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## **The effect of Arab satellite Entertainment Channels on Moroccan University students**

**Résumé:**La présente étude propose d'étudier l'effet des chaînes satellitaires arabes de divertissement sur les étudiants universitaires marocains. Ce document tente aussi de délimiter ses implications culturelles que le chercheur suppose qu'il répand intrinsèquement des valeurs étrangères. Une enquête fut réalisée auprès des étudiants des cinq universités situées dans: Casablanca, Marrakech, Tanger, Oujda, et Fès. Les résultats indiquent des effets considérables sur les attitudes, les comportements, les pensées et les valeurs culturelles des répondants. Si cette politique de diffusion persiste, on assistera au renoncement progressif des valeurs culturelles traditionnelles en faveur des modèles de valeur progressistes diffusées par ces chaînes.

**Mots Clés:** Chaînes Arabes de divertissement, étudiants de l'Université marocaine, valeurs étrangères, valeurs et identité culturelles, agression culturelle, bouclier culturel.

**Summary:**This paper investigates the impact of Arab satellite entertainment channels on Moroccan university students and delineates the cultural implications of their entertainment fare, which is assumed to be inherently value-laden. A young population of 551 informants from five big universities was surveyed. Results indicate a tremendous impact on the informants' values, behavior, customs and traditions as well as attitudes. If this broadcasting policy persists, more forward values would be diffused, and more indigenous cultural values would be eroded, too.

**Key words:** Arab satellite Entertainment Channels, Moroccan University students, Outlandish values, Cultural values, Cultural identity, Cultural onslaught, Cultural shield.

## INTRODUCTION

No sooner had satellite TV channels got installed that they ubiquitously mushroomed far and wide. As their popularity thrived, satellite TV channels disseminated a worldwide interpretation of global events. The sweeping impact of satellite stations meant further interconnectedness of distant sides of the planet. Their political and cultural upshots soon whetted the attention and wits of a large number of people. State and religious authorities, academics, media professionals and laymen could not be indifferent. In fact, these channels audaciously debate issues and topics that could not be formerly approached on terrestrial stations. The margin of taboo shrunk further before the audacity of these conduits. Not only Arab leadership politically-sensitive, but also religiously-delicate subjects are freely discussed on Arab satellite TV's various platforms. Likewise, affectionate behaviors and sexual innuendo could no longer undergo censorship.

As a result, the Arab world's communication scene is being redefined and its old restrictions are increasingly challenged. The cultural and political custodies within which Arab audiences were long held are more and more subverted in the open skies' age. Such detention crack further with the incessant flow of foreign programs into Arab satellite and national TV stations. In real life, their political and cultural breakthroughs are socially disquieting. The Aljazeera's *Opposite Direction* program (December 19<sup>th</sup>, 2006) participants concurred that Arab music and entertainment channels are morally challenging, both politically and culturally daring. These are believed to transgress and impact the deep-rooted values and morals.

Actually, these Arab satellite TV entertainment practices embarrass Arab world prominent religious figures, too. The chairman of Saudi Arabia's Supreme Judiciary Council Sheikh Saleh Al-Lahedan and other clerics like the Saudi Arabian Sheikh Abd El Aziz Al Sheikh and the shiist Sheikh Ali Sestani, as mentioned in *El Majella el Oula* (Issue 1, August-September 2008), decried the immoral content of dubbed soap operas in reaction to the rampant broadcasting of Turkish soaps as *Noor*, *Sanawat Adaya'a* (Years of Loss), etc., (p. 65). The Dubai TV presenter Hamdi Qandil also reveals the great popularity and admiration of the Turkish serial *Noor* protagonist Mohannad when he critically comments that "the Arab peoples used to be followers of the prophet Mohamed (PBUH), but they are, nowadays, admirers of Mohannad" (Trans. mine).

As a matter of fact, these various denunciations bear not only an indirect testimony, but also a formal recognition of the sway Arab satellite stations hold over the public. They are, equally, an official acknowledgement of their ability to set the public agenda and shape public opinion. It is feared that public members take on their presented vanguardist attitudes and manners. Their content is perceived to be a gateway for outlandish ideals of individual liberty, women emancipation and audacity. Such value-laden output is considered to be incongruent with conventional Arab lore and values.

A case in point, a Moroccan parliamentary member in 2009 expressed his worry about the tendency of the national TV channels, especially 2M, to broadcast many foreign-dubbed serials. The account of this MP's intervention in the parliament was relayed in various national newspapers including *Almassae* (Issue 1016, December 28<sup>th</sup>, 2009) that enjoyed extensive readership then (p. 20). Likewise, the *Assabah* (Issue 2593, August 9-10<sup>th</sup>, 2009) Newspaper has formerly brought up the Saudi Arabian clerics' objection against the famous Turkish serial *Noor*, which they described as the new enemy that endangers Islam (p. 1).

Accordingly, I decided to carry out a field research in the domain of media effects which are not fully explored, especially regarding culture. Michael Kunczik (1991) alludes to such shortage when he claims "Within the context of research into media effects, these influences, as (...) media-induced processes of social change, the altering of dominant value-structures (...) need more attention" (p. 43).

## **1. The study's theoretical background:**

The issue of media effects has undergone a profound paradigm shift. The media were first invested with a rigorous potential to bring about direct and immediate effects. Yet, subsequent research undermined this point of view. The media were believed to have only a minimal impact. Forthcoming investigations, nonetheless, revolutionized such perspective and advocated that the media's impact occurs and necessitates a long-term consideration.

In accordance, three broad approaches, notably the powerful, the minimal and the long-term effect theories, are studied. In line with the powerful effect approach, the magic bullet premise ascribes communications substantial sway over their messages' consumers whom it perceives as inert agents that amenably and gullibly soak up media's content. Such perception of the impact of the media, however, was to witness ample variations with the onset of the minimal and the long-term effect perspectives.

Along the lines of the minimal effect viewpoint, Lazarsfeld et al. (1948), as cited in DeFleur and Dennis (2002), hold that the media are but an element of a web of influences. These advocate that folks' personal features, social category affiliations, families, peers and associates altogether are as influential as communications (p. 435). Such view, as a matter of fact, acknowledges the significance of interpersonal communication and paves the way for the two-step flow standpoint which claims that many people resort to opinion leaders and acquaintances for information and interpretation.

Additionally, Maxwell McCombs (1994) draws attention to the agenda-setting potential of the media. He suggests that communications, through their customary depictions of social and political reality, transfer the prominence of their news stories to the public agendas. That is, peoples' concerns and worries about daily issues as well as their thoughts about the world are informed by the media, especially the news media.

Furthermore, Alain Rubin (1986)'s Uses for Gratifications Theory unveils the factors that stimulate viewers' choices of specific media messages. Audiences watch content that is consistent with their beliefs and attitudes but avoid that which is incongruent with their thought patterns not to go through what Leon Festinger (1957) labels cognitive dissonance. Rubin contends that people get involved with the media to gratify certain needs, viz information, entertainment, etc..

As a matter of fact, recognition of the fact that social folks attend to the media to satisfy particular needs indirectly lays the ground for the role modeling outlook. Role Modeling proponents, such as David Gauntlet (1995a) and Nauta and Nauta and Kokaly (2001), stipulate that communication consumers take on behavioral exemplars they are presented with. That is, media depictions are replete with attitudes, beliefs and behavioral patterns that viewers observe, learn and integrate into their daily lives. In fact, Role Modeling draws on the notions of the Social Learning Theory, which is one of the long-term effect theories.

In accordance, Social Learning Theory, according to Albert Bandura (1977), posits that the media, in the information age, have surrogated the traditional sources whereby folks learn and appropriate patterns of conduct. The media, accordingly, are becoming influential socialization agents. That is, by providing the norms, roles as well as the social expectations, the media have taken the place of the customary avenues of guidance.

In addition, these media effect standpoints are reinvigorated with the Accumulation of the Minimal Effects perspective. The latter underlines that minimal effects accumulate as a result of media's focus on particular issues in relentless ways. Other media avenues providing analogous interpretations also support this constant emphasis, which cultivates among audiences a growing cognizance of media dispatches and explanations. This expanded understanding is thought to gradually alter publics' cultural components. Therefore, these consecutive variations continually heap up leading, thereby, to pervasive modifications in addresses' attitudes and conduct.

Cultivation Theory, additionally, lends support to the Minimal Effects' viewpoint. Cultivation theory considers that TV transmissions introduce into households coherent systems of characterizations which are value-laden and which perform a cultivation function, as a consequence. Its advocates, namely Gerbner, Morgan and Signorielli (1994) underscore that TV nurtures the inclinations that other primary sources of guidance, viz the family and school, used to provide. Television, thereafter, turns out to be an essential agent both of entertainment and socialization. Such role is quite analogous to the part religion undertakes. Television is also believed to cultivate shared conceptions of reality among diverse audiences; consequently, cultivationists stress that TV homogenizes disparate populations into a universal culture.

Finally, the Marxist viewpoint, according to Stuart Hall (1977), expands TV's cultivation-potential and advocates that the media are omnipresent ideological agencies

that undertake a major part in maintaining class dominance and disseminating the ruling power's ideology. The media, on the one side, are invested with great indoctrinating sway over the public. Social members, on the other side, are inept to withstand the appeals of the communication and cultural forces around them.

## 2. Research methodology

### 3. 1. Defining Research variables

The on-going research seeks to measure the effect of Arab satellite TV entertainment, as an independent variable, on Moroccan university students, the dependent variable. Michael Kunzick (1991) enlarges the scope of the notion of effect to include

(...) all the processes that take place in the individual as the result of his resorting to mass media, during or after his consumption of the media message. But there are not only effects on individuals and groups. In addition, mass media, as a social subsystem, also influences other subsystems (for instance, politics, education, religion, etc.) and influences society as a whole (pp. 42-43).

As far as entertainment is concerned, Dolf Zillmann and Bryant Jennings (1994) note that entertainment comprises activities that are "designed to delight and, to a smaller degree, enlighten through the exhibition of fortunes or misfortunes of others, but also through the display of special skills by others and/or self" (p. 438). In other words, entertainment designates pursuits that aim at charming and informing audiences by skilfully exposing their or ones' successes and failures. Consequently, entertainment includes all of comedy, drama, and tragedy. Entertainment also involves various sorts of "game or play, athletic or not, competitive or not, whether witnessed alone, taken part in, or performed alone" (Ibid.) Entertainment equally encompasses musical and dancing performances regardless of their manner of occurrence.

Accordingly, by entertainment, I specify those numerous Arab satellite TV programs, namely movies, serials, soap-operas, sit-coms, etc., that are either produced locally or imported. Similarly, music satellite stations indicate those Arab stations specialized in music broadcasting on a daily basis. In his *Opposite Direction* program (December 19<sup>th</sup>, 2006), Fayçal El Qassim tallied 25 % of Nilesat and 5 % of Hotbird Arab satellite stations uniquely devoted to music broadcasting on a regular basis. Musical shows also hold a lion's share of the aired content of Arab satellite TV conduits.

Entertainment, actually, is a ubiquitously prominent feature of most cultures. Dolf Zillmann and Bryant Jennings (1994) contend that no sooner do social folks meet their primary needs that some form of entertainment is sought (pp. 437-438). Therefore, such pervasiveness calls for more attention on the part of researchers, specifically as far as the impact of entertainment is concerned. The authors note, in accordance, that "these effects of entertainment, (...), have received very little attention from researchers" (p. 458).

Henceforth, I elected Moroccan university students to be this study informants as they are supposedly satellite TV fans. Moroccan society tallies more and more youth; University students are an interesting and mobile social segment. I set out on the assumption that these learners constitute an unexplored field of ample interrogation marks. I conducted the running study to understand who they are, reveal what they think about and what influences their thinking and behavioral patterns. I also aim at finding out their sources of guidance throughout daily life issues, and discovering their outlooks regarding an activity most of them perform. Besides, I am interested in learning about University students' TV viewing preferences, as well as their assessment of such activity and its potential impact on them.

Additionally, the impact of satellite entertainment on such apprentices is considered in terms of how it bears on their various local cultural aspects and values. These values and beliefs are handed down from generation to generation. These bear on the construction of the cultural identity of any given society because a person's behaviour, choices and decisions are prescribed by his/her cognitive representations of the core values. Hence, William Haviland (1993)'s contention that "culture consists of the abstract values, beliefs, and perceptions of the world that lie behind peoples' behaviour, and which are reflected in their behaviour" (p. 29).

Haviland, in addition, stresses the eminence of the components of values and beliefs among the other elements of culture. He asserts that "culture is not observable behaviour, but rather the values and the beliefs that people use to interpret experience and generate behaviour, and which are reflected in their behaviour" (p. 30). Moreover, Haviland underlines the evaluative factor of culture when he contends that "Culture is a set of rules or standards that, when acted upon by the members of a society, produce behaviour that falls within a range of variance the members consider proper and acceptable" (Ibid).

### **3. 2. Research objectives, hypotheses and Questions**

#### **3. 2. 1. Research objectives**

Among the public, many are getting concerned about University students' inclination towards aspects of foreign cultural values. It would not take much time or effort to spot the alien dressing style as well as the emotional verbal innuendo reproduced among university undergraduates. In this respect, the study aspires to confirm or refute the existence of some impact of Arab satellite entertainment on Moroccan university students. In other words, it aims at unveiling whether there exists any correlation between Arab satellite TV exposure and these learners' favourable attitudes towards non-traditional cultural values embedded in the content of many value-laden Arab satellite TV entertainment programs at the cost of local ones.

Accordingly, this study seeks to probe whether such enthusiastic attitudes are media-induced, more precisely through Arab satellite TV's output. It strives to answer



whether repeated and constant exposure to culturally-alien material leads Moroccan university apprentices to underestimate the importance of basic traditional Moroccan culture. This study also proposes to delineate the cultural implications, if any, of Arab satellite TV entertainment. Finally, the study craves to uncover whether this foreign cultural onslaught challenges these students cultural identity.

### 3. 2. 2. Research Questions

To achieve these objectives, the researcher undertakes to answer these questions:

1. Does Arab satellite entertainment TV bear any effect on Moroccan university students?
2. Is there any correlation between Arab satellite entertainment TV exposure and Moroccan university students' favourable attitudes towards the modernist cultural values inculcated in Arab satellite TV programs?
3. Are these favourable attitudes media-induced?
4. Does repeated exposure to Arab satellite TV's culturally-alien material lead Moroccan university apprentices to underestimate ancestral cultural components?
5. Does Arab satellite TV entertainment fare cause any changes among Moroccan university students' cultural values and attitudes?
6. Does Arab satellite TV inculcate in such viewers any desirable or undesirable messages?
7. What desirable or undesirable messages do Arab satellite TV channels produce among Moroccan university students?
8. Does Arab satellite TV's entertainment fare threaten Moroccan university students' cultural identity?

### 3. 2. 3. Research hypotheses

These research questions entail five null hypotheses and seven alternative hypotheses. As far as the null hypotheses are concerned, it could be assumed that:

- Arab satellite entertainment channels are rather risk-free.
- Arab satellite entertainment avenues do not bring about any changes among Moroccan university students.
- These entertainment avenues do not cause Moroccan university learners to downplay pedigreed Moroccan culture.
- These diversion networks do not lead Moroccan university students to appreciate modernist cultural standards aired through their shows.
- These distraction stations are not any hazardous as far as Moroccan university learners' cultural values, behavioural patterns and identity.

By contrast, seven alternative hypotheses are pre-supposed, namely:

- Arab satellite entertainment channels bear some impact on Moroccan university students.
- Arab satellite TV's entertainment fare yields some changes among these University students' cultural values and attitudes.
- There is a correlation between Arab satellite TV exposure and these learners favourable attitudes towards non-traditional cultural values embedded in Arab satellite entertainment TV programs.
- These attitudes are media-induced.

- Constant exposure to Arab satellite TV's culturally-alien material leads Moroccan university apprentices to downplay basic traditional Moroccan culture.
- Arab satellite TV inculcates in such viewers a host of desirable and undesirable messages replete with incongruent values and beliefs.
- Arab satellite TV's entertainment fare challenges Moroccan university students' cultural identity.

### **3. 3. Research design, Sampling and Data-collection**

In fact, the nature of the research questions restricts the choice of the design to adopt while undertaking the study. The research objectives also point clearly towards the mixed-method design. In this respect, the study utilizes a survey and observation as research instruments. It is also a mixed method in the sense that gathered data is in quantitative and qualitative form. In addition, statistical analysis is equally used to come up with answers to the research questions.

In accordance, studying satellite TV effects on Moroccan university students restricts the choice of the population to be studied as it discards countryside or small towns' informants. In this regard, I chose to deal with a population of 500 informants from five big cities of the kingdom, namely Casablanca, Marrakesh, Tangiers, Oujda and Fez. These big universities receive students from different parts of the kingdom. I aimed at this diversity assuming that it would enrich the study sample.

Additionally, in order to increase the validity and reliability of this research, I elected random sampling and random assignment as research procedures with the aim of amplifying the generalizability of the findings. Likewise, I aimed at the diversity of my respondents by involving informants from different social backgrounds and interests as well as distinct education levels.

As far as the size of the population is concerned, I initially intended to deal with 500 informants, that is, 100 respondents within each university. Within each of these institutions, I administered 120 questionnaire copies, i. e., 600 in sum as I expected a loss rate of 20 answer sheets. However, students' involvement was overwhelmingly enthusiastic since 582 copies, which make up 97 % of the administered duplicates, were returned. That is, only 18 response sheets, which represent 3 %, were lost. Still, of the 582 retained copies, the responses on 31 others, which constitute 5.33 %, were inconsistent, and they were discarded, as a consequence. Henceforth, I ended up dealing with a sample of 551 participants. That is, 51 informants more than the planned size.

Moreover, the survey comprises a young population whose age ranges from 18 to 30, i. e., a scope of 12 years. For purposes of consistency and precision, this scope of age is divided into six classes that are of equal amplitude, two years each. The narrower and the more consistent the age breadth is, the more accurate and meticulous the interpretation would be. Such constant and uniform age division enables the researcher to discard attribution of observed phenomena to the age factor.



Concerning the respondents' gender, I strived to achieve equal repartition among informants' sex. During the distribution stage, my brother and I, each used to hold half of the number of the copies to be administered and target a different sex. However, many respondents have not indicated their gender. Many male response copies were not considered, too, because of incompleteness or inconsistency. These two factors, essentially the latter, increased the number of the female respondents, who were more involved and more informative than the male students. Female's answer sheets were complete, consistent and more explanatory.

### **3.4. Instrumentation and piloting**

As far as the elicitation techniques are concerned, these were also diversified in the aim of enhancing validity as well as reliability. Questionnaires and observation were utilized. Subsequently, the questionnaire was piloted. As such, I administered the questionnaire to 120 university students at Errachidia's multidisciplinary faculty. The informants mentioned considerable media effects, especially at the linguistic, dressing behavior, besides the emotional side. The respondents' values and morals, alongside their customs and traditions were also believed to be largely impacted by Arab satellite entertainment. A case in point, most of female students mentioned putting on a red garment on Valentine's Day 2006. Some inaccuracies within the questionnaire, such as its length and ambiguity of some questions were, accordingly, spotted and improved. In short, the piloting of the questionnaire not only widened my knowledge concerning the tangible implementation hardships entrenched in this elicitation skill, but also forewarned me about the numerous potential tribulations of field work.

### **3.5. Questionnaire Description**

The questionnaire is administered in standard Arabic and occurs in four double-spaced and word-processed pages. The first page succinctly introduces the topic and states the research objectives, besides its experimental procedure. Moreover, the opinion poll comprises 34 questions that subdivide into three broad parts.

The first faction brings out personal information about the study subjects, namely their age, sex, viewing tendencies, as well the factors that encourage such watching preferences, besides their parental attitudes vis-à-vis this favored exposure. The second division aims at measuring the informants' perception of the encounter of Arab satellite channels and cultural values. This section also invites the respondents to think whether and decide on which sides Arab satellite TV exposure bears any potential menace and to what degrees. This subdivision equally brings forth the areas wherein the respondents think satellite TV's impact is most perceptible alongside their outlook towards Moroccan cultural values.

In the end, the final part elicits respondents' suggestions and recommendations regarding their preferential mode of broadcasting of Arab satellite TV, as well as the means whereby to withstand the foreign cultural assault entrenched in satellite TV. This

section also investigates University students' awareness regarding the foundational components of Moroccan cultural identity. In short, the survey is designed to test the study's hypotheses.

Furthermore, throughout the administration process, accompaniment and assistance were provided without any subjective intervention on my part seeking to influence the research findings. The researcher's eye was omnipresent in the research field so as to best observe and understand the different variables at stake. Such participant observation allowed direct first-hand data gathering, and was carried out tactfully not to become too close or go native to the respondents who might, thereby, alter their responses to please the researcher. Above all, I doggedly wrestled with the rigours of fieldwork which involve listening, watching, and patience, but most importantly letting go of my own cultural assumptions so as to grasp the meanings research informants confer on the studied issue.

## **4. Survey Analysis**

### **4. 1. Respondents' demographic composition**

The population sample is composed of 551 individuals: 256 males, making up 46.5%, and 284 females, i. e., 51.5%. Moreover, the age of the population sample included in the survey is comprised between 18 and 30 bearing in mind that 35 respondents, i. e., 6.4%, abstained from indicating their age. All of these participants are females, hence the famous adage "Ask not a woman about her age (...)". The study, in accordance, covers a scope of age of 12 years, which divide up into six classes of equal breadth, two years each.

The first class whose age is comprised between 18 and 20 includes 66 informants who make 12% of the sample. The category contained between 20 and 22 is the largest class as it involves 217 informants monopolizing 39.4%. The second largest class is the one contained between 22 and 24 with 140 respondents, making up 25.4%. The next class whose age is limited between 24 and 26 represents 11.4% of the studied population. The subsequent set comprised between 26 and 28 embodies 3.6%; the group enclosed between 28 and 30 accounts for 1.3%; while the last division which is beyond 30 years is very insignificant with 0.4% only.

### **4. 2. University students' viewing tendencies**

Arabian and Foreign-dubbed shows monopolize 95 % of the viewing propensities of the sample. Moroccan university students' attendance to satellite TV, with foreign-dubbed programs dominating 26.5% and Arab broadcasts 68.6% of the sample, expands at the cost of exposure to national TV networks that monopolizes only 19. 8% of informants' viewing attention.

However, students' watching patterns do not make a striking difference as regards satellite stations. The studied learners allot quite a considerable interest to various satellite avenues. Students' viewing attention breaks up rather equitably across

cultural channels with 88.2%, news stations with 87.3%, sport networks with 84% and entertainment stations with 83.3%.

Nonetheless, these university students' remarks concerning their satellite TV inclinations need to be considered very cautiously. Students may be bragging their studentship and showing off their educational/ cultural orientations.

Moreover, an outstanding bulk of the surveyed students admits that the factor of gratification accounts for their exposure to satellite television. In accordance, 449 respondents, forming 81.5% of the sample, believe that it gratifies their emotional, cultural, religious, scientific and sportive appeals. While 106 subjects, i. e., making up 19.2%, attend to satellite TV in view of its enjoyment feature, only 12 informants, i. e., 2.2%, appreciate satellite TV's exciting and unrestrained feature.

Furthermore, most parents do not meddle with their offspring' viewing tendencies. In this respect, 35.6% do not care and 38.5 % slightly object about the respondents' TV viewing penchants. However, 18% of the parents of the study informants' oppose such viewing preferences and only 3.1% supervise this TV attendance behavior.

### 4. 3. Respondents' Viewpoints

#### 4. 3. 1. Disseminated Values

Almost all University students concur that Arab satellite TV is a large portal of foreign values. A greater preponderance of university students, namely 525 respondents, making up 95.3%, testifies that Arab satellite entertainment stations do diffuse foreign values as opposed to a tiny minority, notably 16 informants representing some 2.9% that claim the contrary.

Additionally, a sizeable mass of respondents believe that Arab satellite entertainment avenues do indiscriminately cultivate a considerable set of foreign values. The following **Table** expresses the disseminated values as well as their rate of occurrence among the sample:

| Disseminated values         | %    | Disseminated values           | %    |
|-----------------------------|------|-------------------------------|------|
| Libertinage                 | 86.2 | Materialistic & physical love | 86.4 |
| Linguistic & sexual liberty | 86.2 | Family disintegration         | 85.7 |
| Nudity                      | 86.4 | Decay of morals & ethics      | 88.2 |
| individualism               | 85.3 | Usury-based transactions      | 84.9 |

The studied population, moreover, brings out a bunch of other noteworthy disseminated values. Blind imitation outweighs all the supplementary values. Irreligiosity, immorality and christianization alongside secularization also figure among these additional values.

#### 4. 3. 2. Downplayed values

Similarly, a bulky size of the sample assents that this dissemination of foreign values occurs concomitantly with a conspicuous underestimation of genuine Moroccan

cultural values. Thus 495 informants who account for 89.8% support this assertion; whereas only 45 subjects, making up 8.2% refute such claim. In accordance, quite adjacent proportions of the surveyed population assume that Arab satellite entertainment stations do downplay a significant host of authentic Moroccan cultural values. The following **Table** communicates the downplayed values and their frequency amid the target population:

| <b>Downplayed values</b>    | <b>%</b> | <b>Downplayed values</b>      | <b>%</b> |
|-----------------------------|----------|-------------------------------|----------|
| Family integration          | 73.1     | Community & solidarity-spirit | 67.7     |
| Righteous & legitimate gain | 69.1     | Spiritual & moral love        | 68.2     |
| Well-manneredness           | 75.0     | Shyness                       | 81.3     |
| Parent-Child respect        | 76.0     | Veiledness & concealment      | 74.0     |

On the whole, a very large mass of the surveyed population plays up a sizeable set of cultural values. A preponderant majority of University students, in accordance, hold a favorable outlook regarding Moroccan cultural values. In this regard, 292 informants representing 53% consider that the latter are extremely significant. Likewise, 159 learners accounting for 28.9% claim that Moroccan cultural values are important. However, some 80 respondents, i. e., 14.5%, think that they are no longer as such. The sample comments that Moroccan cultural values are not only challenged by the global flow of communications, but also marginalized and imperiled.

#### **4. 4. Arab satellites entertainment channels' menace**

The majority of the surveyed population concur that Arab satellite entertainment channels do have an insidious impact. In this respect, more than half of the study sample, 56.4% exactly, believe distraction networks to have a very great impact. Likewise, 30.5% think that these stations produce a great effect. However, only 7.1% of the poll participants assume that they bear only a weak influence and some 3.1% claim that they have no impact at all.

In addition, 352 respondents representing 63.9% agree that Arab satellite entertainment avenues do have an effect on the components of behavior, customs and traditions together with values and morals. In the same way, 24% assume that they impact values and morals; and 14% believe that they impinge on university students' linguistic and dressing behavior. Identically, 8.2% of the sample state that these diversion channels affect their customs and traditions.

Similarly, a sizeable bulk, notably 51% of the polled apprentices, considers that such effect is very greatly dangerous. Some 27.8% also believe this impact to be greatly risky. Yet, 4.9% find it weakly perilous, while only 1.5% assume that such impact is harmless. Additionally, the survey participants bring out a substantial set of other areas they think Arab satellite entertainment channels impinge on. Religion, especially adherence to and involvement with religious practices are the most cited among these fields.

In addition, more than half of the respondents insist that Arab satellite entertainment stations disseminate western cultural aspects, such as gender association, linguistic and sexual liberty as well as moral decay. This amount, secondly, believes that

such channels stimulate imitation of fashion, dressing and hair style alongside emotional relationships. Thirdly, setting TV performers as leading models of success is also mentioned. Deforming art and distorting sublime artistic taste is ultimately cited by the same mass. Considering these components individually, 32.8% of the sample stress the second effect; 24.3% bring up the third impact; 11.1% underscore the third influence and 10.5% underline the fourth outcome.

The surveyed subjects equally add that these distraction networks disseminate some attributes of the western life-style, such as women emancipation and forwardness including lesbianism, alongside family disintegration. Secularization and irreligiosity together with immorality extensively figure among the additional traits such amusement avenues diffuse.

Moreover, 24% of the poll participants concur that Arab satellite entertainment stations restrict youth concerns into love-related stuffs; and 22.1% mention preoccupying individuals with sex. While 19.1% bring up dissolution of familial as well as social ties, 51.7% of the sample underlines all the afore-mentioned effects.

Furthermore, 339 informants representing 61.5% stress that Arab satellite entertainment channels' impact is mostly perceptible on the society, the individual, the street, the family and educational institutions. Treating these discretely, 26.1% of the sample mentions only the societal domain; 17.4% brings up the individual level; 11.1% cites the street; 9.1% alludes to the family; and 8.2% specifies the educational establishments.

#### **4. 5. University students' suggestions and recommendations**

Consequently, the study sample suggests different ways whereby to withstand the perceived embedded menace of Arab satellite entertainment stations. In this respect, 57.4% proposes utilizing these networks to serve familial, social and religious issues on the pattern of Al Nas and Al Rahma channels. While 38.8% of the sample urges viewers to select the networks and programs they attend to, 35.2% recommends intensifying cultural and purposeful programming; whereas, 29.4% insist on valorizing local output.

Accordingly, 89.8% of the surveyed students counsels Arab satellite channels to be more instructive by cultivating the bases of democracy, religion and citizenship. Likewise, 35.6% of the sample advises them to be informative, but only 10% beseech entertainment.

Finally, 75% of the study sample respectively emphasizes the significance of religion, 63% highlights customs and traditions, 57.2% insists on values, and 40.5% brings up language, while 39.4% underlines clothing as weighty constituents of Moroccan cultural identity.

## 5. Discussion

Ultimately, a widespread agreement regarding Arab satellite TV-considered issues reverberates among all the surveyed faculties. No matter which university the investigated students might be enrolled in, they not only have akin viewing tendencies, but they suggest approximately analogous opinions and hold parallel attitudes and worries, as well. It could be advanced that Arab satellite TV not only homogenized Moroccan university students' watching inclinations, but has also engendered homogeneous reactions. In fact, this resounding accord amid the various poll participants bespeaks the existence of a reverberating common deep cultural structure that resounds all through the different poles of Morocco. In other words, an underlying cultural stream runs through all the distinct areas of the kingdom.

By and large, there is a significant consensus among the surveyed University students concerning the ensuing points. First, Arab satellite entertainment exposure is quite a widespread pursuit as these distraction stations gratify students' emotional, cultural, sportive, and religious concerns. The regression of the supervision role of parents, especially concerning the interference with the TV-viewing preferences is also affirmed. Thirdly, the researched respondents concur that these entertainment avenues not only disseminate a hazardous set of foreign cultural values, but also play down a considerable collection of domestic cultural standards which are extensively revered amongst a large mass of the sample. These informants, additionally, acknowledge that such amusement conduits bear a substantial menace, principally as regards the components of values and morals, alongside their linguistic and dressing manners. It is also admitted that they equally menace Moroccan customs and traditions. The investigated population, identically, maintains that such channels are important estrangement agencies that promote western principles in concomitance with major patterns of the western lifestyle.

Consequently, the poll participants decide that these distraction stations are targeting the moral integrity besides the composure of both the Moroccan individual and the family, who are jointly the foundational bases of each society. Moreover, the study reveals University students' high cognizance regarding the components of Moroccan cultural identity. In accordance, the investigation partakers recognize religion, together with customs and traditions, alongside values, besides language and the clothing style as distinctive fundamental factors of Morocanness. Finally, in order to offset the entrenched perils of satellite entertainment, the studied population recommends utilizing Arab satellite avenues to figure out family, social and religious issues, besides selective exposure on the part of viewers, alongside robust and culturally-purposeful programming, which are deemed most likely to yield fortified frontlines of irreversible cultural contact.

There is also an analogous agreement on the fact that Arab satellite entertainment channels' content aims at narrowing down the scope of interest of University students to love-related issues so as to thwart them from involvement with



more pertinent domestic concerns. Entertainment networks seek to restrict the interests of this vital social segment within the lower part of their bodies. Satellite diversion stations awaken their emotions and the sport avenues tempt their feet altogether in full absenteeism of their thinking or critical organs. Such conspicuous concordance amongst the survey sample extends, as well, to the fact that Arab satellite entertainment channels' cultural agenda consists mainly of promoting various aspects of western culture, principally women emancipation and libertinism, besides gender association. The aim is to modernize, or else westernize aboriginal individuals who are still attached to their cultural values.

Moreover, Moroccan university students overwhelmingly concur that Arab satellite entertainment channels are a huge portal of foreign values. These are collectively believed to be the cause of the underestimation and erosion of traditional Moroccan cultural values. In other words, these diversion avenues are the driving forces behind the widely attested moral decline that large bulks of the sample perceive throughout different walks of Moroccan society, namely the family, educational establishments, the street and at the individual level. Satellite entertainment disseminated progressive and forward values together with their situational standards and secularization potential seem to be quietly and imperceptibly dissolving and subverting Morocco's traditional and religiously-inspired cultural values.

## **6. Survey Implications**

Then, if this broadcasting policy of these satellite channels persists, more individuals may be expected to give up their traditional cultural values in favor of the progressive disseminated value models. As these amusement networks gain more seduction proficiency and appropriate more entertainment astuteness, not only would more forward values be dispersed, but also more indigenous cultural values would be eroded. More individuals would be expected to embrace these diffused value patterns, too. Consequently, in the absence of a solidly defensive cultural policy in concomitance with the persistence of the flow of foreign cultural material, authentic cultural values would mostly be likely to collapse further. More Moroccan persons would be liable to experience greater cultural and moral confusion as well. This is why, most survey respondents insist on intensifying culturally-purposive programming, which is deemed to build robust folks whose immunity would be impervious before the flow of foreign soft products.

## **CONCLUSION**

On the whole, the survey validates the thesis hypothesis. The survey establishes the soundness of the fact that the entertainment fare of Arab satellite TV channels is potentially hazardous. Not only does the poll confirm that Arab satellite entertainment impacts University students' values and morals, but it bears out that such distraction influences the informants' linguistic and dressing behavior as well. The study reveals that it equally affects the respondents' customs and traditions alongside their thought and belief patterns.

I also think that satellite television reeducates Moroccan university students anew. Satellite TV provides both empowerment and disempowerment platforms. Satellite TV furnishes enlightening content that empowers present-day university learners. Satellite TV raises their expectations and renders them more aware of their rights and duties. These apprentices get also mindful of what is going on around them thanks to Arab satellite TV's instructive programs. This informative empowerment furthers their audacity as to brazenly challenge the society's well-established values and conventions.

However, I believe that Arab satellite TV channels also provide stages that disempower and emasculate university students. Its entertainment fare debilitates their personality development as it enfeebles their attachment with the culture of their ancestors. By providing various attractive entertainment shows, Arab satellite TV hampers the cultural transmission process and, therefore, hinders the continuity of the predecessors' culture. Satellite TV assumes the enculturation role of the forerunners. The descendent generation, in accordance, takes on its culture from the input they attend to on satellite TV. This input being replete with modernist values yields frail individuals whose cultural immunity is not as solid as to withstand the onslaught they are subject to through borrowed or locally-simulated shows. I suppose that such is the ultimate goal and ideological mission of satellite TV and other media avenues, which consist of producing shallow, incapacitated and prostrate individuals who would be responsive to the consumerist culture, lenient and submissive before their governors and the course of globalization as well.

I can conclude, then, that Arab satellite entertainment potential has a detrimental effect on Moroccan university students' cultural values, attitudes and behavior. University students, I think, are vulnerable targets that are susceptible to satellite TV's impact. I consider its entertainment fare as bullets or syringes that inject their broadcast values and ideals which gradually penetrate not only into students' perceptions and beliefs, but also hypnotize and inveigle them into satellite TV's aired life style. I also believe that University students fashion their character, values and aspirations along satellite TV's representations. That is, its depiction of performers in attractive ways focusing on their material success, heroism, besides stressing sexual appeal and glamour captivate these viewers who idolize and consider such actors role models to take after. Being spellbound, University students appropriate and integrate satellite TV's agents' attitudes, morals and behavioral patterns into their daily life. A case in point, a great proportion of the surveyed students dreams about careers in the movies or singing.

Then, it might be claimed that the issue of entertainment together with its inherent sexual content permeate students' awareness and perception. A fact that could be documented through the technological gadgets like MP4s, iPods or phones that saturate students' ears as they go around in streets, transportation means or even inside educational institutions themselves. Therefore, it would be quite plausible to advance that Arab satellite entertainment stations have rendered entertainment part and parcel

of students' daily life. In different words, Arab satellite entertainment stations set students' agenda and center their focus on entertainment.

Moreover, I believe that satellite TV's dispatches are omnipotent and ideologically-loaded. I assume there is more than the financial gain behind satellite TV's salient emphasis on entertainment. Such focus, I contend, bespeaks an ideological conspiracy to preoccupy viewers with entertainment and alluring sexual content to the extent that it could be claimed that satellite TV has cultivated sexual activism among students at an early age owing to the abundance of a variety of sexual scenes on satellite TV. Sexual content and courtship behavior, in my opinion, are steadily becoming the mainstream theme of most Arab satellite TV shows and channels. It is also conceivable, I suppose, to attribute females' concern with their body fitness and makeup to the prominence of such output, which is corroborated and consistent throughout the majority of Arab satellite channels.

These effects most likely accumulate and add up in view of the persistence, constancy and corroboration of this content all through the largest part of Arab satellite networks. The infrequency of culturally-robust and defensive measures on the part of Moroccan society, besides the continuity of this broadcasting policy on the part of satellite TV avenues is certainly quite inauspicious regarding the future generations of the country.

Indeed, it is the contention of the study, being finalized, that entertainment, regardless of its disparate avenues, undermines university students' cultural immunity and gradually dissolves their cultural standards that are in free fall. Then, what would be the fate of a society whose individuals are preoccupied by entertainment, whose folks' cultural immunity is undermined and whose persons' cultural principles are dissolved? Hal Crowther (1995) provides a resounding answer

When a population becomes distracted by trivia, when cultural life is redefined as a perpetual round of entertainments, when serious public conversation becomes a form of baby-talk, when, in short, a people become an audience and their public business a vaudeville act, then a nation finds itself at risk; culture- death is a clear possibility (p. 418).

In other words, entertainment robs peoples' activism and tosses them into diverse states of lethargy and inertia. Entertainment, I think, transforms people from actors who make things happen not only into spectators that watch them happen, but also into peoples which are affected by these happenings. People turn out to be living corpses, or at best sponges unselectively soaking up things around them.

However, it should not be assumed that satellite TV channels are the only agents behind such variations on account of the sample limitedness that hinders generalization. Satellite TV and the media, in general, are only a variable amongst a legion of others. Urbanization and contact are among such factors that Milton Singer (1972, p. 187)

besides Samovar, Porter and Stefani (1998, pp. 44-45) have respectively mentioned. The proliferation and ascendancy of women associations claiming emancipation and culture change, besides the State's cultural policy of festivalization intensify this effect. El Mandjra (2004) brings up the threats of festivalization, as well (p. 77). In accordance, I consider that it would be much safer to attribute the observable alterations within University students' values and behavioral patterns to the convergence of the totality of these factors rather than ascribing them to one single agent, i. e., something comparable to a multiple influences network.

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