the shortage of printing equipment in the former city. It had only twelve 48 x 68 cm pages. Its first issue appeared in December 1, 1959. Each page contained six columns. This newspaper suspended publication in 1964. Its final issue was dated March 12, 1964, and its number was 216. (Hafez, n.d.). Its

closure was due to the fact that this publication was owned by one person, whereas, according to the new press regulation (in 1963), it was required that all printed media in the kingdom be transferred from individual possessions to companies or establishments. Article 3 of that law said:

"The Establishment shall be founded by a decree from the Prime Minister in which he agrees on the founding of the establishment and granting the concession of publishing one or more newspapers in response to an application submitted by a number of citizens through the Ministry of Information" (see Appendix 2, Article 3).

- C) "Al-Jazirah" (The Peninsula). The third publication published in the Central Province began as a social and literary magazine. It first appeared in 1960, and was published at Riyadh. It contained 44 pages, size 30 x 22 centimeters, but has since been increased to 54 pages. The cover was in colour, which was quite an innovation at the time. "Al-Jazirah" continued to be published through this period, but later in 1964, was issued as a weekly newspaper. (Abbas, 1971).

These three magazines, and the other press of this era, contained mostly Arabic literature, religious articles and some local and national news. Dr. A Shobaili described the press content of this period as:

"It was common for a newspaper to function as the personal vehicle of its editor. Editors seemed to believe that their opinions, rather than the adequacy of their news coverage would sell their papers.....they were often highly literary and were discussed as much for stylistic merit as for political content". (Shobaili, 1971, p.64).

In general there was no great difference between these magazines in content. The only demarcation is the writing style of its owner or its Editor in Chief, and the other writers.

In addition to these three privately owned publications other magazines published during this period included: "Al-Mureffa", which was more of a specialist magazine focusing on educational affairs; "Al-Maahed" was published by one of the larger schools in Riyadh. "Rit-al-Islam", a religious magazine of 50 pages first published in 1960, as a monthly magazine and featured writings of religious scholars; "Tejart al-Riyadh", first appeared in 1961. It specialises in commercial material. (Shobaili, 1971). These were the best known newspapers and magazines published in the Central Province of Saudi Arabia during the first period of the Media Print History (1953-63).

Second Period (1963 to present)

Because of some changes in the political, economic and social situations during the 1960s in the Arab world in general, and in Saudi Arabia in particular, certain changes occurred in the area of the print media. New liberal political movements in the Arab world surfaced, such as Nasserism in Egypt, the revolt in Iraq in 1958, the Yemen revolution in 1962. The new governments in these countries engaged in propaganda campaigns, aimed particularly at monarchies like Saudi Arabia (Shobaili, 1971); this propaganda campaign took different forms. It used the media available at that time, namely radio, magazines and newspapers, to attack rival governments and encourage the people of the target country to oppose their own regimes.

Egypt radio broadcast special programmes directed at audiences in the Arabian peninsula criticising the Saudi Arabian King, Royal Family and government policy. These campaigns were designed to foster the image of the Saudi system as backward and undeveloped, and to motivate radical tendencies to oust the monarchy once and for all.

Partly in response to this development, the government of Saudi

Arabia established the Ministry of Information in 1962. This ministry was given control of radio, television, the Saudi News Agency, and indirectly, of the print media. The Ministry's Headquarters is now in the Capital of the country in the Central Province. In 1963, a Royal Decree was issued announcing the disenfranchisement of individual private ownership of almost all Saudi daily newspapers and weekly magazines. The specialised periodicals such as those concerned with Arabic literature, religious studies, history, arts, engineering, geography and other physical sciences including, amongst others, "Al-Arab" which specialized in the Arabian Peninsula history, "Al-Manhal" concerned with Arabic and Islamic culture, "Al-Darah" distinguished itself with the history of Saudi Arabia, "Al Faisal" promoter of Arabic and Islamic culture and arts.....were exempted from the above said change of ownership. (Hafes, n.d.). This period was characterised by the fact that newspapers and weekly general magazines were owned by companies or establishments and specialised periodicals were owned by individuals, or government.

In 1965, "Al-Riyadh" became the Central Province's first daily newspaper. Daily, weekly and monthly periodicals were now published at stated times, whereas, during the first period, they were published at irregular intervals, often because the publisher had his own problems, either with the government system of censorship or with the printer. Newspapers of this later period acquired their own printing facilities, they no longer depended on others. They also subscribed to the International News Agencies to provide them with more news about the world. The contents of the newspapers ranged from pictures, cartoons, feature articles, news, commentaries, and letters-to-the-editor. Newspapers also published advertising. It is worth mentioning that advertisements and illustrations could be considered a new phenomenon for the Saudi Press in general, and in

the Central Province in particular, because there was no common use of such material in the past. One of the reasons for this pictorial journalism was the introduction of modern, sophisticated equipment which made it possible to make use of pictures in news columns and advertisements.

Most of the editors are now Saudi citizens, rather than foreigners as was the case during the first period. All newspapers and magazines of the Central Province are now published in Riyadh City exclusively, with no publications originating in any other city in the province or outside the province.

The chief publications in the second period published in the Central Province are:-

- A) "Al-Yamamah". This is a weekly, general magazine in colour (used to be published every Friday). It contains 86 pages, publishes articles on social and political subjects and devotes four pages to sport. Information relative to this magazine will be given in detail elsewhere in this study. It is published by the Al-Yamamah Press Establishment.
- B) "Al-Riyadh". This is a daily newspaper appearing each morning, including the Islamic Holy Day, Friday. Al-Yamamah Press Establishment publishes "Al-Riyadh". More information about this publication will be presented later.
- C) "Al-Jazirah" (The Peninsula) is a morning daily newspaper published in Arabic. It also appears each day. It subscribes to Associated Press, Reuters, and United Press news agencies. "Al-Jazirah" started out as a monthly in 1960. From 1964 to 1971 it was published weekly every Tuesday; since 1971 it has been a daily newspaper. Its ownership was transferred from individual ownership to a group, the Al-Jazirah Press Establishment. "Al-Jazirah" devotes more space to local news than "Al-Riyadh". It features headlines and has a cartoon on its last page.

The circulation of this newspaper in 1975 was 4,500 daily. (Beling, 1980).

At the present "Al-Jazirah" is a general newspaper and it has bureaus in the main cities of Saudi Arabia and abroad, e.g. Washington and London. However, it has correspondents even in the smallest cities of Saudi Arabia and foreign correspondents in capitals the world over. One of the "Al-Jazirah's" popular pages is called "Dear Aljazirah" which is mostly composed of the readers' letters to the Editor and usually contain comments on social issues such as women driving, education and marriage. In early 1980, the Al Jazirah Press Establishment started publishing a new daily evening newspaper, namely "Al-Mssaih", meaning by the evening, which is the first evening newspaper in the history of the press in Saudi Arabia. Initially this publication was an evening supplement of "Al-Jazirah" newspapers to cover the Gulf Cooperation Council Summit in Riyadh. But later it became a separate evening newspaper with its own staff.

D) "Al-Dawah" (The Call) - This is a weekly magazine which started publication as a weekly newspaper in Riyadh in 1964. It is published by the Al-Dawah Press Establishment, and is a conservative, religious newspaper. (Beling, 1980). At present Al-Dawah is an Islamic religious magazine, containing 48 pages and published every Monday. It publishes no pictures for religious reasons, and analyses the weeks event from an Islamic viewpoint. The circulation of this magazine cannot be verified, but according to a study by W. Rugh in the early 1970s, its circulation was said to be around 2,000 copies. However, at that time it was a weekly newspaper and that fact could make some difference in its circulation.

E) "Al-Arab" - this magazine is a specialised magazine owned by Hamed

Al-Jasser, who founded "Al-Yamamah" in 1953. (Abbas, 1971).

"Al-Arab" first appeared in 1966; although published in Riyadh, it was printed in Beirut, Lebanon. Now, however, it is both published and printed in Riyadh. The magazine features Arab history and geography and Arab arts.

- F) "Al-Majalh Al-Arabiah" - a monthly magazine printed in colour on glossy paper, it specialised in Arabic literature and arts, but also covers important local events in some of its issues. It is a monthly magazine and is owned by the government. Its first issue appeared in August 1975.

In addition to the foregoing newspapers, magazines and periodicals there are also specialist magazines published in the Central Province. They include "Al-Darah", "Al-Defaa", "Al-Bena". These are published either monthly or bi-monthly, and cover one specific aspect of life such as history, defence and building. There are also some publications issued by government agencies as a kind of public relations activity.

The University of King Saud also publishes a weekly tabloid newspaper called "Ressalt Al-Jameah". This is the first regular newspaper published by a Saudi university. The Mass Communications Department has charge of its publication and all of the editors are print journalism students. It is the practice of the Department to use this paper as field training for students who plan a career of journalism after they have graduated. This student worked in this paper when he was a student in 1975. At the time, it was produced every two weeks, now it is a weekly paper.

That completes the general outline of the press in the Central Province of Saudi Arabia. It might be appropriate to mention here that all electronic media in this province, as well as in all other provinces of the country, are owned and operated by the government.

That part of the print media covering monthly and specialised periodicals are individually owned, while the dailies, weeklies and general newspapers and magazines are establishment-owned. In spite of the fact that almost all of the print media in the province and throughout Saudi Arabia are privately owned either by individual or by companies, they are "localist-oriented and strictly supportive of the government. None of these newspapers or magazines, according to the press regulations, is allowed to question major government policies or attack top personalities in the national leadership". (Rugh, 1979).

THE HISTORY OF THE PUBLICATION, AL-YAMAMAH

Background

Al-Yamamah (in English "The Turtle Dove" [Beling, 1980]) is the name given to the region between the Najd and Yemen. The name of the press establishment however is derived from the title of the monthly magazine "Al-Yamamah", first published in August 1953. Mr.Hamed Al-Jasser, who launched this magazine thirty two years ago, told this researcher "I was thinking so much about establishing a magazine or newspaper in Najd Province (the Central Province of Saudi Arabia)", he explained, "because this region did not have any periodical, and also because of the importance of the press in educating public opinion. I talked to the late King Saud (second King of Saudi Arabia) and he supported my idea and encouraged me to establish a magazine in Najd."

In the beginning, his idea faced many problems. Mr.Al-Jasser went on, "The main problem was that there were no printing facilities in this region. However, I asked permission from the Office of Journalism, which was then responsible for granting permission to anyone desiring to establish a new publication. This office was attached to the Foreign Ministry." He continued, "I asked for a franchise for the magazine I planned to publish, to be called "Al-Riyadh". I received permission, but the Office asked me to choose another name as someone had already received permission to use that name. Therefore, I chose "Al-Yamamah" as the name for my new magazine, instead of "Al-Riyadh". Mr. Al-Jasser related, "In August 1953, we published our first issue of "Al-Yamamah". It was the first magazine through 'Najd Province's history. The magazine, however, was printed in Egypt."

Materials for the magazine were collected by the publisher who co-operated with some Saudi students attending the University of Cairo to take

care of the printing. When the magazine was ready, they sent the copies to Mr. Al-Jasser for distribution. "Al-Yamamah" contained 42 pages and the size of the magazine was 18 x 28 cm. During the first years the magazine was a monthly, but in 1957, it became a weekly newspaper, retaining its original name. However, it was reduced to four pages and its size was increased to 60 x 80 cm. "Al-Yamamah" was the first publication to give attention to Bedouin affairs. In 1953, it published a special edition devoted to Bedouins. It is also the first paper in the province to call for women's education. (Hafes, n.d.)

"Al-Yamamah" has a unique history. It has been published in four different cities. The first issue was printed in Cairo, as were seven subsequent issues. Then it was printed in Jeddah, in Saudi Arabia, and later the printing function was moved to Beirut, Lebanon. But when printing facilities became available in Riyadh, the magazine was printed there. The first issue printed in Riyadh appeared in 1964. (Hafes, n.d.) In his book on a Brief History of the Press in the Kingdom of Saudi Arabia, Abass stated that "Al-Yamamah" was at one time printed in Makkah (after first being printed in Cairo, Egypt) and that it was printed in Riyadh in 1955, not 1964, as Hafes stated. (Abass, 1971). Mr. Al-Jasser, in an interview with the researcher corroborated Abass' statements, explaining, "We printed numbers 1 and 2 in Cairo, 3 to 6 in Makkah, No.7 in Jeddah and Nos. 8-20 in Beirut. After that the magazine was published in Riyadh."

The subscription price of the "Al-Yamamah", when it was a monthly, was 12 Saudi Riyals for subscribers within Saudi Arabia and 24 Riyals for those outside the kingdom. After it became a weekly newspaper, the subscription price was raised to 20 S.R's for Saudi Arabian subscribers and 20 S.R's plus postage for those residing outside Saudi Arabia. (12 Riyals were equal to one pound).

Most of the articles which appeared in the first ten year's of "Al-Yamamah's" history were written in a literary rather than a news or journalistic style. A generous amount of space was devoted to arts and Arabic literature and socially-oriented articles. It also carried more material on local than international issues. In addition, it gave more than 50% of its space to Islamic religious issues. "Al-Yamamah" at this stage of its development published no pictures or cartoons.

(This researcher had the pleasure of visiting the founder of this magazine and inspecting some of the first issues). Mr.Hamed Al-Jasser told the researcher that in the beginning some religious groups opposed the press. "Once, when the Indian Prime Minister Nehru visited Saudi Arabia, I wrote an article under the title "Welcome, Messenger of Peace." Religious groups decided to take me to trial because they charged me for giving the Prime Minister of India the same rank as the Prophet Mohammed, because they believe that "Messenger of Peace" should be reserved for the Prophet Mohammed and no one else! They therefore went to the late King (second King of the Kingdom) and asked him to put me on trial." Despite the gravity of the charge against Mr.Hamed Al-Jasser, the authorities exercised a degree of clemency and he was merely warned to take greater care in the future.

This story and others serve to prove that the electronic media was not the only innovation to face opposition by religious factions. There are those inclined to interpret any article appearing in print in the way they see fit, regardless of the author's intentions.

The number of copies published of the first issue of "Al-Yamamah" was only 2,000.

At that time, Mr.Al-Jasser explained, there was very strict censorship in Saudi Arabia. Censorship took place before publication and was

conducted by an individual appointed by the government. Due to the sensitivity concerning subjects dealing with religion and politics in that era, much material was rejected which probably would be published without opposition today, since pre-publishing censorship was changed to self-censorship in 1959 by the order of the third King of Saudi Arabia. During the pre-publishing censorship, government used to appoint officials to check the magazines and newspapers prior to its publication. This period of pre-publication censorship (1932-1959) coincided with the early days of the Saudi state, a fact which could go some way towards explaining the government's nervousness in political and religious matters. Furthermore, the majority of journalists at the time were non-Saudis and the general educational level of the population was low (something which it was claimed might make them easily manipulated by the press). Material cultivating adherence to Islam was considered to be in the public interest and was encouraged. Moreover, all articles and news reports which could propogate the Saudi Arabian government's achievements were also approved, but to say anything against Islam, the government and the "public interest" was not permitted.

"Al-Yamamah" was once forced to suspend publication as a punishment by the government because it had published articles which were considered objectionable by the censor on a basis that they were against the public interest. Al-Jasser said, " "Al-Yamamah" was the first magazine to be stopped from publication in Saudi Arabian press history by an official decision, and this decision had been announced to the public."

"Al-Yamamah" had four distinct periods in its history.

- A. As a Monthly Magazine (1953-1955). It consisted of 42 pages, 18 x 28 cm, and its Editor-in-Chief was also the publisher and the owner of the magazine, Mr.Hamed Al-Jasser.
- B. As a weekly newspaper (1955-1960) published in four pages, and

also owned by the previous publisher, Mr.Hamed Al-Jasser.

- C. As a twice weekly newspaper (1961-1963). The newspaper came out on Monday and Thursday of each week, and was enlarged from the original 4 pages to 6 pages. At this time "Al-Yamamah's" pages were 60 x 88 cm, and its Editor-in-Chief now was Mr.Zaid Ibn Faiz.
- D. In 1963 "Al-Yamamah" changed ownership due to press regulations. It is now owned by a Press Establishment in accordance with the regulations issued in that year which ordered all daily, semi-weekly and weekly publications to change from individual to group ownership. It also changed to a magazine format. Consequently, the "Al-Yamamah" magazine began publication under the Al-Yamamah Press Establishment and this continues to the present time. Its size has changed more than once during the past thirty years. Now in 1985 it appears every Wednesday made up of about one hundred pages, in four colours, and it contains advertisements, editorials and other material, such as sport, arts, news, news analysis and a religious section. Its General Manager is now Mr.Ahmed Alhoshan and its General Acting Editor is Dr.Fahad Al Harthi.

THE AL-YAMAMAH PRESS ESTABLISHMENT PUBLICATIONS TODAY

Immediately after the government decision in 1963, known as the Press Establishment's Regulations (Shobaili, 1971), "Al-Yamamah" changed from private individual ownership to group ownership. A "group" for these purposes must consist of at least fifteen people (see Appendix 2). These government regulations disfranchised most private individual ownership of the press (i.e. dailies, semi-weeklies and weeklies of a non-specialist nature) and resulted in the newspaper passing into the newly created Al-Yamamah Press Establishment's proprietorship. Today, Al-Yamamah Press Establishment issues "Al-Riyadh", a daily morning newspaper and "Al-Yamamah", a weekly general magazine. The Establishment also publishes the "Riyadh Daily", an English language paper. The Establishment now owns printing facilities to produce its own newspapers and magazine, and these facilities also bring in additional income by serving companies in need of printing work. It also prints some newspapers and magazines owned by others.

The Al-Yamamah Press Establishment is owned by thirty-four shareholders, all of whom are male, and include University professors, government officials and businessmen.

The administrative structure is headed by a General Director, assisted by an Administration Committee of five members. (Appendix 2, Article 29). The organisation chart (3.4, page 217) shows the organisation of the Al-Yamamah Press Establishment.

More than 132 employees work in this establishment, half of them in full-time jobs. The establishment has 8 offices in eight different cities in Saudi Arabia to meet the needs of the newspapers and magazine: these offices are in Jeddah, Dammam, Al Hasa, Buridah, Zelfi, Abaha and Al Medina, in addition to the Main Office in Riyadh. Also, it maintains

international offices around the world - Paris, London, New York, Washington, Tunis, Damascus, Kuwait and Cairo. The Establishment subscribes to the primary international news agencies, including U.P.I., A.P., French Press Agency, Reuters, China News Agency (Taiwan), in addition to the Saudi Press Agency.

The Government of Saudi Arabia's Ministry of Information provides a subsidy of 1,015,000 Saudi Riyals annually to the establishment as part of support of the press of the country. The government also carries all the magazines and newspapers via National Airlines free to every corner of the world. This support is designed, at least in part, to ensure that press establishments are not dependent on aid from outside the country either from foreign governments or multi-national corporations. It also does much to secure the loyalty and support of the system by the press.

The Publications of the Establishment

A. "Al-Yamamah":- A colour magazine of 100 pages, with eight of these in glossy paper for its back and front covers and four inside pages. All the glossy pages, with the exception of the front cover, are used mostly for advertisement or an exclusive subject. The cover usually carries a picture or a drawing illustrating the main story in the issue.

At present there is no Editor-in-Chief for this magazine; it does have two managing editors and an executive manager, in addition to the General Acting Editor. Because it is a political weekly magazine, "Al-Yamamah" gives a brief resume of the week's political news, and devotes the majority of its space to the analysis of the news and significant events of the week.

Many popular Saudi writers contribute to "Al-Yamamah". "Al-Yamamah" discusses events on the local, national and international levels, and also translates some articles which have appeared in American and British magazines such as "Time", "Newsweek", the "Economist" etc.,

particularly when the articles are of world-wide interest or are on topics related to the Middle East. It carries two pages devoted to religious articles, eight for Arabic literature, two for folklore, and four for music, drama, television, all in addition to the pages which contain the analyses of local, national and international events. The magazine devotes two pages to letters to the editor, called "Your Letters". Most of these letters contain requests for the government to build hospitals in certain villages, renew roads in some areas, build a new school, etc. One of the most popular sections of this magazine is called "The Problem of the Week". It deals with some social situations.

"Al-Yamamah" gives a lot of attention to sport, eight pages every week, often two of them in colour, with all eight pages devoted to news, commentary about the past week's activities and projections of next weeks' events. Since football has become very popular in Saudi Arabia, events involving games and players receives extensive coverage in the magazine.

Today, "Al-Yamamah" is published every Wednesday, and, by the end of 1985 had published 900 issues since its initial issue in 1953. The government subsidy to this magazine is 300,000 Saudi Riyal annually.

In addition to the Ministry of Information subscription, all of the ministries of the government subscribe to this magazine, however in differing amounts according to their needs. (interview with the former General Manager).

There were twenty editors on this magazine in 1983, most of them working in part-time jobs.

"Al-Yamamah" is considered one of the most important magazines published in the country. The make-up and design of the magazine has been further developed during the present year, with an addition being made in the number of colour pages. The magazine has developed an enviable

reputation during its 32 year old history as the leading magazine in the Central Province, as well as the oldest.

As a member of the Al-Yamamah Press Establishment, the magazine has the advantage of the use of all facilities of the establishment, such as the News Agencies, printing etc.

B. "Al-Riyadh" - This is a morning daily, published in the Central Province and enjoys the prestige of being the first daily newspaper to be established in the region. The first issue of the paper appeared in 1965 and its circulation was estimated at 25,000 copies every day. (Beling, 1980).

"Al-Riyadh" is a sister publication of "Al-Yamamah", being published by the Al-Yamamah Press Establishment. Each one has its own building in Riyadh City and are served by the same officers and correspondents abroad. Both also enjoy the services of the branch offices outside Riyadh. However, they have an entirely different local staff. There are twenty-five editors working on "Al-Riyadh", but less than ten work full time.

"Al-Riyadh" is published every day of the week and contains 28 pages which include advertising, local, national and international news, commentaries and cartoons. It has special pages for women's activities, religion, literature, sports, petroleum economics, and the G.C.C. News.

Twenty pages of "Al-Riyadh" are considered main pages, with the remaining 8 supplementary, covering topics such as economics, sports, women, etc. These pages used to be in a colour different from that of the main pages, but not white; usually yellow. The paper is published in black print and some colour pictures are used in the front and last pages.

"Al-Riyadh" is a responsible newspaper and enjoys high prestige among intellectuals in the Province and throughout Saudi Arabia in general. Like all other Saudi newspapers, it publishes no accounts of crime. Perhaps the most famous cartoonist in the country is on its staff and this fact makes the

paper one of the most popular dailies in Saudi Arabia. The cartoon is usually printed in colour on the last page and it deals with local and international problems.

One of the most attractive features appearing every day in "Al-Riyadh" is the translation of articles from various foreign newspapers and magazines such as "Le Mond", "Newsweek", "The Economist", "Time", "The Christian Science Monitor", "The Guardian", etc. The majority of translated articles deal with the Middle East.

The Ministry of Information discharged the Editor-in-Chief of this paper in March of 1980, leaving the daily without an Editor-in-Chief for one year. No reasons were given for the termination of this popular editor (Al-Riyadh, issue No.4483), though it is believed that certain articles criticising the Minister of Information and the Saudi press agency were the cause. Whatever the reason, he has since been reinstated.

C. "Riyadh Daily" - This is an English language daily published by Al-Yamamah Press Establishment. It started in June of 1985 and it is considered as the first English daily newspaper published in the country's capital, its main readership is the non-Arabic speaking foreigners who work in Saudi Arabia.

OWNERSHIP OF SAUDI PRESS AND THE NORMATIVE THEORIES

There were two main phases in the history of Saudi printed media in relation to the ownership system.

1) Between 1932-1963

During this period there were only two forms of ownership, individual and governmental. In the first case, ownership of publications was limited only by financial resources, and the owner had a free hand to publish or ignore whatever he chose (except, of course, where prohibited by the censor). In the second type of ownership the government agencies had to manage the business, such as the Ministry of Agriculture, Education and Health who used to run their own publication. Dr.A.Shobaili explained the publications during the first stage, he said:

"literary or religious orientation of most of the newspapers during this period was also a reflection of the predominant type of education sought by scholars. Religious fever had been a major spur to political expansion and a cohesive force in the creation of Saudi Arabia". (Shobaili, 1971, p.67)

2) Between 1964 and the present

In this period there have been four kinds of ownership systems. Firstly, the government agencies, who continue to produce their own publications. Secondly, the companies of fifteen members or more, who were supposed to produce daily newspapers and general weekly magazines. Thirdly, individuals who have had permission to produce monthly specialised magazines only and fourthly, foreign oil companies who produce their own public relations magazines. This change in the system of ownership of printed media occurred as a result of the Royal Decree for the national press establishments, which transformed the old system of individuals ownership of daily newspaper and weekly general magazines to the

companies or private national establishments (see Appendix 2).

To sum up, it seems reasonable to briefly review the forms of ownership in the light of the four theories of the press, advanced by Siebert et al. According to these theories, the mass media in the authoritarian societies are owned by the government, or by the ruling class. In free press "libertarian" model, the media are owned by business corporations or individuals. In the Soviet Communist model the media are owned and controlled by the Communist Party or its agencies. In the Social Responsibility model the media are privately owned. (Siebert et al. 1956, p.7). As explained by McQuail, the media under the development media model are owned by the government or by private individuals but the state has the right to intervene in the interest of development; and also under the democratic-participant media model the local communities, groups and organisations should own their media. (McQuail, 1983, p.94-96).

There are four major types of Press ownership at present in Saudi Arabia:

- A) Government ownership: each of these government owned publications is produced under the direct control of one Ministry, or government agency, such as the Ministry of Defence, Ministry of Interior, the National Guard, Ministry of Higher Education, Ministry of Agriculture and the Universities. The contents of these publications would be composed of information about the agency's activities besides different articles on various subjects like religion, arts, education and defence matters, for example Al-Defaa, Resalt Al-Jameah and Al-Haras Alwatany.
- B) Individual ownership: the government issue a licence to some individuals usually to produce a monthly magazine, which must specialise in a particular field such as sports, arts, literature, history,

children, culture and engineering. Those individuals who are given the government approval have to demonstrate an interest in their specific field. Usually well informed people represent different classes of the society and do not necessarily belong to any particular family. Despite the fact that these magazines are privately owned, the government assist the owners financially, and the government offices and Ministries subscribe to this type of publications, for example, Al-Arab, Al-Manhal and Al-Shabl.

- C) Group ownership: This type of ownership is applied to the daily newspapers and weekly magazines which do not specialise in particular fields, but are considered as a general type of press which have a number of people making a company or group of which must not be less than fifteen. According to the regulation, there is nothing to say that these people must come from certain families or classes. Therefore they usually represent a mixture of individuals belonging to different classes, towns, families and educational backgrounds, for example Al-Yamamah Press Establishment, and Al-Jazirah Press Establishment.
- D) Foreign Oil Companies: the Oil Companies in the country have a large workforce, so these companies use the printed media as a public relations instrument to inform the workers in particular and the general readers about the activities of these companies. This type of ownership only includes weekly and monthly magazines and they have to ensure permission from the Saudi government, for example, ARAMCO Publications.

In the case of the Saudi Arabian print media the ownership pattern is peculiar to the country and does not fit any single one of the normative theories outlined by Siebert et al. (1956) and McQuail (1983), though this

may indicate more about the general inadequacies of such "Normative" theories than about the particular nature of Saudi society. In general, the development and authoritarian models may have some bearing on the Saudi situation though this will be discussed in detail in part four.

AUDIO BROADCASTING IN SAUDI ARABIA

Radio services were introduced to Saudi Arabia either by its government in the Western and Central Provinces or by the Arabian American Oil Company "ARAMCO" in the Eastern Province.

The first radio service started in Saudi Arabia from the holy city of Makkah, on the first day of October 1949. The station transmitted from Makkah but the programmes originated from Jeddah. This station was owned and run by the Ministry of Finance. In 1954 transmission was moved from Makkah to the city of Jeddah due to the introduction of entertainment. In 1955 the government established a new agency called the General Directorate of Broadcasting, Press and Publications to control the radio services in the country. In 1962 the government established the Ministry of Information with responsibility for broadcasting and all other mass media in the country. It was not until 1967 that the Ministry of Information was able to establish a new radio station in the country's capital, Riyadh. Mr. Bader Krayem is an ex-broadcaster, who worked in the Saudi Arabian broadcasting services for more than a quarter of a century. In 1980 he became the general director of radio broadcasting in the country, and wrote a book in Arabic about the history of radio services in Saudi Arabia since its early days to the present time. In his book he divided radio history in the kingdom into four main stages. The first stage between 1949-1953; the second stage between 1954-1961; the third stage between 1962-1971; and the fourth stage from 1972 to the present time. The transmission period, the type of contents, the powers of the stations, and the number of the stations are different from one historical stage to another. (Krayem, 1982). At the present time there are six main broadcasting services in the country - three services operated from the country's capital, Riyadh and other three

services operated from Jeddah, in the Western Province. They are as follows:-

- 1) General programmes transmitted in Arabic from 6.00 am to 2.00 am each day. The make-up of the programme schedule is as follows: 20% religious programmes, 17% news, 13% cultural programmes, 13% music and songs, and the remainder, programmes for children (Krayem, 1982). This service is transmitted from the country's capital Riyadh.
- 2) The French and English languages service from Riyadh, most of its programmes are aimed at foreign residents and include some Western music.
- 3) Holy Koran Broadcast. This is also transmitted from Riyadh. It presents chapters of the Holy Book and interpretations of the Koran by some religious men. This service is broadcasted for 18 hours per day from 6.00 a.m. to Midnight. No type of music or songs are permitted in this station.
- 4) The Call of Islam. This is a broadcasting service operated from the Holy City of Makkah, it was opened in 1962 by the second King, it transmitted for two hours per day between 6.00 p.m. and 8.00 p.m. everyday. The stations programmes concentrated on news and views about Islam as a religion and the Islamic world as a whole, there are no songs in this station, there are quiz programmes and the prize is to perform pilgrimage at the government's expense.
- 5) The Second Programme broadcasts from Jeddah and operates for eighteen hours per day between 6.00 a.m. and 12 Midnight. The programming is generally "light", music, songs, covering of national sport events.....etc.
- 6) The Foreign Language Service is directed towards the Moslem world,

it uses ten African and Asian languages and it operates from Jeddah. Saudi Arabia today has twelve external radio services which are broadcasted to the world in more than ten languages including English, French, Turkish, Swahili, Persian, Urdu, Somalian and Indonesian. (Krayem, 1982 and Riyadh newspaper, 7.10.82).

Radio in Saudi Arabia has faced considerable opposition from religious groups and the first king has to intervene personally to convince the religious men that radio could be used to transmit all types of religious messages including the Koran and the prophet sayings (Holden & Johns, 1981), when some male songs started to be broadcast from the Saudi radio the government was forced to move the transmission from Makkah to avoid connecting the music and songs with the holy city which might create more opposition to this instrument. The opposition was not only for the radio sets and the content but also for the participation of women, the female voice was not allowed to be broadcast until the 1960s on the basis that women's voices should not be heard by male audiences. Until now the broadcasting administration applied a very strict religious censorship to avoid any opposition by any elements especially those who are very sensitive, and Islamic content takes the "lions share" to satisfy the Moslem audiences.

The content of the radio programme in its early days was solely religious such as reading from the Koran, the Prophet's saying and some prayers. In the 1950's the content also changed to include light songs and music, though not more than 5%. However, women's voices were not allowed on the air and the family programmes were presented by a man. By 1962 women's programmes were starting to be presented by women instead of men; the percentage of music programmes increased to become 8% (Krayem, 1982); in 1962 the content of radio started to include political programmes especially political comments to counter the political campaign

carried out by the Egyptian radio services against Saudi Arabian political, economic and social systems. The content of Saudi Arabian radio has continued until this time to be in line with the government policies. Radio does not broadcast any commercial advertisements for either national or international corporations. The radio programmes include light entertainment such as songs, plays and sports; information materials such as news, news commentaries and documentaries. In addition to the religious and educational programmes, the entertainment section is about 20% where the informative section is about 30% and the religious and educational programmes are about 50%. The imported content of radio broadcasts is mostly female singing undergoes very strict censorship prior to its broadcast to ensure that it does not contain even a single word against Islamic religion. In a study by the UNESCO about Saudi Arabian radio broadcasting content, it was shown that the total annual broadcasting hours in 1977 was 26,937 and it was divided into five sections. The informational programmes occupied 3,395 hours; educational programmes occupied 1,095 hours; 4,745 hours on cultural programmes; 8,395 hours per year were devoted to religious programmes; entertainment, which include plays, sport, music and light songs, was given 9,307 hours. (UNESCO, 1980).

The number of receivers in Saudi Arabia in 1970 stood at 85,000 sets. In a report by the Ministry of Finance, Custom Department shows that between 1965 and 1970 the number of radio sets entering Saudi Arabia was more than half a million. (C.D.S., 1980). In addition to the radio sets, most of the cars in the country either came to Saudi Arabia with a radio receiver installed in them, or the cars' owners installed a radio afterwards. So if there were half a million cars in the country with radios, that would make the total of radio receivers in Saudi Arabia in the 1970's more than one million. In this decade, the increase in the number of radio receivers in the

country has accelerated to an even greater extent. Amongst the contributory factors involved is the fact that there is no tax on imported radios and no licence fee to operate a radio receiver. The increasing of the income of Saudi citizens in the late 1970's and early 1980's made it available to every family in the country to have at least one radio set. Even those individuals who opposed radio twenty-five years ago are, nowadays, obtaining radio receivers to listen to religious programmes, and because they need them to know about Islamic events, such as the month of Ramadan. Transistor radios are now available in all parts of Saudi Arabia, people even take them when they go camping in the desert where there is no electricity. People do not have to be able to read or write to understand the Arabic spoken on the radios.

It was an American company which built the first Saudi Arabian radio station in 1949. (Boyd, 1972). But the other stations were built by many international corporations from different parts of the world, especially America, western Europe (such as West Germany, France and Switzerland) and Japan. Saudi Arabia import all the sound broadcasting equipments, radio receivers and other radio facilities from countries such as Japan, United Kingdom, United States and France. The country itself does not manufacture any of this equipment.

When broadcasting began in Saudi Arabia it was limited to one hour per day. In 1954 seven hours were available each day, by 1962 the total number of transmission hours had reached seventeen hours per day, and at present, transmission hours amount to over one hundred each day (including the international services of Saudi Arabian radio).

The power of radio stations in 1949 was only three kilowatts. This power increased in 1954 to 15 kilowatts, which covered only a small part of the country, mainly the Western Province. However the power of radio

broadcasting in Saudi Arabia reached 1200 kilowatts by the 1970's and now in the 1980's, the power is more than ten thousand kilowatts and covers not only Saudi Arabia but most parts of the world. Saudi radio has its audiences in different countries of the world especially Islamic countries. In 1978 they received about three hundred letters from audiences in India, Pakistan and Bangladesh and three hundred and five letters from audiences in Turkey. (Krayem, 1982).

It is Saudi Arabian government who own all the radio stations in the country, there are no private individuals or company systems of ownership. This idea of ownership by the government of all radio broadcasting was derived from the Egyptian system of ownership at the time of the establishment of Saudi radio stations. (Krayem, 1982). At that time most business men did not know about the future of commercial broadcasting.

The purpose of establishing the radio service was mainly to disseminate the religious information, to introduce Arabic culture and to support government policies. In 1954 the second king of Saudi Arabia issued a royal decree which showed that the main duties of broadcasting in the country were: propagating the Islamic teaching within and outside Saudi Arabia; spreading the Arabian culture; helping to abolish illiteracy and to help Saudi Arabian people to develop in all fields (see Appendix 1).

FACTORS WHICH SHAPED SAUDI RADIO

There are three main factors which have shaped radio broadcasting in Saudi Arabia throughout its history:-

- 1) Religion - As, at least officially, the sole source of values in Saudi society Islam obviously plays a major role in shaping the content of Saudi radio programming, not only in the case of specifically "religious" broadcasting, but also with regard to "entertainment" which cannot be seen to be in conflict with Islamic values. Even the location of particular radio stations is informed by religious considerations. Usually music and songs are not broadcasted from a holy city, such as Makkah, to avoid any connection of the songs and music to the holy places. Also the opposition to radio in its early days were based on religious ideology, the government was forced to transmit only religious programmes to prove to those who opposed radio that it could be used to transmit religious messages, and its usefulness to spread the words of God.
- 2) Politics - the political situation in the Middle East in general and in the Arab world particularly, has played an important role in shaping Saudi Arabian broadcasting contents and the power of radio stations. For example, the coups of the late 50's and early 60's in Egypt, Iraq and North Yemen which saw the fall of the monarchy in those countries, marked the beginning of a propaganda campaign by the new military governments directed against monarchies throughout the Middle East. Radio was used to broadcast condemnations of the Saudi Royal family, the Saudi Government and the Saudi way of life. As a result of this, and in order to counter the political campaign, the Saudi Arabian government increased the time of transmission from one hour

or so in 1949 to seventeen hours in 1962 and added some political content to the religious content, i.e. political commentaries. Mr.Boyd, in a book about broadcasting in the Arab world, explained:

"the popular Egyptian radio services which were only to grow more hostile during the 1960's, were therefore probably the single factor most responsible for the expansion that took place in Saudi Arabian radio in that decade".

(Boyd, 1982, p.122)

- 3) Economic growth and the oil revenue has effected the growth of the Saudi Arabian radio services in terms of the stations' power, the workforce and facilities. The increase of the country's capital gave the radio planners in Saudi Arabia an opportunity to speed the expansion of the stations' power from three kilowatts in 1949 to more than ten thousand kilowatts in the 1980's. The oil money encouraged the universities to open new departments which specialised in mass communication in general and broadcasting in particular. More and more Saudi citizens began to take their place among a workforce which had originally been almost totally non-Saudi. Also the facilities, such as office buildings, tape libraries and other broadcasting equipment, were increased, developing the service with modern and sophisticated equipment and catering to larger audiences. Now Saudi Arabian radio covers not only the country itself but also the Arab world, Islamic world and other regions such as Europe and America; the radio services in Saudi Arabia broadcast today in twelve languages in addition to the Arabic services; the times of transmission were increased to reach about one hundred hours of broadcasting every day.

It is this mix of religion, social, political and economic factors which have shaped Saudi Arabian radio broadcasting through all its history.

VISUAL BROADCASTING - TELEVISION

The Saudi government run television network began transmission in 1965 (M.I.1980), before which time the only television broadcasts in Saudi Arabia had been those of ARAMCO television, those of neighbouring countries' stations and U.S.Air Force transmissions (Boyd, 1982). In 1962 the Saudi Third Monarch, when he was a crown prince, mentioned the idea of introducing the television service to the nation in his government programme and said "we will introduce a new means of innocent entertainment". American companies started building the stations and the government sent some Saudi citizens to the U.S.A. and U.K. to be trained in the methods of production, management and engineering.

According to an official paper printed by the Ministry of Information, the government established the television services in five main stages:-

- 1) First stage covered Riyadh and Jeddah with television transmission. This was in 1965 and 1966.
- 2) The second stage covered the Holy City of Makkah and Taif from Jeddah Station in early 1968.
- 3) The third stage was to cover the holy city of Al-Medina with the television service and that was in late 1968.
- 4) the fourth stage in 1969 in this stage the television service covers the province of Qassem.
- 5) The fifth stage was to cover the Eastern Province and some parts of the Gulf States and a new station was established in 1969 to cover these areas.

In 1975 the government of Saudi Arabia introduced colour television and all stations were gradually transformed from black and white to colour

transmission. Broadcasting throughout the country was brought under central control from Riyadh in 1976. By 1977 colour transmission was introduced in the Southern Province. The French SECAM 3B system was adopted as the colour system in the country. One of the main advantages of this system is that it is suitable for monochrome sets. People who have black and white sets can receive the signal without being forced to buy new sets if they do not wish to receive the colour signal.

The Eastern Province of the country was equipped with new facilities to transmit both in SECAM and PAL at the same time ... to enable viewers in the Gulf countries to receive Saudi television signal since most of the Gulf television stations used the PAL system. (Gulfvision, 1978).

Saudi Arabia witnessed in the early years of the 1980's further major projects for the expansion of television transmission. Six relay stations were installed in the Western Province. A 10 KW transmitter in Medina and four 1 KW relay stations cover the Eastern Province. Mobile transmitters were brought in to cover areas of the Northern Province. By 1982 about 80% of the populated areas of the country, small towns as much as large cities were able to receive colour transmissions on two channels.

In 1983 television transmission started from the Riyadh Communication Centre, the central compound of the Central Television Complex. The television complex alone cost more than one hundred million pounds, equivalent to more than five hundred million Saudi Riyals. The television complex is made up of transmission studio buildings, production studio buildings, TV outside broadcasting building, film building, theatre and transmission tower. Also the ministry of information is planning to build smaller television centres in seven cities of different provinces of the country.

In August 1983 the minister of information opened the second

government television channel transmission. The same policy as channel one was applied to channel two except that there are some foreign language programmes in the new channel, for the non-Saudi audiences who work in, or visit, the country. The Minister said in his opening speech, that "one of the main aims of television in Saudi Arabia is to transmit the messages of the Islamic faith" (Riyadh Newspaper 13-8-83 No.5529). This new television channel, so far, does not cover the whole area which receives the first channel transmission (Table 3.5, page 218, shows areas covered by channel one and table 3.6, page 219, shows those areas covered by the second channel).

Douglas A Boyd, in his book Broadcasting in the Arab World, listed four possible motivations for the Saudi Arabian government's decision to establish its own television broadcasting. (Boyd, 1982, p.139)

- 1) to give the government some control over the kind of news, developmental, and entertainment programming that was provided to Saudis at home.
- 2) television service would provide an attractive alternative to Radio Cairo and the voice of the Arabs, which were hostile to the Saudi government and were widely heard in Saudi Arabia.
- 3) the government was planning to use the television service as an educational channel to fight illiteracy and to help with basic health and to support school teaching.
- 4) to provide a sense of unity in the nation which has a very large area and small population scattered around this area.

Television Sets:-

With the expansion of television transmission and services to cover all large cities and small towns of the nation, the number of people owning sets has increased continuously. The Saudi Arabian Government does not impose any value added tax on imported television sets, and does not require any licence fees on television sets. These factors contribute to the relatively low cost of owning a television set in Saudi Arabia.

The price of a colour television set is lower in Saudi Arabia as compared with the price of the same set in the UK and in the Middle East Countries. A set which costs £500 in the U.K. costs £200-£300 in Saudi Arabia.

In 1974 more than three hundred thousands television sets were imported into the country. In the next year the number of imported sets was 123 thousand.

UNESCO estimated the number of television receivers in Saudi Arabia in 1960 at about six thousand sets only, and the number of receivers per one thousand inhabitants in the same year was one set for every one thousand. The same organisation estimated that in 1976 the number of TV sets was 130 thousand which means according to the estimation that 14.1 sets for every one thousand persons in the Kingdom. (UNESCO, 1975). In 1979 another estimation by the UNESCO indicated that there were about forty television sets for every one thousand inhabitants. (UNESCO, 1981). According to the ministry of information the ratio of TV sets to the population is one set to every four persons. (M.I., 1980) which means that there are about two million sets entered the country, including the sets which were re-exported by some foreigners to their homeland.

Families in border areas who have a television set do not only watch the Saudi Service, but also watch neighbouring countries services. In the Eastern Province they watch Iraqi, Iranian and the Gulf States television. In the Southern Province they watch the television of North Yemen and in the Northern Province they watch Jordanian Television.

Nowadays there are many viewers in Saudi Arabia, most of them who watch TV on family sets. In a family of six or ten it is usual to share one TV set.

Television Content:-

Saudi Arabia's "channel one" depends heavily on locally made programmes. Non-Arabic programmes - British, American, French or Indian, comprise only 8% of the schedule. Foreign films and serials are subtitled in the Arabic language and edited to be suitable to the Arabian culture and Islamic teachings.

The remaining 92% of the programmes are Arabic originated and deal with Islamic and Arabic culture.

According to the Ministry of Information a breakdown by percentage shows:

25% Religious and Cultural programmes

22% Variety and musical programmes

15% Local dramas

15% Directive programmes - children, women etc.,

15% News and Informational programmes

8% Films and non-Arabic serials. (Gulfvision, 1982) (see also diagram 3.7, page 220 and table 3.8, page 221)

In this breakdown, the religious and cultural programmes are twenty five per cent. However, all other types of programmes must be in line with Islamic values, for example, any film or programme showing women wearing athletic shorts would not be allowed to appear. Also a view of gambling, drinking and casinos or a bar would be forbidden to appear on the screen.

Saudi Arabia's "channel two" presents a daily fifteen minute English language news programme for non-Saudis who work or visit the holy cities in Saudi Arabia and do not understand Arabic, and channel two also presents French language news to French speaking workers in Saudi Arabia.

Each channel broadcasts under normal circumstances for about 40 hours each week. However, this rises to about 70 hours during the summer

months, to about 84 hours during the pilgrimage season and about 100 hours during Ramadan. This excludes the live transmission hours of religious, political and sports events. The percentage of live transmissions is not clear because it depends on the occasions in some weeks. There is a special event every day, such as football, a ceremony for opening a new project or a religious occasion, whereas some other weeks could pass without any live coverage. The Saudi television carries live all important religious occasions and these programmes are taken up by other countries television stations via satellite free of charge.

To list some of the transmitted religious events live through satellite by Saudi Arabian Television to various parts of the world:-

1. The recitation of the Holy Koran Annual Competition from Makkah.
2. All Friday Noon prayers during the fasting month of Ramadan every year from Makkah Grand Mosque or the prophet Mosque in Medina.
3. The late night prayers during the last ten days of Ramadan and the complete recitation of the Holy Koran.
4. The Ramadan feast prayers at Makkah Grand Mosque.
5. The Ascent of Pilgrims from Makkah to Menna, on the eighth day of the pilgrimage month every year.
6. The Ascent of Pilgrims to Arafat from Menna on the ninth day of the pilgrimage month each year.
7. Mid-day congregational prayers from Arafat, The Sermon, The Standing on Arafat and the descent in haste from Arafat to Muzdalefah. (Gulfvision, Riyadh, Saudi Arabia, 1982).

There is very strict censorship and editing of Saudi Arabian television programmes generally and of foreign cultural production particularly, especially western films. The censorship includes four categories, religious, social, political, and technical. To mention some of the prohibited materials in any imported product:

- 1 - Materials contain any references related to drugs or alcohol.
- 2 - Images or comments related to gambling or betting.
- 3 - Positive portrayal of any activities related to Zionism.
- 4 - Women who are not dressed in a dignified manner.
- 5 - Males and females shown in an embrace or any pornographic scenes.
- 6 - Scenes and words which might arouse sexual excitement.
- 7 - Women taking part in any kind of sport.
- 8 - Any material which defames the monotheistic religion acknowledged by the Koran.
- 9 - Propaganda for or against other countries.
- 10 - Any socially immoral scenes and words.
- 11 - All types of violent scenes.
- 12 - Words or scenes which could explicitly or implicitly scrutinize the monarchy system. (Shobaili, 1971 and Boyd, 1982).

On Friday, the Moslem equivalent of the Sabbath, the television transmits a childrens' programme for an hour or so. A British writer described that programme as follows: "The Kingdom's equivalent of Saturday morning childrens' television - which happens on a Friday the Moslem Sabbath - consists of Yogi Bear Cartoons interspersed with star pupils nine and ten year olds, reciting extracts of the Koran that they have learnt to be evaluated by a Jury of bearded dark-glassed sheikhs". (Lacey, 1981). That example shows that even childrens programmes are based on

one way or another on religious ideas. The religious role which Saudi television plays is by no means waning, in fact it is increasing. Mr. Boyd mentions some reasons behind the increasing commitment of the Saudi Arabian television toward the religious content he said that:

"There is some evidence to suggest that the kingdom's commitment to religious television will increase. The revolution in Iran and the attempted Mosque take-over in Mecca (Makkah) in 1979 were reminders that the country should move cautiously toward modernization, which might be perceived by Conservatives as rejecting or even as encroaching on traditional Islam". (Boyd, 1982, p.135)

All decisions on content are in the hands of the ministry of information. No local or international body has the right to make decisions in the content of Saudi television. The role of the American Companies which built the stations was technical only, and they did not participate on the programming aspects, or deal with the content. Foreign production is bought by the ministry of information and it reserves all rights of editing. Saudi Arabian televisions dependence on imported programmes has decreased during the last ten years. Western programmes, especially the American, required a lot of editing to be broadcast in the two channels of Saudi Television.

Saudi television today contracts with local and Arab producers to produce the type of programmes, shows and plays suitable for the Saudi Society. These programmes usually required very little editing and sometimes no editing at all due to the financial situation of Saudi Arabian television and the ability of the Saudi Arabians to pay the price of the production. So the producers in the Arab world produce the type of programmes that suit the Saudi market, such as plays about the history of the Islamic Religion and dramatic programmes dealing with Bedouin tradition or Arabian culture.

In addition to that the Saudi Arabian Visual Broadcasting Service provides educational programmes dealing with health, literacy and safety. These programmes are presented by specialists. The brother of the writer is a medical doctor and presents a televised show about the importance of health and child care. The traffic department produced a weekly show teaching people how to deal with traffic in cities, towns and on the motorways. Also the fire department has its own programmes dealing with the safety precautions to avoid fires.

The local news is mainly about the government officials and the ceremonies of opening new projects etc. The international news does not take more than a quarter of an hour per day and Saudi television depends on International News Agencies to provide non-local news such as Eurovision O and 1, viz news, and the United Press.

The television, like the radio, does not report anything about crimes nationally or internationally. Also there is very little news about natural disasters. The prohibition against the reporting of crime is said to be based on the belief that the fame criminals might accrue if crimes were recorded may lead some to attempt to imitate their actions.

All ideological productions which deal with Islamic religion are produced locally or produced outside the country especially for the Saudi T.V.

Training Policies:-

The Ministry of Information regularly sends groups of employees in the television field to be trained abroad. Employees are sent to the UK, to the USA, to France, Switzerland, Italy, Arab nations and Malaysia. On their return to Saudi Arabia these employees take up administrative, production and technical positions. (M.I., 1981).

The courses these employees take in their training abroad deal mainly

with technical education and training. When the employees come back to Saudi Arabia after finishing their training abroad they start on-the-job training. The American companies which have been contracted to build Saudi Arabian Television such as NBCI and AVCO provided on-the-job training to Saudi employees. (Moulla, 1977).

According to the Unesco estimation there were about three hundred technicians working in Saudi Arabia television. (Unesco, 1975).

Protest against Television

If cars, telephones and radios face a strong opposition in the name of religion, it is not strange that television should face a much stronger opposition.

The third King of Saudi Arabia promised the religious leaders when he was trying to secure approval for the construction of the first television station in the opening years of the 1960's that television would be used as an important instrument for dissemination of Islamic teachings and the word of God. (Boyd, 1982).

Back in the 1940's conservative elements opposed radio on religious grounds. In the 1960's the new generation of those elements repeated this opposition when television was proposed for the country by the government. During the period when television test transmission was being conducted in Riyadh in the early 1960's a religious group planned to destroy the station. This effort, however, was aborted by Saudi security officers who prevented the destruction of the new television station and killed the leader of the group. His name was Khalid Ibn Mussaed. His brother, ten years later, killed the third king as a revenge for his brothers death. Both brothers were the king's nephews. (Lacey, 1981, p.369-371).

Opposition to television continues. In November 1979 a group of religious extremists held hostages in Makkah Grand Holy Mosque. Banning

television was one of their demands as reported (Newsweek - 3.12.79). Newsweek said in its report "The Fanatic gunmen call for an end to all things modern in the kingdom, including soccer and television". According to the National Geographic Magazine (Sept.1980) "after the attack on Mecca 'Makkah'...one result was that women were forbidden to appear in local television". (National Geographic, 1980).

When the Aramco television began in the Eastern Province in the late 1950's, and when radio started in the Western Province in the late 1940's there was no opposition. However, the proposed introduction of television into the Central Province met with extremely strong opposition; demonstrating the high degree of conservatism in this isolated region.

Despite the fact that Saudi television is now more than twenty years old there are still those who believe it is a Western influence inimical to traditional Islamic values and Saudi culture. (Boyd, 1982).

Television Administration:-

The television service in Saudi Arabia is owned and run by the government's Ministry of Information. There is an assistant Deputy Minister for television affairs, with direct authority over the Directors of Channel One and Channel Two. Each channel's director oversees six main departments, maintenance, engineering, co-ordination, production, news and the implementation department. These departments report to the channel's director, he reports to the assistant Deputy Minister who in turns reports to the Deputy Minister. The Deputy Minister then reports to the Minister (see diagram 3.9, page 222).

SAUDI ELECTRONIC MEDIA
AND THE NORMATIVE THEORIES

The Saudi Arabian broadcasting media are owned, controlled and run by the government in this case, represented by the Ministry of Information and the government itself pays all the expenses of radio and television e.g. the salary of employees and the cost of all facilities. The radio and television networks do not have any other financial resources such as commercial advertisement. The content of the broadcasting in Saudi Arabia must be in line with Islamic Principles; and must support and advance the policies of the government. The control of Saudi Arabian electronic media is by the government itself which has the right to remove any employee who does not execute the government's regulations and policies. These facts about the ownership and regulation of broadcasting in Saudi Arabia may at first sight suggest that the system fits closely to the authoritarian model outlined by Siebert and others in "four theories of the Press" and indeed that is how it is classified in that book. However, there are also elements of McQuail's developmental model which correspond to the Saudi system and even of Siebert's Soviet Media model. Furthermore, whilst according to Siebert "the authoritarians did not demand complete conformance to a set of theoretical principles", (Siebert et al 1976, p.26) the nature of Saudi broadcasting is fundamentally determined by Islamic principles. These divergences and contradictions however may of course shed more light on the adequacy or otherwise of Siebert's work than on the particularity of the Saudi situation. Perhaps a modified and more sophisticated model of an authoritarian mass media system would more closely fit the Saudi system. If so, however, the word "authoritarian" must be used stripped, at least initially, of the sort of inscribed value judgements it carries in its application in developed Western Democracies. Only when the system's

"authoritarian" nature is seen in the context of Saudi Arabia's incredibly rapid development (and all its attendant dangers) and in the context of a theocratic government which appears from all authoritative evidence to enjoy the massive support of an almost universally devout populous can it be fully understood. These matters will of course be more fully discussed in the final section of this thesis.

ARAMCO ELECTRONIC MEDIA

In addition to the government's radio and television services, there is a Saudi Arabian privately owned broadcasting network. The Arabian American Oil Company (ARAMCO) manages most of the oil fields in the country by agreement with the government. Since the late 1970's the government has been in complete ownership of all oil facilities, but the government again charged ARAMCO with management of the oil fields and the gas gathering and utilization plan. By the end of 1982 there were about fifty-eight thousand regular employees working for ARAMCO, thirty-four thousand of were Saudis, while the rest were made up of some sixty nationalities. The company provides a number of services, such as medicine, homes, schools as well as audio and visual broadcasting services.

The main reasons for having a separate audio and visual broadcasting service for the company employees are:

- 1) When the ARAMCO radio and television services began to transmit in the 1950's, the government radio service did not have a strong enough signal to cover the Eastern Province. Also the government television did not start its service in the Eastern Province until the late 1960's. In addition to this tapes and records were not allowed to be sold in the country until the 1960's. As a result of this there was very little entertainment for the company's large number of employees. The introduction of radio and television services thus enabled the company to provide entertainment, information and education for its employees.
- 2) The number of foreign workers in the company used to be higher than the number of Saudis in 1949. For example, the Saudis employees were less than one hundred in a total of sixteen thousand workforce. This fact forced the company to introduce its service in mainly

English, but as the number of Saudis increased, the company introduced Arabic programmes containing religious and cultural material.

- 3) With the introduction of government radio and television services into the Eastern Province ARAMCO ceased all its Arabic transmissions though continuing to offer its English language entertainment to its employees.

ARAMCO RADIO

'Aramco' radio began broadcasting about thirty-five years ago in 1948 and it covers only the Eastern 'oil' Province where at the time some six thousand Americans lived.

The service of Aramco Radio broadcasts on four channels. One of these channels transmits for twenty-four hours per day and the rest of the channels transmit for different time periods. (Boyd, 1982). Transmission time is devoted totally to European and American popular music except for half an hour per day devoted to news bulletins from the American News Agency (UPI) and weather reports of the Eastern Province of Saudi Arabia.

The Broadcasting Networks are made of F.M. and A.M. transmitters. The power of all Aramco Radio Broadcasting does not exceed five K.W.

The Aramco Broadcasting Services were under minimum control of the government. They are controlled by the Public Relations office of the Company. The government gave the company permission to inaugurate and later improve the service. (Shobaili, 1971). But now with the ownership of the whole company being transferred to the Saudi government's hands in the late 1970's the radio service as well became a Saudi government property. Nowadays the Saudi government owns the Aramco's radio stations though still run by the company rather than the Ministry of Information.

ARAMCO TELEVISION

The government of Saudi Arabia started its National Television Services in 1965 but earlier an American television service was transmitted. In 1955 an American television station was established in the Eastern Province operated by the United States Air Force. This station's main purpose was to provide television services for the American citizens working on the nearby American Airforce base. Three years later this station was closed down when the American base was moved from the country. (Boyd, 1982).

In 1957 the Arabian American Oil Company 'Aramco' opened its own television service in the Eastern Province of Saudi Arabia. Aramco television was established to serve, in the first place, the employees of the company in general and its non-Saudi employees in particular. The programmes of these two stations were mostly an American type of programme. Now most of the programmes are produced either in the States or Europe.

The Aramco television in the past produced some local programmes including some Islamic programmes dealing with Islam as a religion, drama and a Bedouin Show. It ceased this type of programme after the government services reached the Eastern Province.

Most of the Aramco television service programmes are censored and edited by the company public relations office to suit Saudi Arabian culture. There is no documentary or political content. Most of its six hours daily transmission is devoted to American entertainment programmes. Also the station provides a public announcements service and some safety and training films.

The Aramco Visual Broadcasting Service provides more choice to the viewers in the Eastern Province than in other provinces of the country who

watch only the two government channels.

Since the Saudi government took complete control of ARAMCO company its T.V. has, like its radio service, been owned by the Saudi government. However again, as with the radio, the Ministry of Information has no direct control over this television service and it is administered and managed by the company.

THE NOTION OF SAUDI ARABIA - VIDEO CASSETTE SOCIETY
- AN IMAGE OR REALITY?

Saudi Arabia is the most powerful nation in terms of broadcasting transmission strength amongst the Arab states, and combined with its neighbours in the Arabian Gulf, the region is probably the largest home video cassette market in the world. (Boyd, 1982, p.142). Saudi Arabia imported from Japan alone in 1981 about 144,257 recorders and in 1982 the Saudi's total imported Japanese video recorders reached 173,193 sets, it makes the total number of video recorders by the end of 1983 six hundred thousand video recorders which is 1.5% of the world's total. (Screen Digest, November 1983) (see table 3.10, page 223).

Majad Tehrahian a professor of Mass Communication at the University of Hawaii called Saudi Arabia and the other Gulf states, the first video cassette societies to emerge in the Middle East. (Tehranian, 1983). Almost all households in Saudi Arabia which possess a television set, also contain a video machine. According to Sayidaty Magazine, there are 10 videos to every one thousand people in France; 25 videos to every one thousand people in Egypt and 49 videos to every one thousand people in Lebanon. In Kuwait however, the proportion of video-owners becomes significantly greater, with as many as 490 people out of every thousand owning their own videos and in Saudi Arabia the figure reaches as high as 750 per thousand people (Sayidaty 6-12 1984), one of the highest rates in the world.

In Saudi Arabia today, there are about 700 legal video shops selling and renting video machines and tapes. These outlets, according to the General Director of the Directorate of Publishing in the Ministry of Information are spread all over the country. There are 220 video shops to be found in Riyadh alone; 195 in Jeddah; 95 in the Eastern Province; 35 video shops in Medina and 40 video shops in the holy city of Makkah (Al-Riyadh, 26; 7; 83 No.5511).

Cassette sales are still officially limited to the 700 legal video shops which have a licence from the Ministry of Information; but there is nevertheless a growing black market and there are almost as many places without licences and most houses which hold video machines also have a library of video tapes.

People in Saudi Arabia use the video as a means of entertainment, they watch all types of Arabian, Western and Indian films. The most popular kind of subject is sport i.e. football, boxing and wrestling; Egyptian movies, which are mainly romances or comedies are also popular. Kuwaiti and Syrian films especially those which criticise political and social systems within the Arab world are especially popular. Films of this type are not allowed to be shown on the state television network.

People also rent and buy western tapes, especially pop music, cartoons and horror movies. Indian films are also popular in Saudi Arabia in that these story lines are closer to Saudi Arabia culture than those of European or American films. It is estimated that the piracy rate of software is 90% due to the fact that there are no Saudi copyright laws to protect these kind of materials. (Boyd, 1982).

But why is video spreading in Saudi Arabia? To answer this question it is important to know the editing system of Saudi television. The Saudi television, as explained previously, does not show every type of Arabian and Western production for social or political reasons, and because there are only two television channels, the second one started only in 1983. It is the censorship system of imported product and the limitation of television channels and time which play an important role in widespread distribution of video-cassettes in Saudi Arabia society.

Dr.Shobaily, the former general director of Saudi Arabian television, in an interview to a local newspaper, explained why there are more than one

hundred thousand video tapes imported to Saudi Arabia every year. He said that there was a limit to what could be screened on television, and limited means of entertainment. He concludes that video cassettes are more in demand in areas which have access only to Saudi television Channels than in the areas with access to other foreign television channels (Al-Riyadh, 26-7-83).

Other reasons for the prevalence of videos in Saudi Arabia, is that there are no public cinema houses all over the country; the price of the video machine and tapes is very low compared to the income of the individual (the absence of any value added tax contributes to this low price).

It is not only the Saudi citizens who obtain video recorders but also the Foreign workers who buy videos comparatively cheaply in Saudi to take with them when they return to their own country.

THE INSTITUTION OF THE MOSQUE AS A TRADITIONAL
MEANS OF COMMUNICATION

No study of Mass Media of communication in any Islamic country would be complete without mentioning the role of the Mosque, which is considered to be one of the most effective traditional means of communication. Mosques in the Islamic world generally and in Saudi Arabia in particular play an important role as an agent of Islamic values. However, since in Islam, religion cannot be divorced from social and political issues the role of the Mosque has broader repercussions than Western observers might expect.

Every Moslem is required to go to the Mosque to perform communal prayers. In Islam there are more than one type of communal prayers. Moslems are required to go to Mosque to perform prayers such as The Five Daily Prayer, The Friday Prayer, The Festivity Prayers, The Excessive Rain Prayers, The Shortage of Rain Prayer, The Sun or Moon Eclipse and The Funeral Prayers.

In these communal prayers Moslems meet at an arranged time such as after sunset, or before sunrise.

All Moslems in the neighbourhood, village, town, city or settlement gather in the Mosques to perform the required prayer. Usually there is someone who calls for the prayers called in Arabic "Moathen", and another who leads the prayers called in Arabic "Imam".

It is after Friday prayer that the punishment of criminals is carried out publicly, in some cases the courts decision being read aloud by the Imam from the Mosque. Imams, on some occasions, have asked people to donate money and clothes to the Moslem "brothers and sisters" in Algeria during the Liberation War, to the Palestinian fighters and their families, to the Afghanistani people and to the Etheopian famine. Imams also mention, in

their sermons, subjects such as the duty of parents towards their children, the duty of children towards their parents, how teachers should treat their students and so on. All the subjects are discussed from an Islamic point of view. Imams in Saudi Arabia are from different families and social ranks. In some Mosques, the Imams are university professors of Religious Studies, Islamic Judges, theologists or someone who is knowledgeable about Islamic law, Koranic exegesis and the prophet traditions. The jobs of Imam and Moathen in most Mosques in Saudi Arabia are part time posts.

There are three main kinds of Mosques:

- 1 - The Jamah Mosque or small Mosque. In this kind of Mosque people gather five times everyday to perform the five daily prayers, in the large Islamic cities there are tens of thousands of small Mosques. In Riyadh, the Saudi capital, there are more than one thousand small Mosques. In small villages and settlements there are at least one or two small Mosques.
- 2 - The Friday Mosque. Usually it is in the centre of every neighbourhood and it is used mainly as a place of collective worship in Friday Prayer. It is larger than the previous kind and it may also be used for the Five Daily Prayers and other types of prayers.
- 3 - Eid Mosque or Festival Mosque. It is used mainly for feast prayers and other kinds of prayer at the town or village level. It is often located on the outskirts of the city in a large open space.

In Islam there are three particularly important Mosques, two of which are located in Saudi Arabia and the third in Jerusalem.

The Grand Mosque : This Mosque is located in the city of Makkah, in Saudi Arabia. It is the most important shrine of all Moslems and the largest

Mosque in the world. It is now spacious enough to accommodate more than 600,000 worshippers. Its area has increased in the past few years from 29127 square metres to 160,000 square metres (MOI, N.D.). The Kaaba (which every Moslem anywhere must face in his prayers) is located at the centre of this Mosque. Also every able Moslem must visit this Mosque at least once to perform the rites of pilgrimage. In 1982 the number of Moslems who visited this Mosque exceeded two million.

The Prophet Mosque : This is considered the second most important Mosque among Moslems. It is located in Saudi Arabia in the city of Medina. It has two houses, Prophet Mohammed Chamber where are found the graves of the Prophet himself and two of his most close companions. This Mosque was actually built in 622 A.D. by the Prophet and his supporters. It covers more than 16,000 square metres. Usually Moslems visit this Mosque on their way either to or from Makkah.

Some Moslem countries have started to bring back the traditional conception of the Mosque. They include in the Mosque site other facilities such as a school for teaching the Koran and the Hadieth, a religious books library, an auditorium for Islamic lectures, Administration offices and a housing for employees such as Imam and Moathen. This type of large project is called the Islamic Centre.

Islamic Centres are, today, spreading all over the world. There are some in Washington D.C., the USA capital, in London, the UK capital, Los Angeles and in other world capitals. The Saudi Arabian government is planning to build Islamic centres in all the major country's cities.

In Islamic societies, Mosques became the source of not only religious information but all types of information.

Throughout Islamic history, Mosques were and are used as means of communication. In Mosques there is more than one form of communication

taking place. Firstly the face to face communication where the Moslem of every housing group, or neighbourhood, meet each other at least three times a day in the same place, and at the same time. During these meetings, a friendship and a trust is created between members of the community. In addition to religious issues, social or economic matters are discussed in these daily meetings, anything from the electricity supply in the town to a war in a different part of the world. As a result of the friendly atmosphere which is created in the Mosques, Moslem people in every community will visit any member of the community who does not attend the prayers because he is not in good health, and they help any member of their community financially, if they notice he needs their help. This continuous face to face daily interpersonal communication usually creates a kind of unity of opinion amongst the people of the community, in local, national and sometimes international issues.

The second type of communication which takes place in the Mosques is the sermon, which is usually delivered by the "Imam", the Prayer Leader. Usually the Imam stands in the pulpit and delivers his sermon. Not all the Islamic congregation prayers require a sermon, it is only the weekly prayer of Friday, the Festivity Prayers, and the rain prayers. The sermon of Friday, for example, consists of two separate parts each beginning with Praise of God and Prayers of Blessing for his Prophets. At the end of the first part of the sermon the Imam takes a short rest in the sitting posture in the pulpit. He then stands up to deliver the second part of his sermon - general affairs of the Moslem community may be discussed in either, or both parts of the sermons. (Abdalati, 1978). The Imams usually discuss, in their sermons, subjects ranging from the dangers of smoking to the palestinian problem, and they give some Koranic passage or saying of the prophet to support their point of view. The audiences are not allowed to talk or even

pray while the Imam is delivering his sermon – everybody in the Mosque is required to listen to the Imam's speech quietly.

This student has had the chance to participate in performing Friday Prayers in more than ten Mosques in different countries around the globe. The Mosque atmosphere differs little, people talk to each other, before or after the prayer, exchange opinions in personal problems or world affairs and provide help for strangers or foreigners who attend the prayer for the first time.

The form of the sermon is the same in Turkey, Egypt, Los Angeles or Makkah. The only difference is the subject, and sometimes the language. The social importance of the Mosque derives from the gathering of a large number of worshippers who discuss, in addition to the religious matters, other Secular affairs.

The significance of the Mosque in Islam is not only as a place of worship, any Moslem may perform these prayers alone or with others in the house, the coffee house, the tents, in the hospital, airport and even in the open space of the desert. The Mosque served as a parliament to discuss the peoples affairs more than one thousand years ago, a social gathering where worshippers meet at prayer time to discuss the community's affairs. Some Imams use the Mosque for social guidance by reading aloud, chapters of religious books after evening prayers every day. Mosques are used for feeding poor or handicapped people, especially during the fasting month and some children and adults learn to read and write in the Mosque.

As a result of all these functions and activities the Mosque became a communication centre where people from different communities interact and the Mosque in general and the pulpit, in particular, became a vehicle of public communication in Moslem societies. The Mosque is the centre of the Islamic community, it is not equivalent to the Church, the latter being

primarily the place of a weekly congregation prayer. (Fathi, 1981).

The Mosque, as mentioned previously, is a communication system unique to the Moslem societies. During many crises in Islamic history, the Mosque has played a very vital role. The importance of the Mosque derives from the facts that it used informal channels of communication - the messages which were delivered in the Mosques were familiar to the audiences. The Mosque, and its Imam in particular, is regarded by most of the audiences as a reliable source of information. (Tehrani, 1982).

In the Islamic world, most of the political movements have started their activities from the Mosques. To give some examples, in modern times, the anticolonial movements in the Islamic world, such as the Syrian, Algerian and Wahabi reform movements of the eighteenth century in the Arabian Peninsula, the Moslem brotherhood movement in Egypt and the Iranian revolution in 1979. Also in the past the first Islamic headquarters in 622 A.D. was a Mosque. The prophet of Islam "built the first Mosque next to his house in Medina in A.D. 622 and it served as Mohammad's headquarters. From there, as the head of the Moslem community, he governed, dispensed justice, collected taxes and made war and peace". (Fathi, 1981).

In general, Mosques in Islamic society, such as Saudi Arabia, are not only a place of worshipping God, but also communication and educational centres. The Mosque, in general, and the pulpit, in particular, function as a Medium of religious messages and a channel for carrying political and social messages, because, in Islam, there is no separation between state and religion. The political and social messages which are disseminated from the Mosque through the pulpit must inevitably be in line with the Islamic teachings. All purposes which the Mosques serve, such as education, must stem from the religious thoughts. It is difficult to promote Marxist or

Capitalist ideas through the Mosque. It is only the Islamic ideology which is likely to be accepted by the congregations. All governments or movements who have used the Mosque as a medium of communication painted their messages with religious ideas to guarantee their popularity amongst the listeners.

Women as well as men participate in the communal prayers, though they usually meet in a special section of the Mosque. Men and women do not mix, but both sexes pray behind one "Imam" or leader, and they listen to one sermon from the same Imam. In Islam, it is obligatory for every adult Moslem male to attend the Friday Congregation prayers in the Mosque but this is not the case for women. It is preferable for them to practice their prayers at home. However, they are not prohibited from attending the Mosque.

In Saudi Arabia today, there is a ministry in charge of the building, maintenance and supervision of Mosques, the Ministry of Pilgrimage and Endowments. According to the General Director for Mosque affairs in the Central Province, the Ministry makes recommendations to the Imams about their sermon. The government builds most Mosques around the country giving the "Imam" and "Moathen" free accomodation near the Mosque and establishing libraries in some large Mosques.

In 1978 there was, in the Central Province, 347 general or small Mosques and 98 Friday Mosques. In 1984 the total number of Mosques in the same province had jumped from 445 to a total of 1078 Mosques, and in these Mosques there is a total of 3600 workers including Imams, Moathens and others. In the budget of the government of the fiscal year 1975 - 1976, the government spent a total of 1710 million Saudi Riyals to build 1457 new Mosques in the Central Province alone (Al-Riyadh 24.1.1984 5693). These figures indicate that the Saudi Arabian government is aware of the role of

the Mosque in the Moslem community, and so the government institutionalised and organised the building and responsibility of the Mosques.

An American writer noted that "The Mosque remains one of the most important channels for communication. Saudi Arabian political leaders and the King as the leader of the Islamic religion within the country, continue to use the Mosque to explain their policies to the public". (Nyrop, 1977, p.203).

Nowadays, in Saudi Arabia, the Imam, Moathen and others who work in the Mosques are government employees. They receive a monthly salary from the government's Ministry of Pilgrimage and Endowments, similar to all other civil service employees.

Nowadays, the Saudi government try to bring back the role of the Mosques - it organises religious instruction for youths in the Mosques, it arranges some public lectures for adults, and it has built libraries in some Mosques in addition to building the Mosques themselves and houses for its employees.

THE ROLE OF THE MINISTRY OF INFORMATION

The Ministry of Information was established in Saudi Arabia in 1962. It is responsible for all modern mass communication, including radio, television, press, printing, national news agency, external and internal information. It has no responsibility for traditional means of communication, such as the Mosque.

The Ministry owns and operates the electronic media including television and radio. There is an assistant Deputy Minister for each medium. The Ministry owns and runs the Saudi News Agency, the General Director of whom is responsible directly to the Deputy Minister of Information. All the people who work in television, radio or the news agency are paid by the Ministry and they are required to implement its policies and legislations in all cultural productions.

The role of the internal and external information departments in this ministry is to arrange and manage media campaigns within and outside the country to explain the government stance on current affairs, and to give to the Saudis, and others, an idea about the development and the progress of the country. These two departments utilise films, tapes, books, pamphlets and media centres where people can attend lectures. The external department runs its activities abroad in friendly countries to show the people of other nations the positions of Saudi Arabia. These two department employees are connected directly to the Ministry of Information and they are part of the ministry's staff.

In addition to this, the Ministry of Information is in charge of the press and printing activities in the country, though it does not manage or own these sections of the media, it only regulates them. The ministry issues licences or censors the video tapes, shops, books, bookstores and places for business for photography, recording, publication or distribution activities.

All imported materials, including newspapers, books, magazines, films and tapes are censored by the ministry officials before they go to the public, to ensure that the contents are in line with the policies of the country in general and within the policy of mass communication in particular.

The Ministry supervises the implementation of the policies, regulations and laws of the print media. The law gives the ministry the rights to approve or reject the names of the Director General or Editor in Chief of any private publication. The print industry is mostly run by private companies or individuals who must first obtain a licence from the Ministry of Information. The organisation of the ministry is shown in diagram no. 3.11, page 224.

Table 3.1

The number of Periodicals and its subject published in Saudi Arabia in 1982

<u>Subject of the Periodical</u>	<u>Number of Publications</u>
General publication	19
Education	17
Religion	19
Science and Technology	11
Army	07
Literary and language	06
Medical	07
Economic	05
Sports and Youth	02
Commercial	07
Arts	03
Law	01
Oil	02
Agriculture	04
Mass Communications	00
Social Science	02
Women	03
Transportation	05
Workers	01
Libraries	05
Administration	02
Students	02
Industries	01
Children	02
History and Archeology	01
Geography and Tourism	00
Instructions	01
TOTAL	<u>135</u>

* This table shows the number of periodicals published in Saudi Arabia.

* This table explains that the religion periodical is in the top, there are nineteen periodicals published in the country dealing with religion.

Source: Gulf periodicals, by the Gulf States information Documentation Centre, Iraq, Baghdad, 1982.

Table 3.2

The number of Saudi publications and its duration

Periodical Duration	Periodicity	Place of Publishing	Year of Publication	Circulation
Daily	daily	Riyadh	1983	13
twice a week	daily	Riyadh	1984	1
every week	daily "evening"	Riyadh	1980	15
every two weeks	weekly	Riyadh	1983	1
every half month	daily	Makkah	1982	3
every month	weekly	Makkah	1984	26
every two months	monthly	Makkah	1983	4
every three months	daily	Jeddah	1987	1
every season	daily	Jeddah	1984	23
two issues in a year	daily	Jeddah	1984	2
three issues in a year	weekly	Jeddah	1974	1
every half a year	monthly	Jeddah	1987	10
every year	monthly	Riyadh	1986	28
irregular time	daily	Dammam	1985	78
TOTAL				135

Source: Gulf States information Documentation Centre, Gulf Periodicals, Baghdad, Iraq 1982.

Gulf Periodicals, issued by Gulf States information Documentation Centre

Area hand book for Saudi Arabia, by Uyrop, Richard P.

Table 3.3a

Information about some publications in Saudi Arabia (continued)

Title of Periodical	Periodicity	Place of Publishing	Year of foundation	Circulation in 1972
1 Al-Riyadh	daily	Riyadh	1965	10,000
2 Riyadh daily (English)	daily	Riyadh	1985	-
3 Al Yamamah	weekly	Riyadh	1953	6,000
4 Al Jazirah	daily	Riyadh	1964	Unknown
5 Al Massaih	daily"evening"	Riyadh	1980	-
6 Al Dawah	weekly	Riyadh	1965	7,000
7 Al Nadwah	daily	Makkah	1958	7,500
8 Um Algura	weekly	Makkah	1924	25,000
9 Al Hajj	monthly	Makkah	1947	1,000
10 Alalm Alaislami	weekly	Makkah	1966	Unknown
11 Commerce & Industry	monthly	Makkah	1965	2,000
12 Al Medinah	daily	Jeddah	1937	9,500
13 Ókaz	daily	Jeddah	1964	Unknown
14 Saudi Gazette (English)	daily	Jeddah	1975	Unknown
15 Al bilad	daily	Jeddah	1934	9,500
16 Egra	weekly	Jeddah	1974	-
17 Al Manhal	monthly	Jeddah	1937	4,000
18 Al Arab	monthly	Riyadh	1966	-
19 Al yaom	daily	Dammam	1965	6,000

Table: This table shows some information about some of the newspapers, magazines and periodicals published in Saudi Arabia. All circulation figures are estimated by the sources. This table was based in more than one source as follows:-

- 1) Ministry of Information in Saudi Arabia
- 2) Gulf Periodicals, issued by Gulf States information Documentation Centre
- 3) Area hand book for Saudi Arabia, by Uyrop, Richard F.

Table 3.3b

Information about some publications in Saudi Arabia (continued)

Circulation in 1973	Circulation in 1975	Publishing House
12,200	25,000	Ayamamah Press Establishment
-	-	" " "
Unknown	5,000	" " "
-	-	Aljazirah for Press Printing & Publishing
-	-	" " " "
6,000	2,000	Aldawa Press Establishment
9,500	15,000	Makkah Press and Information organisation
Unknown	5,000	The government
Unknown	5,000	Ministry of Pilgrimage and Endowments
7,000	Unknown	Islamic World Organisation
2,000	Unknown	Makkah Commerce Society
10,000	20,000	Al Medinah Publishing Organisation
11,000	18,000	Okaz Establishment for Press & Publishing
Unknown	Unknown	" " " "
10,000	20,000	Albilad Publishing Establishment
-	-	" " "
4,500	3,000	independent "individual"
-	1,500	independent "individual"
4,000	6,000	Dar Alyaom Press & Publishing

THE ORGANISATIONAL CHART OF AL-YAMAMAH PRESS ESTABLISHMENT

The General Director

Deputy General Director

Accounting
DirectorRiyad Daily
Editor-in-ChiefAl Riyadh
Newspaper
Editor-in-ChiefPrinting
DirectorAl-Yamamah
Magazine
Editor-in-ChiefAdministrative
ManagerType of
TransmitterDate of
Operation

Source: The General Director of the establishment

Table 3.5

Channel One television stations in Saudi Arabia

Name of the Station	Channel	Type of Transmitter	Date of Operation
al-Aabis	7	Relay Station	1/1/79
al-Baha	9	Transmitter	10/18/78
al-Dwadmi	26	Transmitter	1/3/79
al-Ghatt	7	Relay Station	2/10/79
al-Gurayat	7	Transmitter	1/3/79
al-Hada	—	—	7/8/79
al-Hesi	9	Transmitter	1/1/79
al-Hofuf	25	Transmitter	1/3/79
al-Jubail	11	Relay Station	5/9/79
al-Khurj	11	Relay Station	1/3/79
al-Majmah	11	Transmitter	1/1/79
al-Zulfi	5	Transmitter	1/3/79
Abgage	11	Relay Station	5/9/79
Abha	5	Transmitter	1/8/77
Afif	22	Transmitter	1/3/79
Dahran al-Janoub	6	Transmitter	1/1/79
Damman	SECAM 27 PAL 6	Transmitter	1/11/65
Hail	5	Transmitter	3/6/78
Hafer al-Batten	5	Transmitter	2/10/79
Jebel Sela	7	Relay Station	1/1/79
Jeddah	10	Transmitter	7/17/65
Jizan	7	Transmitter	1/3/79
Medina	5	Transmitter	1/12/68
Makkah	7	Transmitter	1/8/77
Nejran	10	Transmitter	1/1/79
Qaissim	8	Transmitter	1/7/68
Rahmiah	11	Relay Station	5/9/79
Riyadh	5	Transmitter	1/17/65
Shagra	24	Transmitter	1/3/79
Skaka	9	Transmitter	1/3/79
Tabuk	10	Transmitter	3/9/78
Taif	8	Transmitter	1/8/77
Wadi al-Dwasser	10	Transmitter	1/3/79
Yenbu	6	Transmitter	1/3/79

Source: Adapted from television and youth in the kingdom of Saudi Arabia by Dr. A. M. Najai, 1982.

Table 3.6

Channel Two television stations in Saudi Arabia

<u>Name of the city of origin</u>	<u>Channel number</u>	<u>Direction of relay</u>
Abha	9	V
Riyadh	7	H
Shagra	25	H
Jeddah	12	H
Taif	8	H
Al-Hada	59	H
Makkah	5	H
Alshamasy Mont	45	H
Almedfa Mont	44	H
Albaha	11	H
Dammam	29	H
Hafer Al-baten	11	H
Alhofuf	25	H
Qasseem	6	H
Alzulfi	7	H
Hail	7	H
Almeddina	7	H
Saleh Mont	11	H
Tabuk	8	V
Yenbu	8	H
Baddanah	7	H

Source: Al-Jazirah Newspaper 4320 in 1.8.84, translated into English by this student

This table shows cities and towns in the kingdom covered by channel two television services.

Source: Gulfvision, Riyadh, Saudi Arabia, 1982

Table 3.8 Table 3.7

The time spent on television programmes in Saudi television

- Religious and cultural programmes 25%		
Type of program	Variety and musical programmes 22%	Percentage
- Non-Arabic films and series 8%		
- Drama programmes (local and Arabic) 15%		
Religious and cultural	10.00	25%
- Childrens programmes 15%		
Variety and songs	09.00	22.4%
- News and news programmes 15%		
Children	08.00	14.3%
Foreign film and series	04.00	14.3%
Local and Arabic drama	05.30	13%
News and sport	05.00	12%
Total	42.00	100%

Source: This table was made in 1978 (before the second channel was established), by the Gulfvision. It was published in their book, T.V. in the Gulf States, 1979, p.50.

Source: Gulfvision, Riyadh, Saudi Arabia, 1982

Table 3.8

The time and percentage of each type of programme in Saudi television

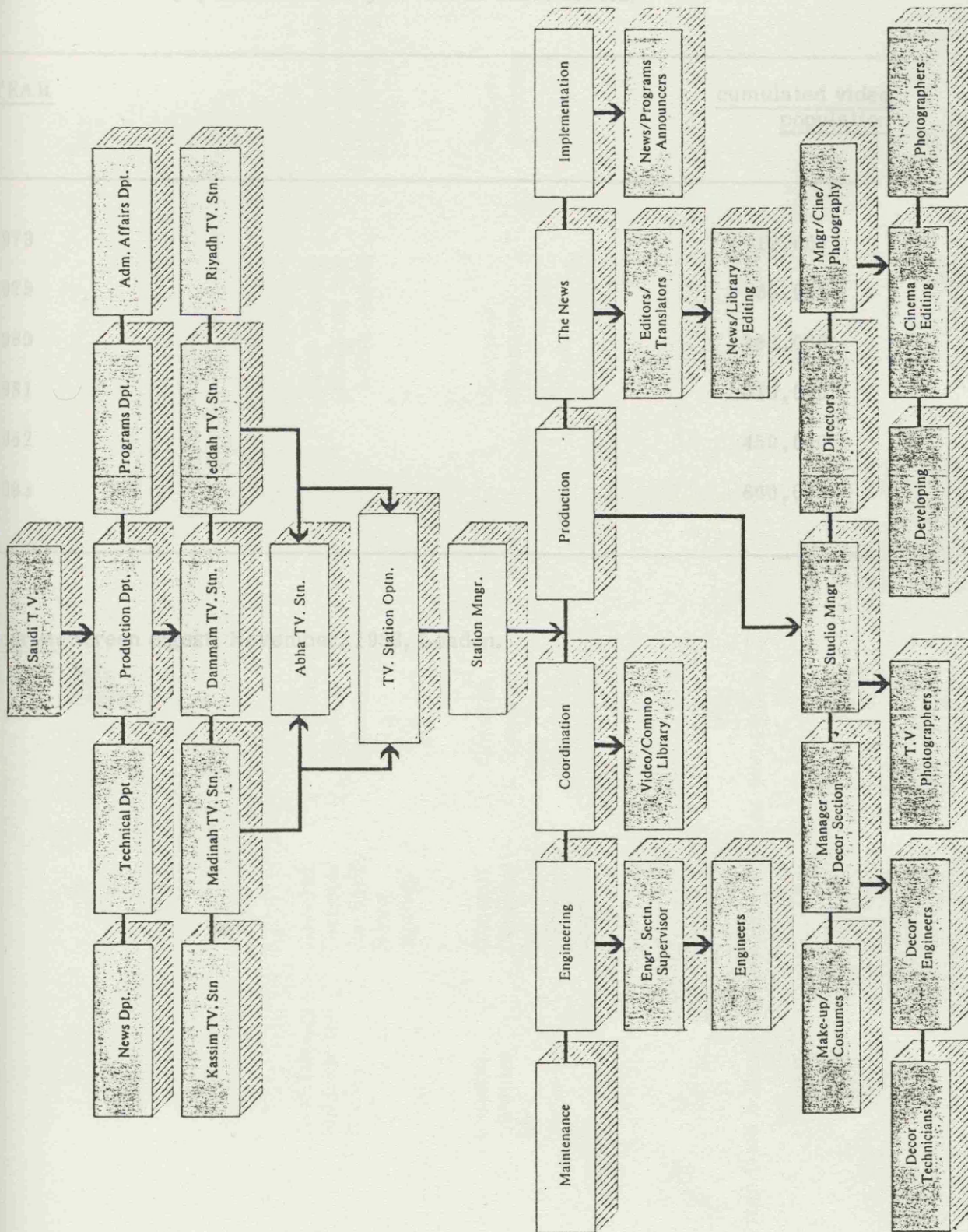
Type of programme	Time per week	Percentage
Religious and cultural	10.30	25%
Variety and songs	09.00	21.4%
Children	06.00	14.3%
Foreign film and series	06.00	14.3%
Local and Arabic drama	05.30	13%
News and sport	05.00	12%
Total	42.00	100%

Source: This table was made in 1978 (before the second channel was established), by the Gulfvision. It was published in their book, T.V. in the Gulf States, 1979, p.50.

Diagram No. 3.9

Source: Gulfvision, 1979

ORGANIZATION CHART OF DEPARTMENTS AND STATIONS WITHIN
THE SAUDI TELEVISION



Organization Chart of Saudi T.V.

Table 3.10

Cumulated video population at the year end in Saudi Arabia.

<u>YEAR</u>	<u>cumulated video population</u>
1978	10,000
1979	65,000
1980	180,000
1981	310,000
1982	450,000
1983	600,000

Source: Screen digest, November, 1983, London.

Table 3.11

The Minister	
Deputy minister for Information	Deputy minister for Administration
Asst. Deputy Minister for Radio	Asst. Deputy Minister for Television
General Director for Saudi News Agency	General Director for Saudi Television
General Director for Technical Radio	General Director for Television Channel One
General Director for External Information	General Director for Television Channel Two
Asst. Deputy Minister for Information Affairs	Asst. Deputy Minister for Press
Asst. Deputy Minister for Engineering Affairs	Asst. Deputy Minister for Printing

Source: Adapted from a Saudi Arabian case study in development by Fouad Al-Farsy (1980)

SUMMARY AND CONCLUSION

OF PART THREE

In this part, the mass media systems of Saudi Arabia have been examined, including traditional mode of communication, namely mosques and modern media, newspapers, magazines and electronic media. It covers an overall analysis of mass communication from different angles, such as organisation, controls, ownership and distribution. The Saudi mass media's first and foremost ideological function as propounded by the Saudi government is to educate and inform the public within an Islamic framework. This function does not post-date the introduction of the new forms of mass communication, press, radio and television, it was merely the continuation of the traditional function of the Mosque.

One of the main differences between the new and the old forms of mass communication, in fulfilling their functions, is that press, radio and television have resorted to new methods of disseminating their messages.

Part Three of this thesis has indicated the fact that electronic media in Saudi Arabia are government organisations. Radio and television stations are owned and run by the Ministry of Information, and as it does not run any advertisements, they are not profit organisations. On the other hand printed mass media is owned and run by private companies. The main financial sources of these press companies are advertisements, sales and government subsidies.

Mass media in Saudi Arabia unlike some of the western media, are openly controlled by the state or some of its agencies, either through ownership, in the case of electronic media, or through regulation, in the case of printed media. Guidelines are set out for the editorial policy to follow which makes it easier to perceive the ideological implications of the media messages. The government also has the power to approve the hiring

and firing of journalists and the role of the managers is to execute the government's mass communication policies.

The historical development of mass communications in Saudi Arabia has also been traced. The print medium existed in the Arabian peninsula from 1908, well before the founding of the present Saudi state. However, the electronic media were only introduced in the second part of this century - radio 1949 and television 1965 - by the Saudi government and under its direct supervision.

The relationship between Saudi mass communications and foreign organisations has been examined. Evidence has shown that the majority of material is home produced with some foreign expertise. However, the imported material which comes mainly from Arab and Islamic countries is very often subjected to strict censorship to ensure that it does not contain anything that contradicts the national Islamic culture, before it is shown to the public.

PART IV

SAUDI MASS COMMUNICATION AND THE NORMATIVE THEORIES

IV

PART IVSAUDI MASS COMMUNICATIONAND THE NORMATIVE THEORIESIntroduction

The first part of this thesis offered a critical overview of the so-called "Normative Theories" of mass media in society, taking into account both, the inevitable oversimplifications and crudities of such ideal typologies (acknowledged to an extent by some of the originators of these typologies) and the attractiveness of categories formulated from what might be called "primary questions" such as - How is the medium controlled? How is it financed? What is its purpose? Whom does it serve? How are its effects gauged? (Wells, 1974). Within these limits McQuail seemed to offer a reasonable summation when he wrote that -

[Normative Theories] mainly express ideas of how the Media ought to or can be expected to operate under a prevailing set of conditions and values. For the most part each theory is connected with a particular form of political theory or set of political-economic circumstances and it would seem as if each kind of political system and even each society has its own separate press [Mass Media] Theory, even if it may not deviate far from a general type". (McQuail, 1983, p.85)

However any caveats implied thus far about the nature of Normative Theories pale into insignificance if the critique is extended to examine the degree of Western-centredness in the work of Siebert and his colleagues. Their original four theories of the press remain so bound by their historical, geographical and political situations that application outside those situations seems of debateable usefulness. (This incidentally is to leave aside the oversimplifications and superficialities present in the treatment even of the

cultures the authors can make some claims to familiarity with, namely the Western "liberal" democracies).

However, if Sieberts work essentially ignores "the Third World", McQuails enlargement of the project to include a Normative category of "Development Media Theory" seems to represent little progress. Despite the stated qualms and the acknowledgements that it is to an extent inappropriate, this theory serves to lump together countries of disparate economic and cultural situations under one label. A label furthermore which remains bound to Western generated measures and conceptions of "development".

In order to underline this point Part one contained a review of the historical shifts in definitions of development and the evolution (generally by Western Theorists) of a variety of roles for the mass media in "developing" nations, as "magic multipliers" or as producers of empathy, for example.

The second Part dealt with the Saudi milieu, its culture, its economy, its history, geography and political make-up, and attempted to draw out from this essentially descriptive work, factors which have had a particular influence on Saudi Arabia's development. Firstly the absence of colonial domination or cross-cultural fertilisation (mainly due in the past to the extremely inhospitable nature of Saudi Arabia's geography) marks Saudi Arabia out from many "developing" nations. Secondly its relation to the Islamic faith both in the permeation of Saudi culture by Islamic values to the point where the Koran may be said to be the country's constitution and in being the acknowledged "centre" of one of the world's major religions is an almost unparalleled situation. Thirdly Saudi Arabia's dramatic transformation from widespread poverty to relative wealth driven as it was by the massive increase in oil revenues witnessed in the past two decades

has clearly had an important influence on the pace and direction of the country's "development".

Part three of the thesis comprised a descriptive account of the Saudi mass media, which hopefully went some way to addressing those primary questions of control, finance and function; what follows is thus by way of a brief summary of the salient points. In the case of the electronic media (with the particular exception of the A.R.A.M.C.O. radio and television stations), they are wholly owned and operated by the government. All broadcast material is subject to pre-transmission censorship to ensure its compliance not only with government policy but also with religious and cultural values. Given a population presented by all available sources as universally devout such censorship becomes a response to the audiences needs and wishes rather than something imposed from "above". As Dr. A. Shobaili observed by way of illustration, "If the equivalent Arabic words "being drunk" or "drunkenness" are used in a song, a whole section of the song may have to be deleted or broadcasters will feel the wrath of the mass of listeners" (Shobaili, 1971). However the scale of the market in "contraband" video tapes may suggest some modification of this "popular wisdom" is necessary, though the absence of any real research means that it is impossible to gauge the degree of inaccuracy in this picture.

The print media of Saudi Arabia display a more complex mix of forms. The government own and produce a number of journals though these tend to be "in house" publications distributed to the employees of particular government agencies. The oil companies also have their own "in house" magazines, analogous to the A.R.A.M.C.O. radio and TV stations. A number of private individuals own and publish certain specialist journals though these are very rarely involved in news coverage. The bulk of the print media in Saudi Arabia, is operated by private groups or consortia. Furthermore

there is no pre-publication censorship of indigenous product, the press establishments being expected to be self-regulating. All externally produced printed matter is strictly censored prior to distribution in Saudi Arabia.

Despite this variety of formations the print media remain far from autonomous. The right to publish is dependent upon possession of a Ministry of Information Licence and the Ministry set guidelines as to the content of newspapers and magazines and may intervene if those guidelines are thought to have been contravened, removing the editor of the publication or even withdrawing the licence. Furthermore legal sanctions exist to punish those who might offend against Islamic values. All private print media are also heavily subsidised by the government whether directly by cash grants or indirectly as for example through the free transportation service the government provides for all publications.

This concluding Part will contain an analysis of the Saudi Mass Communications network in terms of the models the Normative Theories offer which will then hopefully be contextualised, in the pattern of Saudi development.

SAUDI MEDIA AND SAUDI SOCIETY

(A Broad Outline)

The mass media of any society cannot be independent of that society, they must reflect its political organisation, its cultural norms and values, its economic "strength" or "weakness". As McQuail puts it in Mass Communications Theory:-

[That Media are essentially dependent on the Society] "for several reasons: because the subordination of Media to the State is usually institutionalised and they usually draw on or defer to sources of legitimate authority; because they seem to respond and react to demands and expectations from their audiences rather than seek to shape them; because Media use seems to be shaped and messages interpreted, according to the disposition of the receiver and the collective influences of culture and social group; because, however useful and valued, the Media do not seem for most people to be objects of very strong sentiments - they are extensively, but not deeply, valued". (McQuail, 1983, p.217-18)

Much of the above may appear inappropriate to the Saudi situation, the limitations imposed by deference to legitimised authority for example hardly seem of great importance in the context of direct control, pre-broadcasting censorship etc. Nonetheless the emphasis on the role of established culture and social grouping and the rebuttal of the notion of the Media's power to shape an audiences expectations have a bearing on Saudi Arabia. This is perhaps best illustrated by the total saturation of the Saudi media with Islamic values, reflecting as it does the similar saturation of Saudi society, but also reflecting an apparent choice not to attempt the transformation of established cultural practice and religious belief. This "choice" to reject what was in the past seen by the "developed" world as one of the major functions of mass media in developing nations appears on closer examination to be less of a choice and more an inevitable result of the

social and political make-up of Saudi Arabia. Since the nation's foundation half a century ago by Ibn Saud backed by a coalition of the Mosque and the army, the Saudi government has continued to derive the validation for its total authority from its adherence to, and protection of, Islamic values (a relationship between the religious and political recently institutionalised in the formation of an Islamic council to oversee the maintenance of Islamic law). Internally, the government's direct control of electronic media and indirect control of the print media is presented as being designed primarily to protect the nation's religious and cultural heritage during a period of rapid development as is the control of imported products and technologies. Externally Saudi foreign policy whether condemning the Russian invasion of Afghanistan or attacking Sionism is presented in the same light. Furthermore Islam provided in the past and to some extent continues to provide the main element in the strategy to foster a spirit of unity and identity in this relatively new nation.

To attempt to rid the population of what the West might see as "outmoded religious beliefs" would under these circumstances have been inconceivable, whether or not they stood in the way of development (indeed the experience of the last Shah of Iran, whose "white" revolution ended so dramatically with his fall, despite his total control of the print and electronic media, suggests that those who ignore indigenous culture and particularly in Moslem countries those who ignore the role of the Mosque, make a grave error).

The development of the Saudi Mass Media network has essentially paralleled the development of Saudi society. Forty years ago Saudi Arabia, economically was very poor and did not have the plant or trained work-force to produce newspapers, did not have the infra-structure and financial resources to distribute them (its relatively small population being scattered

throughout the huge area of the Arabian peninsula) and had such low levels of literacy that few of its citizens would have been able to read any newspaper that managed to overcome the difficulties of production and distribution (see Part II and III of this thesis). When in the 1960's the Saudi government began to turn its attention to the development of Mass media, the apparent checks on the form and pace of this development came in the shape of religious and cultural considerations, which determined a degree of circumspection over the introduction of new ideas and technologies.

The approach adopted for innovations provided that any advance be done slowly, and extensive efforts be taken to introduce any proposed change before it appeared. The increasing industrialisation and use of Western technology have not seemed to effect this policy of moderation. (Nyrop, 1977).

Despite or perhaps even because of this circumspection the growth of media facilities in Saudi Arabia since the 1960's has been dramatic. The power of the radio stations has increased from its original three kilowatts to more than ten thousand. Newspapers consisting when they first appeared of only six or eight pages may now appear in issues of as many as eighty pages and contain colour photographs. Between 1980 and 1985 the government spent more than £500 million on the development of mass media. However it remains the case that traditional practices and religious beliefs can stop, postpone or even promote the development of the contents, policies and institutions of the Saudi media. Even, for example, the location of radio stations was to an extent determined by religious considerations. As Dr. Shobaili observed, the development and growth of the Saudi Media depends "upon the salient norms and values of the socio-cultural system". (Shobaili, 1971, p.12). Of course such matters are not determined solely by cultural considerations, but rather by the conjunction of the cultural, the economic, the political and possibly more. However, the cultural was thrown into

sharp relief in the Saudi Arabia of the 1970's when the high level of oil revenues meant that economic considerations ceased to play their familiar role as a strictly limiting factor and where political considerations, whether foreign policy decisions or the internal issue of creating a national identity were given (at very least in many cases there was genuine conjunction) a religious or cultural gloss.

Nonetheless conflicts between the political and economic momentum of development and Arab and Islamic tradition were observable. A number of illustrations of such conflicts can be found in the third Part of this thesis, for example the conflicts over the use of photographs in the press or women's voices on the radio. Conflicts which were by no means minor, leading as one such did to the murder the Third King.

The aim of this short chapter has been to briefly sketch in elements of the inter-relation between Saudi society and its mass media, a fuller exploration of the key questions of media development will follow in a later chapter.

A DESCRIPTIVE ACCOUNT OF
SAUDI MASS COMMUNICATION POLICY

In January 1977 the Fourth King of Saudi Arabia agreed to establish a supreme Saudi Information Council. In July 1981 a royal order was issued concerning the formation of this Council. According to this royal order the Minister of the Interior was appointed Chairman of the Supreme Information Council and a further nine persons were appointed as members of this Council. The task of this Council was to lay down the general direction of information policy Saudi Arabia domestically and externally, designing the regulations of Mass Media and supervising the structure of media institutions and contents of their output including local and imported product. The members of this Council currently include the Minister of Information, who is vice president of the Council and two members who specialise in religious studies, one member holds a Ph.D in communication studies from the USA and the other members who are representative of different fields of study come from different provinces of the country, including some academics, diplomats and former journalists. The head of the Supreme Information Council, in a public meeting, emphasised the fact that Saudi Arabian people and policy makers adhere to the Muslim faith and its values. He said that:

"The Saudi information Media should prove to others that it has set a good example in providing objective and honest reports based on our tradition, culture and divine faith". (Arab News, 28.3.84)

and went on to say that:

"Saudi Arabia is first in Islamic unity, first in Arabism and the first among nations to implement the divine Shariah [Islamic] Law". (Saudi Gazette, 30.3.84)

The Council has authority over all aspects of Mass Media in the country. It supervises publishers, television programmes, radio programmes, the content of advertisements, books, brochures, audio and visual recording, in addition

to all print media in the private and public sectors. The basis for all supervision is implementing the national information policy which derives from Islamic principle.

The most recent information policy document was issued by the Supreme Information Council in 1982. It consists of thirty clauses. The first and second articles of the policy deal with the fact that Islam and its teachings are followed in all cultural production in Saudi Media. The third, fourth and fifth clauses are deal with the role of the Saudi Media in reflecting government policies, fighting atheist ideologies and presenting the unique features of the kingdom.

Clauses six, seven and eight emphasise the role of Media in increasing friendship among Saudi people, their loyalty to their homeland and promoting good relationships among families. Clauses nine and ten concern the role of the Media in developing the knowledge of women and children. Article eleven of Saudi information policy is devoted to youth and the nature and instruction of young minds. In one of its clauses, the policy mentions the importance of co-operation between all research centres in the country and Mass Media institutions and between Mass Media and other government agencies.

Article sixteen of the Saudi communication policy is devoted to the drive to eradicate illiteracy. Clause seventeen of the policy concentrates on the preservation and development of classical Arabic, the language of Islam. This article is divided into six main points. The third point reads that "No effort is spared to ensure the exclusion of any content that is not couched in good Arabic language" (Appendix 4).

Clauses twenty and twenty-one are deal with the role of Saudi Media in supporting Moslem and Arab solidarity, understanding and co-operation. Saudi Media according to article twenty-five of the communication policy

may not promote any methods leading to violence and hate between people or states. Clause twenty-six of Saudi communication policy guarantees freedom of expression to all people within the limits of decency and the kingdom's Islamic and national goals. The Clause reads: "The Freedom of expression be guaranteed without exceeding the Islamic and national values and aims" (Appendix 4).

According to the last article of this policy all Mass Media in Saudi Arabia, printed and electronic, private and government, must commit itself to implementing this policy and the role of the Supreme Information Council is to monitor the implementation of the policy.

In implementing this information policy Saudi Arabia suffers from one fundamental handicap. The shortage of trained manpower. There are now more than three universities which have mass communication departments or colleges. However, these institutions were founded only in the last ten years. It is as the head of the Supreme Information Council put it, "not a question of money but of human resources". Nevertheless the Saudi information policy calls for increasing the local cultural production in its twenty-ninth clause. The Saudi communication policy aims to reflect the aspirations and desires of the Saudi Society in seeing the staffing as well as the production met by local manpower instead of imported labour or material.

Saudi communication policy has to cover all aspects of Media operation and it goes along with the definition of communication policy by Mr.Sommerlad when he said:

"The ways in which communication is used, the networks through which it flows, the structures of the Media system, the regulatory framework for the system and the decision of the people who operate it are all the outcome of communication policies". (Sommerlad, 1975)

The policy objective of the Saudi mass media is to propagate Islamic teachings, country's policies and the Arab cause. The messages of the Saudi media flow through more than one channel. There are the traditional networks, which include the mosques and the modern media, which include newspapers, magazines, radio and television. Also the structure, regulatory framework and the decisions of the media professionals reflect the Saudi communication policy. The outcome of this policy appears clearly in the output of the media themselves - sermons, programmes and editorials. The format and style of the Saudi Arabian mass media are different from one medium to another but the message follows the same line. Dr. Mohammed Abdo Yamani, a former Minister of Information, presented the official view of the relationship between the information policy of the kingdom and the policies which regulate all aspects of life in the country. He said that:

"The communication policy of Saudi Arabia is based on the same basis of the Saudi general policies, foreign policy, economic policy and governing policy. All these policies, regulations and decisions are based on the Islamic ideology and are not in contradiction with the Islamic teachings". (Yamani, N.D.)

SAUDI MEDIA LEGISLATION

(A Brief Summary)

The Saudi Arabian government has issued many rules and regulations in order to organise the media of mass communication in the country especially modern means of communication namely Print and Electronic media. There are three royal decrees issued concerned with Broadcasting, Press Establishments and Printed Materials and Publications, an information policy document issued by the Supreme Council of Information. The four laws, regulations and the policy statement which are considered as the main legislation which organises the Saudi mass media are:

- 1) The royal decree establishing the Directorate of Saudi Broadcasting Stations. It was issued in 1954 during the period of the Second king of Saudi Arabia. It consists of twelve articles, translated into English by Dr. A. Shobaili in 1971 (see Appendix 1).
- 2) The royal decree for the national press establishment. It was issued in 1963 during the era of the second king, consisting of thirty four articles, translated into English by Dr. A. Shobaili in 1971 (see Appendix 2).
- 3) The royal decree for Printed Materials and Publications. It was issued in 1982 during the era of the fourth king of Saudi Arabia. It consists of forty two articles, translated into English by Dr. S. Al Harithi, in 1983 (see Appendix 3).
- 4) The Policy of Mass Communication in Saudi Arabia, this policy was translated into English by Dr. S. Al Harithi in 1983 (see the previous chapter and Appendix 4).

THE NORMATIVE THEORIES
AND THE SAUDI SYSTEM

The original "Four Theories of the Press" formulated by Siebert and his colleagues can be seen as presenting a binary polarisation between pluralist and unitary systems. The Soviet Media Theory, it is acknowledged in that original work, is simply a particular development of the earlier Authoritarian model, whilst the Social Responsibility Theory is a development in response to criticism of the earlier Libertarian Model. It is perhaps, in this respect, unfortunate that the title "Social Responsibility Theory" was given to one particular model, in that this binary decision can be seen as reflecting two apparently opposed conceptions of a socially responsible Mass Media.

The Libertarian and Social Responsibility theories both reflect the basic declared tenet of pluralist social organisation, namely that, within certain limits, open debate, free exchange of ideas and opinions, free access to information, general participation in the political process are the best guarantors of the continued "health" of a society and of the "well-being" of the individuals who comprise it. The authoritarian and Soviet Theories reflect the basic declared premise of unitary social organisation, namely that the best interests of a society as a whole lie in its control (including control of the circulation of information and ideas) by the particular group most fitted by for example, class position, upbringing or knowledge to nurture those interests.

The embodiment of this division in four discreet models of mass media organisation suggests a clear polarisation which does not, in practice, occur. The line between the Authoritarian and Libertarian theories is by no means easy to draw; when, for example do limits on access to information for

reasons of national security cease to be allowable within a Libertarian framework and become so pronounced as to take on an Authoritarian Character? Furthermore, clearly any given society may contain elements of both pluralist and unitary costs, albeit one "tendency" may be in a largely gestural or vestigial form. Beyond this, both tendencies, at least as embodied in the "Four Theories" appear to share a similar view of the potential of the mass media to shape an audience's belief system, and crucially lacking is any suggestion that a different conception of this might produce a different model. Finally, neither is there any suggestion that pluralist and unitary systems might have different significance in societies whose economic positions and cultural and historical heritages were widely divergent.

To relate this to the Saudi situation: the electronic media are directly owned and financed by the government and lie under the remit of the Ministry of Information. Workers in this industry are in terms of their appointment, salary scales and promotion system indistinguishable from other government employees (see Appendix 1). The form of all home produced broadcasting material is thus directly determined by Saudi Arabia's Mass Communications Policy (in the rare cases where direct government intervention in the day to day management of the broadcasting networks occurs, it is not unusual for a number of high-ranking figures to lose their posts (see Appendix 2)). In addition, all imported material is subject to rigorous pre-broadcasting censorship (See section III).

The Saudi print media appear to have (and to some extent do have) a greater degree of autonomy, in that, by and large they are not government owned, nor are they subject to pre-publication censorship. However, Saudi newspapers and magazines are necessarily subsidised by the government, both in the form of cash grants and less overtly by the free distribution

service the government provides. Furthermore, before the establishment of a new publishing enterprise, a government licence to print must be obtained; a licence which can, of course, be revoked. In addition, Saudi Arabia has a network of press laws which carefully delineate what may or may not appear in newspapers or magazines. These legal strictures are themselves supported by detailed and exhaustive press regulations, which if seriously breached can lead to the dismissal of an editor or reporter, or even the confiscation of a printing press (see Appendix 3). The ability of the Saudi Press to pursue an independent investigative role is further circumscribed by their almost total dependence on official sources for information, especially in matters of political significance. All imported printed material is subject to the same degree of censorship as broadcast material.

This degree of control suggests a strongly unitary system, something confirmed by analysis of Saudi Mass Communications Policy, which reveals a number of parallels with the Soviet model. In both cases an essentially Authoritarian system is refined to include the reinforcement of the ideology that validates, maintains and reproduces that system; in the case of the Soviet system described by Wilbur Schramm, (Siebert et al., 1976). Stalinism, in the case of Saudi Arabia, Islam.

Article 3 of the Mass Communications Policy states that the media must serve the established policy of the kingdom and must safeguard the Islamic way of life, generally accepted by the Saudi Arabian government and Saudi people alike against any attempt to attack or distort it. It goes on to demand that the media:

Oppose all destructive current, atheistic inclinations, materialistic philosophies and all attempts to distract Moslems from their beliefs ... and stand up to every challenge which does not conform to the general policy of the country.

(Appendix 4)

Just as under the Soviet theory the media are called upon by the state to respond positively to the audience's demands within a Marxist framework, so the Saudi media respond within an Islamic framework. Just as Soviet media "try always to relate" events of whatever nature to the basic processes of society as Marxists understand those processes (Siebert et al.p.137), so the Saudi media are required to view Saudi society and the world at large from an Islamic perspective.

Article 22 of the Saudi Mass Communications policy states the media's role of informing both Moslems and non-Moslems of the positive aspects of Islam, and to reinforce the belief of the former whilst converting, or at least correcting any "misconceptions" held by the latter.

Article 26 states the desire that freedom of expression be guaranteed within the Saudi information media as long as there is no conflict with "national goals" or Islamic values. The dominant tendency of the Saudi system is clearly unitary with strong parallels with the Soviet system described by Schramm. However, even among the factors already mentioned, pluralist elements, no matter how gestural also appear. Further investigation reveals further pluralist elements. Saudi law guarantees to every citizen the right to reply in print media and obliges the newspaper or magazine to publish that reply in the same position as the original contested article. Saudi law also gives every citizen:

the right to pursue journalistic work in accordance with the provision of this system of regulations and executive rules.

(Appendix 3)

and the editorials of national newspapers do express opposing views on social and economic issues, and even, though more rarely on political issues.

It would appear that such liberal or pluralistic tendencies as do exist within the Saudi system are largely confined to printed matter rather than

broadcast material, a fact which would seem to relate to the low level of literacy in the country. The government's justification for the disparity between the degrees of freedom granted the two forms of media is based on a paternalistic concept of their role in protecting an unsophisticated and uneducated populace from manipulation through the electronic media. However it is also the case that the newspaper reading public, the newly emergent literate middle class represent little disruptive threat to the established order in that they are effectively integrated therein, but at the same time, given the shortage of indigenous trained manpower, represent an influential group whose experience of overseas education and training produces calls for a liberalisation of the Saudi system.

The largely Authoritarian nature of the Saudi mass communications network, however, must be seen in the context of the need for cohesion in a country which was until just before the Second World War made up of more than four separate states; the fear that a largely illiterate populace was open to manipulation, particularly by external forces - whether they be Egyptian propaganda broadcasts during the 1960s, or the more subtle but no less potentially devastating effects of the uncontrolled incorporation of cheap Western Broadcast material; and the desire of the majority to maintain their traditions and culture. Paternalistic control, even at its most rigid, in a situation of such rapid development, acting at least in part as a safeguard against the destruction of the indigenous culture, and with the support, as far as it is possible to tell, of the majority of the populace may be unitary and Authoritarian in nature (as McQuail observes, "There are cases and occasions where authoritarianism expresses the popular will." (p.86)), but it is difficult to see it as equivalent to an openly repressive regime in the developed world.

This leads to the two additions to the original "Four Theories"

categorised by McQuail as Democratic - Participant Theory and Development Media Theory. Clearly, given what has already been said about the Saudi system, the Democratic - Participant model has little relevance, though it is ironic, that it is in the communication system found with the Mosques (seen as they are in the west as blocks to development) that the closest analogue of this model is found.

However, centrally, if a clearer understanding of the Saudi situation is to be approached, it must be via some form of Development Media theory, and it is for that reason that the following chapter is devoted to that alone.

DEVELOPMENT MEDIA THEORY

As McQuail notes (McQuail 1983 p.94), this theory remains in the process of emergence from a body of recent work. To this he further adds a qualification with respect to the difficulty of evolving a Normative Theory to cover the "enormous variety of economic and political conditions" found in the developing nations, and "the constantly changing nature of situations". Nonetheless, common problems and concerns can be adduced and a tentative and by no means exhaustive list of normative features suggested. A number, though not all, of these features have relevance to the Saudi situation.

The notion that the media "should accept and carry out positive development tasks in line with nationally established policy" (McQuail p95) has a clear purchase in Saudi Arabia. The Saudi Mass Communications policy charges the media with the role of informing the population of official policies, of explaining the individual's responsibilities towards the nation's development, of combatting illiteracy (see Articles 9, 10 and 15 of Appendix 4). Furthermore, as has already been stressed, the Saudi media clearly give priority in their content to the national culture and language; countering foreign propaganda, giving positive coverage to Islamic culture, spreading and reinforcing Islam as a source of cultural cohesion, and submitting to the rigorous censorship of imported materials (Articles, 1, 7 and 17 of Appendix 4). The Saudi media are also required by law to underline the importance of closer relationships between Saudi Arabia and the rest of the Arab world and between Saudi Arabia and the rest of Islam; to:-

.... seen to bring together all Moslems by means of introducing to each other the Islamic peoples, their countries, potentials and capabilities and to instigate co-operation among these countries.

(Appendix 4)

Article 21 further requires the media to give priority to news and information about the Arab world. The last of McQuail's normative features displayed by the Saudi media is the subordination of "certain freedoms of the media and of journalists" to the primary national task. (McQuail p.95). Indeed it might be argued that the consistent blanket restrictions placed on the Saudi media represent somewhat more than a curtailment of desired freedoms due to the imperatives of developmental needs. The only normative feature which is lacking in the Saudi system is the favouring of "democratic grass roots involvement" and "opposition to authoritarianism". What these last two points suggest is that the Saudi media system shares many so-called "normative features" of media in developing countries, but is given to an extent an authoritarian cast. However, to understand the individual nature of the Saudi system fully, the course of Saudi Arabia's development must be examined in some detail.

Development in Saudi Arabia

Looking briefly at definitions of development from the 1970s (see part one of this thesis), we find Schramm offering a view of development as, a powerful change towards the kind of social and economic system that a country decides it needs (Schramm, 1976, p.44). In his definition he does not explain what he means by 'country'. Is it the people or is it the officials, or is it some foreign power? Furthermore there appears to be no understanding of the sort of constraints that operate upon the freedom of Third World Nations to decide what they need. They are still controlled by the international power relationship, they are controlled by their location on the international map of natural resources, and they are controlled by the social structure of their own societies. Rogers defined development as a widely participatory process of social change in a society intended to bring about both social and material advancement, including greater equality, freedom and other valued qualities for the majority of the people through their gaining greater control over their environment (Rogers, 1976, p.225). The 'participatory process' of Rogers does imply the western style of parliamentary system which in itself is an imported practice from the west. It has not proved its suitability to some Third World countries.

Most countries of the Third World and indeed almost all Arab nations are confronted with many problems. Some lack the qualified and trained labour, others face poverty, illness and ignorance. The human resources of any nation are the foundation of its development, its progress depends above all on the progress of its citizens (Harbison, 1963). Without improving the human spirit of these people it will stay as it is and will go no further politically, economically or socially. Countries must develop their human capital, health, skills and first and foremost their political participation

moving towards minimizing inequality at national and international level.

Development planners in the Third World should not ignore the importance of their own traditional culture, there is not one single line of development, and it is not always the case that western culture is the best route to development, or that replacing workers with large machines is an indicator of development. Each country, or even each province, should decide its needs and the methods to be used to reach these needs. It is not always true that urban elites have the right or knowledge to decide what is suitable for rural people.

Saudi Arabia was, until 1973, one of the so-called 'less developed countries' (LDC). Since then, as a result of the increasing price of oil, it has been re-classified as one of the 'rapidly developing countries'. The country has attempted to utilize as efficiently as possible, its human and natural resources by preparing and implementing its own economic, political and social development programme. The implementation of its three Five-Year Development Plans (1970-75, 1975-80, 1980-85) enabled Saudi Arabian people to enjoy different aspects of life. The following are a few examples.

Education has made rapid strides in the Kingdom. The number of schools rose from 3,107 in 1969 to 15,266 in 1985. Enrolment in all educational institutions increased from 547,000 in 1969 to over 2 million in 1985. Total enrolment of boys grew at an annual rate of 7.8% while the rate of growth for enrolment of girls was 13.1%. The number of students in higher education institutions grew from 7,000 to 94,000 over the same period. Rapid growth was recorded in the training fields. Enrolment in pre-vocational and vocational training centres rose more than eighteen-fold, from 578 in 1970 to 10,527 in 1985, while enrolment at technical schools and institutes rose from 899 in 1971 to 10,999 students in 1985.

In the Health Service from 1970 to 1985 the total number of hospitals

increased from 74 to 177, and Health Centres from 591 to 1,821. The number of hospital beds grew at an average annual rate of 8.5% rising from 9,039 to 30,707 during the same period. The number of physicians rose from 1,172 to 14,335. Nursing staff increased from 3,261 to 29,896.

In housing development more than half a million units have been constructed throughout the country since 1975, half of them with the help of the Real Estate Development Fund.

The land transportation network in 1985 served more than 8,000 villages, cities and towns with 82,226 kilometres of paved roads. By 1985 nearly all towns and cities in the Kingdom were served by dual carriageways. There are thirty two airports in the country. In 1984 alone more than twenty five million passengers were carried by the national airline. The number of operating berths at main seaports rose from 27 in 1975 to 143 by the end of 1985. The handling capacity rose from two million to 52 million tons. The telephone exchange capacity has grown from 76.6 thousand lines in 1970 to 1.3 million lines in 1985.

90% of the Saudi population were by 1985 served by electricity. The number of subscribers rose from 216,000 in 1970 to about 1.8 million by the end of 1985.

Saudi Arabia's chronically limited fresh water resources have led to the construction of desalination plants which in 1985 provided about 331 million gallons per day.

The number of operating factories rose from 217 in 1970 to 1,804 in 1985. These factories are currently employing a total work force of about 118,000 persons. They produce food, beverages, paper products, chemical products

In spite of the fact that most Saudi Arabian territory is desert the kingdom's agricultural sector has witnessed spectacular growth. Wheat

production, for example, increased from 26,000 tons in 1970 to over two million tons in 1985. The country is now self-sufficient in wheat. Production of dates increased from 240,000 tons to 475,000 tons during the period of the three development plans. Production of poultry supplied about 70% of domestic needs and production of eggs has achieved self-sufficiency.

Saudi Arabia, as explained in more detail in the second part of this study, suffers from such problems as:

- 1) It is a very large land mass - it has an area of 2.25 million square kilometres;
- 2) It has low population density, the population is only little more than nine million;
- 3) Most of its area is desert which is a constraint on agricultural production;
- 4) It has limited natural resources apart from oil.

There are two main sides for development planning in Saudi Arabia. On the one hand there is the spiritual side to safeguard Islamic values and on the other hand there is the material side to reduced dependence on crude oil as the main source of national income. The other characteristics of the past three and the recent fourth development plans are, according to the Minister of Planning:

started with the strategy of balanced growth, followed by the emphasis on basic infrastructure and manpower development; this, in turn, was followed by the drive to bring about a real change in economic structure by concentrating on agriculture, industry and mining Leading finally to what is both the essence of the fourth development plan and the paramount issue of the day in Saudi Arabia - namely, the human factor.

(M.P. 1985)

Despite the innovatory nature of the development plan, the planners gave important weight to the national culture. Islamic values, or in other words, the religion of the population, was the real structuring force in

directing development according to a particular Saudi pattern. While using the planning process a unique blend of material and social advance has been achieved.

The planners tried to avoid imbalance, urban poverty, over exploitation of natural resources, rural depopulation, replacing agriculture with high imported technologies, substantial gaps between the various segments of the population. Saudi Arabian conditions did not compel the country to choose the second best in order to protect employment because there is a shortage of native employees. It has preserved foreign exchange because the country has sufficient financial resources, and it has adjusted the skill level of domestic labour.

In Saudi Arabia a number of factors have played an important role in development and in the role of the mass media in development. There is a homogeneity of population in terms of race. Almost 90% are Arabs. The only language spoken throughout the country is Arabic which is not only the official language, but also the religious language. Religion in Saudi Arabia is Islam and the country is the birth place of this ideology. The country knew no other civilisation previous to the Islamic; also a sufficiently high rate of accumulation of wealth helped to support development. The Saudi Arabian GDP rose from three billion sterling in 1970 to more than thirty billion sterling in 1982.

The Economic Situation

The financial condition of some of the Third World countries forces them to import cheap cultural products. Only a small fraction of media content is locally produced. Also the financial situation of these countries forces them to sell the time and space of their media to large foreign companies. In Brazil an average of 31 hours was produced locally out of a total of 109 hours of broadcasting per week (Shinar, et al.1977, 234) which means that commercial television is imposing on the audiences a foreign culture. The financial condition of any given country leaves its mark on all media and all the content including news and entertainment. Poor countries depend heavily on external news sources even for covering local issues.

Saudi Arabia media, as explained in the third part of this study, are not commercially orientated. When the country was poor the foreign companies had nothing to gain from the Saudi market and when the country became rich its financial situation protected its media from the advertising invasion. This has enabled Saudi Arabia to maintain the interaction of religious and developmental elements within its broadcast output. The commercial orientation of any media system operates on the low investment - high profit principle, so it excludes from its content non profitable material such as educational or religious Also in less wealthy countries the commercial media neglects small villages and rural areas on the basis that this produces insufficient profit - content and coverage are controlled solely by commercial considerations. The short term outcome of advertising in some Third World countries is tremendous, in Brazil 1.2% of GNP comes from advertising, but what the country is losing in the long term is a question which must be answered.

In the case of Dahomey for example media institutions are built almost completely with foreign aid (Defer, 1977). The foreign aid is usually

conditional on the purchase of spare parts and software from the countries who provide the aid. The financial situation of some Third World countries, forces these countries to accept foreign products, foreign advertising and foreign technologies and above all a foreign culture. The advertisers are willing to pay to divert the audiences from their real needs to become a consumer target (Katz, 1977). If we agree with Alvin Toffler that development produces wealth, the case in Saudi Arabia is the opposite. It is money that produced the drive to development (Toffler, 1981, p.342).

No Previous Colonial Experience.

The majority of Third World nations have previous colonial experience. These colonial powers have left their mark in every country they have occupied. In some Third World countries the structure of the media is a copy of the British Broadcasting Corporation, in others follows the French model. Some colonising powers have left their language as the national language of the former colony. The British and the French governments saw in the transfer of radio and broadcasting to the colonies an extension to their cultural and political influence (Katz, 1977). In Brazil, which was a former Portuguese colony, the language and the culture of the occupier became the national culture and language of Brazil (Shinar, 1977). Algerian people were forced to use the French language during their one hundred years of occupation. Now after Independence, determined effort is necessary to throw off this foreign language and culture once and for all and to replace it with their own Arabic language.

In Saudi Arabia the case is different. It has never been occupied, the language as well as the culture is still as powerful as ever. It is forbidden to use any foreign language or foreign name in naming streets, companies, or even your own children. This type of control is designed to protect the nation and its people from any cultural invasion.

Also some ex-colonies replicated not only the media institutions' organisation on colonial models, but also the development process of the colonial power. In Nigeria, for example, the British models of media organisation and of development seem to have been replicated after the independence of this African state.

One Culture

In the Peruvian culture there are Indian and Spanish elements, but in Saudi Arabian culture there is only one single element, the Islamic culture. In Dahoney there are three million people with ten languages and more than one hundred dialects and in India there are fifteen major official languages, sixteen unofficial major Indian languages and about eight hundred recognised languages (Filep et al., 1977), but in Saudi Arabia there is only Arabic. Also in Saudi Arabia the people are Moslem and Islam is the only religion, whereas in India there are Hindus, Moslems, Sikhs and Christians. In some Arab countries there are different religious backgrounds. The people in Iraq are Moslem and Christian, in Morocco there are Moslems and Jews. The location of the Holy Cities of Makkah and Madina in Saudi Arabia and the fact that there was no previous civilization in this land makes it difficult to even think of imposing any alien culture. If the Saudi people themselves were to accept such a situation it would meet with opposition from Moslems throughout the world. In some societies the main obstacle to development is its social structure, such as India, where the caste system is the main organizing principle of Hindu society (Filep & Haque, 1977). Islam is a central reality in the Saudi system and is seen as facilitating the development of health, education and other social reforms.

A common national language becomes an urgent necessity for the promotion of the sense of national unity, as well as paving the way for a common understanding of the development process. The problem of multi-language situations is often the result of colonialism. The Japanese entrenched their language as the official language of Korea in 1910 and in 1940 the use of Korean was almost completely prohibited. In another situation it is the leaders of the Third World who create a confusion in their societies by replacing the national language or the national script with a

foreign one, as was the case with the Turkish script. Also the American occupation of the Philippines made English the official language and displaced all national languages (Passin in Pye, 1963, p.93-95).

Also the ethnic diversity of some Third World countries does affect the development process. It creates civil wars and conflict. Among planners in Nigeria, for example, the ethnic diversity 'creates a lot of conflict among the policy makers, which at times leads to some of them ignoring the national developments projects in preference to regional interests'. (Iyimoga, 1986, p.49).

Stability may help in the creation of an environment for development. Civil War, military coups, foreign wars all may disrupt and hold back the development process. The Civil War in Nigeria and the several military coups in Syria have effected the development process in these countries. Saudi Arabia since its establishment in 1932 has never had civil war, nor any military coup, and has not really been engaged militarily in any war participating only economically in the Middle East wars.

COMMUNICATION AND DEVELOPMENT
- ITS APPLICATION TO SAUDI ARABIA

According to the Fourth Development Plan of Saudi Arabia, the country has faced economic and social changes over the past fifteen years with the increasing income of the nation and as a result of the foreign workforce who came to the country to participate in the implementation of the past three development plans. However, the social and cultural changes continue to be felt by those who have lived in the country during the last twenty years or so. As explained in the section dealing with the Saudi social structure in part two of this study, the impact of oil revenues can hardly be over stressed on the country's political, economic and social institutions. The increase of the income of the Saudi citizens has not only affected their standard of living, putting it on a par with some of the world's most advanced nations, but has had an impact on basic things such as family structure, marriage customs and even eating habits. The level of services in the country today are well above those found in any other developing nation. This alone is a considerable achievement for most Saudis who can still remember using camels to travel to the Holy City of Makkah.

The Saudi planners see the mass media of communication as channels to shape and explain these social and cultural changes. Also the planners want the Saudi media to give them an indigenous answer, not an alien or an imported one. They argue that foreign or imported 'solutions' are always inappropriate in dealing with the problems. The Fourth Development Plan argues that:

Saudi mass media will be encouraged to stimulate the discussion and creation of cultural matters.

(Ministry of Planning, 1985, p.126)

What the media should do is to investigate the social, political and economic situations rather than merely stimulate discussion. Also the planners did not make clear what they mean by 'the media'. Do they mean the traditional channels? the modern channels? radio, television or the press?

The Saudi planners, in their Fourth Development Plan, gave a very ambiguous explanation of the role of the mass media and what position they should take toward the development process. For example, the plan required 'the media' to 'create' in its audiences, the Saudi citizens, an awareness of the objectives and requirements of the development plans and handling of its tools. This is a heavy responsibility to place on the media. Is the media able to create? Is it this powerful? It is not always true that all media and all its content are pro-development. Some media in some situations are counter developmental - 'there is little doubt that in some respects the media do inhibit as well as promote change'. (McQuail, 1977, p.17). The planners are asking the media to participate in 'changing attitudes' towards certain occupations, such as manual work, wood work but this time the planners have respect for the traditional means of communication. They want the media to concentrate on the Islamic values and to explain to people that Islam has never denigrated or prohibited any type of job beneficial to society. The media are required to emphasise that work is respected by Islam, whether collecting rubbish or teaching at university. The plan also proposed the expansion of radio, television and other electronic media at the same time stressed the importance of the written word, encouraging authors, increasing the number of public libraries, establishing more museums and preserving historical and archaeological sites.

In the Fourth Development Plan (1985-90) there is a move to establish

a national library with a collection of books, manuscripts, newspapers, and magazines representing the Saudi citizens activities in this field. We note here that the planners stress the protection of cultural traditions enabling people to keep their sense of identity and integrity in a world invaded by an alien culture which threatens most countries around the globe. In helping to ensure that the Saudi people do not replace their Islamic culture with a foreign one, the planners in the Fourth Development Plan refer again to the religious agencies. The plan reads:

Religious Agencies promote understanding of and adherence to the teaching and practices of Islam.

(M.O.P. 1986)

In general the planners in Saudi Arabia believe that the 'diffusion' of modern mass media does not create development. They do not believe in 'empathy', no Saudi farmer will imagine himself riding a spaceship, he will continue farming his own land to produce food for himself, his family and his countrymen.

The approach to communication and development in the Saudi planning as it is indicated in the Fourth Development Plan is that communication is an integral component of the development process.

Encouraged by the growth of its educated class and by domestic and external support, Saudi Arabia issued a reform programme that included strengthening Islamic communication/propaganda and developing Saudi mass communications. Despite the firm opposition of religious leaders, the government established a state-owned television network and substantially increased the number of newspapers.

(Mowlana in Gerbner, 1977, p.75)

Saudi foreign exchange reserves and the media financial resources allow the media to secure advanced technical equipment from abroad. The medium of radio is used to mobilise and integrate the nation and extend

religious services and sermons beyond local and traditional settings - religious sermons from the holy cities of Makkah and Madina broadcast every Friday through radio and television to all audiences within and outside Saudi Arabia.

THE CONCLUSION

This study has made a modest contribution to the ever-growing body of research in the field of mass communications. Any contribution, however small, is important in a field that still contains wide, unexplored areas.

Generally, this work has highlighted the basic principles of the relationships between media/communication on the one hand and society on the other. In its more particular aspect, the relationship between the Saudi Arabia's media and the Saudis' social structure in its various aspects, have been extensively examined, an examination that uncovered many of the complex components of this relationship and which is valuable to the understanding not only of the Saudi's situation but that of the "Third World" countries who share characteristics with Saudi Arabia. Even where such shared characteristics do not exist this study may suggest a starting point for research.

Among the many issues that this study has highlighted is the fact that there is at present, very little consideration given to the role of traditional modes of communication in Saudi Arabia in particular and many Third World countries in general. This neglect of traditional communication, as has been pointed out throughout this study, is very much the result of the western-centred conception of the whole question of development. Here it is sufficient to repeat that to ignore the "traditional" modes of communication when studying the role of the media as well as the various forces that influence and shape them is a serious omission that seriously reduces the value of studies in this field. As a matter of fact, traditional media are not only effective means of communication, but also greatly influence the role of the modern media.

As this study shows, the importance of the traditional means of

communication in Saudi Arabia is ignored not only by researchers, but even by Saudi Arabia's own communication policy. This is due to the fact that those responsible for laying down Saudi policy remain too heavily influenced by Western models.

This study has also drawn the attention to the importance of religious institutions. There has been a tendency in the past for some researchers, particularly western, to ignore religion or treat it with scant regard, despite the fact that religion has made its mark on the media -policies and content - as well as the Saudi social milieu.

The need for public participation in the communication process has also been emphasised particularly in part three of this study.

Of course, this student is aware of the central concern of his thesis, that of the role the social, economic and political structure play in shaping the form and content of the media. That is to say, the democratization of the media should go hand in hand with the democratization of all aspects of society. However, the democratization of the media seems more likely given that it may be perceived by those in positions of power as less threatening to the social order than other transformations.

To the extent that the normative theories are of any use in understanding the Saudi situation, it has been shown that media policy and practice conform most closely to the tenets of development media theory on the one hand, and to a theocratic version of the authoritarian theory on the other. This thesis has demonstrated the limitations of the normative theory approach, but in so doing has helped to delineate the crucial features of the Saudi media system particularly in relation to development and made it possible, on the basis of the evidence that has been assembled, to offer some recommendations for the future of media policy. With reference to the four Development Plans and in the light of the foregoing examination and

discussion of Saudi Arabian media and society, a number of points should be raised.

(1) Need for definition of communication in development.

There is need for more explanation of the role of communication in the development process of Saudi Arabia. There are no specific defined communication and development goals at meaningful and feasible levels. The role of traditional as well as new communication methods in the process of development is not well defined. So far the Saudi media have interviewed some officials who have spoken about the development plans, but apart from this there is insufficient concentration on the role of media content and institutions and on the work of private and public agencies in development communication. Mass media should work closely with the political and planning institutions in order to coordinate the performance of media duties in development. Messages of development should reach all the population (those living in the villages and throughout the desert as well as those in cities) and the opinions of the rural population should be given the same weight as the opinions of those living in the urban areas. It should be a two way process, rather than a top to bottom one.

(2) The Need for a Research Unit.

The role of sociological research in understanding the communication and development process is crucial, if any understanding of the population's needs is to be approached. Only through such an understanding can people be encouraged to participate in deciding the form and direction of development. It is for this reason that an independant research unit is proposed. For example, the plan aims to change the attitudes of the people towards jobs. This requires something more than the mass media. Media alone can not serve this purpose without the relevant knowledge. This proposed research unit would conduct studies in media use in development

which would show the possibilities and limitations of media. A successful decision usually relies on reliable information, something more likely to come from critical research than from conventional approaches. Planning should usually follow research rather than precede it. A research unit should be independent from the Ministry of Planning and from the media. Research should cover communication as a social process and media as a social institution, and government should only support policies which are based on appropriate research. The research should be carried out by Saudi specialists in that imported research methods, conceptions and models, are not always appropriate. The research unit should have qualified researchers and coordinate all its activities and programmes with various private and public agencies involved in the development process. At the same time the research unit should maintain its independent and autonomous status.

The recommended research unit should give attention in its study to the international dimension of communication and development. It should also in its sociological researches give attention to the social structure of the Saudi Arabian society. The research unit should study the content of the media and the origins of these messages and the reaction of the recipients. The researchers need not use solely western or eastern approaches to research. Researchers of this unit should go to the villages and desert settlements to live with the people for a period of time in order to give to the Saudi planner a clear picture of the needs of these people and the role - if there is one - that the media can play in their development. The researches conducted by this unit should not be concentrated on media alone (Media Centred Research) as the main independent variable. 'The presumption that media are important tends to produce the finding that they are important'. (Hartmann, 1983).

The research unit should concentrate its work in media and

development in many areas, among others - the quality of peoples' life; rural development; transformation of technology so that it is suitable to the Saudi situation; the cooperation of all segments of the population for the interest of the majority.

Communication research has now begun to demonstrate its direct usefulness to development plans, and it too is being called upon to guide planners and operations.

(3) Need for Multi-Communication approach to Development.

There should be a very strong emphasis on the role of cooperation and coordination between modern media agencies and traditional communication agencies. On the one hand the planning agencies and on the other hand the media are not required to give full endorsement to the development plans, but are free to raise questions and to criticise. Continuous assessment of the development plans by readers, viewers and the general public is necessary for the success of any plan. The centre for development communication, proposed in this study, should work as an effective machinery to facilitate this two-way communication between the planners and the media audiences. Media support channels are not confined to radio, television and newspapers. Mosques, seminars, panel discussions, symposia relating to development, could all have some effect on development. Possession of particular high technology forms of media is not always indicative of or advantageous to development. Satellites, for example, are neither appropriate nor useful to many nations, in that, it is questionable whether these are the best means of reaching the people in this situation, in addition to their high cost - which goes, of course, to the producers in the west.

(4) Need for Development Communication Centres.

There is a need for establishing communication development centres to train native researchers, to carry out researches and to inform people about the development plan. Of course it is not always the case that western mass media are suitable for Third World. The multi media approach, including small, large, modern and traditional media, is perhaps more suitable to our case. The researchers of these proposed centres should collect all available data about local communities as a first step towards real development planning. These centres should give greater emphasis to the social issues and should aim at developing the quality rather than the quantity of the media institutions. The development and communication planners should respond positively to the results of researches conducted by these centres. Investigation rather than stimulation should be one of the main aims of these research centres. The centres also should provide the people of each Saudi province with enough information about the planning process in a range of forms, such as audio or video tapes, printed materials and seminars. This information is very important in support of local development activities.

Planned communication has come to be considered as an essential part of most development plans, especially in family planning, health and agriculture. These centres should concentrate on less expensive means of communication, such as slides, posters and face to face talks in addition to the rest of traditional and modern means of communication.

(5) Media Content and Development.

Planners can go some way to safeguarding the development process by rejecting any idea of introducing advertising, especially of foreign products. This usually consumes resources rather than conserves them. The content of much imported entertainment is not always supportive, indeed it may be

detrimental. Media content in Saudi Arabia should be directed towards development. There should be no division between material designed to foster development and that designed for other purposes. It is possible to produce news and entertainment that is both relevant to development and popular with most audiences. Content should be tailored to respond to the developmental needs. At the same time media institutions have to recognise the demands as well as the constraints of the political, economic and social environment. There should be a decentralization of the communication activities to the level of the rural areas in planning and execution. Furthermore the content of the media might include materials dealing for example with pregnancy, rural development, adult education, eradication of illiteracy, feeding of babies and nutrition.

Factual reporting should not depend on foreign news agencies, especially the American and European ones. They sometimes include in their content counter developmental messages. They, as explained in the first part, concentrate on western-centred, ideologies and modes of thinking. Not only imported content, but sometimes domestic or local content may be obstructive to development, especially if based on a western model. Imitating 'developed' methods of production and presentation does not at all change our location in the world map of development. The Saudis should have their own content, methods of production and style.

APPENDICES

APPENDIX 1

THE ROYAL ESTABLISHING DECREE FOR THE DIRECTORATE OF SAUDI BROADCASTING STATION*

Royal Decree No. 7/3/16/1007

In the name of God the beneficent, the merciful

By the grace of God,

We Saud IBN Abdul Aziz, the Sovereign of the Kingdom of Saudi Arabia, after reviewing the royal decree No 7-3-16-3996, 23-9-1368 A.H. And according to the recommendations of the Prime Minister, we decree the following:

1. The Saudi Broadcasting station is an independent organization with the name, Directorate of Broadcasting.
2. This Directorate is under the jurisdiction of the Prime Minister.
3. The Prime Minister delegates one of the ministers to supervise the affairs of the Broadcasting station.
4. The duties of the Saudi Broadcasting Station are:
 - A. Propagating the teaching of the Islamic religion in and out of the Kingdom, by spreading its culture inside the Kingdom in a manner that is understandable by the general public so to raise their standards, and to broaden the minds of the educated and satisfy the needs of the Aristocracy. Advertising the teaching of Islam to the rest of the world by broadcasting in different languages and using the manner which adapts to that particular nation.
 - B. Helping to abolish illiteracy by spreading education.
 - C. Promoting good morals and urging people to good manners and conduct.

* Source: Dr. A. Shobaili, An historical and analytical study of Broadcasting and Press in Saudi Arabia, 1971.

- D. Raising the level of social behaviour.
 - E. Making the classical Arabic easy for the general public to understand and use.
 - F. Raising the standard of every class in the nation and satisfying its educational and social needs by broadcasting general educational programs and special educational programs with appeal for a particular class.
 - G. Reviving the Arabic literature and the Arab memorable deeds.
 - H. Try to encourage construction and economy in the country.
 - I. Reporting the complete facts about current situations so that the citizens are reassured of the progress of their country and to give the rest of the world a true picture of the country.
 - J. Keeping the nation posted on world current events.
 - K. Strengthening the ties of brotherhood between Arab countries and helping to unite the Arab world.
 - L. Strive to put forth the Islamic ideals and unite all the Islamic world into co-operation for the good of all.
 - M. Maintaining the feeling of friendship and co-operation between Saudi Arabia and the rest of the Arab and Islamic countries and the world in general as much as possible in order to try to achieve the Islamic concept of world peace.
5. The official language of the broadcasting station is Arabic but they have the right to create programs in various languages as long as they are in accordance with Article 4 of this decree.
6. The broadcasting station may use all means to achieve the duties set forth in Article 4, such as:
- A. Establishing major stations.
 - B. Establishing stations all over the kingdom.

- C. Publishing a magazine for the broadcasting stations.
 - D. Publishing reprints of programs.
 - E. Publishing advertisements.
 - F. Establishing an educational library and clubs for reading and lectures.
 - G. Exchange of broadcasts between stations.
7. To achieve the aims set forth in Article 4, all government departments and private establishments shall provide all means of co-operation when it is requested by the broadcasting station. The request may be made by the station manager or the head of the broadcasting network.
8. The broadcasting station is prohibited from broadcasting material which would result in any of the following:
- A. Violation of the Book of God and the Law of His Prophet.
 - B. Creating discord between citizens, harming their interests or insulting the reputation of the country.
 - C. Harming the interests of Arabs and their unity.
 - D. Creating any discord within the Islamic world or weakening the brotherly ties among its people.
 - E. Alignment with any world camp, or making any denunciations which would result in harm to the country.
 - F. Committing an act of slander against any individual.
9. The Directorate of Broadcasting Stations shall be run by a Director-General who shall hold the rank of Deputy Minister and shall be responsible for everything that is broadcast from the station or published in its magazine or bulletins, to the Minister in Charge.
- The Director General has the full right in the following:
- A. Preparing the broadcasting station budgets and forming the necessary administration to insure the smooth operation of the station and obtaining the approval of his superior.

- B. Setting up the internal regulations for the station and its various departments.
 - C. Either accept or reject items for broadcasting.
 - D. Modifying the material for broadcasting from all sources according to the regulations set forth in Article 4, unless it is a government bulletin, then according to Article 27 of the Employees Law, he can only submit his opinion to his superior.
10. The Director-General of the broadcasting station shall contact his superior in urgent situations, in regards to Items A, C and D of Article 9.
11. The Director-General will be assisted by a deputy general who has the rank of Director-General of the Ministry who in turn shall be subordinated by two supervisor generals who have the rank of Establishment Director-General. One would be in charge of programming, the other one would be in charge of engineering.
12. This decree shall be regarded as an establishing decree for Broadcasting Stations explaining the Articles of the Royal Decree No. 7-3-16-3996 issued in 23-9-1368 A.H. and cancelling all the previous orders having to do with broadcasting stations.

Written on 17-6-1374 A.H. (1954 A.D.)

Royal Signature

Saud.

APPENDIX 2

ROYAL DECREE FOR THE NATIONAL PRESS ESTABLISHMENTS*

Royal Decree No 62 on 24/8/1383 A.H.(1963 A.D.)

By the Grace of God,

We, Saud IBN Abdul Aziz Al-Saud the Sovereign of the Kingdom of Saudi Arabia, after reviewing the articles 19 and 20 of the law of the Council of Ministers and after reviewing the resolution of the Council of Ministers No 482 on 23-6-1383 A.H. requiring that the present press concessions in the Kingdom be changed and granted to companies or private National establishments.

According to the resolution of the Council of Ministers Number 600 on 20-8-1383 A.H. and according to the recommendations of the Prime Minister,

We decree the following:

First, the agreement on the National Press Establishments law in the attached form.

Second, the Prime Minister and the Minister of Information shall carry out this decree.

Signed

Saud

* Source: Dr. A. Shobaili, An historical and analytical study of broadcasting and press in Saudi Arabia, 1971.

CHAPTER I

Law for Establishments of the National Press

Formation of the Establishment:

Article 1: According to the articles of this law, press establishments shall be founded carrying the name National Press Establishments, and each establishment shall, in addition, carry its own distinguishing name.

Article 2: The National Press Establishment is a project founded by a group of Saudi citizens to whom the state granted concession to publish one newspaper or more according to the articles of this law.

Article 3: The establishment shall be founded by a decree from the Prime Minister in which he agrees on the founding of the establishment and granting the concession of publishing one or more newspapers in response to an application submitted by a number of citizens through the Ministry of Information. The number of members of any establishment will be determine according to each separate situation but shall be no less than 15. The Ministry of Information has the right to reject any individual of the group of applicants.

Article 4: The capital assets of the establishment at the time of foundation shall be no less than 100,000 riyals (£20,000).

Article 5: The establishment shall have a separate identity and shall be financially independent of its members. The responsibility of each member of the establishment will be in accordance with the investment he made. The establishment has the permission to declare reasonable profits to be distributed among its members provided such distribution does not violate the aim of its creation, namely, allocating the necessary funds to improve the newspaper.

Article 6: The main office of the establishment shall be in the city where its newspaper is edited and published. Should the establishment own two

newspapers published in two different cities, the location of its headquarters shall be determined in agreement with the Ministry of Information and shall not be changed without prior notification to the Ministry of Information and a reply of permission.

Article 7: The transfer of the newspapers currently published in the Kingdom to private establishments, shall not necessarily result in a change in the names of the newspapers.

Article 8: The establishment shall lose its concession and consequently cease to exist for any of the following reasons.

- (A) If termination of the concession is requested in writing by 2/3 of the members.
- (B) If the establishment cannot meet its financial obligations and is declared bankrupt or in financial distress.
- (C) If the Ministry of Information concludes that the interest of the country would best be served by the dissolving of the establishment, then its concession will be revoked by a decree from the Prime Minister.

CHAPTER II

Members of the Establishments

Article 9: A member of the establishment shall have the following qualifications:

- (A) He shall be a Saudi Arabian National
- (B) He shall be no less than 25 years of age
- (C) He shall be free of legal violations and be of strong moral character. He should never have been subject to disciplinary action in his work.
- (D) He shall have a fixed income from either government or self employment.

Article 10: The main duty of every member of the establishment is to co-operate with the other members in conducting the editing of the newspaper according to the common interest. He has the right to use all legal means to carry out this duty.

Article 11: No member of the establishment is permitted to take advantage of his membership to influence the editor-in-chief or editors in such a way that he obtains financial or moral gain.

Article 12: All members of the establishment are equal in the rights and duties of their membership unless there is a conflict with this law.

Article 13: No member shall have the right to interfere with the duties of the Editor-in-Chief, Editors or any other staff members.

Article 14: No member of the establishment can transfer the rights of his membership to another person in any manner without agreement of the Ministry of Information. Also the membership is not transferrable to the member heirs upon his death because the acquisition of this membership is subject to the member's personality and character.

Article 15: The members of the establishment are not responsible for violations in editing, unless it can be proven that they conspired with the Editor-in-Chief to commit the violation.

CHAPTER III

Administration and Editing

Article 16: The members of the establishment shall nominate from among themselves three members subject to the approval of the Ministry of Information, one of which will be elected Director-General of the Establishment. He shall be elected, by secret ballot, by an absolute majority.

Article 17: The duties of the Director-General shall be as follows:

- (A) Conveying the decisions of the establishments and its instructions regarding the policies of the newspaper to the Editor-in-Chief, editors and the members of the Committee which supervises the affairs of editing.
- (B) Supervising the administration of the establishment.
- (C) To call special meetings of the members.
- (D) To represent the establishment administratively and financially publicly.

Article 18: His position as Director-General may be terminated by any of the following:

- (A) He voluntarily leaves the establishment.
- (B) He requests to be relieved from the office of Director-General but not leave the establishment.
- (C) If half of the members request, in writing to the Ministry of Information, his dismissal from office.
- (D) If the Ministry of Information concludes that the best interest of the country would be served by his dismissal from office.

Article 19: The members of the establishment by a 2/3rds majority shall elect a Deputy Director, who shall assume the duties of the Director-General in case of absence or illness. His position shall be terminated for the same reasons as the Director-General.

Article 20: If a member must be absent, he must give in writing his proxy to another member to represent him in matters which he will specify in his proxy. No member may carry the proxy of more than one member.

Article 21: Decisions involving the editing of the paper shall be made by a 2/3rds majority of all members. All other decisions shall be made by a 2/3rds majority of the members present unless otherwise specified.

Article 22: The establishment shall make for itself internal regulations within the framework of this law which shall be ratified by the Ministry of Information.

Article 23: The establishment may allocate a monthly allowance for the Director-General provided the amount is agreed upon by a 2/3rds majority of all members.

Article 24: The establishment shall select from the membership an Editor-in-Chief for every newspaper on which they hold a concession. He shall be selected in the same manner as the Director-General.

Article 25: The Editor-in-Chief shall be directly responsible to the Ministry of Information for all violations in editing made against the instructions given to him by the Director-General according to Article 17.

Article 26: The Editor-in-Chief shall, with the approval of the Director-General, select a Vice Editor from the editing committee. The Vice Editor shall replace the Editor-in-Chief in case of absence or illness provided the Ministry of Information is notified of the temporary replacement.

Article 27: The establishment pays the Editor-in-Chief and Editors a monthly salary. The amount of which will be in accordance with their duties.

Article 28: The Editor-in-Cheif's position shall be terminated for any of the following reasons:

- (A) If he request that he be relieved from the position.

- (B) If a 2/3rds majority of the establishment decide to terminate his position.
- (C) If the Ministry of Information decides that he is no longer able to carry out his duties in a manner which serves the common good.
- (D) In case his membership of the establishment expires.

Article 19: The members shall name from among themselves five persons to be called for Committee for the Supervision of Editing. Their duty shall be to supervise the Editors and see that the instructions of the establishment are carried out by the Editor-in-Chief and Editors.

Article 30: The Committee for the Supervision of Editing shall permit periodic reports to the Director-General on the progress of the newspaper.

Article 31: In order to improve the newspaper, the establishment should provide the editing system the following as a minimum:

First, Daily newspapers

1. A full-time Editor-in-Chief
2. Four full-time Editors
3. Two foreign language translators
4. A photographer
5. Three qualified correspondents stationed in three major capitals

Second, Weekly newspapers

1. A full-time Editor-in-Chief
2. Two full-time Editors
3. A photographer

The Ministry of Information has the right to make sure the establishment complies with the points set forth in this article and to see the signed contracts between the establishment and the editing committee.

Article 32: The meeting of the establishment is not legal unless attended by 2/3rds of all members.

Article 33: Laws affecting the press prior to this law are still in effect unless they are in contradiction with this law.

Article 34: This law is effective upon its publication.

APPENDIX 3

"Royal Decree for Printed Material and Publications"*

"Royal Decree No M/17 on 13/4/1402 A.H.

(February 7, 1982)

By the Grace of God,

We Khaled Bin Abdul Aziz Al-Sa'ud the King of the Kingdom of Saudi Arabia, after reviewing the articles 19 and 20 of the Law of the Council of Ministers No 38 on 22/10/1377 A.H. And after reviewing the printing and printed materials which issued by a royal decree No 15 on 8/81/1378 A.H. And after reviewing the resolution of the Council of Ministers No 65 on 23/31/1402 A.H.

We decree the following:

First, agreement on regulations for printed material and publications in accordance with the version attached to this decree.

Second, the Deputy Prime Minister and Ministers, each in terms of what pertains to him, must implement this decree of ours.

Signed

Khaled

*Source: Dr. S. Al-Harithi, The Mass Media in Saudi Arabia : Present Concept, Functions, Barriers and Selected strategy for an effective use in Nation-Building and social awareness. - Dissertation, Ohio State University, 1983.

The Legal System for Printing and Publishing

Article 1: The following must conform to the rules of this legal system:

- a. Printing presses.
- b. Printed matter and newspapers.
- c. Bookstores which engage in the sale of books and newspapers.
- d. Places of business for design, photography, and calligraphy.
- e. Places of business for printing, recording, selling and renting of films, records, and duplicating tapes.
- f. Institutes for artistic production.
- g. Offices of news agencies and information correspondents.
- h. Offices for advertising, publicity and public relations.
- i. Publication and distribution houses.

Definitions

Article 2: The following terms, wherever they appear in this legal system, are defined thusly:

- a. Printing press: any apparatus equipped for printing of words, figures, or pictures on paper, clothing or any other material for the purpose of circulation.
- b. Printer: official responsible for the printing press

regardless of whether he is the owner or one represents him.

- c. Printed matter: any device for expressing the real or symbolic in what is printed by mechanical or chemical means regardless of whether its original is written, drawn, photographed, or oral if the objective is to adopt it for circulation.
- d. Newspaper: any periodic publication which appears regularly at specified times such as newspapers, magazines, and bulletins.
- e. Journalism: profession for the writing/editing and issuance of journalistic publications.
- f. Journalist: anyone who adopts journalism as a profession and pursues it professionally or semi-professionally. Journalistic work includes writing and production of newspapers, editing of articles and supplying news, results of investigations, articles, pictures, and drawings.
- g. Bookstore: place of business which engages in the display and sale of publications among them books, newspapers, and magazines.
- h. Public library: library which is under any government body.
- i. Publication house: institution which undertakes the preparation, production, distribution, and marketing of publications.
- j. Publisher: whoever undertakes to publish some intellectual production for himself or others and offers it for circulation with or without compensation; it includes

editor-in-chief, producer of broadcast materials, office director of a news agency, and information correspondents.

- k. Director: administrative official responsible for any of the activities aforementioned in the first article of this legal system.
- l. Distributor: person who undertakes to offer publications for circulation regardless of whether they were published in or outside the kingdom.
- m. Ministry: Ministry of Information.

Licensing

Article 3: The opening of any places or offices or practicing of any professional activity indicated in Article 1 of this legal system is not permitted except after obtaining a license from the Ministry of Information; this licensing does not prevent the seeking of any other licenses which other observed regulations require.

Article 4: It is necessary that whoever is granted licensing for any work or activity aforementioned in Article 1 and the responsible office fulfill the following conditions:

- a. to be a Saudi citizen with legal capacity; it is permissible to exclude foreign information correspondents from the requirement of citizenship by a decision from the Minister of Information.
- b. not to be less than 25 years of age; the Ministry of Information has the right to decrease the age

requirement for specific activities to no less than 20 years.

- c. to be of good character and reputation without a criminal record or conviction for immorality or dishonesty as long as he has not been rehabilitated in accordance with the regulations and instructions related to it.
- d. any other condition which the Ministry considers necessary for the practice of a professional activity in itself.

Article 5: In addition to the conditions mentioned in the preceeding article, it is necessary that every publisher and director of a printing press and office for publicity and public relations must be the holder of professional qualifications acceptable to the Ministry. The Minister of Information may grant an exemption from this condition to one who qualifies with appropriate or equivalent experience.

Article 6: The printing of any publication which is against the law or public morals in the kingdom is prohibited.

Article 7: The printing, publishing, or circulation of printed matter which contains any of the following (are prohibited):

- a. All that violated any basic law or infringes upon the sanctity of Islam and its tolerant law or offends public morality.

- b. All that is incompatible with state security and public order.
- c. All that infringes upon directives and regulations with its secretiveness except when special permission is granted by the competent authorities.
- d. Reports and news which infringe upon the safety of the Saudi Arabian armed forces except after the approval of proper authorities.
- e. All that is intended to expose armed forces personnel or its weapons and equipment to danger.
- f. The publication of regulations, agreements, treaties, or official governmental statements, before their official announcement, as long as it was done without the approval of proper authorities.
- g. All that infringes on the honor of presidents of countries or heads of diplomatic missions who are accredited by the Kingdom or harms relations with such countries.
- h. All that is attributed of false news to officials of the state, institutions, and local organisations, public and private, or to individuals for the sole purpose of harming them or undermining their authority or infringing upon their honor.
- i. Calling for destructive ideologies, shaking public confidence, and spreading divisiveness among citizens.
- j. All that leads to the advocacy of or calling for criminal behaviour or instigating attacks upon others in any way.
- k. All that is defamatory or slanderous to individuals.

1. Extortion by threatening any person (physical or juridicial) by publishing any secret with the intent to compel compensatory payment, real or incorporeal, or to force providing benefit to the perpetrator or any other person, or to prevent the exercise of legal rights.

Article 8: There should be compiled in every (printing) press a special paginated record affixed with the Ministry's seal. All relevant data should be recorded in it, especially titles of books prepared for publication, names of authors and publishers (if available), their addresses, and the number of copies requested for printing. It is also incumbent upon the director of the printing press to make available such a record to the appropriate inspectors upon request.

Article 9: There should be recorded on the first page of each publication printed internally the title of the publication, name of the author, the publisher (if available), date of publication and the number of the printing press.

Article 10: The publisher and author are responsible for any violation that may appear in a publication if it is circulated prior to obtaining approval. If either of the two pleads ignorance, then the director of the press becomes responsible; if he pleads ignorance on behalf of the press, then the distributor or whoever is in possession of the publication is responsible.

Article 11: Every author, publisher, or distributor who desires to print a publication for circulation must present two copies of it to the Ministry for its approval before printing or offering it for circulation. The Ministry within a thirty day period from the date of submission of the request will either approve the publication by affixing its seal on the two copies submitted and return one of them to the person concerned or reject it with a statement of reasons. A complaint against the rejection decision in this case is final.

Article 12:(a) One author, publisher, or distributor must, before circulating any publication printed in the Kingdom, deposit in the National Publishing House in Riyadh five free copies of books and three free copies of other matter; the deposit be made immediately upon their publication. As for newspapers the deposit should be made within three days of their publication.

External Publications

Article 13: Publications arriving from outside the country must be devoid of any prohibited items specified in this law.

Article 14: No publication arriving from outside the country is allowed circulation except after submitting two copies of it to the Ministry for its approval. The Ministry, under normal circumstances, will either approve the publication within a period of thirty days from the date of submission by affixing a seal on the two copies, one of which is returned to the official concerned or will reject it with a statement of reasons. A complaint against the rejection decision may be lodged with the Minister of Information whose decision in this case is final:

(b) The revocation of newspapers and periodicals arriving from the outside will be applied in accordance within the instructions which are issued by the Minister of Information.

Article 15: The Ministry has the right in facilitating permission for circulation to develop an agreement with the official concerned to remove objectionable pages or to blot out what it deems necessary in an appropriate way.

Article 16: The Ministry has the right to confiscate any prohibited or unapproved publication and to destroy it without compensation or to retain it or give permission to re-export it. The Minister of Information has the right to determine whether compensation is to be arranged in the event of retention of a publication.

Article 17: Every Saudi who has publications printed outside the country to deposit in the National Publishing House in Riyadh five free copies of books and three copies of other printed matter immediately upon their publication.

Article 18: An exception to what preceded is the censorship by the Ministry of any publications procured by universities, public libraries, and government agencies, provided that the Ministry of Information is specifically advised of such procurement. However, it is not permitted to circulate any publication for information as long as it has not been originally authorised for circulation.

Article 19: The Minister of Information or his representative to issue individual licenses, permanent or temporary, to allow researchers to examine unlicensed publications.

Literary Rights

Article 20: One's rights of authorship, printing, translation and publication are safeguarded for all Saudis owners, their heirs, and the authors of these publications printed inside the Kingdom and for the national subjects of states whose laws safeguard such a right for Saudis.

Article 21: The Ministry must prevent any infringement upon the aforementioned rights in the preceding article. The committee referred to in Article 40 of this law has the authority to investigate any infringement upon these rights and hand a judgement of compensation to the concerned person for any material and spiritual harm which may have befallen him.

The Concerns of the Local Press

Article 22: Licensing for the publication of newspapers is granted in accordance with the rules pertinent to it.

Article 23: Among the aims of local newspapers is the call to the Islamic Religion, noble characteristics, guidance, and raising consciousness to all that comprises goodness, progress, righteousness, the dissemination of culture and knowledge, and objective treatment of matters. Newspapers should comply with the restrictions laid down in this system of rules.

Article 24: The freedom of expressing an opinion by various means of publication is guaranteed within the purview of enacted and religious rules and local newspapers are not subjected to censorship except during emergency circumstances which are determined by the Council of Ministers.

Article 25: Every person has the right to pursue journalistic work in accordance with the provisions of this system of regulations and executive rules.

Article 26: It is not permissible to issue a magazine or publication outside the purview of journalistic institutions be it governmental; civil or individual except through licensing by the Minister of Information; this licensing is not granted except with the approval of the Prime Minister. Exempt from licensing are journals and publications which are issued by universities, institutes, and schools; their publication takes place after an agreement concerning them is reached between the ministry and the concerned party; and the supervision of the publication and the director of the issuing administrative agency are responsible for guaranteeing what is published is in accordance with the provisions of this system of regulations.

Article 27: Whoever applies to obtain in his own name a license, as aforementioned in the preceeding article, must fulfill the conditions laid down in the fourth and fifth articles of this system of rules.

Article 28: Whoever applies for a license to issue a journal or a publication in accordance with the two preceeding articles must submit the following statement:

- a. The name of the Editor-in-chief with a statement of his qualifications; the Ministry has the right to accept or reject him.
- b. The name of the journal or publication, place and dates of publication, and the subjects and specialities to be dealt with.
- c. The language(s) in which it is to be published.
- d. The name of the printing press in which it will be printed, and the name and address of its owner.
- e. Any other information requested by the Ministry.

Furthermore, the Ministry should be supplied with information about modification made in these statements.

Article 29: The names of the licensed official and Editor-in-chief, place of publication and date of publication and subscription, as well as the name of the press in which it was printed, should appear in clear form in a conspicuous place in the newspaper.

Article 30: The name of any previously published newspaper which subsequently closed publication cannot be used except after the elapse of at least ten (10) years after it has ceased publication as long as those who are affiliated with it to their heirs do not give up the name; likewise, the name cannot be

adopted for a newspaper or a new printed matter which leads to confusion with the name of another.

Article 31: The Ministry has the right to establish annual subscription fees for newspapers, magazines, and publications as well as the price of a single issue just as it has the right to administer matters of advertisement and their rates.

Article 32: The Minister of Information has the right to withdraw a license if the newspaper or publication ceases publication for a continuous publication sporadically and irregularly.

Article 33: The Ministry of Information had the right to confiscate or destroy any issue of any newspaper published in the kingdom without reimbursement of it contained what may affect negatively the religious feeling, peace, general morals or general regulations. The responsible party will be punished according to law.

Article 34: The Ministry of Information has the right to stop any publication in the kingdom for a period which does not exceed thirty days. Any extension must be approved by the Prime Minister.

Article 35:

- a. Neither a publication or its employees are permitted by law to accept bribes from foreign sources directly or indirectly, within or without the kingdom.
- b. Advertisements for foreign countries or institutions, governmental or private, are not permitted unless approved by the Ministry of Information.
- c. Investigative reports of an advertising nature are not permitted publication unless they indicate clearly their nature.

Article 36:

- a. The editor assumes full responsibility for what is published in his publication.
- b. The writer of an article is responsible for what he writes if he signs his legal name or pseudonym. In the absence of the name, the editor will assume responsibility.

Article 37: If a newspaper publishes wrong information, it must publish the corrections, in its first issue after the request is made in the same location of the original publication or in a noticeable location. The following conditions must be observed:

- a. Publication will only be of the corrected part.
- b. If the corrected publication was not made properly before.
- c. The correction must be in the same language of the original publication.

- d. The correction must not include the publication of any violation of rules.

Article 38: Without prejudice to any stiffer punishment, a violater of any of these regulations will receive a punishment of one year imprisonment and/or 30,000 Riyals, (£6,000).

Article 39: Upon violation of Article 35a mentioned above, the bribe must be confiscated in addition to the punishment stated in Article 38.

Article 40: Upon a resolution from the Ministry of Information, a committee of three members is formed to look into all violations. One of the members must be a legal advisor; and all decisions are made by vote of the majority. Decisions are made after hearing the offender or his representative or any other person the committee deems to summon. All decisions become effective after approval by the Ministry of Information.

Article 41: A violater who receives a jail sentence or a charge which exceeds 1,000 Riyals (£200 Sterling), may file an appeal before the Court of Appeals during the thirty days following this notification of the verdict. The sentence will not be carried out until the Court of Appeals makes its decision.

Article 42: If the nature of a violation is beyond the limits of this code, the Ministry will submit it to the Prime Minister for his consideration and decision.

APPENDIX 4

MASS COMMUNICATION POLICY IN SAUDI ARABIA*

INTRODUCTION: The information policy refers to the principles and goals which constitute the foundations and requirements of information in Saudi Arabia. This policy emanates from Islam, in doctrine and law, which is the national religion. It aims at establishing belief in God, raising the intellectual, cultural, and perceptual level in the citizens, and dealing with social problems. It seeks to stress the concept of obedience to God, His Prophet, and the legal guardian. It urges to respect the law and to carry it out contently. It includes the broad outlines which govern the Saudi information; thus accomplishing the goals by means of education, guidance, and recreation. This policy is considered a part of the country's general policy, and is specified in the following articles:

Article I: Saudi information has its obligation to Islam exclusively. It seeks to keep the tradition of this nation, and to exclude all that contradicts God's laws which He gave to the people.

*Source: Dr. S. Al-Harithi, The Mass Media in Saudi Arabia : Present Concept, Functions, Barriers and Selected strategy for an effective use in Nation-Building and social awareness. - Dissertation, Ohio State University, 1983.

Article II: The Saudi mass communication will oppose all destructive currents, atheistic inclinations, materialistic philosophies, and all attempts to distract the Moslems from their beliefs. It will further expose their falsehood and dangers to the individuals and societies, and will stand up to every challenge which does not agree with the general policy of the country.

Article III: All the information media seek to serve society by consolidating its precious Islamic values; firmly fixing its honoured Arabic traditions; keeping its gracious inherited customs; and stand in opposition to everything that spoils its purity and harmony.

Article IV: All mass communication will seek to serve the existing policy of the kingdom, protecting the primary interests of the citizens first, then the Moslems and Arabs in general. This will be done by the adoption of this policy and its presentation with full documentation, supported by precedence and facts.

Article V: All the mass communication will seek to present the unique and distinctive characteristics of Saudi Arabia on the national and international levels, emphasising its stability and safety, and progress in various domains by embracing Islam as the constitution of the government and the law of

life, placing upon her shoulders the responsibility to serve the Islamic sacred places.

Article VI: All the mass communication will seek to strengthen the bond among the citizens by informing them of the numerous parts of their country and the significant aspects pertaining to them, thus demonstrating the complementary nature of these regions.

Article VII: All the mass communication will seek to enhance the loyalty to the country, bringing to light the capabilities and potential bestowed upon it, and reminding them of the greatness of its past and present. As the citizen is made aware of his responsibility to his country, he will be urged to contribute to its progress, advancement, and protection.

Article VIII: The Saudi mass communication will give the family its due attention, being the essential unit in the society, and the first school where children learn and are guided, where their personalities are developed and enriched.

Article IX: The Saudi mass communication affirms the relationship between today's child and tomorrow's environment. Thus, attention will be given to the guidance, educational, and recreational programs for children. The programs will be based on educational and scientific principles, and directed by highly specialised personnel.

Article X: Recognising the innate quality which the woman has, and the duty which God has given her, the mass communication will provide special programs which will assist the woman in performing her innate duty in society.

Article XI: The Saudi mass communication will give special consideration to the teenagers, realising the importance of the period of adolescence. Thus special programs will be designed to deal with their problems and meet their needs; thus preparing them adequately in religion and behaviour.

Article XII: The mass communication will seek, through the use of the audio-visual, to be informative in all that pertains to the history of the kingdom by means of documentaries and recordings within and without the kingdom.

Article XIII: The Saudi mass communication will seek co-operation with educational and social organisations and research centers to conduct communication studies.

Article XIV: The mass communication will design programs which will appeal to the highly educated to keep them abreast of all the educational and intellectual studies and scientific publications.

Article XV: The mass communication will seek to promote and encourage scholarship in all fields of specialisation. This

can be accomplished at a high level of religion, science, awareness, and dedication, having all conditions favorable.

Article XVI: Realising its significant role, the mass communication will deal directly and effectively to abolish illiteracy by adopting educational and scientific principles, dedicating educational programs that meet the needs of every age and mentality.

Article XVII: The mass communication in Saudi Arabia are certain that standard Arabic is the vehicle of Islam and the reservoir of its education. Consequently, the following points are emphasised:

1. The authors and writers of programs will be directed to follow closely the rules of grammar and syntax, as well as care for correct expression and pronunciation.
2. The news casters, program directors, and club sponsors will be directed to use standard Arabic, to avoid making mistakes in pronunciation, and conform to the rules of proper execution.
3. To be highly selective, and avoid all that is derogatory or downgrading of standard Arabic.
4. To raise the level of the programs that use colloquial Arabic gradually, and replace it with simplified standard Arabic.
5. To actively support all programs, plays, and series which utilise the standard Arabic to make it desirable to the public.

6. To engage in teaching standard Arabic to the non-Arabic speakers in the Islamic countries, utilising the most advanced methods and technology.

Article XVIII: The Saudi mass media currently support educational and scientific movements by the following ways:

1. Encouraging researchers, scientists and intellectuals in every way possible which includes the publishing of their scholarly works, and giving them opportunities to express their views.
2. Guiding young talents and encouraging them, and sponsoring them until they reach the desired level.
3. Holding scholarly discussions, literary and scientific conferences among the educated in the kingdom, as well as with others outside; thus, presenting the educational and scientific capabilities of the kingdom.
4. Encouraging specialised periodicals which are published in Saudi Arabia and the Arab world.
5. Supporting national publishing houses that they may publish serious Saudi writings, and sponsoring book exhibits, thus demonstrating the rank which Saudi Arabia has attained in the scientific and educational world.

Article XIX: The Saudi information media stresses the significance of tradition and the need to revive it. It carries out its part by accomplishing the following:

1. Encouraging the preservation of tradition materially and morally by:

- a. Preparing programs, identifying its books and their locations.
 - b. Publishing it at the expense of the government and making it available to everyone.
 - c. Facilitating the availability of these books to the parties concerned.
2. Resisting every effort which seeks to destroy tradition or scorn it.
3. Encouraging programs which draw on books of tradition, especially in the areas of study, play series and literary biographies.

4. Exhibition masterpieces of tradition, introducing the public to the forefathers'/ancestors' efforts and accomplishments in many fields of knowledge, and inviting them to bridge the gap between the past and the present of this nation.

Article XX: The information media will seek to bring closer all the Moslems by means of introducing the Islamic peoples, their countries, potentials and capabilities; and to instigate co-operation among these countries.

Article XXI: The Saudi Information media seeks:

1. Unity and co-operation among all Arabs, avoiding all antagonistic tendencies.
2. Defenses of their cases especially the ones dealing with their destinies, urging them to stand up for Islam at every opportunity that avails itself.

Article XXII: The Saudi information media affirms the standing invitation to God among Moslems and others until God inherits the whole earth. Thus the Saudi means of communication participates in this obligation in all wisdom and advice, seeking to communicate with intellect while respecting the privacy of others.

Article XXIII: The Saudi information media, in co-operation with their counterparts in the Islamic world in general, and the Arab world in particular, will seek to adopt a unified program

which serves the religious and secular interests of all Moslems, and will attempt to represent their cultural and intellectual unity.

Article XXIV: The Saudi information media affirms its respect of the rights of everyone individually and collectively. Simultaneously, it seeks to create an atmosphere of harmony, unity, and co-operation among all, informing everyone of his direct responsibility for the whole society.

Article XXV: The Saudi information media seeks to be objective in presenting the facts, avoiding exaggerations, valuing the honour of an individual's word and the need to protect it and raise it above every suspicion.

Article XXVI: The Saudi information media desires that freedom of expression be guaranteed within the national goals and values of Islam.

Article XXVII: The Saudi information media advocates respect for the dignity of man; to exercise freedom in his land; to disapprove of every act of violence on individuals or peoples; to fight all expansive intentions; to stand by right, justice and peace; and to rise against injustice and racism.

Article XXVII: The Saudi information media affirms the import of human expert resources which is capable of accomplishing the goals of the Saudi means of communication; and entrusting these resources with training and making necessary adjustments.

Article XXIX: The Saudi information media encourages local production of materials which are in accordance with its policy.

Article XXX: The information media of Saudi Arabia shall comply with this policy and the execution of all its rules and regulations.

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Mass Media and Society:

The six Normative Theories and the role of Social, Political and Economic Forces in shaping Media Institutions and Content: Saudi Arabia - a Case Study

by

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ABSTRACT

This is a study of the media of mass communication in Saudi Arabia in relation to the social, political, economic and cultural features of Saudi Arabian society. It takes as its starting point the idea of "normative" theories of the press as originally formulated by Siebert and his Colleagues in 1956 and extended by McQuail in 1983. These authors saw the media systems of different countries as approximating to one of four (later six) ideal types, each represented by a different media theory, which in turn derives from the political and economic characteristics of the country in question. Siebert classified the Saudi Arabian media as conforming to his Authoritarian theory of the media. An important objective of the present research was to assess the adequacy and accuracy of this classification particularly in the light of the later formulated "Development Media Theory" (something which was in itself to be critically examined in the context of historically changing conceptions of development).

The history of the Arabian peninsula is traced and Saudi Arabia's political, economic and social structures are examined in detail in order to show how these factors influence the nature of the Saudi media. The development, functioning and content of the media are described, and a case study of one press establishment is offered in illustration. Saudi media policy and the laws and regulations governing the media are explained with reference to official documents.

This analysis leads to the conclusions that the Saudi Arabian media system does indeed display a number of Authoritarian features. However it is argued that as an aid to understanding such a classification as Siebert's is far from helpful, omitting as it does any analysis of the particular derivation of these features from Saudi Arabia's Islamic Theocracy and their relevance to the pace and form of Saudi development. The final section of this study attempts to expand this argument integrating the roles played by Saudi Arabia's cultural and religious history and current developmental state, to present a more detailed classification of the Saudi media.

