Uses and Effects of Religious Programs among Yemeni Audiences

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Abstract: The study aims to contribute to the current under–standing of how audiences make use of religious programs broadcasted in both religious satellite channels (RSCs) and Arabic satellite channels. 210 respondents were surveyed to address the nature of exposure to RSCs and religious programs, motives, and attitudes toward them. Utilizing uses and effect approach and Hall's encoding and decoding model of media discourses, this study confirms a high exposure to RSCs among adult television viewers in Yemen. Of religious contents, Islamic lectures particularly represent the most watched program by respondents. It also states that emotional effects represent the prominent effects of religious programs uses followed by normative, and limited behavioral effects.

Keywords: religious programs, uses and effects approach, Hall's encoding/decoding model, Yemeni audience.

Abstrak: Penelitian ini bertujuan untuk mengetahui bagai–mana penggunaan program religi yang ditayangkan salu–ran satelit keagamaan (RSCs) dan saluran satelit Arab. Data dikumpulkan melalui survei dari 210 responden. Dengan menggunakan pendekatan *uses and effect* serta model Hall perihal *encoding* dan *decoding,* studi ini menyatakan bahwa jumlah penonton RSCs di kalangan orang dewasa di Ya–man sangat tinggi, dan program ceramah Islam merupakan program yang paling banyak ditonton. Studi ini juga me–nyatakan bahwa program keagamaan di televisi mempu–nyai pengaruh yang paling utama pada aspek emosional diikuti oleh dampak normatif dan perilaku.

Kata Kunci: program keagamaan, pendekatan *uses and ef–fect*, Model Hall's encoding/decoding, pemirsa TV di Yaman

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Introduction

Religious media exist today in a new communication era, characterrized by plenty of channels, more media choices, and diverse speeches as well as round-the-clock broadcasting. A large selection of media is available for audiences today. The technology of direct satellite broadcasting (DBS) has provided an opportunity for launching a number of specialized channels, including religious channels, estimated today to be more than 48, seven of them state-run channels and 41 private (Arab Broadcasting Countries Union 2010: 10), in addition to religious programs regularly broadcast on most Arabic satellite channels (ASCs). Religious satellite channels (RSCs) attempt to provide viewers with a range of religious programs, trying to meet different needs of the audience.

The new magnitude of the religious media today is completely different from what existed in the past, when people used to assemble in front of the state-run television to watch one program and listen to one speech. According to Mahmud (as cited in Ghareeb 1995: 402), religious programs were subjected to specific guidance, restrict for views and perspectives. Therefore, religious media studies, especially audience studies, in different countries, societies, and cultures become essential in the new and rapidly changing communication environ– ment. It aims to explore dimensions as well as investigating the effects. Islamic communication is considered as a social process. And this fact imposes a real need to survey the functions and roles of this type of communication to meet social and individual needs. It also imposes the need to study the audience as members of primary (e.g., Family and friends) and secondary groups (e.g., Employees at work and sports team) that contribute to building society's culture as well as identifying its trends (Abdulhameed 1992: 215). The individuals' needs and desires may lead to maximizing or minimizing the effects of a certain message (Mesbah 1991:2).

Thus, Yemen represents a relevant environment for conducting such a study that lies within the zone of broadcasting for a number of

the DBS; especially Nile Sat and Arab Sat, that allow people in this Muslim country to receive several religious as well as Arabic channels[1].

Theoretical Framework

Audience theory represents the starting point for several media studies. This theory deals with the medium through a functional as–pect, which considers individual as a system; an elements of the system could include needs, motives, values, attitudes, interests, desires, tastes, behaviors, and the like (Rubin 1986: 284) and asserts audience choices in identifying motives for using specific media and avoiding others based on several factors. Uses and Effects Theory, as presented by Black and Bryant (1995) as well as encoding and decoding model, as presented by Hall (1973), have been used as the theoretical framework for this study.

Uses approach represents a turning point in the media studies. It grew out of a backlash against the dominant theories of communi–cations that stated the media had powerful effects on the audience. The powerful effects paradigm characterized the audience as passive in the communication process (Etefa 2005: 5). Whereas, the uses perspective shifted from looking at users as passive to active and the focus shifted from what the media do to people to what people do with the media (Williams 2005: 177). This approach depicts the audience as the primary element in understanding the mass communication process and seeks to understand the needs of audiences, how media fulfill such needs, and how people utilize the media content (Etefa 2005: 6). It views people's media consumption patterns as intended actions on the part of the viewers (Salwen *et al.* 1996: 145). The audience-centered approach examines their motives for media use, what influences these

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[1] For more information, refer to: High Committee for Coordination among Arab Satellite Channels. (2010) Al bath alfadae'e al arabi- altakreer alsanawi [Arab satellite broadcasting annual report], published by Arab State Broadcasting Union, Tunisia, pp. 33-72; and Altareek website (21 October 2010) Fawdah al-Kanawat al-Fadae'yah le maslahate man [Anarchy of religious satellite channel… in favor of who?] .Online. Available HTTP: <http://altarektv.com/hot-news/304-2010-10-21-20-17-08.html> (accessed 15 September 2010)

motives and the consequences of these needs, motives and desires (Zebra 2003: 10). Therefore, this approach is one of the best-developed theoretical perspectives for studying audience motives (Etefa 2005: 5).

Katz *et al.* (1974:20) described the uses and gratifications ap–proach as one concerned with "(1) the social and psychological origins of (2) needs, which generate (3) expectations of (4) the mass media or other sources, which lead to (5) differential patterns of media exposure (or engagement in other activities) resulting in (6) need gratifications and (7) other consequences, perhaps mostly unintended ones".

Early uses research concentrated on description and measurement of audience uses and motives of the media (Salwen *et al.* 146).Rubin (1983) formulated two primary types of television viewing behavior; ritualized and instrumental. According to him, ritualized viewing consists of more habitual use of television for diversionary reasons and a greater affinity with the medium itself. Instrumental viewing, on the other hand, reflects a more goal-oriented use of television content to gratify informational needs or motives. Accordingly, users are active participants because they are active communicators who select their channels of communication or specific content depending on their personal goals.

When applied to religious programs, the uses approach assumes that users go to RSCs in general or to such programs in specific motivated by particular needs or desires. It is also generally agreed that those who watch religious programs usually do so for very specific reasons. The overall perception of media consumers as "active" or "purposeful" selectors and recipients of mass communication has gained much support in recent years (Abelman 1987: 199). Most uses and gratifications models include consequences or effects of media use. Uses and effect approach seeks to determine how the needs and motivations people bring to their uses of media intervene in any effects that media may have. Media impact is assessed at individual, family, reference group, community, societal, and cultural levels (Black and Bryant 1995: 51). The uses and gratifications approach to media effects assumed the audience brought their own needs and desires to

the process of message reception, which structured the way in which the message is received. Needs and desires structured how messages are received and understood by the audience (Williams 2003: 166, 177).

On the other hand, the development of Hall's encoding and decoding model of media discourses (as cited in Wren-Lewis), presented in Figure 1, represents an important stage in the conceptuallization of televisual communication (1983: 179). Hall's encoding/decoding model (1980) is based on the assumption that communication process are embedded and occurred in the context of power relation that connect various groups, organizations, institutions, and other bodies, which hold different positions in the social structure. It conceptualizes communication as a way to reproduce or gradually transform established social relations (Schedler *et.al.* 1998: 451). Hall's model proposed that media producers 'encoded' meanings into media texts (Awan 2007: 35). These codes link certain dominant of meaning, which is a property of the text, while excluding others in a certain context. Hence, they carry preferred readings that are structured and hierarchically organized in dominant or preferred meanings (Poonam 1992:228). However, active audiences do not simply perceive messages encoded by the producers, but 'decode' meanings from the media in accordance with their own social and cultural context (Awan 2007: 35). The process of encoding is determinate but not determining. It is open-ended and cannot guarantee any correspondence between the encoded and decoded moments. According to Hall, the media texts are polysomic rather than plural. This implies that the connotative readings of the text are not equally available to the readers; rather, it can be read in several ways (Poonam 1992: 228).

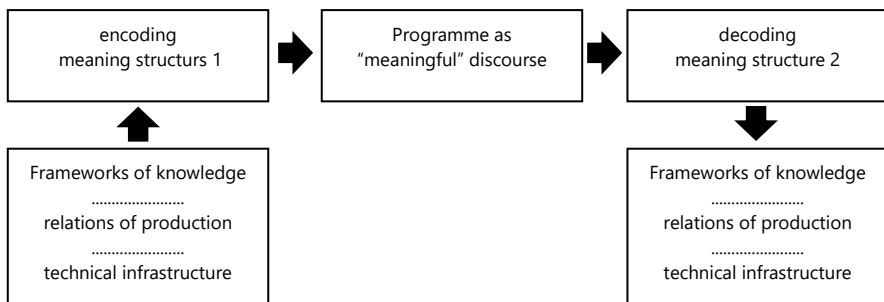| encoding meaning structures 1	▶	Programme as "meaningful" discourse	▶	decoding meaning structure 2
▲				▼
Frameworks of knowledge .... relations of production .... technical infrastructure				Frameworks of knowledge .... relations of production .... technical infrastructure

Figure 1 "Hall's encoding/decoding model" (cited in Wren-Lewis, 1984: 179)

Hall invokes the language and logic of semiotics, focusing less on the presumed effectiveness of a particular instance of media communi–cation and emphasizing the discursive production of the "media sign" that, according to him, intelligibility is always secured through the deployment of conventional (or hegemonic) codes (Ritzer and Ryan 2011: 185). Hallasserts three hypothetical decoding of televisual discourse: 1) "*dominant-hegemonic or preferred reading*," where the viewer accepts media signs and decodes the message in terms of the reference code in which it has been encoded and thus follows the text's `preferred reading'; 2) the "*negotiated code*", which contains a mixture of adaptive and oppositional elements and in which the viewer does not straightforwardly accept the text's `preferred reading', rather, he/she accepts part of it while rejecting others and 3) an "*oppositional code*" in which the viewer strongly resists or rejects the `preferred reading' (Hall 1980: 128-137). In the oppositional mode, signs and the codes that produce them are viewed as miss-leading distortions of reality (Ritzer and Ryan 2011: 185).

Research Questions

To address the overall objective of the study, which is how Yemeni audiences make use of the religious programs as well as RSCs to produce religious identity, the current study poses the following questions:

RQ1: What is the rate of exposure to ASCs?

RQ2: What are the preferred channels of ASCs?

RQ3: What is the rate of exposure to RSCs?

RQ4: What are the preferred channels of RSCs?

RQ5: What are the preferred religious programs?

RQ6: What is the effect of gender, age, education, and occupation variables on the type of exposure to both ASCs and RSCs?

RQ6: What are the motives for using RSCs and religious programs?

RQ8: What are the effects of uses religious programs and RSCs?

This study was implemented on a stratified sam–ple composed of 210 (N=210), selected from the capi–tal Sana'a. Males comprised 53.3 percent of the total respondents and females 46.7 percent (see table 1).

Methods

Table 1: Sample Distribution According to Gender (N=210)

Gender	Freq	%
Males	112	53.3
Females	098	46.7
Total	210	100

The sample was selected from among the population aged 20 to 50 years old and above, representing all strata and socio economic status (low, medium, and high), as possible. The mean age was 37 years (see table 2). The respondents' education ranged from illiterate to university degree and above (see table 3). Different occupations were reflected in the sample. They were categorized in six groups, including: employees, students, Housewives, workers, private businesses, as well as unemployed persons (see table 4).

Table 2: Sample Distribution According to Age & Gender (N=210)

Age & Gender	Males		Females		Tot	%
	Freq	%	Freq.	%		
20-29.	48	42.9	49	50.0	97	46.2
30-39	27	24.1	25	25.5	52	24.8
40-49	23	20.5	13	13.3	36	17.1
50 &>	14	12.5	11	11.2	25	11.9
Total	112	100	98	100	210	100

Table 3: Sample Distribution According to Education & Gender (N=210)

Education & Gender	Males		Females		Tot.	%
	Freq	%	Freq.	%		
University & >	36	32.1	35	35.7	71	33.8
Secondary/Equivalent	31	27.7	19	19.4	50	23.8
Basic Schooling	15	13.4	25	25.5	40	19.0
Illiterate/ Reading &Writing*	30	26.8	19	19.4	49	23.4
Total	112	100	98	100	210	100

*. Can read and write.

Table 4: Sample Distribution According to Occupation & Gender (N=210)

Occupation &Gender	Males		Females		Tot	%
	Freq	%	Freq	%		
Employee	36	32.1	32	32.7	68	32.4
Student	38	33.9	27	27.6	65	31.0
Housewives	-	-	32	32.7	32	15.2
Workers	22	19.7	06	6.1	28	13.3
Private business	11	9.8	01	1.0	12	5.7
Unemployed	05	4.5	-	-	05	2.4
Total	112	100	100.0	100	210	100

Questionnaire

A self-administered Arabic-language questionnaire was developed as a tool for this study. Personal interviews were conducted with illiterate persons and others who barely can read and write. The questionnaire included a set of questions; varied between close-ended and open-ended questions as well as open questions. It consisted of four Parts. Part I included questions about the nature of exposure to both ASCs and RSCs, reasons for non-exposure to those channels, when applicable, in addition to find out preferred channels and

programs. Part II asked respondents about their motives for using religious programs and channels and then their effects. Attitudes toward religious programs and channels were assisted in Part III. The last part of the questionnaire asked about respondents' demographic information (gender, age, educational level, and occupation). The data for the study were collected during the first half of February 2011.

Measures

Drawing from previous studies that focused on both RSCs in general and motives for using religious programs in specific, three measures were developed for this study. The first one was dedicated for motives of using religious programs and RSCs. It consisted of 23 statements, randomly organized, covered *instrumental and ritualized uses* (see table 5).

Table 5: Uses of Religious Programs and RSCs (N=181)

Type of Uses	Uses	Usually(3)	%	Sometime(2)	%	Never(1)	%	Mean.
Instrumental Uses	For listening to the Holy Quran.	107	59.1	52	28.7	22	12.2	2.47
	Seeking Islamic advices and guidance.	84	46.4	78	43.1	19	10.5	2.36
	To strengthen my adherence to Islamic instructions in life.	94	51.9	59	32.6	28	15.5	2.36
	To learn some Islamic values.	77	42.5	88	48.6	16	8.8	2.34
	To learn the proper Islamic conducts in life in general. .	88	48.6	66	36.5	27	14.9	2.34
	To find out the problems of the reality today and how to deal with them from an Islamic perspective.	82	45.3	76	42.0	23	12.7	2.33
	To know Islamic religious heritage and conducts of the Prophet's companions.	73	40.3	85	47.0	23	12.7	2.28
	To seek assistance of decision making that is in line with the Islamic religion.	78	43.1	76	42.0	27	14.9	2.28

Type of Uses	Uses	Usually(3)	%	Sometime(2)	%	Never(1)	%	Mean.
	To reinforce the feeling of belonging to Islamic nation.	78	43.1	73	40.3	30	16.6	2.27
	To learn Islamic rules of *Ebadats* [religious observances].	55	30.4	117	64.6	9	5.0	2.25
	To correct some misconceptions about some topics and religious issues.	77	42.5	72	39.8	32	17.7	2.25
	To learn interpretation of some Holy Quran's verses and the Prophetic *Sunnah*.	61	33.7	97	53.6	23	12.7	2.21
	To increase my knowledge about religious topics and issues.	66	36.5	87	48.1	28	15.5	2.2
	To strengthen my religious beliefs of confronting cultural invasion.	57	31.5	74	40.9	50	27.6	2.04
	To learn how to face heresies and myths.	58	32.0	67	37.0	56	30.9	2.01
	To learn Islamic rules related to *Moamalat* [transactions].	34	18.8	106	58.6	41	22.7	1.96
	To find out the topics covered by religious programs.	40	22.1	75	41.4	66	36.5	1.86
	For the sake of comfort and reassurance.	96	53.0	64	35.4	21	11.6	2.41
	To pass time with doing thing that God pleased about.	90	49.7	63	34.8	28	15.5	2.34
Ritualized Uses	Because I like watching religious programs.	69	38.1	82	45.3	30	16.6	2.22
	As a habit.	38	21.0	75	41.4	68	37.6	1.83
	To get rid of boredom and loneliness.	31	17.1	71	39.2	79	43.6	1.73
	To escape from the pressures of the daily life.	20	11.0	76	42.0	85	47.0	1.6

Note. The mean scores are based on a scale ranging from 1 (never) to 3 (usually).

Respondents were asked to indicate their frequent uses– *usually*, *sometimes*, or *never*– for each statement. On the other hand, effects of usingboth religious programs and RSCs were measured using 23-

statement measure related to cognitive, emotional, and *behavioral effects* (see table 6). Respondents were asked to indicate their agreement on the degree of the effects– "*strongly agree*", "*agree to some extent*", or "*disagree*" – for each statement.

Table 6: Effects of Uses Religious Programs & RSCs (N=181)

Type of Effect	Effects	Strongly agree (3)	%	Agree To Some Extent (2)	%	Disagree (1)	%	Mean
Normative Effects	Learning some Islamic values	94	51.9	70	38.7	17	9.4	2.43
	Comprehending number of Islamic rules of religious worships.	85	47.0	85	47.0	11	6.1	2.41
	Getting knowledge on some aspects of Islamic heritage and conducts of the Prophet's companions.	82	45.3	79	43.6	20	11.0	2.34
	Gaining some Islamic advices and guidance.	79	43.6	84	46.4	18	9.9	2.34
	Understanding interpretation of some verses of the Holy Quran and the Prophetic *Sunnah*.	76	42.0	88	48.6	17	9.4	2.33
	Understanding some of Islamic right conducts in the life.	79	43.6	81	44.8	21	11.6	2.32
	Increasing religious information.	79	43.6	79	43.6	23	12.7	2.31
	Correcting some of misconceptions on some topics.	74	40.9	71	39.2	36	19.9	2.21
	Deepening information on some topics and religious issues.	60	33.1	94	51.9	27	14.9	2.18

Type of Effect	Effects	Strongly agree (3)	%	Agree To Some Extent (2)	%	Disagree (1)	%	Mean
Emotional Effects	Understanding the right Islamic view on a number of problems of the daily life.	60	33.1	87	48.1	34	18.8	2.14
	Understanding some of Islamic rules of transactions.	48	26.5	101	55.8	32	17.7	2.09
	Feeling of being close to God during listening to the Holy Quran.	143	79.0	29	16.0	9	5.0	2.74
	Feeling state of peace of mind and reassurance.	108	59.7	58	32.0	15	8.3	2.51
	Feeling of spending time by doing things that God pleased about.	103	56.9	63	34.8	15	8.3	2.49
	Sympathize with Muslims' agonies.	105	58.0	56	30.9	20	11.0	2.47
	Encouraging my willingness to continue adherence to the right Islamic instructions of the life	93	51.4	68	37.6	20	11.0	2.40
	Strengthening feeling of belonging to Islamic nation.	93	51.4	56	30.9	32	17.7	2.34
	Strengthening the desire to follow the correct Islamic instructions in the life	78	43.1	81	44.8	22	12.2	2.31
	Strengthening religious beliefs in confronting cultural invasion.	58	32.0	77	42.5	46	25.4	2.07

Type of Effect	Effects	Strongly agree (3)	%	Agree To Some Extent (2)	%	Disagree (1)	%	Mean
Behavioral effects	Performing religious worships regularly.	88	48.6	72	39.8	21	11.6	2.37
	Dealing with other people according to Islamic religious principles and values.	82	45.3	76	42.0	23	12.7	2.33
	Supporting decision making that is in line with Islamic rules.	64	35.4	81	44.8	36	19.9	2.15
	Empowering of confronting heresies and myths.	60	33.1	74	40.9	47	26.0	2.07

Note. The mean scores are based on a scale ranging from 1 (disagree) to 3 (strongly agree).

Finally, the third measure, which included 14 statements, redeveloped mainly based on Agwa's study (1992: 468-569) and sought to find out respondents' attitudes toward religious programs and RSCs as well (see table 7). Respondents indicated their level of agreement– "*strongly agree*", "*agree to some extent*", or "*do not know*" – for each statement.

Table 7: Attitudes toward Religious Programs and RSCs (N=181).

Statement	Strongly Agree(3)	%	Agree to Some Extent(2)	%	Do not Know(1)	%	Mean
They rightly introduced Islamic religion as a rational set of beliefs and worship as well as a way of life.	65	35.9	103	56.9	13	7.2	2.29
They clarify the positive and constructive values that are emphasized by Islam for the happiness of	66	36.5	93	51.4	22	12.2	2.24

Statement	Strongly Agree(3)	%	Agree to Some Extent(2)	%	Do not Know(1)	%	Mean
the society.							
They are presented in simple language that is understood by everyone.	66	36.5	85	47.0	30	16.6	2.20
They introduce Islamic figures that have contributed to the progress invarious aspects of life,	61	33.7	86	47.5	34	18.8	2.15
They are presented in an attractive manner.	52	28.7	98	54.1	31	17.1	2.12
They deal with issues that relate to modern life affairs.	55	30.4	89	49.2	37	20.4	2.10
They correct wrong images about Islam.	57	31.5	76	42.0	48	26.5	2.05
They focus on the importance of the spiritual values to restore the missing balance due to materiality dominated over the reality	49	27.1	83	45.9	49	27.1	2.00
They feature the positive aspects achieved in Islamic countries.	57	31.5	76	42.0	48	26.5	2.0
Broadcasting conflicts among Islamic ideologies by some religious channels lead to deepend is unity among Muslims.	69	38.1	60	33.1	52	28.7	2.0
They raise Muslims' awareness in different countries of the world on their role of forming the image of Islam in non-Muslim societies.	52	28.7	76	42.0	53	29.3	1.99
They cover all topics of interest to Muslims.	41	22.7	89	49.2	51	28.2	1.94
They present Muslims' affairs in different parts of the world and broadcast their news.	43	23.8	77	42.5	61	33.7	1.90

Statement	Strongly Agree(3)	%	Agree to Some Extent(2)	%	Do not Know(1)	%	Mean
They refute false propagandas against Islam.	37	20.4	67	37.0	77	42.5	1.78

Note. The mean scores are based on a scale ranging from 1 (do not know) to 3 (strongly agree).

Findings

Rate of exposure to ASCs according to gender. Results of exposure rate to ASCs generally reflect relative publicity of ASCs among Yemeni audience. Viewers of those channels, as a group, were relatively moderate consumers. Less than half of them (45.7 percent) watched ASCs on a regular basis. While the other types of exposure rates mainly occurred on an irregular basis; either sometimes (35.2 percent), or rarely (12.9 percent). On the other hand, only 13 respondents (6.2 percent of the sample) reported never watch those channels (see table 8).

Table 8: Rate of Exposure to ASCs According to Gender (N=210)

Exposure& Gender	Males		Females		Tot	%
	Freq	%	Freq.	%		
Always	45	40.2	51	52.0	96	45.7
Sometimes	42	37.5	32	32.7	74	35.2
Rarely	18	16.1	09	9.2	27	12.9
Never	07	6.3	06	6.1	13	6.2
Total	112	100	98	100	210	100

Note. Person Chi-Square Value= 3.887 df=3 Sig. (2-sided) .247

From a gender perspective, female respondents watched ASCs slightly higher than male respondents did. Fifty-two percent of them *always* watch those channels, compared to 40.2 percent of males. This result is in line with other studies' findings (e.g., Al-

Shami 2009: 117, Stanley and Niemi 1998: 1), in essence of higher television viewership among women.

Rate of Exposure to ASCs According to the other Demographic Variables

Age: Findings of exposure rate showed a reverse association between age chronological segments and exposure rate to ASCs. The more people get older, the less they watch those channels. Accordingly, more than half of the sample (55.4 percent) between the ages 20 and 29 years old always watch those channels. Conversely, this type of exposure dropped down to 45.6 percent for the ages between 30 and 39 years old and to less than this ratio for the older groups of the sample. However, the exposure rate that occurred sometimes recorded more than third of the sample for most of the age groups. Consequently, this indicated higher cumulative exposure rate among the sample (see table 9).

Table 9: Rate of Exposure to ASCs According to Age (N=210)

Exposure Age	20-29	%	30-39	%	40-49	%	50 &>	%	Total	%
Always	51	55.4	26	45.6	13	36.1	6	24	96	45.7
Sometimes	32	34.8	22	38.6	13	36.1	7	28	74	35.2
Rarely	08	8.7	07	12.3	07	19.4	5	20	27	12.9
Never	01	1.1	02	3.5	03	8.3	7	28	13	6.2
Total	92	100	57	100	36	100	25	100	210	100

Note. Chi-Square Tests= 33.244　　　　　df=9
Sig. (2-sided)= .000　　　　　Contingency Coefficient= .370

A moderate relationship was found between the age and the exposure rates to ASCs ($p= 33.24, s= .000, c.c=.370$). This result is consistent with the finding of Asran's study in which he found a relationship between the age and religious preachers' exposure rate to television (p. 303).

Education: findings indicated that majority of the sample with different educational level watched ASCs mainly on a regular-bases or occasionally (see table 10).

Table 10: Rate of Exposure to ASCs According to Education (N=210)

Exposure & Education	Illiterate /Read & Write	%	Basic Schooling.	%	Secondary /Equivalent.	%	University &. >	%	Total	%
Always	12	24.5	22	55.0	25	50.0	37	52.1	96	45.7
Sometimes	14	28.6	14	35.0	20	40.0	26	36.6	74	35.2
Rarely	12	24.5	4	10.0	5	10.0	6	8.5	27	12.9
Never	11	22.4	-	-	-	-	2	2.8	13	6.2
Total	49	100	40	100	50	100	71	100	210	100

Note. Chi-Square Tests= 42.000   *df=9*
Sig. (2-sided)= .000   *Contingency Coefficient= .408*

Regular exposure rate to those channels recorded 55 percent among respondents with basic schooling level, 52.1 percent of university-level and above, and 50 percent among secondary/equivalent level. Hence, this suggests the importance of ASCs for Yemeni audience, especially during the time of conducting the study that witnessed the so-called Arab Spring uprisings in some countries including Yemen. Illiterate/read and write of the sample represented the only exception of this type of exposure rate. Around 25 percent of them always watched ASCs and 28.6 percent sometimes did so. This might be explained by their low-economic status in terms of inability to buy equipment for receiving satellite television transmission. Since Yemen is considered one of the poorest countries in the world as well as in the Arab region. Over 45 percent of the population is living on less than US$ 2 a day. United Nations Development Program (11 March 2013).

There was a moderate association found between the educational-level and the exposure rate to ASCs (*p= 42.00, s= .000, c.c=.41*).

Occupation: results of exposure rates to ASCs based on this variable were found to be in accordance with the earlier one of educational level. Regular exposure rate to those channels among employees, students, housewives, private business, and unemployed persons recorded the highest rates, ranged between 50.8 percent and 40 percent. Workers of respondents were the only exception in this

type of exposure rate. Only 32.1 percent of them always watched ASCs and 25 percent sometime did (see table 11).

A moderate association was found between occupation and the exposure rate to ASCs (*p= 36.37, s= .002, c.c=.38*).

Table 11: Rate of Exposure to ASCs According to Occupation (N=210).

Exposure & Occupation	Always	Sometimes	Rarely	Never	Total
Employee	34	27	6	1	68
%	50.0	39.7	8.8	1.5	100
Student	33	27	5	-	65
%	50.8	41.5	7.7	-	100
Housewives	14	9	4	5	32
%	43.8	28.1	12.5	15.6	100
Workers	9	7	9	3	28
%	32.1	25.0	32.1	10.7	100
Private Business	4	3	2	3	12
%	45.5	9.1	36.4	9.1	100
Unemployed	2	1	1	1	5
%	40.0	20.0	20.0	20.0	100
Total	96	74	27	13	210
%	45.7	35.2	12.9	6.2	100

Note. Chi-Square Tests= 36.368   df=15
Sig. (2-sided)= .002   Contingency Coefficient= .384

Reasons for Non-Exposure to ASCs

It is obvious, low-economic status represented the main reason for the respondents who reported not exposure to ASCs (6.2 percent of the sample). Approximately, 54 percent of them did not watch those channels because they do not havea home dish antenna. And 23.1 percent said 'they do not like their programs' (see table 12).

Table 12: Reasons for None-Exposure to ASCs (N=13)

Reason	Freq.				Total	%
	Males	%	Female	%		
Not having a dish antenna.	4	50.0	3	60.0	7	53.8
Do not like their programs.	2	25.0	1	20.0	3	23.1

Watching those channels is forbidden.	1	12.5	1	20.0	2	15.4
I watch only Yemeni channels.	1	12.5	-	-	1	7.7
Total	19	100	11	100	13	100

Respondents recounted the following reasons for not exposure to those channels: Arabic satellite channels become commercial and funded for targeting Islam; Majority of them do not have clear vision about our actual life today; Watching those channels is considered part of *lahwo alhadeith* [Idle Talk]; Due to decadence of some satellite channels as well as watching songs or dissolute serials is forbidden; Because there is no accurate nor neutral media today; and Programs' ideas are either not clear, or counterfeit from foreign programs.

Intensity of Exposure to ASCs According to Gender

Finding of the amount of time viewers spent watching ASCs based on gender generally reflected modest exposure intensity to these channels. Only 24.5 percent of the sample reported high exposure to ASCs whereas, 33.2 percent of them reported low exposure intensity to those channels. The rest of the sample divided between *very-low* exposure intensity and *average* with ratio 21.4 percent and 20.9 percent, consequently. Yet, it can be said, respondents are not big fans of ASCs in terms of exposure intensity. This is despite of the crucial time for Yemen when the study was conducted as well as the ongoing political crises in several Arab countries; especially in Libya, Egypt, and Bahrain (see table 13).

Table 13: Intensity of Exposure to ASCs According to Gender (N=196)

Exposure & Gender	Males		Females		Tot	%
	Freq	%	Freq.	%		
Low (1 hr. & < 2)	35	33.3	30	33.0	65	33.2
High (3 hr >)	23	21.9	25	27.5	48	24.5
Very Low (< 1 hr.)	23	21.9	19	20.9	42	21.4
Average (2 hr. & < 3)	24	22.9	17	18.7	41	20.9
Total	105	100	91	100	196	100

Person Chi-Square Value= 1.05   df=3   Sig. (2-sided) .789

On the gender level, ratios of exposure intensity to ASCs appeared to be alike in all levels with few differences among them. Around 28 percent of female respondents spent three-hour and more, compared to 21.9 percent of males. However, these differences were not significant (*P= 1.05, s= .79*). Therefore, no relationship was found between gender and intensity of exposure to ASCs.

Intensity of Exposure to ASCs According to the other Demographic Variables

Age: data showed respondents in age 50 year olds and above recorded the highest group of the sample in terms of exposure intensity to ASCs. Fifty-percent of them watched those channels for three-hour and more, followed by respondents between the age of 20-29 year olds, and then the age between 40-49 year olds with ratio 36.5 percent and 30.3, respectively. While 30.6 percent of respondents in the age between 30-39 year olds reported watching ASCs for two-hour and less than three-hour. Thus, no relationship was found between the age and intensity of exposure to ASCs. Differences among ratios were not significant (*P= 9.24, s=0.41*) (see table 14).

Table 14: Intensity of Exposure ASCs According to Age (N=196).

Exposure Age	20-29	%	30-39	%	40-49	%	50 &>	%	Total	%
High (3 hr >)	35	36.5	11	22.4	10	30.3	9	50.0	65	33.2
Average (2 hr. & < 3)	23	24.0	15	30.6	6	18.2	4	22.2	48	24.5
Low (1 hr. & < 2)	19	19.8	9	18.4	10	30.3	4	22.2	42	21.4
Very Low (< 1 hr.)	19	19.8	14	28.6	7	21.2	1	5.6	41	20.9
Total	96	100	49	100	33	100	18	100	196	100

Note. Chi-Square Tests= 9.239   df=9   Sig. (2-sided)= .415

Education: findings of exposure intensity to ASCs showed general lower exposure intensity to those channels. Only, little higher than a quarter of the sample with basic-educational level, on one hand, and with university-level and above, on the other, reported high exposure

intensity to ASCs (32.5 percent and 30.9 percent, respectively). Whereas, 48 percent of respondents with secondary/equivalent level as well as 34.2 percent of illiterate/read and write reported low intensity of exposure. Furthermore, 42.1 percent of illiterate/read and write reported very-low level of exposure intensity to those channels. This can be explained by a low-economic status for those people (see table

Education Exposure	Illiterate/Read & Write	%	Basic Schooling	%	Secondary/Equiv alent.	%	University &. >	%	Total	%
Low (1 hr. & < 2)	13	34.2	14	35.0	24	48	14	20.6	65	33.2
High (3 hr >)	4	10.5	13	32.5	10	20	21	30.9	48	24.5
Very Low (< 1 hr.)	16	42.1	6	15.0	6	12	14	20.6	42	21.4
Average (2 hr. & < 3)	5	13.2	7	17.5	10	20	19	27.9	41	20.9
Total	38	100	40	100	50	100	68	100	196	100

15).

However, these differences were significant. Hence, a moderate association found between educational-level and the intensity of exposure rate to ASCs (*p= 25.63, s= .002, c.c=.34*).

Table 15: Intensity of Exposure to ASCs According to Education (N=196).

Note. Chi-Square Tests= 25.625   df=9
Sig. (2-sided)= .002   Contingency Coefficient= .340

Occupation: results of exposure intensity to ASCs according to occupation were in line with the earlier results of the educational-level. Majority of the sample spent few time watching those channels. More than 44 percent of the private business, 40 percent of students, 30.8 percent of Housewives reported low exposure intensity to ASCs. While the highest ratio for the high exposure intensity reported by 29.9 percent of employees and by less than this by the other groups of occupations (see table 16).

There were no relationships found between occupation and the exposure intensity to ASCs (*p= 15.24, s= .43*).

Table 16: Intensity of Exposure to ASCs According to Occupation (N=196)

Exposure & Occupation	Low (1 hr. & < 2)	High (3 hr >)	Very Low (< 1 hr.)	Average (2 hr. & < 3)	Total
Employee	18	20	13	16	67
%	26.9	29.9	19.4	23.9	100
Student	26	17	9	13	65
%	40.0	26.2	13.8	20.0	100
Housewives	8	7	9	2	26
%	30.8	26.9	34.6	7.7	100
Workers	7	3	8	7	25
%	28.0	12.0	32.0	28.0	100
PrivateBusiness	4	1	2	2	9
%	44.4	11.1	22.2	22.2	100
Unemployed	2	0	1	1	4
%	50.0	-	25.0	25.0	100
Total	65	48	42	41	196
%	33.2	24.5	21.4	20.9	100

Note. Chi-Square Tests= 15.235　　　df=9　　Sig. (2-sided)= .435

Arabic Channels Preferences

Respondents stated 86 channels of their favorite from ASCs. Findings asserted the importance of news channels for the sample, especially for women who tend more to watch entertainment channels and programs as reported by several investigations (see table 17). However, this result should be understood in light of incidents occurred in Yemen and in the other Arab countries during implementation of the survey.

Table 17: Arabic Channels Presences (N=186)

Channel	Freq.				Total	%**
	Males	%*	Female	%*		
JSC	58	55.8	56	60.9	114	61.3
Al Arabiya	35	33.7	41	44.6	76	40.9
Suhail TV	33	31.7	39	42.4	72	38.7
Al-Yemen Channel	16	15.4	35	38.0	51	27.4

Channel	Freq.				Total	%**
	Males	%*	Female	%*		
Al Saeeda Channel	18	17.3	30	32.6	48	25.8
Mbc	16	15.4	28	30.4	44	23.7
BBC Arabic	20	19.2	18	19.6	38	20.4
Abu Dhabi TV	10	9.6	15	16.3	25	13.4
TOYOR AL JANNAH	6	5.8	16	17.4	22	11.8
Dubai TV	2	1.9	17	18.5	19	10.2
Alhura	10	9.6	7	7.6	17	9.1
Sheba	5	4.8	9	9.8	14	7.5
JSC sport	11	10.6	1	1.1	12	6.5
JSC Documentary	7	6.7	4	4.3	11	5.9
Al-Alam	5	4.8	5	5.4	10	5.4
Rotana Cinema	3	2.9	7	7.6	10	5.4

*. Percentage is from the total number of males (N= 104).
*. Percentage is from the total number of females (N= 92).
**. Percentage is from the total number of respondents watching ASC (N=186).

Al-Jazeera news channel accounted 61.3 percent of all respondents watching ASCs, followed by Al-Arabia channel with a ratio of 40.9 percent. However, Al-Jazeera is the only channel that has been stated by more than halve of the sample; either female respondents (60.9 percent) or males (55.8 percent). This is consistent with the finding of Etefa's study in which news program and Al-Jazeera's programs were the most watched among both genders (Etefa14). Yemeni satellite channels, especially non state-run one, occupied unusual ranks among ASCs even surpassed those of prominent pan-Arab channels; like mbc and others. National channels included: Suhail TV, Al-Yaman Channel, and Al-Saeeda Channel, occupied ranks between the 3rd and the 5th with ratios 38.7 percent, 27.4 percent, and 25.8 percent respectively. Where as, mbc occupied the 6th rank, followed by BBC–Arabic. The rest of the channels accounted less than 20 percent of the sample. This included: Abu Dhabi TV, Toyor AL Jannah, Dubai TV and Alhura TV. However, these findings should be understood in the course of the time of conducting the study. Yemen was going through crucial time, due to

revolutionary movements erupted against the regime. Nonetheless, having national channels amongst the prominent ASCs signify their importance.

Rate of Exposure to RSCs according to Gender

Results of exposure rate to RSCs based on gender generally reflected modest level of exposure to them. Only 20.8 percent of the sample reported regular exposure to these channels, compared to 49.5 percent for frequent exposure (49.5 percent sometimes do and 19.8 percent rarely do). This result is consistent with Ibrahim's study (2007) result that found a low exposure rate to RSCs among Egyptian respondents. Female respondents recorded little higher of irregular exposure rate to RSCs than male respondents did. About 51 percent of them *sometimes* watched those channels and 21.1 percent *always* did so, compared to 48.6 and 20.6 percent of males respectively. Almost, 10 percent of the respondents reported *never* watched those channels (see table 18).

Table 18: Rate of Exposure to RSCs According to Gender (N=205).

Exposure &Gender	Males		Females		Tot	%
	Freq	%	Freq.	%		
Sometimes	52	48.6	48	50.5	100	49.5
Always	22	20.6	20	21.1	42	20.8
Rarely	25	23.4	15	15.8	40	19.8
Never	09	7.5	14	12.6	23	9.9
Total	108	100	97	100	205	100

Note. Person Chi-Square Value= 3.261   df=3   Sig. (2-sided) .353

Rate of Exposure to RSCs According to the other Demographic Variables

Age: results of exposure rate to RSCs according to age were in accordance with the earlier results of gender-based in terms of frequency. Occasional exposure mostly dominated all the age groups with ratio ranged between 55.8and 39.1 percent of the sample. The highest ratio for constant exposure rate recorded only 27.8 percent of

respondents in the age of 20-29 and less than this for the other age groups (see table 19).

There was a moderate association found between the age and the exposure rate to RSCs (*p= 23.54, s= .005, c.c=.32*). This is in line with Ibrahim's study finding that recorded significant differences between the age and exposure rate to RSCs.

Table 19: Rate of Exposure to RSCs According to Age (N=205).

Exposure &Age	20-29	%	30-39	%	40-49	%	50 &>	%	Total	%
Sometimes	49	50.5	29	55.8	13	39.4	9	39.1	100	48.8
Always	27	27.8	8	15.4	6	18.2	1	4.3	42	20.5
Rarely	17	17.5	10	19.2	8	24.2	5	21.7	40	19.5
Never	4	4.1	5	9.6	6	18.2	8	34.8	23	11.2
Total	97	100	52	100	33	100	23	100	205	100

Note. Chi-Square Tests= 23.544   df=9
Sig. (2-sided)= .005   Contingency Coefficient= .321

Education: Findings of exposure rates according to education mainly reflected moderate rate of exposure to RSCs at all levels. Sometimes exposure recorded 54.9 percent of respondents with university-level and above, 53.8 percent of basic education, 52 percent of secondary-level/equivalent, and 31.1 percent of illiterate/read and write level. While, frequent exposure to those channels ranged between 25.6 and 11.1 percent of the sample (see table 20).

A moderate relationship was found between the age and the exposure rate to RSCs (*p= 33.00, s= 000, c.c=.37*).

Table 20: Rate of Exposure to RSCs According to Education (N=205).

Exposure & Education	Illiterate*/ Read & Write	%	Basic Schooling.	%	Secondary/ Equivalent.	%	University & >	%	Total	%
Sometimes	14	31.1	21	53.8	26	52.0	39	54.9	100	48.8
Always	5	11.1	10	25.6	12	24.0	15	21.1	42	20.5
Rarely	11	24.4	7	17.9	10	20.0	12	16.9	40	19.5
Never	15	33.3	1	2.6	2	4.0	5	7.0	23	11.2

Total	45	100	39	100	50	100	71	100	205	100

Note. Chi-Square Tests= 33.003   df=9
Sig. (2-sided)= .000   Contingency Coefficient= .372

Occupation: exposure to RSCs according to professions was consistent with the earlier types of exposure. Majority of respondents reported occasional exposure to those channels. It represented 54.4 percent of employees, 50 percent of students, 45.2 percent of Housewives, 44.4 percent of workers, and 36.4 percent of private-businesses. On the other hand, the highest ratio for the regular exposure rate recorded only 25.8 percent of the Housewives respondents and less than this for the other groups of occupations (see table 21).

There was a moderate relationship found between the occupation and the exposure rate to RSCs (*p= 27.01, s= 03, c.c=.34*).

Table 21: Rate of Exposure to RSCs According to Occupation (N=205).

Exposure & Occupation	Sometimes	Always	Rarely	Never	Total
Employee	37	15	12	4	68
%	54.4	22.1	17.6	5.9	100
Student	32	13	16	3	64
%	50.0	20.3	25.0	4.7	100
Housewives	14	8	2	7	31
%	45.2	25.8	6.5	22.6	100
Worker	12	4	5	6	27
%	44.4	14.8	18.5	22.2	100
Private Business	4	2	2	3	11
%	36.4	18.2	18.2	27.3	100
Unemployed	1	0	3	0	4
%	25.0	-	75.0	-	100
Total	100	42	40	23	
%	48.8	20.5	19.5	11.2	

Note. Chi-Square Tests= 27.013   df=15
Sig. (2-sided)= .029   Contingency Coefficient= .341

Reasons for Non-Exposure to RSCs

'Not having a time' was the most common reason among respondents for not exposure to RSCs. This was reported by 61.9 percent of them, followed by "It is sufficient to watch religious programs presented by public satellite channels" with ratio 14.3 percent. In the meantime, the respondents stated other reasons for not exposure to RSCs. This included: Religious channels do not present useful things for our daily life; Most of them serve extremist doctrine or present repetitive topics, destructive thoughts, bigoted views, ideological differences and other tends to *almathhabiah* [denominationalism] or sectarianism; Some Islamic preachers are bigoted for specific body or inflexible with their views, others lack a sense of moderation and presenting discourse that is in accordance with the current circumstances (see table 22).

Table 22: Reasons for None-Exposure to RSCs (N=20)

Reason	Freq.				Total	%
	M	%	F	%		
Due to not having a time.	7	87.5	6	46.2	13	61.9
It is sufficient to watch religious programs presented by public satellite channels	-	-	3	23.1	3	14.3
They do not discuss problems of the modern life.	1	12.5	1	7.7	2	9.5
I do not like their way of presenting programs.	-	-	2	15.4	2	9.5
Their programs do not inconsistent with my intellectual trends.	-	-	1	7.7	1	4.8
Total	12	100	17	100	21	100

Religious Channels Preferences According to Gender

Respondents counted more than 40 channels of their favorite from RSCs. *Iqraa*, the first Islamic emerged channel, accounted for a total of 59.9 percent of the sample. Furthermore, it is the only one that reported to be watched by more than half of males (60.6 percent) and female respondents (59 percent). Al-Majd and Al-Resala channels occupied the 2nd and the 3rd ranks, with a ratio of 47.8 percent and 45.6 percent respectively, followed by Al-Nas TV (30.8 percent). This is in line with findings of Yasine (2010), Alkhathab (2005), Ibrahim

(2007), and Mohamed (2007) in term of highly ranking and preference for those channels by RSCs viewers in Egypt and Saudi Arabia. The other RSCs (Al-Afasy, Al-Eyman and Al-Fajr) reported only by 18.7 percent and less of respondents, including religious Yemeni channel; Al-Eyman, which occupied the 6th rank with ratio 15.9 percent of the sample. Therefore, this rating reflects lower publicity for those channels among the sample[2]. From gender perspective, female respondents showed stronger tendency for watching RSCs more than male respondents did (see table 23).

Table 23: Religious Channels Presences According to Gender (N=182).

Channel	Freq.				Total	%**
	Males	%*	Females	%*		
Iqraa	60	60.6	49	59.0	119	59.9
Majd	42	42.4	45	54.2	87	47.8
Al-Resala	48	48.5	35	42.2	83	45.6
AL NAS TV	27	27.3	29	34.9	56	30.8
Al afasy	12	12.1	22	26.5	34	18.7
Al Eyman	18	18.2	11	13.3	29	15.9
Al-fajr	7	7.1	13	15.7	20	11.0
Bedaya	5	5.1	12	14.5	17	9.3
Safaa	7	7.1	8	9.6	15	8.2
Alraya	5	5.1	10	12.0	15	8.2
4SHABAB	4	4.0	9	10.8	13	7.1
Saudi-Quran	6	6.1	6	7.2	12	6.6
Saudi Sunnah	6	6.1	2	2.4	8	4.4
WESAL	2	2.0	5	6.0	7	3.8
MANAR		-	6	7.2	6	3.3
Al-Ma'aly		-	6	7.2	6	3.3

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[2] Some other RSCs were: Bedaya, Safaa, Alraya, 4SHABAB, Saudi-Quran, Saudi Sunnah, WESAL, Al-Ma'aly, AL-Kawthar, Huda TV, NOOR DUBAI, Al-Anwar, DUNIA TV, AYYAT, Al Rahmah, AlMAJD9, AL HIDAYAH, TAHA, Alroh, Sada Islam, Alsodais, , AL HEKMA, AZHARI, Tebah, Anasheed, and Ahlubayt.

AL-Kawthar	5	5.1	-	5	2.7
Huda TV	1	1.0	4	4.8	5	2.7

*. Percentage is from the total number of males (N=99)
*. Percentage is from the total number of females (N=83)
**. Percentage is from the total number of respondents watching RSC (n=182).

Religious Program Preferences According to Gender

Respondents counted more than 60 programs of their favorite from the religious programs. However, only four of those programs were reported by more than 20 percent of them. Thus, this result illustrated television audience fragmentation phenomenon in the era of media globalization. Fragmentation describes a process by which the mass audience, which was once concentrated on three or four viewing options, becomes more widely distributed (Webster 2005:367).

Islamic lectures accounted for a total of 50 percent of all programs reported by respondents, followed by *Amr Khalid's* Programs with a ratio of 34 percent, then by *Fatawa* [Religious Opinion] with a ratio of 24 percent and *Alshare'awaalhaya*[3] [Islamic Law and the Life] with ratio 22 percent of the respondents. *Fatawas* programs appear to be a common preference among different groups of audience, according to others findings, like Mohamed's study (2007) in which those programs occupied the third rank of preferred programs for youth in satellite channels.

Tha'a Basmatak [Leave Your Fingerprint] and the rest of the other four programs reported only by 19 percent of respondents and less. These results were identical in general with some findings of (Egyptian Union Study, 2000) in terms of programs preference. *Doniawadeen* [The Life & the Religion], a Fatwa based-program, and *Alshare'awaalhayat* were amongst best religious programs that had identified by respondents (pp. 70-71). They are also in line with

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[3]Some of other religious programs were: Tafseer Alahlam [necromancy], Kesas Alanbiya [Prophets' stories], al-sharea'awaelhayat [Religionand the life], alhyatalamatni [Life taught me], Yastaftoonak [They ask you], Aljanah fi butina [Paradizeat our home], fethelalalshare'a [Under Shadows of Al-Share'e].

Ibrahim's and Mohamed's findings that identified reciting the Holy Quran, talk program, and interviews as the best forms of the programs from respondents' views.

On gender-level, Islamic lectures were the only program that was watched by both of male and female respondents with almost same ratio. While, *Amr Khalid's* programs were generally watched by males (25.7 percent) more than females (10.1 percent). Conversely, *Tha'a Basmatak* program was watched by 21.5 percent of females compared to 2 percent of males (see table 24).

Yet, RSCs have not yet succeeded to present a popular program that attracts a high viewership rate as some ASCs could achieve. Moreover, some of those programs (e.g., Religious lectures and *Fatawas*) are also presented in non-religious specialized channels.

Table 24: Religious Programs Preferences According to Gender (N=).

Programs Gender	Freq.				Total	%
	M	%	F	%		
Islamic Lectures	28	27.7	22	27.8	50	50
Amr Khalid's Programs	26	25.7	8	10.1	34	34
Fatawa [Religious Opinion]	14	13.9	10	12.7	24	24
Alshare'awaalhayat" [Islamic Law & Life]	18	17.8	4	5.1	22	22
Tha'aBasmatak [Leave Your Fingerprint]	2	2.0	17	21.5	19	19
KawaterShabab [Thoughts of Youth]	3	3.0	8	10.1	11	11
Interpretation of the Holly Quran	5	5.0	5	6.3	10	10
TarekSweidan's Programs	5	5.0	5	6.3	10	10
Total	101	100	79	100		100

Uses of Religious Programs and RSCs

Findings of motives for using both religious programs and RSCs showed a clear pattern of media use among the subjects. This indicates that respondents were goal-oriented users of such programs and channels. So as, 41.4percent of the sample reported "*never*" used those programs merely to find out the topics covered by them. Generally, responses demonstrated several motives for using religious programs

and channels, especially for *instrumental uses* compared to *ritualized uses*.

Instrumental Uses

'For listening to the Holy Quran' was significant for exposure to RSCs. More than halve of the sample (59.1 percent) reported using those channels *frequently* for this purpose with a mean of 2.47. The second most frequent *instrumental use* of the religious programs was 'To strengthen adherence to Islamic instructions in life'. It was reported by 52 percent of respondents for *frequent* use and by 32.6 percent for *occasional use* with a mean of 2.36.

The other instrumental-uses of the religious programs were rated by their weighted means in the following order: Seeking Islamic advices and guidance (M=2.36); To learn some Islamic values (M=2.34); To learn the proper Islamic conducts in life in general (M=2.34); To find out problems of the reality today and how to deal with them from Islamic perspective (M=2.33); To know Islamic religious heritage and conducts of the Prophet's companions (M=2.28); To seek assistance of decision making that is in line with the Islamic religion (M=2.28); To reinforce the feeling of belonging to Islamic nation (M=2.27); To learn Islamic rules of *Ebadats* [religious observances] (M=2.25); To correct some misconceptions about some topics and religious issues (M=2.25); To learn interpretation of some Holy Quran's verses and the Prophetic *Sunnah* (M=2.21); To increase my knowledge about religious topics and issues (M=2.2); To strengthen my religious beliefs of confronting cultural invasion (M=2.04); To learn how to face *beda'a*[heresies] and *korafat* [myths] (M=2.01); To learn Islamic rules related to *Moamalat* [transactions] (M=1.96); and To find out the topics covered by religious programs (M=1.86).

These results indicate that religious programs tend more to address spiritual aspect more than current affairs and practical issues of the daily life. This has been confirmed by the finding of Abdulahi's study (as cited in Ghareeb1995: 403) in which he found religious programs concentrated on theoretical and moral aspects when they

deal with developmental issues more than concentrating on materialistic and applied aspects. Therefore, religious discourse needsto reconsider such trend, stabilizing between spiritual and material aspects of life.

Ritualized Uses

Religious programs, by their virtue, are not perceived by audience in majority cases as a resourceful for *ritualized uses*. Therefore, they were not highly utilized by respondents for such purposes. This included: As a habit; to get rid of boredom and loneliness; and To escape from the pressures of the daily life. Only 21 percent of the sample and less reported this kind of uses for the religious programs. Even though, the *ritualized uses* for these programs indicated a positive aspect. This included: For the sake of comfort and reassurance; to pass time with doing thing that God pleased about; and Out of love for watching religious programs. Ratios ranged between 53 percent and 38.1 percent of the sample for regular uses and between 34.8 percent and 45.3 percent for occasional uses. Overall, central tendency of the Weighted Mean values for *instrumental and ritualize-uses* for the religious programs gave greater value for *irregular uses* more than the *regular* one.

Moreover, some of the sample stated further uses of religious programs. Most of them were instrumental-uses and less was ritualize-uses. Hence, this indicates respondents highly valued this type of uses for religious programs. These uses were:1) *instrumental uses* included: To know Islamic groups and *tayarat* [sects]; To know the reason behind our existence in this life; To know how to deal with the *Salafiyah* [ancestral] and Shiite groups; To compare between right and wrong of the various Islamic sects and fellow the right one; To strengthen my affiliation to the right *mathhab* [authority]; To increase my knowledge on some issues in order to debate with dissenting opinions; To analyze such programs and responding to them in some newspapers; To counter extremist thoughts; To learn the scientific miracles in the Holly Quran; To learn how to read the Holly Quran and memorize it; To acquired necessary skills for the Muslim *daeyah*

[preacher]; and Because I study sciences of Quran at the university. 2) *ritualized uses* included: Out of love for God, His Messenger, and Islamic religion; To protect myself from committing sins; Due to fear of God; To watch the Shiites' and myths programs; I like some programs' presenters and guests; and, finally, Because I am a Muslim.

Effects of Uses Religious Programs and RSCs

Research on audience, content analysis, and other are all primarily to assessment of the influence of senders on receivers in indirect way. Audiences are assumed by their mere presence to be mesmerized (Katz 2010:371). Results of the effects for using both religious programs and RSCs reflected supportive attitudes for effects occurred at different levels, including emotional, normative, and behavioral. Disagreement attitudes represented lowest ratios of the sample compared to the other two attitudes: *strongly agreed and agreed to some extent*. They recorded 26 percent and less of *behavioral effects*, 25.4 percent and less of emotional effects, and 19.9 percent and less of *normative effects* (see table 25). These findings support Hall's argument in which he realizes that, the content of mass media must not be viewed as input that gives rise to predetermined effects (Ritzer and Ryan 2011: 185).

Table 25: Effects of Uses Religious Programs & RSCs (N=181)

Type of Effect	Effects	Strongly agree (3)	%	Agree To Some Extent (2)	%	Disagree (1)	%	Mean
	Learning some Islamic values	94	51.9	70	38.7	17	9.4	2.43
Normative Effects	Comprehending number of Islamic rules of religious worships.	85	47.0	85	47.0	11	6.1	2.41
	Getting knowledge on some aspects of Islamic heritage and conducts of the Prophet's companions.	82	45.3	79	43.6	20	11.0	2.34

Type of Effect	Effects	Strongly agree (3)	%	Agree To Some Extent (2)	%	Disagree (1)	%	Mean
	Gaining some Islamic advices and guidance.	79	43.6	84	46.4	18	9.9	2.34
	Understanding interpretation of some verses of the Holy Quran and the Prophetic *Sunnah*.	76	42.0	88	48.6	17	9.4	2.33
	Understanding some of Islamic right conducts in the life.	79	43.6	81	44.8	21	11.6	2.32
	Increasing religious information.	79	43.6	79	43.6	23	12.7	2.31
	Correcting some of misconceptions on some topics.	74	40.9	71	39.2	36	19.9	2.21
	Deepening information on some topics and religious issues.	60	33.1	94	51.9	27	14.9	2.18
	Understanding the right Islamic view on a number of problems of the daily life.	60	33.1	87	48.1	34	18.8	2.14
	Understanding some of Islamic rules of transactions.	48	26.5	101	55.8	32	17.7	2.09
	Feeling of being close to God during listening to the Holy Quran.	143	79.0	29	16.0	9	5.0	2.74
Emotional Effects	Feeling state of peace of mind and reassurance.	108	59.7	58	32.0	15	8.3	2.51
	Feeling of spending time by doing things that God pleased about.	103	56.9	63	34.8	15	8.3	2.49
	Sympathize with Muslims' agonies.	105	58.0	56	30.9	20	11.0	2.47

Type of Effect	Effects	Strongly agree (3)	%	Agree To Some Extent (2)	%	Disagree (1)	%	Mean
Behavioral effects	Encouraging my willingness to continue adherence to the right Islamic instructions of the life	93	51.4	68	37.6	20	11.0	2.40
	Strengthening feeling of belonging to Islamic nation.	93	51.4	56	30.9	32	17.7	2.34
	Strengthening the desire to follow the correct Islamic instructions in the life	78	43.1	81	44.8	22	12.2	2.31
	Strengthening religious beliefs in confronting cultural invasion.	58	32.0	77	42.5	46	25.4	2.07
	Performing religious worships regularly.	88	48.6	72	39.8	21	11.6	2.37
	Dealing with other people according to Islamic religious principles and values.	82	45.3	76	42.0	23	12.7	2.33
	Supporting decision making that is in line with Islamic rules.	64	35.4	81	44.8	36	19.9	2.15
	Empowering of confronting heresies and myths.	60	33.1	74	40.9	47	26.0	2.07

Note. The mean scores are based on a scale ranging from 1 (disagree) to 3 (strongly agree).

Normative Effects

Religious programs seem to have remarkable normative effects on respondents of Yemeni adult television viewers. Disagreement attitudes toward this type of effects, or *"oppositional reading"* as Hall called, recorded the lowest attitudes of the sample (19.9 percent and less). 'Learning some Islamic values' represented the highest of normative

effects. About 52 percent of the sample *strongly agreed* with this statement and 38.7 percent of them agreed *to some extent* with a weighted mean of 2.43.Hence, this result carried d*ominant-hegemonic or preferred reading* by respondents as well as *negotiated code* or *reading*.

The other *normative effects* of the religious programs were rated by their weighted means in the following order: Comprehending number of Islamic rules of religious worships (M=2.41); Getting knowledge on some aspects of Islamic heritage and conducts of the Prophet's companions (M=2.34); Gaining some Islamic advices and guidance (M=2.34); Understanding interpretation of some verses of the Holy Quran and the Prophetic *Sunnah* (M=2.33); Understanding some Islamic right conducts in the life (M= 2.32); Increasing religious information (M=2.31); Correcting some of misconceptions on some topics (M=2.21); Deepening information on some topics and religious issues (M=2.18); Understanding the right Islamic view on a number of problems of the daily life (M=2.14); Understanding number of Islamic rules of *Moamalat* (M=2.09). Overall, Weighted Mean values confirmed central tendency for the attitudes of *agree to some extent* in all *normative effects*.

Hence ratios ranged between 51.9 and 26.5 percent of viewers accepted religious programs' signs and decoded the message in terms of the *reference code or preferred reading* while accepting some of those codes and rejecting others, or *negotiated code* ranged between 55.8 and 38.7 percent of viewers. On the other hand, about only 20 percent of viewers and less resisted the *preferred reading*, or demonstrating an *oppositional code*.

Generally, these results are consistent with Ibrahim's findings (2007) that indicated Egyptian respondents gained high rewards from exposure to RSCs, especially acquiring religious information, strengthening relationship with God, and getting *fatwas* on life affairs.

Emotional Effects

This type of effects occupied the highest effect for uses religious programs. Of the eight effects, the statement 'Feeling of being close to God during listening to the Holy Quran' and 'Feeling state of peace of

mind and reassurance' produced the highest mean of 2.74 and 2.51. The other four effects reported as *strongly agree* by more than halve of the sample (between 56.9 percent and 51.4 percent). This included: Feeling of spending time by doing things that God pleased about; Sympathize with Muslims' agonies; Encouraging my willingness to continue adherence to the right Islamic instructions of the life; and Strengthening feeling of belonging to Islamic nation. The other two emotional effects reported as *strongly agreed* by less than halve of the sample (43.1 percent and 32 percent, respectively). This included: Strengthening the desire to follow the correct Islamic instructions in the life; and strengthening religious beliefs in confronting cultural invasion. However, the overall values of the Weighted Mean for those effects, which ranged between 2.49 and 2.07 confirmed central tendency for the attitude of *agree to some extent.*

Hence ratios ranged between 79 and 32 percent of viewers accepted religious programs' signs and decoded the message in terms of the *reference code* or *preferred reading* while accepting some of those codes and rejecting others, or *negotiated code* ranged between 44.8 and 16 percent of viewers. On the other hand, about only 25.4 percent of viewers and less resisted the *preferred reading*, or demonstrating an *oppositional code*.

Behavioral Effects

Actually, uses of religious programs recorded modest b*ehavioral effects* among the sample. Performing religious worships regularly represented the highest *behavioral effects*, followed by Dealing with other people according to Islamic religious principles and values. S*trongly agreement* recorded 48.6 percent of the sample for the first statement and 45.3 percent for the second one. The other effects included: Supporting decision making that is in line with Islamic rules; and empowered me to confront heresies and myths. They were reported as *strongly agreed* by 35.4 percent and 33.1 percent of respondents, and as *agreed to some extent* by 44.8 percent and 40.9 percent, respectively. Generally, the Weighted Mean values, which

ranged between 2.37 and 2.07 confirmed central tendency for the attitude of *agree to some extent* in all behavioral effects.

Hence ratios ranged between 48.6 and 33.1 percent of viewers accepted religious programs' signs and decoded the message in terms of the *reference code* or *preferred reading* while accepting some of those codes and rejecting others, or *negotiated code* ranged between 44.8 and 39.8 percent of viewers. On the other hand, about only 26 percent of viewers and less resisted the *preferred reading*, or demonstrating an *oppositional code* of religious programs.

An explanation for the modest behavioral effects of religious programs may lie in the assertion of those programs on spiritual issues more than others. According to AL-Abdul Kareem (9 April 2009) programs presented in RSCs depict Islam in a manner of individual salvation rather than *Share'e* [Islamic law] for entire life. According to him, the current religious media as exist today have not achieved the comprehensive purpose of *al-Share'e* [the lawgiver] in a strong nation, due to media reducing message of Islam into specific issues. Such argument may find support by findings of some studies; like Iraqi's study (2006) which disclosed inability of religious discourse to demonstrate the essence of the true Islamic religion and this represents the most shortcomings of this discourse in religious channels. It also pointed out that this discourse often engages itself with marginal issues and has a tendency to reject Western civilization. On the other hand, Alsaidi's (2008) conducted content analysis on a sample of Al-majd channel's programs and found that strengthening the Islamic faith represented the prominent objectives of those programs (p. 274). The argument also supported by Ibrahim's study finding (2007) that showed insignificant relationship between Egyptian respondents' dependency on RSCs as a source for religious information and behavioral effects.

Along with those effects for uses both religious programs and RSCs, some respondents added other effects that were: I learned from them very good behaviors; I get from them stories to narrate to my children; Exposure to the religious programs makes me feel that Islamic religion still has a big voice today; It increases my self-

confidence and feeling of the importance of our existence in this life, which, however, has no value compared to the Hereafter; They encourage me not to continue committing mistake; I Apply some of those programs' advices to my actual life; and They help me committed myself to obey to God and His Messenger, as well as obedience to parents and treat them with kindness.

Attitudes toward Religious Programs and RSCs

Findings of respondents' attitudes toward religious programs as well as RSCs generally reflected partial dissatisfaction about them. Respondents expressed modest positive attitudes toward the religious programs, especially regarding their efforts targeted to refute false propagandas against Islam. About 43 percent of the sample reported they '*do not know*' about these efforts (see table 24). This result indicates either limited or insufficient programs dedicated to this issue.

Overall, attitudes of *agreed to some extent* recorded higher ranks for 12 statements out of 14. Ratios ranged between 56.9 percent and 42 percent of the sample. This included: Religious programs rightly introduced Islamic religion as a rational set of beliefs and worship as well as a way of life. This result is in line with Ibrahim's study (2007) finding that signified rightly featuring Islamic faith as the most positive side of those channels. The other statements were: they clarify the positive and constructive values that are emphasized by Islam for the happiness of the society; they are presented in simple language that is understood by everyone; They introduce Islamic figures that have contributed to the progress in various aspects of life; They are presented in an attractive manner; They deal with issues that relate to modern life affairs; They correct wrong images about Islam; They focus on the importance of the spiritual values to restore the missing balance due to materiality dominated over the reality; They feature the positive aspects achieved in Islamic countries; They raise Muslims' awareness in different countries of the world on their role of forming the image of Islam in non-Muslim societies; They cover all topics of interest to Muslims; and They present Muslims' affairs in different parts of the world and broadcast their news.

On the other hand, *strongly agreed* attitudes toward these statements recorded low ratios. They ranged between 36.5 percent and 22.7 percent of the sample. Hence, the central tendencies for the attitudes in all statements were more likely for the attitude of *agree to some extent*. Weighted mean values ranged between 2.29, as the highest value, and 1.78, as the lowest. These results are in line with Iraqi's study (2006), which found only 6.7 percent of Egyptian respondents were highly satisfied about the current religious discourse in ASCs, 63.3 percent were satisfied to some extent, and 23.3 percent were not satisfied with this discourse.

Finally, majority attitudes of the respondents were against broadcasting any type of materials that may lead to conflict among Islamic nation. Higher than 38 percent of the sample *strongly agreed* with the statement of: Broadcasting conflicts among Islamic ideologies by some religious channels lead to deepen disunity among Muslims as well as 33.1 percent of them *agreed to some extent* with this statement with mean value 2.00. Accordingly, these attitudes call upon RSCs to exert more efforts to improve their programs and performance, let alone extending their works beyond presenting merely *Fatawa* and interpretation of the Holy Quran and Prophetic *Sunnah* to tackling all life issues starting from childhood to senility for more effectiveness and achieving behavior changes.

Conclusion

In the era of media plethora, religious satellite channels (RSCs) still have a place among Arabic satellite channels (ASCs). More than 90 percent of adult television viewers in Yemen reported exposure to RSCs either on regular or irregular basis. Of religious content, Islamic lectures particularly represent the most watched program by respondents. The study identifies several uses for religious programs and channels: listening to the Holy Quran, seeking Islamic advice and guidance, strengthening adherence to Islamic instructions in life, learning some Islamic values and proper conduct for life in general, and finding out the problems of the reality today and how to deal with them from an Islamic perspective. Other uses of religious programs

and channels include: seeking comfort and reassurance as well as passing the time with doing a thing that pleases God. On the other hand, using religious programs leads to normative, behavioral, and particularly emotional effects.

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