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# **The Multi Media**

## **International Television Channels and the Internet: Their Use by Students in Jordanian State Universities and their Effects**

**A Thesis Submitted to the University of Huddersfield in Partial  
Fulfillment of the Requirements for the Degree of Doctor of Philosophy**

**Menwer Ghaiaad Al-Robaiaat**

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## **Abstract**

This study aims to explore the importance of international satellite television channels and the internet for Jordanian students at the State Universities. It explores the impact on students' perceptions. The study pursued its aims through the use of 1150 subjects and 28 individual interviews, 14 interviews for the satellite part and 14 for the internet part. The study consisted of sample male and female students who were on role for the academic year 2000/2001 at the three main Jordanian Universities, Jordan, Yarmouk, and Muta.

The reason for choosing this sample has been as they are the most active users of satellite-delivered systems and of computer technology and the internet in Jordanian society. Further, their age and status can also be identified as the group most likely to become decision-makers, occupying key positions within Jordanian Government and society in the future.

The study has clearly shown an increase in the numbers of owning of these systems from only a few, who initially saw them as a status symbol, to the many, who now see them as a necessity of life. There is a rapid spread of internet cafes as well as a growth in available television programmes. As the research shows, the TV programmes are now seen as an interesting way of filling the hours when young people are not studying.

The research has revealed a clash of cultures. The gravity of the contrast between the old and the new is particularly apparent in Jordan. The young people wish to be loyal to their traditional and distinctive values, but they also want to be modern, international and knowledgeable.

The majority of the sample cohort used in the research has an average monthly income of between 00-200 Jordan Dinars (One JD is just equal to one British Pound). The study indicates that marked reason for owning satellite and related systems is purely social.

The results indicate that the Arab satellite programmes are similar in almost all respects to western ones. But the Arab satellite television programmes are not particularly attractive to Arab audiences, because the Arab versions are poor in content and do not have the attraction of western versions. The study results also indicate that Arab satellite programmes do not help build links between the Arab emigrants and their homeland.

The heaviest use and that first identified by respondents using the internet is for electronic mail. The results indicate that the internet gives the chance to access what is forbidden in traditional society and in this sense it is also an opportunity deliberately to escape from the limitations of society. The limitations imposed by society's mores are still strong in Jordan, and there is a clash between the traditional and the modern. This conflict is made obvious by the fact that religion in Jordan, as in other Arab countries, is still extremely influential and in many respects exercises control over aspects of life. This is also apparent in the home environment under family supervision. The resulting tension has been reflected in the findings.

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## **Chapter One**

### **Introduction and Background of the Study**

## **1.1 Introduction**

This chapter provides background information on Jordan, on traditional social values, the mass media and Jordanian society in general. Satellite television channels and the internet are used by students at Jordanian State Universities and this has raised questions regarding the effects they may have on users – both positive and negative. This chapter identifies the nature of the problem, the rationale, purpose, importance and definitions used during the research.

## **1.2 The Social and Cultural Jordan Background**

The Hashemite Kingdom of Jordan is one of the small Arab countries, in terms of its population and economical capabilities, but it has great political influence due to its central geographical situation in the heart of the Arab Nations.

It is the gateway to the Arabian Gulf to Egypt and North Africa and the link between Turkey, Europe, the Middle East and the Arab Gulf. It is comparatively progressive in its political and economical outlook as well as in its population structure which is characterized by diversity that hardly exists in any other Arab country.

The basic form of social organisation in Transjordan in 1920 was tribal. The tribal social structure was based on the ramification of patrilineal ties among men. The patrilineal ties were significant in providing access to material and social resources. Bedouins traditionally have placed great importance on the concept of honour: slight or injury to a member of a tribal group was an injury to all members of that group; similarly, all members were responsible for actions of a fellow tribal member (Al-Abadi 1998).

It is, however, important to state that the prevailing values of the Kingdom are akin to Bedouin Arab values in respect of tribal law which prevails side by side the contemporary law. The Bedouins' values are basically the same as Arab values in general, but tend to be more strongly held and are often considered 'purer'. This is probably due to the fact that the Bedouins have lived in the Arab Sahara from the earliest times (before recorded history) and have not interacted to any significant extent with others; in particular the marriages have been confined to within the Arab Bedouin society and this is considered to have kept their roots and blood pure which in turn has kept traditional values unchanged.

The Jordanian society structure is mainly distinguished by intermixing of Jordanian original Arab Bedouin tribes, who are considered as the raw material of Jordanian society, and Palestinian refugees. Jordan is distinguished by the interaction of the original Jordanian citizens with the various and further Palestinians refugees of who constitute more than a half of the population and of many ethnicities (Al-Rai, 1999).

We can, therefore, consider Jordan as a modern state by the standards of the Arab region and the third world in general, if standards are measured on the basis of legislation and the infrastructure of basic services. But if we go deeply in the heart of the Jordanian society we will find it very traditional and it has many paradoxes as we will explain later. In reality Jordan has two populations, those who were originally from the East Bank of the River Jordan, who now occupy modern Jordan and refugees or the children of refugees from the West Bank who emigrants from Palestine during the wars 1984, 1967, and 1991 from Kuwait where some of them were use lived. The 'original' Jordanian population is further divided into the Bedouins and the peasant farmers. The Palestinian refugees and Jordanian peasants have much the same values

and habits, but the Arab Bedouin tribes are different in many respects such as habits of behaviour, hospitality, culture, and the general mores of society. Both the Palestinian refugees and the peasant farmers are frequently criticised by the Bedouin Arabs for failing to uphold pure Arab values, even to the extent of challenging them as if 'true' Arabs. In the case of Jordan although this factor does not directly affect this study, it is an important influencing factor towards the tension between tradition and change which is apparent in Jordanian society.

There are clashes in hidden between 'Jordanians' and 'Palestinians' about the direction of development in Jordan; the Jordanians want to keep what they see as a conservative country, whilst the Palestinians want change (Al-Robaiiat 2004). The political and security developments in the Middle East preclude the achievement of modernization programmes which cannot be accomplished amidst in regional disorder and tension as there crises hold up these programmes (Elaph 2003).

Arabic is the official language and is spoken by all Jordanians. English is widely spoken particularly at government and business levels.

The majority of the Jordanian people are Sunni Muslims. Christians, about one-third of who belong to the Greek Orthodox Church, make up some six percent of the population. The average income, compared to the developed world, is small (Al-Rai, 2003) and ([www.jordanembassy.com](http://www.jordanembassy.com)).

### **1.3 The Mass Media in Jordan**

As in other countries the Mass media are considered a part of the daily provision of Jordanians who have followed these programmes eagerly ever since the advent of radio. Jordanians are aware of all types of the media -audio-visual and the different

daily and weekly newspapers. The government, since the advent of the mass media, started to set up official broadcasting radio stations, Jordanian television and some journals.

Whilst the Jordanians were listening, in the fifties and sixties, to the speeches of the Egyptian leader, Jamal Abdul Nasser from the ``Voice of the Arabs`` in Cairo or the speeches of King Hussein from Amman, they preferred to listen to the BBC Arabic services in London for its credibility, neutrality and objectivity. At that time, some one who owned a radio set was held reputable in the area where he lived.

This attraction of radio changed to television when it started in the early 1960s. Today the interest is in the latest technology of the internet.

### **1.3.1 Jordan Official Media**

The Jordanian Radio Broadcast was set up in 1959. It transmits its audio programmes received around the clock inside Jordan and neighbouring countries. It transmits programmes in Arabic and English in addition to certain programmes in French (Abu Hijlah, 2000).

The Jordanian radio broadcast transmits news, live conversation and varied plays and drama, music and songs. Those who like western songs and variety shows will find them listening to the Jordan Radio-Broadcast in the English language. There is also broadcasting and transmitting of recitation of Holy Quran continuously on FM.

In Jordan the Middle East Broadcasting Centre (MBC) broadcast station transmits its programmes on FM. It is privately owned and run by Saudi finance and is an affiliate of the MBC satellite channels. Its programmes have a large number of Jordanian

listeners. There are also broadcasts transmitting through the Internet and through the site of Amman Net. Since 2001 the BBC has a license for its programmes in Jordan on FM. It was preceded in the same year by Monte-Carlo Broadcast with the same privileges, terms and conditions of transmission in Jordan. The last broadcasting company to be established was Radio Sawa; this is an American transmission to the Arab countries in the Arabic language from Washington. It is retransmitted on FM from Amman.

### **1.3.2 Jordanian Television Satellite Channel**

The Jordanian Television channels started transmitting officially in 1968 through one channel in Arabic for a limited number of hours before the inauguration of the second channel. This "Foreign" channel transmits all its programmes in the English language in addition to a news bulletin in the French language. The television station has developed gradually to a major official foundation where about one thousand people work. It is always exposed to criticism by the press and citizens who are suspicious of the nature and contents of the programmes transmitted on the screens of Jordanian TV. Jordanian T.V suffered from competition within the receivers of satellite channels resulting in the low percentage of Jordanians watching these programmes (Al-Arab Al-Yom, 2001).

Earlier, Jordanian Television was affected by the spread of video systems. At the beginning of 2001, an Arab channel called Channel One was dedicated fully to Arabic programmes and a foreign channel called "Movies Channel" was established, transmitting cartoon films for children during the day and foreign films at night in addition to a sport channel.

The Jordanian satellite channel was established in 1996 as an independent channel with its own programmes and transmission hours. It was incorporated into the main channel to transmit the programmes which were prepared for the Jordanian citizens in Jordan. The Jordanian channel lost its advantage and the justification of its establishment. The same applied to most of the Government Arab Media (Abu Hijlah, 2000). Nevertheless, the figures of the General Statistics Department have indicated that during the month of March 2001 about 95% of Jordanian families owned T.V. sets and 30% of the families' had satellite receiver set. The Iposos-Start Company has conducted a field study on the percentage of those watching Jordan T.V. It reveals that the percentage of the spread of satellite receivers in big towns was about 53% and 45% in all provinces of the Kingdom (Al-Rai, 2001).

The quick spread of satellite receivers in Jordan has been due to several factors. The law does not prevent or limit their sale and use. The families like to have social prestige by boasting of having satellite receivers. Moreover, it has been easy to have a receiver set with a low price, bought from the local market. The average price of the receiver has fallen from about one thousand Dinars in 1995 to about one hundred Dinars in 2003. There are no private civil TV stations in Jordan as the law does not allow them. However, Jordanians like to watch Arabic as well as foreign channels.

It is difficult to limit the number of subscribers in the networks such as Orbit, show time, and ART. These channels remain relatively small due to the high cost of subscription and due to the black marketing of these subscriptions through private cards sold cheap, not exceeding 20 dinars per year.



### **2.3.3 The Jordanian Press and Journalism**

Printed journalism was established in the Emirate in the 1920s. Several newspapers were published. A-l Qiblah newspaper (Abu Hijlah, 2000) was the most important expressing the official opinion of the Emirate when it was established at the time of the founder King Abdullah Bin Al Hessian I.

Journalism developed during the annexation of both Banks in the early 1950s. After Israel occupied the West Bank in 1967, some newspapers merged and two powerful newspapers, Al-Rai and Al-Dostour, emerged together with the annexed newspapers: The Jordan Times in English language and Al-Arab Al-Yom newspaper. There are 13 weekly newspapers, 12 of them published in Arabic and one in English. Only one magazine in Jordan is under the license of a public magazine in social and technical subjects. There are some small magazines and specialized periodicals (Jordan Media Center2003).

### **1.4 Media Control in Jordan**

The control of media in Jordan exists on three levels, Government, social and religious. These controlling authorities fulfil their roles indirectly as they depend on the scrutiny of each media reporter and journalist. It is very hard to know what the strongest influence in Jordan is because the three powers are mixed together. Nevertheless it does appear that the power of society, their beliefs and views do have the greatest control over the attitudes and views of the people.

#### **1.4.1 The Control of Radio- Broadcasts and Television**

Broadcasts of the Radio and Television are in the hands of a government agency with administrative independence. The Jordanian State pays great attention to the media and controls them fully as they are part of the governmental system (Abu Hijla, 2000).

The most recent rule is the interim law in which penalties have been intensified .There is an internal control in both systems on material prepared for transmission in order to ensure their conformity with Government policy. This can be done through direct supervision of the material in sensitive professional sites by government employees in the Information Department without necessarily having professional experience. Radio-broadcasts and television programmes cannot escape their attention and cannot avoid three prohibitions: Political opposition, Religion and Gender.

#### **1.5 The Education System in Jordan:**

Jordanians consider themselves highly educated and well qualified academically compared to the rest of the Arab World. This is attributed to social factors and norms which offer a big social value to doctors, engineers, and Master and PhD graduates in any academic subjects. The Kingdom has a great number of higher degree graduates since the middle of 1970s. Males and females are treated equals in gaining education *at all stages*, especially the secondary certificate stage which is called ``Tawjehi`` (High School) which the Jordanians hold more precious more than the University education.

Jordan has proclaimed that it has deliberately put most of its development investment in young people, since there are few natural resources. This is seen particularly in the higher education sector where state and private universities have developed rapidly

since 1962. In Jordan there are a number of universities, more than 22 in a country of no more than 5 million. Due to the inability of the eight State Universities to accept all the applicants who would like to complete their University studies, the government has issued permits to a number of private Universities. These Universities are often established on a profitable basis, aiming for covering financial costs more than the requirement of academic qualifications. There are approximately 50 public and private community colleges offering two-year programmes of study based on successful completion of a comprehensive examination (referred to as "al Shamel") at the end of a two-year graduate diploma. All these colleges are now affiliated to the State University called Balqa Applied University. Until 1990, at the start of the second Gulf Crisis, Jordan exported academically qualified people to the Arab Gulf states. The emigration of the Jordanian graduates to these States ceased for about ten years for political reasons. It resumed in the last two years 2000-2001, but with fewer numbers than before.

In general, the percentage of illiteracy in the Jordanian community is less than 14%, while the percentage of unemployment in comparison with the qualified man power is between 12-15% ,but the percentage of the youth figures 25% of the total population (Abu Hijlah, 2000).(Al-Rai 2003). For that, thus the research is based on youth in Jordan this is also the section of the population targeted by satellite television channels and the internet.

## **1.6 Traditions in Jordan and the Arab Personality**

Of all the peoples of the Middle East, none has a reputation to match that of the Bedouin. Largely, the Bedouin people cling to ancient ways of living with codes of hospitality and kinship, so loved by English explorers. There is a sense of honour and pride in the Bedouin's hospitality. Although the city life has in recent years changed these character-traits radically they remain in essence the same. Even in the city traditional values have not been lost. At the core of Jordanian society remains the ideals of tribal unity and respect for the family. This attitude also has an influence on the way people think of the media.

There are many paradoxes in Arab societies in general and in Jordan in particular. One reason is the conflict between the Arab as an individual and his adaptation to the rapid changes around him. There are conflicts between social, religious and moral principles. There is a conflict within the human being, his expectations and aspirations, and numerous social restrictions including individual habits, traditions and the social norms as prevalent in the Arab World. In the context of the mass media and globalisation there is a sense of anomaly amongst people who still prevent the woman from going out alone without the company of one of her nearest kin such as a son, husband or brother. This is a part of the Islamic teaching. She is also prohibited from having a driving license; this practice is seen amongst Lebanese, Syrians and successive Palestinians refugees who are more open and liberated.

Jordan and her citizens find themselves between the hammer and the anvil, between the Arab religious past and the modern secular west. The Lebanese embraced western values in the early 1970s until the Civil War of 1975-1990. When Beirut was called the Paris of the East, it was full of entertainment including splendid hotels, dancing

halls, night clubs, gambling casino, drinking and all the indulgence of life in the middle of the Arabian Gulf which is still conservative at least in form. The visitor to Dubai will be fascinated by its tremendous building and technological progress. It is the New York of the East as described by one Arab writer Mohammed Aref in the London based Al-Hayat Newspaper (2002), while its rulers and citizens are Bedouins who still observe Arab traditions, habits and norms. There is a contrast between this and the traditional way of life considered as the essence of Arabization and the basics of Islam.

Anyone who abandons the old social principles and religious content will be considered by the great majority of people as eccentric, hence to be avoided. No one will marry the daughters of the emancipated and there are other effective social penalties beyond written ones. We, therefore, find some people conceal their tastes under the social norms, respecting and applying them without conviction, simply to avoid the criticism of other people. Therefore, the judgment of people on things may be sometimes attributed to a degree to religious or social practices or simply to avoid besmearing their reputation. There are many covert habits in this climate. The judgments given by the study sample are based upon complex criteria and the aforementioned social determinants (Elaph 2003).

Most of the studies such as (Al-Khateeb et al 2000) and (Abu Lauged1995) emphasise the paradoxical concepts in the Arab World, which makes it very difficult to judge things screened through satellite television channels. Judgments on social values transmitted through space channels depend sometimes upon a personal view as well as religious sanctions. The social determinants include habits, traditions and

heredity. They may be in conflict with the call for openness, progress and liberation which make judgments on other issues more easy and uncomplicated.

Most of the studies which we are going to review in chapter four have been conducted in open countries such as Egypt, Lebanon, Syria and Jordan in comparison with the other Arab countries. These countries from the point of view of the other Arab nation have exceeded the limits of the Arab traditional decorum. We observe women who go to work without veils, which is considered decadent. Nevertheless, these countries suffer from an identity crisis and duality in personality, opinion and social decision.

The Satellite Television Channels affect the audience in a number of ways. The viewers must decide and give an opinion about what he watches on which satellite television channels. Normally, such judgment depends upon the receiver's awareness of the social message and his perception of the media. It also depends on the receiver's social background, his family, his education, his religious commitment and his belief in habits and traditions, and in social rules and relationships. If he is a tribesman or from a clan caring for the reputation of his tribe, all those stated determinants may form the opinion of those who watch satellite television channels and formulate an attitude towards it. This will lead us to the problem of what is available and displayed on the universal Television Channels (Alssyasah2003).

Jordanian television conducted a study in 1994 for identifying the favourite programmes for the purpose of re-fixing the prices of advertisements in television at the peak hours. The result of the survey (Abu Hijlah 2000) stated that the television programme seen by most of the public is the direct transmission of Friday sermon and prayers. Of course, advertisements cannot be displayed during the sermon and

prayers. The question remains whether this was a genuine finding or something that the viewers are bound to declare publicly as a matter of honour.

This example says something about the relationship between the commercial interests of advertising and the religious and the traditional values in Jordan. It was not a result that pleased commercial interests.

Al-Faisal (2000) suggests that the Arabs at the end of the second millennium are tending to consumption - alternatively they resort to consumption in the sense of shopping, purchasing and using consumable goods - rather than being resigned to a long list of prohibitions, subject to the orders and bans of the State. They seek involvement in political and economic issues and want to play a role in their societies, but they find themselves prevented from doing so by their national authorities. As a consequence they turn to entertainment such as watching television as a substitute for more positive social engagement. They are shown as having a poor perception of the national and social values; careful to provide proofs for not observing the legality and the ethics of the method, they are disillusioned with society and they desire to immigrate to the western world especially to USA and UK.

The paradoxes in Arab society are vast and complicated, difficult to solve. The Arab nation has suddenly entered the space age of global communication without prior readiness. It has received a flow of television channels stations and set up a lot of Arab television channels stations, in response to those coming from outside, without really understanding this cultural challenge.

Several Arab countries in the 1990s prohibited purchasing satellites and receivers, confiscating any set found and punishing any offender owning such a set. But these

states could not enforce such a ban. They started collapsing one after another in the face of popular demand. One controlling state was Iraq whose people could watch the Space Channels only after the end of the war and after the collapse of the ruling regime in 2003. The last state which still bans satellites is the Iranian Islamic Republic as it considers it a kind of pornography and prohibits its people from watching. This paradox causes in the family tensions between tradition and modernity, and is applicable much the same to the university, street and school as well as television programmes. Many of them still consider television as “Satanic”, with a negative, corrupting and immoral influence on individuals and society; many calls have been made to restrict satellite viewing (Killini 2001).

Many have looked to the internet as a horrible danger as it shows many things which are disliked by Islam and fundamental Arab traditions. Satellite channels broadcast many adult movies. When we consider that Islam even considers the woman’s voice as forbidden, let alone her body, her presence on the screen almost naked will be shocking. There are many Islamic *Ejtehad* consensus of opinions amongst Islamic theologians from the *Shariah* Islamic Institution, who debate the issue of whether or not it is right to watch the television from the point of view of Islam.

### **1.7 Rationale of the Study.**

1- The significant feature of the research is the opportunity to study a rapidly changing environment which still exhibits important characteristics of its previous traits. Traditional political and social values are still strong in Jordan, but they are clearly being challenged and questioned. Since Satellite Television Channels and the Internet are still in their early stages in Jordan, it is important and possible as well for the researcher to assess the processes of change.



2 - Behaviour among young people which has been observed and criticised by major parts of Jordanian society includes foreign dress, hair styles and colours, and even ways of walking and talking which are considered to be in contrast to the Arab traditions. It is in this context that the researcher has attempted to focus on the negative and positive effects of satellite television channels and stations and the Internet. This has meant to evaluate whether these behaviours are strange and abnormal or new or alien to the values and habits of the Jordanian community.

3- Some superficial studies newspaper articles and television discussions (Aljazeera satellite channel 1999, Jordan Television 2000 and Al-Rai 2000) have suggested that international television broadcasts and the Internet came on the scene for the Arab communities when they were not prepared psychologically and that it has affected their social and cultural behaviour. For more details see Scheifer (1995), Harbi (1996) and Killini, (1997). The studies above suggest that a significant element in the non-traditional behaviour of Jordanian youth and their different patterns of thinking in the last ten years has been due to a significant degree of their watching foreign satellite channels and their use of the internet.

4- Understandably, perhaps much attention has been directed towards the more licentious and uncensored stations, which were previously unknown in the Arab world. Such a largely unsubstantiated comment on proliferation of channels has encouraged the researcher to decide that this is needs to be explored properly especially, when we know that the Jordanian society as also the other Arab countries have been largely watching in the past one channel only, the official government

television channel in each country. Technological revolution, the satellite channels and the Internet have exposed new generations to various new political and social beliefs, opinions and attitudes. The researcher is aware that many aspects of community life, public opinion and methods of obtaining information are ever changing. Similar changes are apparent in social behaviour and in the strength of family and social ties. These changes have come about over the last ten years rapidly. They may be due to many factors.

5- Finally, the researcher works as a lecturer at Yarmouk University in Jordan specialising in theatre and television. This has afforded him the opportunity to analyse the main interests of students and to observe their changing attitude and behaviour. Changes are visible in the way they dress, their hair styles as well as their ideas, interests and the use of foreign vocabulary in their daily conversation. All that makes them look like strangers in their own country.

At the end of most lectures, the researcher allows and gives time for discussion among students about any subject, and most of the seminars end up discussing current issues like satellite channels and the internet, fashion and marriage through the internet, traditional Arab values and other such like issues. The researcher has taken part in the discussion and the analysis of their ideas and views. These concerns have provided the ideas for this research in to satellite television channels, the internet and the mass media in general.

For these factors the researcher decided to restrict himself to selected study participants who are undergraduate students Jordanian State Universities in the age range of 19 – 24. The reason for choosing this sample was drawn from the most active

users of satellite-delivered systems and of computer technology in Jordanian society, the student body (Irfan, 2002 and Al-Khtaibah, 2001). Because of their age and status they can also be identified as the group most likely to become decision-makers and to occupy key positions within Jordanian government and society in future. Their views, therefore, will certainly be expected to influence considerably the direction of development within the country in future.

### **1.8 Aims of the Study**

The significant aim of this research is to enquire if there are any effects on students at Jordanian State Universities resulting from watching the satellite and using the internet. The broad aim of the research is to investigate the viewing habits for satellite television and the Internet. The viewing habits are defined here as the time spent watching satellite television, the kinds of channels viewed, and the kinds of programmes watched. In the case of the internet the time spent on-line and the sites accessed are the essential aspects.

The main goal is to this study essentially the impact of new international media on traditional society, university students as a sample study, because they have access to the media and can use these sources of information for concentration reasons as well as full entertainment. The students in higher education are considered the future of any nation, and in the final analysis they are in the age of easy to learn any thing new and affected by it.

The research attempts to explain the impressions of Jordanian students at Jordanian State Universities about the huge expansion of satellite television and Internet access

in Jordan, and to analyse the effects in the light of their opinions about the advantages and disadvantages and its influence on their life styles.

The study concentrates on the satellite television channels received in Jordan, whether they are Arab or foreign national. With regard to the internet the study has been confined to services in Jordan wherever accessed - at the universities, internet cafés, companies or foundations or at home.

This research highlights the participants' perceptions towards these media. The focal aims of the research will concentrate and are as listed bellow reasons:-

- The reasons for owning the equipment.
- The amount of time spent on watching satellite channels and using the Internet.
- The negative and positive effects of watching satellite channels and using the Internet.
- The kind of programmes viewed on satellite T.V and sites accessed on the internet.

### **The Research Questions**

This research seeks to address a number of questions, which are central to the broader understanding for the new mass media technology. The questions put to the study population of students of Jordanian state universities include:

- What is the reason for owning or not owning satellite television and for using the internet?
- What are the impressions for satellite television programs and the Internet websites of the study population?
- What are the favourite channels and web sites?

- Do the students believe that satellite television and the Internet have a positive or negative impact and in what ways?
- Do students believe that Arab satellite channels and web sites are as attractive as the foreign channels and websites?

These questions will provide the main focus for the study through questionnaires and semi structured interviews, in addition to documents from Arab television stations, the Arab Mass Media Ministers Council and the Arab Broadcasting Union.

### **1.9 Significance of the Study**

The importance of this research can be summarised in the following way:

- It is the first comprehensive evaluation of satellite television channels and the internet (together) in the Arab world.
- There are many broadcasting channels which are received across the Arab world, in Jordan in particular. These channels present cultural values which may affect Arab society positively or negatively or perhaps, both.
- The study is significant as it would in all probabilities improve upon the current Arab programmes for consumption by the Arab viewer.
- Many Arab countries need this kind of these researches on the effects of satellite television and internet access, particularly since the impact on society according to Al-Jazeera satellite channel (1999) and Jordan Television (1999). For all these reasons research is now urgent if we are to

understand the influence of this on Arab society hence the need for and importance of this research.

### **1.10 Definitions Adopted for the Purposes of the Research**

1. **Satellite Television Channels (STC):** Any television-based net which may transmit (or re-transmit) and be received by satellite dish at home without control exercised by the receiving state.

2. **Communication Technology (CT):** Satellite-delivered systems capable of transmitting International visual mass media to a mass audience across international boundaries.

3. **The Internet:** An abbreviation of the English words 'International Network', (IN) a system which uses computers for information exchange, locally and internationally, between various countries of the world.

4. **The target society /study population (TS/SP):** Undergraduate students in three Jordanian State Universities initially enrolled in the academic year 2000-2001. In Second Semester, who have access to any of the above systems?

5. **Public opinion (PO)** a general and largely self-explanatory term used in the study to express the variety of opinions commonly held within Jordan concerning mass media and related systems.

## **1.11 Summary**

In order to understand the context of the media and the attitude of the viewers it is necessary to have some perception about life in Jordan, especially on the structure of society with a long history. When the Jordanians tried to ban satellite and the internet in Jordan, they had considered both of them as evil. After a few years this belief changed and they considered satellite and the internet to be of social advantage.

This chapter has attempted to present the research background and its significance. This research focused on the satellite television channels and the internet which are received or used in Jordan by the Jordanian students at State Universities. The research sought to study the effects of mass media in Jordan from the impressions of the sample study, in order to get a clear picture about the context of this research.

## **Chapter Two**

### **The International Mass Media Competition on the Arab Sphere**



## **2.1 Introduction**

This chapter attempts to explore the programmes imported from the West to the East, especially from the United States of American to the Arab countries, and what their effects on the Arab traditional values as of to two forms of meanings: Firstly Arab personality and Arab values which are explained in Chapter One. This is important to know that these are the programmes which are produced for the people in the West and especially the American people, not the Arab people.

This chapter will also show how satellite influences the watchers in general in the studies which will be reviewed. We will review how the internet works and how is the expected effect on the users, based on the studies which have been conducted in this field. In this chapter we have attempted to explain where the main programmes come from and where the web has established its sites.

## **2.3 Historical Background of Radio Transmissions to the Arab World**

The Arab people and the Arab area were the target for the Western and Americans political leaders since beginning of the last Century because of strategically important Arab location in the heart of the world. Their interest increased in this area after the discovery of oil. The western has been transmitting their broadcast to the Arab area in the Arabic language; this was the first experience for the Arabs with the new media at that time. The first of these kinds of broadcasting was from Radio Bari in 1934. The Arab world was the location of early efforts by the West, broadcasting to a developing area in their attempt to influence people. Italy started broadcasting across the Mediterranean in Arabic through Radio Bari in 1934 (Radio televisione Italiana, 1979).

Until, the Egyptian government contracted with a British company to start an official radio station in 1934. Until then the Italian Arabic-language programmes had a virtual monopoly on the Middle East frequency spectrum. In 1938, the Empire Service officially started transmitting in Arabic, its first foreign language ("Arabic broadcasts," 1938), thus sparking the first international radio war over a developing region. Nazi Germany started transmitting in Arabic for the first time in 1938 (Bergmeier & Lotz, 1997). These early ventures suggested that the motivation behind broadcasting was propaganda and this helped to foster a suspicion about broadcasting which has remained ever since.

In 1939, both the Soviet Union and France began broadcasting in Arabic. The French, with interests then in North Africa, Lebanon, and Syria, had the advantage of either operating medium wave facilities there for local programming or influencing domestic schedules, making possible local relays of Paris-based Arabic programming. The original idea for RMC (Radio Monte Carlo) came from former President Charles de Gaulle, who believed that a popular radio service competing with the Voice of America and the BBC would help to build closer Arab-French ties ("Analysis/Radio Monte Carlo," 1979).

Radio Netherlands (RN) was the first continental European broadcaster to begin a new Arabic service after World War II. Arabic programming started in 1948 after a study by the RN Board of Governors who noted that the Dutch had an interest in the Arab world and also that other international broadcasters either had or were starting Arabic transmissions (Boyd 1999).

Other European countries-Greece, Italy, Malta, Spain, and Switzerland have minor Arabic broadcasts. Although these states all have a desire to reach Arabic speakers, they have not committed sufficient resources to do so with any significant results. Their daily schedules are too limited to attract a sizable following (Radio Austria 2003).

Malta's interest in international broadcasting dates from an agreement in the 1970s to allow Deutsche Welle to build a relay station there. Libya's relationship with Malta in the late 1970s and early 1980s helped foster that interest. Spain's Arabic service began in 1955 and has had an erratic operating history. Spain's major interest is in the North African Arabic-speaking states, particularly Morocco (Boyd 1999).

In 1964 Swiss Radio International (SRI) started its Arabic service to the Middle East. The Swiss say they receive a large number of letters from Arabic-speaking listeners voicing appreciation. SRI believes that its Arabic programming is "heard increasingly at high official levels" .The Soviet Union started Arabic broadcasts during World War II and until the U.S.S.R. was formally dissolved in 1991 it used five radio services to reach Arabic speakers. The main service, Radio Moscow (RM), operating a multitude of transmitters, was clearly heard in the Arab world on the short-wave band prior to its demise in 1991, Radio Peace and Progress (RPP), "the Voice of Soviet Public Opinion," transmitted in a limited number of languages, including Arabic. The amount of interest in broadcasting demonstrated by these European countries suggests their beliefs in the power of propaganda. They are joined by fourteen Asian and Middle Eastern countries broadcasting in Arabic to the Middle East. The transmitting states are either Moslem (Indonesia, Malaysia, and Iran, for example) or want to have strong and positive relations with the Arab world because of its importance to their

economies (China and Japan). British-ruled India claims the distinction of being the first in this area to transmit to the Middle East in Arabic when All India Radio (AIR) started Arabic broadcasts in 1941. One of the goals of the Arabic broadcasts is to help build good relations with Arabic speaking world with the hope of positively influencing the climate for Indian temporary workers (Boyd, 1999).

The People's Republic of China has had an external Arabic service since shortly after the 1949 revolution. Turkey and Pakistan have similar interests in maintaining good relations with Arab states. Both these Muslim countries have received considerable financial aid from the wealthy Gulf States. These two countries supply workers to the Gulf States, but Pakistan is by far the larger labours exporter. One result of Turkey's "front line" status during the Gulf crisis has resulted in a dramatic increase in Arabic transmission hours. At a time of heightened political tension the big powers have been especially active in order to focus interest on the Middle East. The Broadcasting Board of Governors (BBG) changed Voice of America's (VOA's) Arabic Service; replacing it in 2002 with Radio Sawa (meaning 'together' in Arabic), a 24-hour-per-day music and news service that targets young Arabs (Broadcasting Board of Governors 1999-2000 Annual Report, 2001). Radio Sawa is broadcast on 98.1 FM in Amman, Jordan, a signal that also covers the West Bank; and there are many FM transmissions transmitted from most of Arab countries (Radio Sawa Web Page, 2003). This flurry of attention paid to broadcasting in each case has reflected the same theme; the belief in the power of influencing through the communication of selected information and it is a theme that has wide repercussions.

## **2.4 The New Media and the Arab Recipients**

Arab citizens remained satisfied with what government provided them through the one government television station. If anyone needed an alternative opinion they could seek that through the radio or through some foreign broadcasting headed by the BBC Arabic Service Radio from London, the Monte Carlo Radio station from Paris and Voice of America from Washington.

The launch of CNN, the American news channel, was through free transmission for a period before the subscribers had to pay. In Egypt, for example, the channel endorsed an agreement with the Egyptian Ministry of Information. Its transmission has been sent to Egypt since 1990 until the end of the Second Gulf War. After the war, CNN stopped its free transmission; after it had succeeded in establishing the required audience with tens of thousands of Egyptians purchasing dishes. Through its experimental transmission, CNN created a conviction in the Egyptian spectator that dealing with it is synonymous with the knowledge of news events which he doesn't see through his local television channels (Al-Bahly 1990).

This added a sense of trust to the viewer who feels he stands alongside American and European spectators, or at least with an elite of spectators that interact with this channel in the English language. Whether the spectator knows the English language or not, this need to watch something which was previously denied or prevented gave the broadcasts an added attractiveness. The desire for open access to information was the catalyst that stimulated rapid growth in satellite television channels (Moris, 2002).

It is only the language barrier that has prevented the increase in the popularity of the CNN channel in Egypt and the Arab world. Some commentators in the written and visual media, specially the political analysts, were dominated by the conviction that this channel one of the American official political outlets since the moment it was the only station covering the Second Gulf War in 1991, when their reporters entered Kuwait with the American army (Moris, 2002). In spite of this, this channel had provided a service to all other direct transmission channels since from its first experimental transmission the public realized that there was another alternative source of information in addition to the local one.

Despite the association of CNN with American propaganda, its massive and constant coverage has given it credibility as a source of information in a way that was the aim of all those earlier radio stations. Part of the success of the station was the clarity of the pictures, the immediacy of the news and seemingly uncensored reporting of actual events as they happened and before any censorship was possible. Information through the various media means that individuals and groups find it easy to possess the data, analyze it and determine a position affecting its own (Oadat 1997). It is too difficult for any power, government, family or any social or political formation to conceal this information from individuals or to place barrier around them protecting them from its influence. The weakness of the Arab communications potential and the late entry of the Arabs into this field, led the public to become attracted to the international satellite channels, the cultural and information flow from America and Europe in particular.

The Arab governments did not notice this great information flow early, and even those who noticed did not take it seriously before it had spread and exceeded the official Television and Informative transmission to the Arabian people without permission or approval. The Arab citizens wanted to receive the information via their own means directly from the international media without passing through the power filters. This, along with the weakness of the government, was because official information was owned entirely by the Arab states.

By the beginning of direct transmission by satellite, the Arab citizens had to change their position to accept the transmission of programmes coming from outside the boundaries of the country. The majority of the Arab states had permitted the establishment of terrestrial stations to receive broadcasts despite the reaction of some critics who wished such a free flow of information to be held back.

## **2.5 The Arab World and International Competition on Space**

The idea of establishing an Arab organization for satellite communication emerged after defeat in the war of 1967 between the Arabs and Israel. As a reaction to what affected the Arab nation and the frustration and disappointment of the Arab leadership, it was decided to establish the Arabian Net of satellite Telecommunications which is called Arab-sat, located in Saudi Arabia (Arabian Radios magazine 1993). All members of the Arab league are members of the Arab-sat establishment, with the task of supervising the launching of a series of satellites. In February 1985 the first Arab satellite called Arab-sat 1 was launched in cooperation with the French Government. Because of the absence of planning and coordination between the Arab states, this satellite remained in the sky without any benefit for the

Arab states participating in its launching, since they had not agreed on the stations for reception

More important than the development of this communication technology, it became possible for the ordinary Arab citizen to receive transmission through his personal receiving device at home directly from the satellite without any mediator. This has social, political, commercial and cultural effects, in particular when there is a disruption in the region's media flow.

## **2.6 Traditional Arab Television News**

Broadcast media came to the Arab world relatively late. This was 20 years behind the West in the development and distribution of broadcast radio and television. In the 1970s, television systems in the Arab world were constrained by three major problems. First, insufficient production of local programmes led to import of external programmes, mainly from the United States and Western Europe. Secondly, close government scrutiny and control led to prohibitive working environments. Finally, shortages in human and financial resources led to dull and low-quality local programming (Auter 2003) and (Ayish, 2001).

In many cases in the Arab countries, a video of state events essentially unedited with no commentary or detailed moment-by-moment analyses would be the primary focus of such "news" (Jones, 2003). The main items were essentially readers and a newscast generally consisting of long items dealing with leadership news and short items dealing with regional and international developments.



In the 1980s, however, advances in satellite and telecommunication technologies gave rise to a direct broadcast satellite revolution in the region. The Arabs, both rich and poor, obtained satellite dishes (even in countries where they were banned), and used them to tap into global media satellite broadcasts that were beyond the direct control of their respective governments (Auter 2003). Faced with the competition of international television news that had been so carefully censored in the past, the Arab governments determined that it would be better for them to compete by creating their own satellite channels or bringing their broadcast operations over to Dish Broadcasting Satellite (DBS). This created the added benefit - and challenge - of most state-run Arab media becoming transnational - crossing regional borders. This created an interesting phenomenon that promised to disturb power dynamics and public opinion in the region (Kraidy, 1998). Although government-run TV had now obtained the technology to get their message on the same dish as their global competitors, their television news was still predominantly used for propaganda. Most investment was in technologies, but some channels began to establish networks of reporters and correspondents.

Arab viewers began to see several types of direct broadcast channels available on their satellite dishes – the ones that belonged directly to their home government, broadcasts from other governments, and the ones considered to be privately controlled. The face of the Arab television news was changing, and at the forefront of this change was Al-Jazeera Television.

## **2.7 The State and Private Arab Channels**

The Second Gulf War was the most important trigger of the new information revolution, since it was the main factor in convincing the Arabian public that they could get more than the selections made by official government censorship. The Arab countries had not experienced independent television stations until the 1990s.

Some channels were trying to be more independent, like the Middle East Television Station MBC in London 1991, launching the Arab private sector in this field. Three years later, it was followed by Arab Radio and Television from Rome, the Orbit Satellite Network and then the Al- Jazeera Satellite Channel which was launched in 1997. The last Arab channel launched was the Alarabiah news satellite channel in 2002, from Dubai (Taweelah 2002). The inception of this channel revived hopes in several parts of the Arab world that were observing the general situation, and in particular the situation of the official Arab media. There have been attempts to ban the selling of reception dishes but this drew attention to the futile attempts to prevent the spread of Arab satellite channels

Attempts of prohibition have given way and the governments themselves have accepted satellite transmission channels whilst declaring the sovereignty of the State. Within limits the Arab governments have to comply with their media. The official satellite channels express what we can call the permitted frames in the official or semi – official media. Private channels were still under the shadow of years of interference, until the beginning of 2001, when the Abu- Dhabi official channel broke away from the current model of official channels (Moris 2002).

Most of the Arab official regimes except in the Lebanon still monopolize and possess television and radio broadcasting.

The number of Arab satellite channels has now reached about 80, most of which are owned by the State, since each State has at least one satellite channel. Some, such as the United Arab Emirates, have as many as five channels, one for each Emirate.

In 1996 Al-Jazeera was launched as the first Arab news and public affairs channel. Funded by Qatar, with a certain amount of revenue coming from advertisers and subscribers, the network has grown rapidly (Bahry, 2001). Al-Jazeera quickly became the most popular TV news channel of Arab peoples both in the region and world-wide, stealing Arab television audiences from every one of the big television powers in the region (Friedman, 2001). Only a few in the West had heard of Al-Jazeera, which operates from cramped and heavily fortified studios in the outskirts of Doha. But when the station started broadcasting video statements by Osama bin Laden and became the only foreign network to broadcast from inside the Taliban, who controlled Afghanistan, its name became familiar throughout the world. In 2001, the network had an estimated 40 million viewers, including 150,000 Americans (Bahry). After the start of the U.S. led war with Iraq, Aljazeera saw its European subscribing numbers doubled almost overnight.

## **2.8 The Question of Effects on the Audience**

Researchers in the field of aural and visual media, in particular those sent through by satellites, have to be aware of five conditions that might create an effect on attitudes.

- The number of television sets and satellite receivers.
- The length of time of transmissions.
- The number of hours of television viewing.
- The number and quality of separate programmes.
- The amount of the local programmes compared with imported productions.

The Arab programmes suffer from a general weakness in their technical levels and contents. They are not attractive to young viewers and children and therefore fail to promote a distinct Arab cultural identity, since; despite earnest intentions young viewers turn away and choose to watch foreign channels. The result is that a generation of Arab children and young people find themselves confronted by values which are entirely different from their inherited civilization, and its beliefs (Talal, 1997). Jamal Abdul Nasser, the Egyptian leader between 1953 and 1970, created Radio Sawt Al-Arab (Radio Arab Voice) which was transmitted from Cairo to other Arab countries. The aim of the station was to encourage Arab unity. Abdul Nasser wanted the Arab people to establish an Arab Union with the twenty two Arab Countries becoming one state, after the model of the United States of America. With the spread of satellite channels, the opportunity might again exist for promoting a strong and unified Arab identity with a focus on the Arab character-traits, Arab values, and Arab traditions.

The annual television Arab production is not enough to fill the thousands of satellite television hours. What Arab companies produce will not reach a quarter of the demands of the stations, and so the television channels are compelled to fill their needs through:

- Re transmitting old productions.
- Producing, shallow and hasty programmes with poor production values.
- Transmitting sport programmes even if they are third class.
- Transmitting visits carried out by the ministers and governors in boring detail.

## **2.9 The Consumption of Television Programmes**

The result of the changes in the last few years is that there is a gulf between the censored, official programmes that present Arab political and social programmes, and what is available through satellite. The media play a significant role in changing society. Talal (1997) point out that this political, social and cultural separation of Arab media from Arab societies that the Arab world lives a new age of political freedom witnessing a tradition of disputations and discussions. The observer of this may also think that the world from the Atlantic Ocean to the Arab Gulf is at a high level of economical riches and luxury indicated by the consumer goods and luxury seen on the transmissions.

These programmes give a different impression of Arab customs and traditions. Through drama, advertisements, commercials and video clips they present social models which are not related to the Arab culture and its values in any way

The reaction to this is no longer focused on the possibility of improving Arab programmes production, or providing the financial and human potential for it, but is now directed to studying the possibility of not letting imported programmes pass through the Arab satellite channels, unless they agree with the public general national choices of the Arab countries, or rather those choices that the public are allowed to make. No one will publicly question this policy even if they privately resent it.

The Talal (1997) statistics talked about twenty television channels producing 250.000 television transmitting hours yearly. This vast amount of television hours puts severe if not impossible strains on the supervisors of information and production as well as the ministers and other cultural and governing systems. It is not easy to censor and control all those long hours with what is deemed fruitful and good for the public and of credibility to the governing systems. By the year 2003, the great expansion of the satellite broadcasting system meant that there were not 20 but around 150 Arab satellite channels(Jad. 1987). Those who planned to construct television stations focused most of their interest on the infrastructure of superior studios and modern technical equipment and forgot that those stations needed programmes for them to run. When they found themselves to do so, they had to fill the time with what was available. These were not programmes which were all deemed suitable. Foreign programmes were also cheap as well as being available to fill the long transmitting hours

One of the observers of this media field thinks that (Jad, 1987)the Arab States spend a lot on constructing the satellite channels and their equipment, their administration and maintenance, without caring about the implications of these channels. This opens the

door wide for the flow of side effects from transmission of what the States find undesirable.

If we begin to think about the effects of the mass media we first have to acknowledge the tension between those who wish to uphold traditional values by control and who deplore foreign influence and those who point out and defend the view that the media should provide a free flow of information. The commercial channels tend to have similarity in content and often provide a contrast between Arab and foreign programmes in style, tone and sophistication. The Arab values are all the thoughts, beliefs and behaviours which do not conflict with Islamic ethos. Most of these imported programmes are characterized by their attractiveness as they aim to amuse and most of them are directed at the young and children. The amount directed to this group from these programmes is estimated at 52% of the imported materials. The personnel in charge of the Arab televisions try to justify the weakness of the local production by the shortage of financial support. They protest they cannot compete. The content of the media message passing through Arab boundaries from outside is mostly directed to the world as a whole, with international values. This has little to do with the Arab's particular thoughts, or deal with the collective, civilized and cultural heritage of the Arab nation (Oadat, 1997). This is, of course, happening at a time of special social and religious self assertion and some may secretly believe that this open flow of information is a sign of the move towards inevitable introduction of democracy and the Arabic participation in the international world.

The Arab media which learned technical progress in the field from the media of the west also transmitted the freedom that went with it. Because of the absence of

balanced and good quality local productions, the Arab recipients of the media are bound to be interested in what is available from elsewhere. The world as presented to them as a result is that of dreams, of quick fortunes made without any effort, offering on all the Arab screens only a superficial understanding of the actual world.

The media in the Arab world is complicated, because it has just copied from the western media regardless of the special cultural character and social aspect. (Al-Aged 1991).It is axiomatic that the spectator who owns a dish can watch and choose between an almost limitless numbers of channels, but in the middle of this he still tends to follow Arab satellite channels because of the common culture and language. This still presents a possibility that Arab satellite channels could enhance national identities

## **2.10 Cultural Penetration and Flow**

Culture as UNESCO promotes in the developing countries, whatever the individual's power of holding on to his internal beliefs is still threatened by the developed countries, since contributions coming from outside are not minor or integrating, but are basic because the developed countries have technology and data, and are the pillars of the telecommunications revolution(Al-Aged, 1991 and Tomlinson, 1991).

It is inevitable that developed countries would dominate the communication means and put them to their service. The cultural media and its dominance is also interpreted as cultural dominance. The exploitation of penetration and flow of the channels for propaganda suggests this, and when the sophisticated techniques of a highly



commercialized western media are analyzed, their very refusal to do anything but be attractive is analyzed as a cultural influence.

### **2.11 The Creation and Development of the Internet as a New Medium**

Given the history of propaganda it is interesting to note that the computer nets linked together and known later as “Internet” started at the early 1960s when the Pentagon decided to establish the “Advanced Research projects Agency” known, in short as, ARPA (Abu Al-abbas.1999).

The net was developed as a reliable network seeking to connect the American Defense Ministry with companies contracting with it for military research, universities and foundations in which work was going on under projects financed by the Ministry (Naifeh, 1995).

In the 1980s, a new commercial network was set up when five American universities created a Super Computers Center. By the late 1980s, thousands of Host Computers were developed and then were linked with the “Internet” as an international network set up and known in short as WWW i.e. World Wide Web (Al-Harsh, 1999).

In 1991, the United States of America put the world network as a server to commercial processes, and now this network includes millions of servers linking all aspects of life, scientific, educational, technical, commercial, news and communications (Al-Hussaini 1999).

## **2.12 The Response to the Internet**

The admiration of new technologies had started with the emergence of television offering news, social films and programmes and showing various civilizations. These provided an atmosphere of delight and amusement. The Internet completed this attraction with innovations exceeding most discoveries preceding it .

Generally, the younger generations were dazzled with new telecommunications. It enabled them to find access to other worlds and facilities not possible before. The international information network (Internet) attracted young people because of its important attributes such as the ability to interact with others easily and individually without any control of information exchange among the individuals of mutual interests. The available technologies such as telephone, T.V, computer, satellites, files and fax are incorporated into one system.

## **2.13 The Internet's Functions**

The internet has two functions. It provides information and it acts to change human behaviour by providing unheard of access to experience and knowledge. The researcher thinks that there are differences between the information, experience and knowledge.

It also has a social function. It enhances the social interaction process among individuals. Most consider the Internet as able to create individual and group social relations through the chat and e-mail system which may even lead to amatory relations (Abu Orgaub1993).

The internet clearly has an entertainment function as well. It provides gossip, chatting and music as well as news, and can make life more delightful and comfortable through amusing programmes such as electronic games.

Given this power the internet can also provide an ideological and religious function. It can spread for instance, religious teachings and principles among people, as well as politically biased information.

The impact of the internet, as potentially valuable and threatening, as well as inevitable is, exemplified by Saudi Arabia where the authorities laid down a system for Internet cafes preventing those who are under 18 years of age to enter without being accompanied by their fathers. This is supposed to prevent Internet Cafes contributing to anything immoral. Saudi Arabia uses Proxy servers for controlling and filtering all that is seen by people there. This is in reaction to a report that more than 95% of locations visited by the youth in Jordan are pornographic (Al-Rai, 2001) and (Abdulrahman, 2000)

#### **2.14 How the Internet Works**

The Internet has a special language. This language is called “Protocol”, working through a system called “Transmission control protocol”. Internet is not a network. It is of a homogeneous nature having an administrative independence. The networks are linked with the basic on what is called: Protocols TCP/IP. It is “Transmission Control Protocol, Internet Protocol. It is also the communication language of the Internet enabling the computer systems to communicate with each other (Al-Harsh, 1999).

The networks linked routinely with the Internet consist of a structure of three levels. The first level consists of local networks allowing linkage between computers in a certain organization. These networks are, in their turn, linked with each other through regional networks representing the second level of the internet pyramid. It supports communications between organizations in a region. The national network represents the third level which is the spinal cord and is connecting all regional networks together with forming, consequently, to a system linked together with the world.

### **2.15.1 Internet Services**

The Internet network provides several important services to its subscribers such as: World Wide Web (WWW). This is the most important service rendered by the Internet network to its users who can, through it, have access to all information sources all over the world within certain programs for searching in the network in order to obtain information in a range of file types.

To obtain these services, you need to have a programme called “browser” allowing for reviewing and searching for information on the internet. The most used of web browsers are:

- The Netscape Navigator programme (Mozilla).
- The Internet Explorer programme (Microsoft).
- Opera.
- Safari (Mao users)

There are other services for searching a certain subject in a library by searching in its index. The Internet for example, the “Bath Information and Data Services (BIDS)”,

provided by Bath University, UK, includes research on various subjects since 1981. It also includes the research title, the researchers' names, their addresses and details of the periodical which published the research a summary and references (Al-Darkazzali, 1997).

### **2.15.2 File Transfer Protocol (FTP)**

FTP is a term used for transferring files from one location to another. It facilitates the storage, passing and saving of files between one system and another anywhere in the world. Millions of stored files in many locations are available on the internet. Some are private for which you need admission. This service helps in obtaining the desired information.

### **2.15.3 Telnet – Telnet Communication Service**

This service enables one to link a local Computer with a remote Computer as for example of Tasmania. Remote libraries use it for linking with Central libraries for accessing their database.

File transfer also enables you to have access to other Computer systems on the Internet and to use its information as if you are directly linked with it. If you are in Britain, for example, and you want to operate certain programmes on your own system in Jordan, then, you can use TELNET and you can have access to an Account assigned to you in Jordan and operate any programmes you like.

### **2.15.4 Chat on the Internet**

In this system, Internet users can directly talk in writing among themselves. Internet can provide several services such as electronic publication, advertisement and

marketing services. Moreover, you can read daily newspapers, journals, weather forecasts, a telephone directory, language dictionary, film observation, listening to music and access to TV stations (Abu Al-Abbas.1999). This is in addition to news groups and mailing lists (NGML) including internet conferencing.

An American study published in Newsweek (1999) showed that the American youth are sending and receiving, through America on Line (AOL) which specializes in short messages for chatting, nearly 760 millions short messages per day.

### **2.16 Important Attributes**

International information networks provide many attributes such as: -

**Cheap price:** E-mail is often cheaper than ordinary mail and cheaper than normal phone calls.

**Speed:** it takes only few seconds to reach any location.

**Comfort and safety:** there is no need to feel anxious if the recipient is available or not as it keeps mail safely until received later on.

**International messages:** Time difference in the world is not a bar as it works at all times.

**Mailing list:** The user can write one message or text and send it to a large number of people simultaneously all over the world.

### **2.17 The Internet in Jordan**

The International Information Network (Internet) spread in Jordan after 1995 like fire in the hay. Subscriptions became a normal thing for the ordinary citizen after it had been monopolized by specialists, wealthy people and organizations at the outset after the middle of the 1990s.

According to the Organization of Communication Sector, the number of subscribers to the Internet rose from 3200 subscribers in 1996 to 42000 by the end of June 2001. But an American study stated that the number of Internet users was 87000 in the year 2000. Both figures seem logical as there are Internet users entering the various sites on the network through the subscription of other organizations and persons. Jordan occupied the fifth place among the Arab countries in respect of the number of users after Saudi Arabia, UAE, Egypt, Lebanon, Kuwait (Najm, 1998), (Al-Rai, 2001).

To own a computer and to subscribe to the Internet have become a normal and familiar practice for children of the middle classes. It is no longer monopolized by the wealthy or the specialists. There were 5 Internet service companies in Jordan until 2000. A combination of factors contributed to the spread of Internet subscriptions (Abu Hijlah, 2000). They are:

- A high percentage of educated people.
- A knowledge of English as a second language after Arabic.
- The inclination of youth to deal with modern technology.
- The lack of control over using the Internet.
- The desire to communicate through E-mail, clubs and conversation due to the low expenses in comparison with other communication systems.
- The readiness of investors to invest in this field by opening Internet Cafes or importing computers.
- The low prices of computers after exemption from customs duty.
- The encouragement and offers for buying computers on installments.
- Encouraging offers for Internet subscription fees including low prices, increasing number of hours and subscription cards paid in advance. The

Internet subscription prices decreased at the rate of (74%) in comparison with those at the start of service in 1996.

- Institutes are ready to hold courses on Internet for those who like to know and deal with the Internet.
- Companies and organizations are ready to use Internet in their activities and to provide access to the network for their employees.

Interest in the English language and the tendency of the youth towards technology together with the encouragement by the government contributed to the spread of the internet, satellite television and the mobile phone in Jordan.

The Jordanian youth is attracted to all things new, especially if they come from the West. The English language is considered as a good social asset; in fact, it is often said that the key to the world is in three things; the English language, the computer and the internet. These are the three concepts which are considered the main factors contributing to spread of the internet and satellite in Jordan (Gablawi 2002, and Gablawi 2003).

In addition, Jordan undertook to introduce the Internet in schools. The Ministry of Education issued a decision on this despite the educational, social and religious apprehensions still in the minds of parents who had heard what their children watched in Internet cafes in Jordan. The State then tried to organize the use of the Internet and to eliminate misbehaviour emerging specifically from entering the sexual sites.



The Government, emulating Saudi Arabia, compelled Internet cafés to close their doors at midnight. But this will be of no avail for those who enter the Internet through their personal subscription or through their own computers at home.

### **2.17.1 Jordanian Internet Websites:**

The Jordanian sites on the International Network are not considered very modern. Malhas (2002) stated that personal sites in Jordan are spreading without control. Most of these sites contain incorrect information or are transcribed from other sites.

There are about 457 local sites in English and Arabic, official and unofficial, for companies and individuals.

Ammannet radio is considered as the new and only internet radio on Jordan. It transmits in the internet and has tried this year to transmit its programmes on satellite. Its web site said;

“The idea of Ammannet was born during a conference held in Amman by the International Press Institute. At that conference, Jordan's Information Minister boasted that Internet was not being interfered with by the central government. Some Jordanian people used this declaration to begin investigating the possibility of radio broadcasting on the Internet. With the help of AMARC (the federation of community radio stations) and with technical support from UNESCO, institutional support from the Greater Amman Municipality and financial support from the Open Society Foundation, Amman Net was launched in the fall of 2000 and took this approach of using the openness and freedom of the Internet to create, broadcast and make available material of interest to the general public” (Amman net 2003).

### **2.17.2 Internet Cafes in Jordan**

The idea of Internet cafes in Jordan emerged when a Jordanian visited Britain 1994/1995 and admired the Internet cafes there. He wanted to transmit this idea to the Jordanian community (Nashiwan 1997). These Cafes spread in Jordan on a large scale, reaching 157 cafes in Irbid alone. Out of this there are 105 cafes in the Yarmouk University Street, less than one kilometer long (Al- Rai, 2001).

For minimizing the Internet phenomena and to control them and their visitors, the Ministry of Interior issued instructions, limiting their time from 8.00a.m to 10.00 p.m. and preventing juveniles of under 18 years from entering them (Al-Qadi-, 2000)

These rules were entirely rejected by the owners and operators of the cafes because of the limited time for working, control and the type of the employees of these cafes, compelling the government to back off from some restrictions already imposed.

### **2.17.3 Internet Control in Jordan:**

There is no universal control on the Internet. But there is a control imposed by some Arab countries on their citizens (Al-Majalla, 2000). Some Arab countries imposed a “Proxy” server on some sites which did not allow citizens to watch, by putting key words for the undesirable sites in the system. The proxy prevents exploring forbidden sites.

There is no control of the Internet in Jordan. The Government does not interfere to ban any site or prevent access to it. But there is another type of control of the Internet. Parents interfere to prevent their children entering porno sites.

Parents should advise their children and control them how to use the network and should control the hours of use as well as the Internet cafes where their children go. Parents should provide alternatives for their children to sitting for several hours watching computers. In addition to the Government which has laws laid down and parents who have traditions and norms, there is a third controller i.e. the religion. The School teachers can defend religion and can stop radio broadcast and television from transmitting anything harmful (Irfan 2001). If we consider the large number of those controllers and their influence on the society and how they can obtain seats in parliament, then we can discern the power of such a type of control and potentially its deterrent effect.

## **2.18 Summary**

The influence on social and cultural changes through radio transmissions and through satellite television can be direct or indirect. The mass media may introduce a political, cultural or social alienation between what the spectator watches on the television screens and what he experiences in real life. There is also a tension between the entertainment values of commercial interests, important instant gratification, and deeper and more profound cultural values. It is suggested that the social and cultural changes of the Arab media could be more significant than the political ones

The invention of the telegraph, radio, telephone, TV and fax in addition to computers constitute an information system in form and content for developing satellite television channels as a new media and the Internet. The Internet is an inclusive medium which employs a writing media upon which journals, TV screens and radio-

telegraph frequencies work. It also uses a fax technique transmitting true copies through cable and satellites from one place to another instantly. The Internet also uses telephones through which the user can communicate and chat throughout the world. The Internet is an inclusive medium for publication and audio-visual information. It is a medium that allows us the individuals to interact. Whatever, their geographical location, race, culture and religion, it is a limitless means of communication beyond systematic control.

As in other countries, the facilities offered by the internet, such as global and instant communication, could have a deep and powerful effect in Jordan. The initial reaction to it is both of suspicions and hope. The means are there for fruitful dialogue, but how will people react to it?

## **Chapter Three**

### **Literature Review and Theories of Mass Media and the Internet**

### **3.1 Introduction:**

This is a central chapter in the study. It shows how the media influences the watcher and considers what people are looking for in media, especially the new technological satellite television and the internet. These media have broken the normal geographical borders between the countries around the world and between human beings.

This chapter discusses the main theories of the mass media and its relationships with its audience. It also explains what the factors are making the media more effective for watchers. The chapter provides a review of the literature relating to satellite television and the internet. The review of what is an extensive field of literature is intended as a framework for this research.

There are few of studies that have researched the mass media and the Internet in Jordan. This is probably due to the fact that the experience of television and the permission to use satellites is relatively new in Jordan. A few studies in this field have been completed in Egypt and Lebanon such as Batriq (1997) and Al-Hessian (1998). They have been, however, of a somewhat general nature concerned with the broad issue of international communications.

This chapter reviews the theories and literature review of mass media to help explain its possible effects on people. We are going to explore both positive and negative opinions through the studies and supporting media theories of both the viewpoints.

### **3.2 Theories of the Mass Media and the Internet**

The spread of satellite television channels is considered a universal phenomenon which has brought the East and West closer together and enabled the audience to watch events at the time of their occurrence. It is supposed to have contributed to making nations look beyond their cultures around the world. The Internet can create individual and group social relations through several systems such as chat rooms and groups voting for certain issue. As well as, this it helps through immediate scientific communication and knowing the events as they take place. The Internet is one of the international information networks

Modern media have transformed the world into a small global village according to McLuhan (1965). But it has been argued (Makkawi 1996) that the global village as imagined by McLuhan was actually transformed into a huge building containing residential apartments with many people. Every one lives in seclusion, and instead of moving to intercultural attitudes among nations, the differences are increasing and extending.

There are several theories about the nature of the media, their effects, their aims and the way of influencing some socio-communication theories which help to measure the effects of Internet and satellite networks on the life of young people. These theories present different models such as:

**The Marshall McLuhan Model:** This model assumes that there is a quantitatively measurable effect of universal media on society and its culture. This effect is based on the conception that people adapt to the environmental conditions of each age through the type of communication used and the nature of communication prevailing at the time. He believed in what is called “Technological Definitiveness “. This means that

the important technological inventions affect the formation of societies and their way of thinking and behavior. The media become the message (McLuhan, 1967).

The Defleur model for Individual Differences: This model concentrates on the uniqueness of people since they are different in their mental states according to their upbringing, habits and values. The theory depends on the learning principle as a basic source of individual differences their responses to the messages of various media and communication differ according to their educational mental physique. The difference in the individuals' behavior ensures this fact in spite of living in one group environment. Personal and educational experiences are not the same and people do not go through them in the same way, thus resulting in a generation with individual differences among them. This in turn affects the use of media means in different ways. The individual differences theory depends upon selectivity. It depends upon the use according to the individual factors, and personal features are affected by selective exposure. There is a difference of use among individuals in spite of their general similarity (Makkawi & Sayyed, 1998).

Makkawi (1996) explained that the biological, mental and social needs occur in human beings and interact with the individual characteristics and circumstantial social framework, generating problems which may be solved when exposed to the different media. This perspective has several dimensions.

The most important include:

- The hypothesis of an active populace: i.e. the individual's selection of certain communication tempts him more than the others. This activity



comes from selection by that depends on personal tastes and different concerns.

- The motives of the people's exposure to different media means: There are operative motives aiming to recognize the self and gaining knowledge, experiences and information. Also, there are ritualized motives aimed at spending time, making relations and escaping from daily problems. The concerns of the individuals and their selection of some media depend upon their upbringing in a certain social environment and their interaction with that environment.

Gratification theory (McQuail, 1972): Process gratifications and social gratification are central. They all contribute in alleviating the psychological stresses. Sociologists assume that semi - social gratifications increase the seclusion of the individual from the society as he is no longer in need of the group and lives with the virtual world of his own which he has drafted himself. The social relations theory: This theory concentrates on the unofficial relationships among individuals, which affect their understanding and use of the contents of media messages. It also depends on a "Two step flow of communications" which is ensure that the opinion leaders, who are in charge of media means, play a role in directing the public opinion towards these messages (Makkawi & Sayyed 1998).

Daniel Lerner model: This model as explained by Abu Isba' (1995) assumes that communications have a strong effect on the social, political and economical structure of the society as well as an effect on attitudes and values. This depends on the following:

**Emotional transmigration: This works in two ways:**

- 1. The Projection method i.e. the viewer projects which he /she always watches him / her self.**
- 2. The Incorporation method: i.e. the receiver of the information incorporates the qualities which he sees in himself.**

**This is similar to the traditional Defleur model of stimulus and response (Jabir, 1985).**

**The effects of media differ according to the audience characteristics, in relation to what is communicated. The media's message contains several features. These features interact with the personalities and feelings of the recipient.**

**Dependency Theory: This theory concentrates on the analysis of relationships and ties among the developing countries and the attempt to make the developing countries change their political, cultural and social chores. This is apparent in the technology and information systems. Progressive countries appear to dominate the modern media such as satellite television and networks through which the products are transmitted. They also dominate the processes of the industry culture (Abdul Rahman, 2000 & Al-Khtaibah, 2001).**

**Social Categories Theory: This theory, as explained by Jabir (1985), depends on the common characteristics of age, gender, social and educational standards, place of residence and religious belonging and so on. It is a theory which compares the individual, cultural and social differences of each social group or human category in which their behaviour is distinguishable a certain stimulator or a limited stimulating group which more or less might differ only minutely.**

The following list represents the classification of uses and gratifications according to Macquail (1972):

Firstly: News and media. This list contains a set of gratifications. They are:

- Knowledge of what is going on in the society and in the world.
- Utilizing the solution of problems and practical issues.
- Curiosity and meeting general concerns.
- Utilizing educational materials and cognitive acquisition.

Secondly: Formation of personal identity including the following:

- Obtaining all that supports personal values.
- Emulation of specific behaviour models.

Thirdly: Social Interaction and Integration including the following:

- Acquisition of dialogue, conversation and interaction materials in society.
- Recognition of the status of others in society and capability of evaluating and dealing with them.
- Acquisition or replacement of friendship.

Fourthly: Amusement and recreation including the following:

- Escaping from daily problems.
- Relaxation and the acquisition of aesthetic and cultural enjoyments.
- Spending leisure time.

Fifthly: Emotional relief and agitation (Macquail et al, 1972). The mass media use materials for satisfying certain desires such as the acquisition of emotional urge or

social interaction, information or recreation and other effects which may occur (Abdul Rahman, 1994).

There are Arab researchers in mass media who differ among themselves in respect of satellite television transmission. Those who agree say that no harm will come out of it and consider it as an opening up to the universal cultures and arts of the progressive nations. It depends on the anthropological theory for the spread of culture such as Al-Bakry (1999) who is supporter of this view that the cultures in touch with each other will have the best effect on the less progressive cultures because friction will enrich it to the new cultures and will raise them to a better standard. This opposes the opinion that opening foreign space transmission will create deplorable risks, endangering the Islamic Arab culture by affecting the youth behavior and values in particular.

But Rashty (1991) also states that the dissatisfaction of researchers and controllers with the foreign satellite transmissions entering the Arab World is attributed to cultural and social reflections which propagate new concepts and culture as well as values, beliefs and various types of new behaviour.

Many researchers and recipients of media believe that the media have the means to make a strong impact on the masses as they change daily life habits. The behaviour and actions of the masses will be transformed according to the desires of those who are in charge of communication. It will also affect social structures (Darweesh, 1998).

### **3.3 Imported Programmes and Contents in the Literature Review:**

The Arab World is still consuming rather than producing most of its essential requirements, starting from wheat imported from the U.S.A. cars from Japan as well as clothing from Europe. But the most important import is the programmes which bring in new values, thoughts and behaviour.

A high percentage of Jordanian T.V. programmes are foreign products which have no compatibility with Arab culture and the Islamic religion (Al -Khtaibah, 2001). The Jordanian youth appears to imitate the foreign material and mores in matters such as speech, clothes, food, marriage, and divorce to the extent that some people name their sons after foreign film stars and series actors. It seems that the Jordanian youth culture is subject to two contradictory types of influences, traditional values, and new concepts supported by scientific and technological evolution. This is likely for it may increase the social conflict among the parties of the process. We therefore live in a state resembling the indefinite culture

The Arab society including the Jordanian society still does not find it acceptable to see things such as sexual relations in the cinema and films, and such scenes are censored before being released to theatres. Since satellite television viewing is a social activity of the family, warning of the content of satellite programmes is widely documented

The study Zeyadat (1996) has focused on the amount and the kind of activities flowing between the Arab mass media corporations through the Arab satellite Arab-Sat. It also tried to identify the amount of news and flow of programmes between Arab states. The study discussed the technological facilities of communication,

presented by the union of Arab States Broadcast to the members, and an attempt to invest the use of advanced technology between 1989 and 1993.

The study found that the public channel in Arab-Sat is significantly under-utilised. The efforts of the Arab Broadcast Union have been frustrated because of Arab conflicts. The bad political atmosphere in the Arab region has led to policies of independent satellites technology by each country in isolation. There is slackness from some directors of the Arab TV stations in the field of exchanging programmes and news.

Because of the availability of Arab space channels, many programmes cover the long hours of transmission which must be produced to compete with the western programmes. The Arabs have a costly modern technology which is misused in one way or another, most noticeably because Arab regimes (or Arab owners) are using Arab satellite channels to relay propaganda of one sort or another. If it was used sensibly and if there was more Arabian integration, much money would be saved to produce programmes screened in a coordinated way between the Arab stations.

Muhsin (1989) conducted a study of specialised mass media agencies within the Arab League. The study aimed to promote overall Arab mass media planning. It examined the contribution of agencies to integration and co-operation of the Arab World. It also examined their role in helping to develop a united Arab nation by strengthening ideas and attitudes favourable to integration. This study was typical in having as its starting point a desired outcome and then seeking means of achieving it.

Television is no longer a luxury in the home. It is an important social, political and cultural instrument for a large number of people, due to its vital role in the process of socialization and several functions to the individual and groups. It contributes to attitudes, values and knowledge.

The phenomenon of Satellite Television Channels generated new terms in media language such as : “ media invasion” , “ cultural penetration” and circulating the thesis of “ cultural imperialism” . These terms have emerged from the unilateral effect of media between the countries exporting culture and the developing countries receiving such media .This is often what is meant by globalization.

There are many who fear that traditional values have dwindled or even disappeared due to the fact that they are replaced by films of cowboys, violence, crime and sex (Al-Bahly, 1991). This is the main research interest. And this is what the research is proposing to explore. Children are supposed to be more affected than older people by what they watch. We see children gathering in front of television, leaving their seats when watching an exciting event and sitting very near to it responding to the event and imitating most of the events they watch (Bandura 1970). Many studies in different countries in the world indicate that the average number of hours spent by the child (6-10 years old) in front of television is 12 - 24 hours per week. Those children are the youths of the future, and what is instilled in their minds will appear in future lives (Dabbas, 1980).

The transmissions through satellites are made directly to the citizens in Jordan without any filtering. The programmes they see often contradict some aspects of their value

system. There is a sharp contrast between the values that are dominant in the social environment provided by parents and the community and what is received through satellites. This may create cultural and social confusion in the youth, causing a state of disharmony and lack of knowledge of any kind they may incline to (Al- Sarhan1994).

The respondents who watched Jordanian terrestrial TV were a small percentage compared to those watching other channels. This was because the screened programmes were old and usually repeats. The quality of entertainment and recreation was the most popular justification for having satellites.

A small percentage of the sample (Zeyadat 1996) watched different stations, looking for knowledge and insights about other countries and cultures. 73% of males and 83% of females of the study sample considered some of the screened programmes as embarrassing and not compatible with the customs and traditions of Jordanian society.

But some Jordanians do not watch Jordanian TV; this abstention from watching home products is attributed to the old programmes and to repeats. Naturally the sample began to search for better channels. The amusement and recreation were important justifications for owning satellite sets at home. Cognisance of studies of other nations and their culture is the second significant aim for owning satellites Jabr (1997).



Studies by (Al-Shami 1992, Lebib, 2001 and Al-Arabia 2000) indicate that the average time spent sitting in front of television screens for old people in the Arab World is 300 minutes per day. The studies conducted by Europe Data indicated that the average American watches television for 266 minutes per day and is at the top of the league, followed by Mexico (263 minutes) Hungary (249), with France coming in at a mere 93 minutes (Al- Arab Daily, 2002). The Arab studies agree with those from elsewhere that watching T.V. is the first resort for children and adults during their leisure time. Normally, they watch silently without movement or sharing dialogue. They appear to be completely absorbed in the one consuming activity (World of Thought, 1998). Television does not bring family members closer except in physical gathering in one place. It does not create a social space in which the family members exchange experience, ideas and opinions.

The individuals of the surveyed community watched satellite programmes on a large scale in Algeria. This approach was due to the pressing need for obtaining forms of an amusement and recreation, while thus watching the programmes of the National Algerian channel were of low percentage. The time the study sample which they spent, per day, was between 2-4 hours. There is no relationship between the social level and children's interaction with respect to satellite programmes. The children in a popular quarter interacted more with some programmes than the others. The study showed no differences that might be ascribed to gender or age factors. The biggest effect of satellite programmes on the study specimens was the repeated presentation of a dramatic framework of the same values and views (Bin Bou Zaid 1993).

The importance of “parabola” satellite came second to the Algerian national channel. The average of watching time per day ranges from 1 hour to 4.30 hours. The study referred to watching various films in the first grade. The new programmes presented games and cultural, scientific and social activities. The probable effects observed by the Bou Ali (1993) were attributed to the poor who thought that “parabola” satellite affected the values of the Algerian community. The richer people in towns did not find that parabola programmes were very dangerous. But most of the sample withheld their opinion about the effects of watching. Abu Jalal (1995) found that 32% watched the foreign channels, more males than females. The time spent watching was 2-4 hours per day, males more than females, especially at night. Recreational programmes such as games, films, series, and variety were the most popular. 80% of the sample said they did not like watching on foreign channels such programmes as sexual films which are incompatible with good manners, the family and the community values and traditions. 60.8% of parents observed that their children watched foreign channels, especially films. They did not allow their children to watch undesirable programmes especially late night films. 27.1% felt embarrassed when they and their families watched foreign channels. The study found that parabola satellite programmes affected the manners, behaviours and thought of about half of the audience. The effects on the male youth were stronger than on the females. Only 25% of the study specimen watched the programmes of foreign channels frequently.

Batriq (1997) compiled a study entitled “International space channels and the Arab cultural identity”. The writer focused on the cultural invasion from abroad, which she assumed contradicted customs of the Arabian community. She took into consideration several studies about the fears in many countries about the invasion of American

values. She assumed that the cultural and mass media flow from the USA was coming with worries in developed countries such as France, who became defensive about their own culture and identity.

The rate of those who owned satellite receivers in Syria was 22.8%. 19.3% of the study sample considered that T.V. transmission was a kind of urban, cultural and moral invasion. It was also seen dangerous and corrupting. On the other hand 58.6% thought that it was essential for the individual and the community and should be provided without inhibitions. However, 15.8% called for censorship or banning the whole system. The watching foreign satellite transmissions were the entertainment, followed by the desire for a balanced and neutral covering of world wide events. 77.2% of the sample preferred watching Arabian satellite channels. There was no simultaneous translation of what was transmitted on foreign channels (Khaddour 1998).

Al-Hessian (1998) conducted a study about "Effects of Space Invasion on Youth Behaviour". The study was conducted on a sample of youths and old people from three Arab countries Egypt, Iraq and Libya". He found that 67 youths out of 105 (53%) thought that Arab youths felt that their thoughts were exposed to foreign intellectual and cultural effects. 18.1% of the Egyptian sample replied that Arab youths did not think that their country was exposed to foreign cultural invasion. 85% of Iraqi and Libyan youths considered the media the significant number of satellite channels, through which foreigners attempted to influence thoughts, values and behaviours.

The reason given for the intensity of the influence was the weakness and vulnerability of Arab young people, making them prone to imitate foreign styles and being attracted to foreign ideas.

The rate of watching T.V in Syria was 83.3% and the majority of watchers were in towns rather than rural areas. 37% of the sample thought that space transmission had positive effects resulting in increasing their knowledge about the foreign world. The transmission, in their point of view, represented a useful cultural opening. The males emphasized the satellite advantages more than the females, and more inhabitants of towns thought that satellite T.V had great advantages, than the rural inhabitants who, in general, thought that satellite had more disadvantages than advantages (Qaddoura 2000).

Ali (1989) presented his study on Communication influences on the political socialization of Bangladeshi adolescents in West Yorkshire. The comparative study examined relationships between communication and cultural variables and certain areas of political socialization among a sample of 133 Bangladeshi adolescents and matched groups of 131 Whites and 126 Pakistanis from twelve schools in West Yorkshire. The sample members were aged 13-15. All the ethnic groups demonstrated modest overall levels of politicization. This study suggested that Bangladeshis were more influenced in their politicization by family communication than by the media, while the Whites and Pakistanis seemed to be more influenced by the media, even though the family was also quite significant to them. The Bangladeshis who had lived in Britain for a relatively long period of time seemed to be little different from Whites.

Tayie (1989) explored the role of the Egyptian mass media in the formation of young Egyptians' images of foreign people and foreign countries. The content analysis was performed on a sample of foreign news in the daily newspaper al-Akhbar, radio and television news bulletins and current affairs programmes. From the content analysis it was found that four many factors influenced the coverage and selection of foreign news across the Egyptian mass media, and these were, therefore, assumed to influence the minds of the young.

The findings appertained those from interviews conducted with a sample of Egyptian journalists and broadcasters and a sample of young people men and women, from the middle and working classes in two geographical areas, Cairo and Upper Egypt. The results of the survey showed that the respondents' images about foreign people and foreign countries were influenced to a great extent by politics.

Scott (1992) conducted a study that put forward the argument that at first the conceptualisation of the media campaign was based on academically discredited views and assumptions on the role of the media in development. This position was substantiated in two ways, firstly through a semiotic analysis of the advertising campaign which revealed the implicit level of expectations concerning the campaign as well as the media's role in development, and secondly through interviews with campaign planners and policy makers which disclosed the explicit expectations regarding the media and the campaign.

Social Defiance, (1987) cited in one researcher (Marten Newmoyer) tried to prove in a study conducted on delinquent girls that some of them practiced prohibited sexual relations due to emotional stimulation by love and violence stories shown on T.V. and

cinema screens. Another percentage of them were assumed to be perverted through watching the emotive films. Others will point out that those who want to be influenced, like delinquents, will find what they want in the media.

The mass media in helping to solve problems concerning shortages of educated and trained people in Bahrain; and the increased demand for higher education. The majority of respondents believed that by using radio and television in higher education future university opportunities would be provided for secondary school graduates. Most respondents were of the opinion that the use of radio and television in higher education should help to deal with the lack of skilled manpower through providing training programmes and should spread knowledge and scientific information. The majority of respondents felt that the use of radio and television in higher education would help transform television and radio into an effective means of education and teaching and would reinforce the general education programmes through presenting specialised courses. The majority of students believed that the use of radio and television in higher education would offer better educational opportunities to those unable to attend traditional universities. Ali (1993)

The role of communication in the rise of Islamic movements in Egypt, Kuwait, Afghanistan, Pakistan and Turkey. The researcher has laid stress in particular on the importance of 'alternative' or 'traditional' media in the communication of messages of Islamic movements (Abu-Al-khair 1993).

The Government of Saudi Arabia had tried to utilize the mass media in teaching the population about the dangers of drug abuse. It started to publish a large amount of

information about drugs in the mass media. There is a strong belief held that the mass media nowadays occupy an important position in the educational world, and have a strong influence over societies and shape people's thoughts and behaviour, and had been used for a long time in many western countries in drug prevention campaigns, both successfully and unsuccessfully (Al-Homood 1995).

A study conducted in the U.S.A. by Hintze and others (1997) about media habits and Internet among American youths from 1996-1997 found that the American male youths used the Internet more than the females. They were more involved in E-mail. The use of Internet depended upon the age category. In the category of 16-19, male users were in the majority, while of 22-24, the females dominated.

A study conducted by Gaide Stempel about "Relation of Growth of the Internet with the changes in Media from 1995-1999" found that: the rate of watching T.V. amongst young people had declined, from 70.8% in 1995 to 59% in 1999. The number of the Internet subscribers was 5 million Americans in 1995 and 50 million in 1999.

The study called for the need to conduct more research on the relationship between the increasing use of Internet and the rate of those who watched other media.

Most of the studies in the Arab countries or in the world emphasise the need to do more research in the mass media effects on the people wherever they are, because the advantages and disadvantages of these means are still not all clear. These effects require tens of years or say several generations before they are transparent. This is true especially if we know that the age of satellite television channels in the Arab

world began only in the 1990s. The studies which have been reviewed above were the basis of this research to begin from where the researchers had finished.

### **3.4 Advantages and Disadvantages of Satellite Television Channels**

The Satellite Television, cigarettes and wine are the blights of the twentieth century as they destroy the body and spoil the mind. Sitting in front of Satellite Television creates a tendency for amusement, and viewing without sharing (Al-Khateeb et al 2001). It also causes a mental conflict between what is learned from the family and at school and what the Satellite Television reveals about concepts of the Arab values. The great fear of the educationists is that youth will turn to the western cultures, and their knowledge of the Arab culture will erode. The Arab young in general would like to listen to light music and dancing and to clamorous Arab and western songs. Adolescents sometimes use the English language in their conversation as they look for trendy models .This denotes that the youth is free and progressive .The attraction of western cultures which Arab people have through satellite television and the internet has a particular impact on young people. This has led educationists to see in their changing behaviour the danger that a western lifestyle with its easy-going ways, freedom and democracy may begin to replace Arab culture and Arab standards of behaviour (Al-Khateeb et al 2001).

The schizophrenia (ambivalence) of the Islamic states is clear in their response to satellite channels. They cannot be controlled, and yet offer access to information. They might simply corrupt and mislead the young. On the other hand, the young might be intelligent enough to discriminate between truth and falsehood about what they are watching through the satellite channels.



According to the model applied, people might be purely self-indulgent, easily led or culturally offended. T.V. can transfer young people from their environment to other unfamiliar places, and expose them to new experiences which were impossible to go through without television. In addition, the recipient's cognition is extended and their imaginative and mental skills will be helped to develop (Bin Bou Zaid 1993).

Understanding of the new instruments of media technology and information depends upon our knowledge of English language. This results in the Americanization of the world, making it linguistically dominating young people for new and western things, as they are eager to pursue unfamiliar things because of their curiosity and their ability to liberate themselves from traditional and social restrictions (Al-Nashar 1999). Al-Bahly (1999) quoted Stephen who described television as "If prison is rightly the crime university, then television is the preparatory school of juvenile perversion."p26 A study conducted by UNICEF in Amman asserted that Satellite Television Channels and Internet contributed in one form or another by inducing the youth, 11-16 years old to smoke because they like to imitate when they watch on satellite and associate it with freedom, daring and excitement (Al- Rai, 2001).

In spite of fears, satellite broadcasting is an excellent opportunity to access information and knowledge for Arab women through different satellite services that provide news since these programmes are good vehicles for increasing awareness of information about feminine issues (Fahmy, 1997).

Positive effects are many and the following are the most important:

- The acquisition useful information from different countries of the world.
- The giving of unlimited opportunities to the youth to recognize universal cultures (the different cultures in the world).
- The contribution in developing scientific and cultural exchange.
- Providing scientific means -such as scientific programmes through using the new mass media - to generate a rapid and simple educational system which can achieve development.
- Providing more news and extending its coverage (Asiri, 1992).

Al-Shal (1985) indicates that the negative effects of the media are as follows:

- The external satellite channels tend to distort the news and information about the Arab area, by turning Arab society away from its original cultural identity in a way that is incompatible with the incoming media and purposes.
- Alienating social work and behaviour from its environment and implanting new habits. Usually, nations concentrate on the type of western life for shaping the human being in accordance with the western social model.
- The Arabic language will also be affected through use of other languages in the daily political speeches as a type of urbanism.
- The Satellite Television Channels create the spirit of frustration and failure when comparing the reality of western life transmitted on Satellite Television screening with the reality of people and their

aspirations. People will feel disappointed and will lose their self \_ confidence as well as confidence in the future.

- Their contribution in creating new values and attitudes towards some social issues compatible with the contents of the incoming programmes will contradict the principles and culture of Arab society.
- Encouragement of violence and terror actions of the youths and arousal of their sexual instincts from pornography shown on Satellite Television and shifting the individuals from conservative moral values

One educationist Khaleel Ismaeel (Al-Rai 2002) stated that one youth in Jordan in some part of Amman, was instructed by his parents to speak English at school and at home to the extent that he became more fluent in English than in Arabic. Many such youths feel proud saying “Hi” instead of tens of Arabic words expressing greetings. Schleifer (1995) argues that the Arab society is still fearful of the danger of the cultural impact and worries that satellite broadcasting may have an adverse effect on Arab families.

The greatest fear that traditionalists have is that if the inhabitants of the earth are asked to vote for the type of life they prefer, they would vote for the western life. This is supported by the fact that people refrain from watching or seeing the events or programmes of the Arab Satellite Television Stations and local issues and turn to the foreign programmes which attract Arab youths.

Many studies have indicated that popular American movies and entertainment programmes have gained a great deal of popularity with Arab women (Abu Laughed 1995). And broadcasting has begun to affect all walks of public life, women in

particular. As with all changes, there are those who see the negatives as outweighing the positives and will resist its implementation (Amin 2001). The high school girls in the Arab world exposed to satellite channels, especially to American satellite television programmes, look forward to traveling to the western world, especially the United State & Europe. As result many calls have been made to restrict satellite viewing (Harbi 1996).

The thought that satellite broadcasting is carrying alien values also acts as a barrier for women in general and young girls in particular since their parents do not wish them to be subjected to such liberal content. Some fathers in the Gulf States equate satellite channels with pornography and even ask their sons-in-law to promise not to allow their newly wedded daughters to have access to satellite broadcasting (Amin, 2001). The alienation of Arab youths becomes apparent as they refute the existing rules and regulations; as a result they feel social, political and economical separation and control (Dhahir, 1985).

Irfan (2001) says that youths in Jordan who were in the past proud of their relationships with their fathers, grandfathers and teachers in the Arab World have now become friends of computers instead of their relatives. They are now unable to share their emotions, problems and daily life and they become addicted to the Internet and satellite television channels. This is no less dangerous than addiction to alcohol, drinks and narcotics, causing depression, seclusion and other nervous diseases. According to Mahadin, (1996) the average leisure time of the Jordanian youths is 3-4 hours per day. They spend them mostly in watching T.V. programmes. The addiction of some youths to the Internet, and their need of chatting require them to allocate

make them assign time for that even if they do not have the sufficient time to do what they should, e.g. homework.

### **3.5 The Internet Argument in Literature**

Just like satellite television channels, the Internet has created controversy among educationists, scholars, and users. The excessive use of the Internet by young people has generated controversy in most communities, both having supporters and opponents. One side sees it as a network providing information for all, in the best way and the cheapest way. Thus its use is positive and to be encouraged. But opponents see it as negative because much of what is displayed is incompatible with existing cultural habits and traditions

Despite the lack of research in Jordan, the internet has attracted a lot of discussion as well as expectations. At the start of broadcasting generally and T.V, in particular, many people had a sense of fear, as well as hope, of suspicions as well as excitement. This may be attributed to the ability to use the network freely without the control of any authority. As the Internet is so new, studies conducted about it are also few.

The Internet network has been acceptable in several aspects. The most important is that it has benefited the users in the Arab World. It has improved their English language which is the first positive effect. At the same time, Irfan called the media domination as a new imperialism on the developing countries, looting minds and intellects. Conflicts of opinion can even take place in the same person.

The relationship between the youth using the Internet cafés and their gender and age in Jordan is the female users used cafés more in the afternoon and the male user used cafes more in the evening

The non- use of the Internet by one or both parents had a negative effect on their attitude towards the use of Internet by their children.

The aim of using the network varies according to the differences in age, scientific background and free time. In the age category of 24-26, the Internet was used for obtaining information in various fields.

Young people use the recreation sites more than any other. This differs in respect of gender. The females use such sites more than the males. At the age of 16-18 those who use the internet more than 9 hours a week prefer those sites which are entertaining. The level of education and the family monthly income were found to have no effect on the selection of sites.

Chatting is the major use of Internet cafés, perhaps more in Arab countries than elsewhere, since it allows men to make relationships with females and vice versa. The significant effects of the Internet on its users found have been that their English language improved considerable and they tended to be more solitary.

Chatting is the most used and enjoyed service of the Internet network. It is like several interlocking rooms designed for conversing on subjects of mutual interest between two or more parties. This system attracts the whole world with its easy and rapid use. It gives the chance to recognize the other party more easily than by telephone, allowing talking more openly and with great spontaneity as there are no barriers and shame among parties because they do not actually know one another (Irfan 2001).

Chatting take place in dummy rooms in a hypothetical and false reality attracting others to sit for long hours in front of the computer gazing at its screens as if they are living in that false , unreal and in effective state leading to their segregation from the others and the actual living state (Kindersly 1999 and Michael, 1996). This in turn creates new patterns of addiction and social segregation which infiltrate into the communities using the new universal network.

Irfan (2001) quotes a study conducted in Michigan (Bellamy &Hamewicz, 1999) stating that the youths prefer chatting through the Internet with the persons of the same habits and traditions not far from their culture. This is confirmed according to a study made by Sinno (1999) in Lebanon, stating that the Lebanese youths communicate with Arabs in the first grade through chatting system used by Internet as they are close to them in habits, traditions, norms and language more than other societies . Chatting crystallizes the personalities of the youths, extending the circle of their friendships (Maczewnski, 1999). Chatting has developed from closed rooms in which the parties converse through writing thus enabling the speakers to listen to one another through earphones and microphones linked with computers through Internet. Thanks to new technology, chatting has developed to the extent that speakers can see one another through small cameras connected with the computer on the Internet (Sperling, 1997).This cultural closeness is a significant insight into the relationship between the individuals and the mass media.

Gray Burnett (1997) worries that youths who live in a hypothetical world through hypothetical communities in the Internet in a chatting system are away from their actual reality, becoming segregated from their surroundings.

Leisure time is a significant feature of the Jordanian youths. Their leisure average is estimated at about 2-3 hours daily (Gablawi 2003). The youths have other activities such as going to on the Internet to chat while girls spend such time in household work, but this is not general. In general they become a part of the unreal world at the expense of their own ethical and moral values.

25% of youths above 15 years in Beirut used the Internet for obtaining information, 15% used the Internet for communicating with people and 13% used it for amusement and recreation. Those in the first case were concerned to obtain information. In the second they aimed to find friends. In the third they said they wanted to satisfy their restrained sexual craving (Sinno 1999).

There is no solid evidence yet to prove this influence, but it does not deny the anecdotal evidence to suggest an influence on women and girls in such fields as fashion and clothing as well as fast food consumption (Labib 2001).

The significant negative effects of modern media, especially the Internet, are clear in the disruption of social relations in the family leading to silence and seclusion that are the signs and symbols of lack of human interaction. They consider the internet as a waste of social time. Due to the new media means people have lost the feelings of emotional communication which were known among people in olden times. This appeared among the family members, relatives and neighbours. It contributed in segregating the individual from his society. The new media replaced traditional social relations (Hanafi and Al-Azum 1999).



Finally Abdalsallam (1997) explored how the internet was used in scientific research and in preparing university theses. It asserted that most researchers used the Internet for obtaining information in various fields rather than for amusement and recreation.

This is, of course, an argument well rehearsed over the years by the most extreme social commentators following the earliest large scale research (Schram, Lyle and Parker, Himmelweit, Oppenheim and Vince). For a full account see Cullingford (1984).

The above observation gives us insight into the real feeling of the Jordanian families towards the satellite channels. There have been many international studies conducted and theses on the mass media. There are, however, some similarities between the experiences of more advanced countries, already hinted at. The mixture of fear and gratification, the tendency to assert one thing and do another and concentrate on what ought to be rather than what was all familiar.

According to the mass media theories reviewed we can recognize the power of satellite television channels on the watchers and also the huge effect of the internet upon the users. The theories help to explain the different ways in which this technology of mass media is attractive to its audience. In the Arab world a particular chord is struck as people want to experiment with any new media as a means of developing and improving their life.

As we have seen and as might be expected when the people watch satellite programmes for lengthy periods the effect will be greater than for those who watch less. As for the internet, it is difficult to control in any country. People in Arab

countries including Jordan are clearly divided. On the one hand they would like to follow and make use of technological developments like this, but on the other many worry about its possible bad effects.

### **3.6 Summary**

It is impossible to review all studies of the mass media, so we have confined ourselves to two specific aspects. The reports that have concentrated on the use of the latest media and on college students show certain patterns emerging. We see a consistent disparity between those who have access and those who do not. The second aspect is also a consistent theme in contrast between the welcome given to the potential of information and the fear of its influence. It is not only in Arab countries that there is a desire to use the mass media , as for drug prevention, as a means of opinion forming , and at the same time seeing their power and wondering whether negative effects could be just as powerful and influential. It appears that the constant theme is that the mass media are powerful. If this power is on “our” side then this is all to the good. And yet, if it is in the hands of “them”, then it is dangerous. We see this theme reiterated constantly.

The American President Clinton signed a communication law forbidding publication of items which are immoral and disgraceful, and imposing big financial fines on those who would violate the laws. There are control programs such as Surf Watch and Cyber Protocol which allow relatives to prevent their children from watching any particular programmes that they feel unsuitable (Preston, 2000). The control of the Internet has failed in several countries such as Jordan which wished to safeguard themselves from the perceived dangers of the internet. The Internet is a common product open to everyone who wishes to have access to it, provided they have the

required equipment. This can in itself be a form of restriction, with taxes putting the price so high that buying the necessary receivers becomes prohibitive. Some Arab countries attempt to put a Proxy system into place so they can keep a watch on what is being surveyed. This is difficult to do as contents of every programme can not be anticipated from the title. Several people have argued that control should not be from the State but should be carried out by individuals and relatives in particular.

It can be argued that the use of Internet enables access to both the items which could be interpreted as dangerous on religious, moral, social or sexual ground on the one hand, and important, valuable and useful information, on the other. This means that it is up to the individual to distinguish between the two.

## **Chapter Four**

### **Research Methodology**

## **4.1 Introduction**

This chapter describes the population of the study and the three methods of data collection used; questionnaire, interview and documentary analyses. The chapter also describes the methods by which the research analyses the information according to the aims detailed in chapter one.

## **4.2 The Population and Sample of the Study**

A population is more than just a collection of people. It can refer to a large collection of objects or events, which vary in certain characteristics. The identification of a study population depends on the type of problem and the purpose of the study (Awda and Malkawi, 1992). According to the previous definition, it is worth highlighting that characteristics of a population which vary from one respondent to another are called 'variables'; in this case they may be qualifications, teaching experience and so on. We have six independent variables in this study: university, year level, residents, faculty, accumulative average, and family monthly income.

The population of study for this research were the Jordanian State Universities. There are eight Jordanian State Universities having about 75 thousand male and female students for the academic year 2000/2001 on role (figures of the Higher Education Board as published in Al-Rai 2001). These numbers represent a proportion of the total number of students in all the universities, according to the official statistics (Al-Rai, 2001). There has not been a single procedure in selecting sample size. There are many factors that limit the researcher's choice of the size that fits his or her research interests. However, the general rule is that the bigger the sample, the more

representative it is of the study population, thus leading to a more valid generalisation of the study findings.

The researcher was unable naturally to survey the whole population, 75 thousand students in eight universities so it was decided to select a sample.

The purpose of the sample is to represent as closely as possible the characteristics of the total population. To cover all the three regions in Jordan, it was decided to take three Jordanian State Universities, Jordan University in the middle, Muta University in the South and Yarmouk University in the North. The students were fairly evenly spread across the three universities, which, between them, covered different parts of Jordan. This gives a reasonable representation of all the characteristics in all the students in all the Jordanian state Universities.

On the basis of the above principles, the researcher chose a sample from the population. Hinton (1995) indicates that because the researcher cannot study whole population he must select a sample is a subset of a population'.

In view of the researcher needing to sample of, it is important to recognize the types of sampling. There are two types of sample:

#### **4.3.1 Non-Probability Samples**

This type gives the researcher an opportunity to select the subjects of the study according to his or her personal wishes and decisions. Cohen et al (2000) say that in spite of the fact that this type of sampling can lead to shortcomings related to 'non representativeness', they 'are far less complicated to set up, are considerably less

expensive, and can prove perfectly adequate where researchers do not intend to generalise their findings beyond the sample in question' (p.102).

### **4.3.2 Probability Samples**

This type gives everyone in the population of a study the chance to take part as a member of the study sample. More importantly, this type helps the researcher to generalise her or his findings because she or he chooses a sample randomly from the total population. The researcher has attempted to select a probability sample for the study population in order to generalise the findings of the research and avoid bias in the findings. Hinton (1995) states that random selection helps the researcher to avoid bias.

### **4.3.3 Study Sample**

Educational literature indicates that there is no single procedure for all situations in selecting sample size. There are many factors that limit the researcher's choice of the size that fits his or her research capabilities. However, the general rule is that the bigger the sample, the more representative it is of the study population and thus can lead to a more valid generalisation of study findings.

The researcher was unable to survey the whole population. Robson (1997) stated that:

“It is unusual to be able to deal with the whole of a population in a survey, which is where sampling comes in; a sample is a selection from the population” (p.136).As already indicated the study is restricted to the students of Jordanian State Universities studying on undergraduate programmes. The research selected a sample which was to represent as closely as possible the characteristics of the total population. To cover all

of the categories in all of the three regions it was decided to take a 2% sample of the student population.

**Table 1: Distribution of Numbers of Questionnaires at Each University**

<b>University</b>	<b>Number of Questionnaires the distributed</b>	<b>Percentage</b>	<b>Number of the Questionnaires Valid</b>
<b>Jordan</b>	<b>500</b>	<b>33.3</b>	<b>440</b>
<b>Yarmouk</b>	<b>500</b>	<b>33.3</b>	<b>385</b>
<b>Muta</b>	<b>500</b>	<b>33.3</b>	<b>325</b>
<b>Total</b>	<b>1500</b>	<b>100%</b>	<b>1150</b>

This means the study sample was 1500 volunteers, 500 students from each University out of the three Universities which were selected before, 500 students from Jordan University in the middle region, 500 students from Yarmouk University in the North region, and 500 students from Muta University in the South region This means the study sample was 1500 volunteers; the valid returns from it were 1150.

**Table 2: Distribution of the Type of Questionnaires**

<b>Section</b>	<b>Questionnaires Numbers</b>	<b>Percentage</b>
<b>Satellite</b>	<b>599</b>	<b>40</b>
<b>Internet</b>	<b>551</b>	<b>36.7</b>
<b>Missing</b>	<b>350</b>	<b>23.3</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>



#### **4.4 Research Methodology**

Current research perspectives attach considerable importance to the use of both qualitative and quantitative methods in conducting educational research. According to Robson (1997) 'there is no rule that says that only one method must be used in an investigation'. Oliver (2000) states that in order to give more detailed picture of the study under investigation for the researcher, it is acceptable to combine both qualitative and quantitative methods. Allan (1993) also maintains that 'the best research in social science contains elements of both'. According to the above opinions the researcher decided to use both methods in the research.

#### **4.5 Instruments**

The use of evidence from different sources and different methods of collecting data enhances credibility, and reduces the level of uncertainty; also they may be used to address different but complementary questions within a study (Robson 1997).

For the purpose of this research both approaches for data collection have been employed. The two instruments used were a questionnaire and interviews, the requirements of the research questions dictated these methods. Vulliamy, Lewin and Stephens (1990) states that the single different instruments and combining different methods in the same study provides the researcher with more precise results and can help overcome deficiencies or defects that may arise or result from a single method.

#### **4.5.1 Questionnaire**

A questionnaire is defined as a group of questions, either open or closed, which require the respondent to reply according to a certain scale (Kawasmh, 1997; Awda and Malkai, 1992). In addition, the well designed and organised questionnaire prompts the researcher to investigate the relationships which may be established between the different elements within the research. Quantitative methods, such as questionnaires, enable the researcher to generalise the findings from the research sample to the population as a whole. The statements used in the questionnaire can require the respondents to indicate to what extent they agree with them, which enables a ranking of characteristics in terms of their perceived order of importance (Roberts, 1992).

The questionnaire in this study has been designed in order to discover who is thought responsible for the influence and extent of international television channels on the Students in Jordanian State Universities. A questionnaire has been selected for the following reasons: A considerable amount of information can be collected with low costs in both time and effort and how much less threatening it is in the culture of a country such as Jordan where information is after all carefully guarded.

#### **4.5.2 Procedure of Designing the Research Questionnaire**

The questionnaire was selected for this study as an efficient method to reach an extensive number of respondents, and the results gave straightforward data which the study needed.

The design of the questionnaire took into account the following considerations: The instructions for the completion of the questionnaire should be clear and accurate. The language and the wording of the questionnaire should be clear and simple.

The questionnaires were structured precisely to avoid any ambiguities or misleading statements and closed questions. Where necessary, simple explanations and definitions were given.

The questionnaire was structured into three parts; these were arranged as follows:

**- Covering letter**

The covering letter is an explanation of the main purpose of the research to participants with the aim of encouraging a high response rate, and to explain that the first part of the questionnaire is for those who own satellite receivers at home, and the other part is for those who use the internet (Frankfort-Nachmias and Nachmias, 1992). It indicates that the response will be confidential and aims to explain the purpose of the study, so that respondents can feel that their contribution is important.

**- General Information**

This part was used to gather background information about the respondents in order that the researcher could identify the characteristics of participants and relate their views to variables such as gender, level of education, year of study, faculty, income, residence and the university.

### **- The questionnaire statements**

First part of the satellite questionnaire.

This section includes six areas aimed at achieving the main purpose of the study and is as follows:

- Reasons for satellite watching and owning.
- General impression
- Advantages of watching satellite
- Disadvantages of watching satellite
- Qualitative and kind of watching satellite
- Quantity of watching satellite

The satellite questioner part has included thirty questions. The questions offered multiple choice and on a three-point scale, ranging from “agree”, “disagree”, and “I do not know” to keep it simple and easily understood.

### **- The internet questionnaire part**

This section includes five areas aimed at achieving the main purpose of the study.

- Reasons for seeking access to the Internet and impressions of it.
- The advantages of the internet
- Disadvantages of the internet
- Qualitative area of using the internet
- Quantity of using the internet

The internet questionnaire has included twenty two questions. The questions offered multiple choice and on a three-point scale, ranging from “agree”, “disagree”, and “I do not know” to keep it simple and easily understood.

### **4.5.3 Developing the First Draft**

The first draft was developed using the following procedure:

The selected key topics and areas were subjected to a further close review to ensure that they covered the aims of the study.

Closely associated topics were gathered under one area.

Topics within each area were examined and then arranged into a logical sequence, often related to the way they might be taught.

The questionnaire was then presented in two versions, Arabic and English to a group of 'judges'. This group comprised six people selected by the researcher based on their specialism and experience. These were three lecturers in the Department of Journalism and Media at Yarmouk University, and two Lecturers in the Education Faculty, and one of the Arabic Department. Their role was to check whether the items of the questionnaire were appropriate to measure the amount of influence of International Channels Television and the Internet in Jordan, at the Students at Jordanian State Universities. The group of judges were asked to provide comments:

How did you actually achieve randomness?

Put the sign (✓) at the category you think appropriate.

Point out the extent of linguistic clarity.

Point out the extent of clarity of translation between the Arabic and English version.

Note the topics that need to be changed or adjusted.

Present suggestions for adding or removing any topics.

Note any ethical issues relating to the content and the language of the topics involved.

The satellite questionnaire of sixty two items became one of thirty items and the Internet questionnaire was reduced from thirty items to twenty two.

#### **5.5.4 The Questionnaire Pilot Study**

The pilot study is one of the most important ways in which the researcher tests the extent to which the instruments are appropriate to the data-gathering process. Oppenheim (1992) emphasise that it is essential to ensure this by 'piloting' each question and question sequence. Cohen et al (2000) emphasise that the researcher should pilot the questionnaire using a group of respondents who are drawn from the possible sample but who will not receive the final refined version. The idea behind the selection from the population and not from the original sample is to avoid repetition which may affect the respondents' views if they are replying twice to the same questions.

To try to check the pilot questionnaire, the researcher chose a random sample from one of the lectures given on the general courses at Yarmouk University. The number involved were nineteen students who owned satellites and nineteen students who used the internet. They were instructed that anyone not having satellite television or not using the internet should not answer the questionnaire. The pilot study was undertaken by eleven female and eight male students of Yarmouk University. They were asked to identify any question or sentence which was not clear or not understood. They were asked to record this information as well as any suggestions they might have. They were also asked about any important questions they felt had

not been included in the questionnaires. A week later a similar pilot was conducted at Jordan University with twenty students from a general class, ten female and ten male. They were asked the same questions as the Yarmouk pilot study did. The pilot study contributed to the refinement of some questions, deleting some and developing new ones.

#### **4.5.5 The Administration of the Questionnaire**

The researcher conducted personal visits to the universities involved. All the respondents filled in the questionnaire at the same time, and it was possible to collect the completed questionnaire immediately at the end of each visit. Because of his previous experience as a lecturer at Yarmouk University in Television and Theatre and as a director of some documentary films and programmes the researcher had many colleagues in most of the Jordanian Universities. This gave him the opportunity to make contact with some lecturer friends in the three universities to prepare general classes for questionnaire distribution. This explains how he could make sure the questionnaires were returned in good numbers.

**Table 3: Distributions of the Questionnaires by the Universities at years 2000 /2001**

<b>University</b>	<b>Number of the distributed Questionnaires</b>	<b>Percentage</b>
<b>Jordan</b>	<b>500</b>	<b>33.3</b>
<b>Yarmouk</b>	<b>500</b>	<b>33.3</b>
<b>Muta</b>	<b>500</b>	<b>33.3</b>
<b>Total</b>	<b>1500</b>	<b>100%</b>

#### 4.5.6 Data Collection and Analysis of the Questionnaire

The research instruments were applied and the data collected in Jordan between Feb-Jan 2001. The researcher followed the following steps in order to collect data by the questionnaire:

One thousand one hundred and fifty questionnaires were distributed to three Universities in Jordan which had been selected from the eight Jordanian State Universities to represent the three regions. The criteria for the university selection were based upon region. In this way the north, the central region and the south were all represented. Jordan University, located in the Capital stood for the central region, with Yarmouk University representing the North, and Muta University the South.

These Universities have all been established for some considerable time. Each University distributed five hundred questionnaires. Four hundred and forty valid questionnaires were returned from Jordan University, three hundred and eighty three questionnaires from Yarmouk University in the North and three hundred and twenty five questionnaires from Muta University in the South.

Table 4: Distributions of the Questionnaires by the Universities at years 2000 /2001

University	Number of the distributed Questionnaires	Percentage	Number of the Questionnaires Valid
Jordan	500	33.3	440
Yarmouk	500	33.3	385
Muta	500	33.3	325
Total	1500	100%	1150



## **4.6 The Interview**

The interview is a conversation between interviewer and participant with the intention of eliciting certain information from the participant (Bell, 1999). Frankfort and Nachmias (1992) define the interview as an interaction between an interviewer and a respondent, from which the interviewer can infer whether the answers have relevance to the research questions.

In any event, the wide use of the interview by educational researchers can be ascribed to the following characteristics of the interview (Robson, 1997; Cohen and Manion 1994) :

It gives the researcher greater flexibility in the questioning process.

It allows the respondent far greater depth of responses.

It involves the collection of data by verbal interaction and contact between individuals.

It can achieve a greater response rate than questionnaires.

It collects data directly from the respondent.

It can be controlled by the researcher and thus can result in an increased reliability.

The interview ranged from formal interviews in which set questions were asked, with procedures organised and answers recorded on a standardised schedule, to less formal interviews in which the interviewer was free to modify the sequence of questions, changed the wording, or added to them.

In spite of their importance, interviews are not free of shortcomings. These are as follows:

It is time-consuming, and can vary in length from one person to another.

It needs co-operation on the part of the respondent.

It can be influenced by subjectivity and bias on the part of the researcher.

It can suffer from a lack of anonymity.

There are three types of interview which are as follows:

#### **4.6.1 Structured Interview**

This type contains a group of fixed questions, asked by an interviewer of an interviewee (Bell, 1999). Therefore, its design is similar to a questionnaire or checklist. The researcher can ascertain if there is any variation amongst respondents, whether this may be ascribed to factual differences amongst respondents or not to variations in the interview questions (Frankfort-Nachmias and Nachmias, 1992).

#### **4.6.2 Semi-Structured Interview**

The semi-structured interview is a very popular educational research method because the interviewer usually specifies questions. The semi-structured interview was used in the current study. The content and questions were organised in advance by the researcher in terms of the study aims. This type of interview gives freedom to pose the interview questions in various formulations, and request more clarification from the respondent if necessary. The researcher can prompt the respondent in order to obtain a wide variety of information about the questions of the study (Bell, 1999). The respondent has considerable liberty of expression regarding the questions under discussion (Frankfort-Nachmias and Nachmias, 1992).

Hitchcock and Hughes (1995) mention that scholarly studies tend to use semi-structured interviews because they allow researchers to probe and extend the responses of the respondents, since the researcher poses certain questions to all respondents but at the same time he or she can change the question sequence to probe more deeply.

The researcher chose the semi-structured interview as suitable with this research because of the delicate nature of the subject, the need to explore the same issues with all the interviewees, and for the validity of the analysis

#### **4.7 The Interview Pilot Study**

To confirm the interview technique and content, pilot interviews were conducted with two students, one male and one female as a random sample from Yarmouk University. It was a useful experience for the researcher because it was the first time he used interviews for data collection. The satellite interview took approximately a quarter of an hour and the internet interview around half an hour. As a result of the pilot study interview several changes to the structure and content of the questions were made.

#### **4.7.1 The Interviews Focused on the Following Themes:**

##### **The Satellite Interviews Themes:-**

- What are the reasons to satellite owning?
- What are the reasons for satellite watching?
- What kind of programmes channels they are watching?
- What are the advantages of watching the satellite?
- What are the disadvantages of watching the satellite?
- Do you think that the satellite affected on your academic achievement?

##### **The Internet Interviews Themes:-**

- What are your aims in using the internet?
- How do you learn to access the internet?
- Do you think that it has any effect on your Academic achievement?
- What do you think about the internet's price?
- How much time do you spent on using the internet?
- What are the advantages you have from access to the internet?
- What are the disadvantages you have from access to the internet?

#### **4.8 The Administration of the Interviews**

The interviews were conducted according to the following process:

The researcher made contact with three Jordanian State Universities. The purpose was to obtain permission and identify volunteer students to be interviewed. It is worth

mentioning that at this stage all the respondents volunteered to be interviewed. The interviewees were 14 for each parts the satellite and the internet. The researcher had chosen them by random sample from the students at each university.

**Table 5: Distribution of satellite interviewees on the three Universities**

<b>University</b>	<b>Number Interviewed</b>	<b>Male</b>	<b>Female</b>
<b>Jordan</b>	<b>5</b>	<b>2</b>	<b>3</b>
<b>Yarmouk</b>	<b>5</b>	<b>2</b>	<b>3</b>
<b>Muta</b>	<b>4</b>	<b>2</b>	<b>2</b>
<b>Total</b>	<b>14</b>	<b>6</b>	<b>8</b>

**Table 6: Distribution of the internet interviewees on the three Universities**

<b>University</b>	<b>Number Interviewed</b>	<b>Male</b>	<b>Female</b>
<b>Jordan</b>	<b>5</b>	<b>2</b>	<b>3</b>
<b>Yarmouk</b>	<b>5</b>	<b>2</b>	<b>3</b>
<b>Muta</b>	<b>4</b>	<b>2</b>	<b>2</b>
<b>Total</b>	<b>14</b>	<b>6</b>	<b>8</b>

Within the Interview Sessions, it was important to select a convenient place in each university to hold interviews so as to avoid any outside influences on the participant's responses. A briefing about the research was given, as well as an informal preliminary talk related to their role and perceptions of the mass media, so as to relax the interviewee the researcher used his colleagues' offices in each university.

The researcher introduced himself to the respondent, and then introduced the aims of the study and the purpose of the interview. He told the respondents that their response would be confidential and stressed that the material would only be used for research

purposes. Thus the researcher was able to obtain co-operation from the respondents and established an initial rapport.

The researcher requested permission from the respondents to record the interviews on tape. The respondents were co-operative and agreed to allow the researcher to do this.

The researcher would not want to waste students' time so he carried out the interviews the same day.

#### **4.9 The Approach to Analysis**

In this research, the data (questionnaires and interviews) have been generally exposed to three processes; data reduction, data display, and conclusion drawing. To obtain a comprehensive picture of the perceptions and opinion of the people around the international television channels in Jordan, it was necessary to combine and integrate the qualitative with the quantitative data. Integrating qualitative and quantitative results provides an enhanced depth and insight into various aspects of the study (Davies, 1995).

Hunting et al (1986) emphasize that quantitative and qualitative data should be used interactively. And he report that quantitative methods describe rather than explain, whereas qualitative methods examine the 'hows' and 'whys'.

##### **4.9.1 Integrating Qualitative and Quantitative Findings**

The integration of data enhanced the validity of the overall analysis of data . The main source of quantitative data in this study was the questionnaire results and the interviews results. The participants' responses were handled by the following strategy(Burroughs, 1971). the collected data were manipulated, tabulated, and computed for analysis through a numerical coding system to handle and subsequently

interpret the data collected. The Statistical Package for Social Sciences (SPSS) was used for the analysis. Data were analysed and expressed through means, frequencies and percentages so as to be more easily understood and interpreted. The percentages were calculated by dividing the number of responses in each category of the Likert three-point scale by the overall number of respondents.

The researcher used the following techniques to analyse the results from the questionnaire:

Every response was given the serial number of the questionnaire from which it came.

The study sample was 1150 Jordanian students.

The data regarding the background of respondents were coded and entered into the SPSS computer package, for example, the universities: Jordan was coded 1, Yarmouk 2, and Muta 3. This was repeated for the other data on respondents' background. Background information included gender, university, faculty, year, monthly income, and residence. The SPSS package was used to calculate percentages of respondents in each category of information. Researcher preferred to use the percentages and frequencies techniques in this study which serve the aims and purposes alright study. This enabled the researcher to obtain an overall view of the characteristics of the subjects of the study.

The techniques used in this study were based on a qualitative data and quantitative data. Although the questionnaire is generally considered a quantitative research tool, in this case it included an interview type question and could be considered as qualitative data suitable for qualitative analysis. As explained above, in this chapter

the interviews were carried out through the semi structured method which gave the researcher the opportunity to extend the interview questions. The data gathered during the interviews has gave the researcher the main qualitative analysis.

#### **4.10 Data Collection and Analysis by Interview**

The qualitative data gathered were transcribed by hand and then subjected to analysis. In this respect Robson (1997) says that: “Analysis is necessary because, generally speaking, data in their raw form do not speak for themselves. The messages stay hidden. They need careful teasing out for the process and products of analysis provide the bases for interpretation” (p.306).

After the Interview Sessions; the collected responses were put in a special cassette for analysis. Then the results of the interviews were compared with the questionnaire data.

The researcher listened to each interview one by one and wrote down the answers. When he completed the writing, he started to divide the answers on the themes of satellite viewing, and on the themes of the internet. After that the researcher distributed the responses according to their ages, academic year level and location areas, and then started to dissect and analyse the findings.

Having agreed to this level, i.e. a general picture of the current situation regarding the Jordanian State Universities Students and the television space stations in Jordan, a research strategy was drawn. It involved content analysis that has been used to turn qualitative evidence into quantitative data, by evidence from the questionnaire, interviews, and documentary analysis.



#### 4.11 Characteristics of Study Sample

The study sample was from 1500 students, distributed among the three Universities chosen from the whole Jordanian state Universities. The three universities chosen represented all areas, Jordan University from the middle, Yarmouk University from the North, and Muta University from the South.

##### - General Information

The general information here is the personal background of the people who responded to the questionnaires concerning satellite and the internet. This information is significant in order to understand the background of the sample. The questionnaire has a number of dependent and independent variables, six dependent variables and twenty four independent variables for the satellite questionnaire, and twenty two for the internet questionnaire. The six dependent variables are for the general information as follows:-

Table 7: Distributions of the Questionnaires by the Universities at Years 2000 /2001

University	Number of the distributed Questionnaires	Percentage	Number of the Questionnaires Valid
Jordan	500	33.3	440
Yarmouk	500	33.3	385
Muta	500	33.3	325
Total	1500	100%	1150

The study is also restricted to the students of Bachelor degrees in these universities. Each University had 500 questionnaires distributed to 60 questionnaires of the total were missing from Jordan University. 115 were missing or invalid from Yarmouk University and 175 from Muta University were not valid.

Table 8: The Distribution of Students per Academic Year.

<b>Year level</b>	<b>Frequency</b>	<b>Percentage Valid</b>
<b>First</b>	<b>865</b>	<b>75.4</b>
<b>Second</b>	<b>164</b>	<b>14.2</b>
<b>Third</b>	<b>88</b>	<b>7.6</b>
<b>Fourth</b>	<b>29</b>	<b>2.5</b>
<b>Missing</b>	<b>4</b>	<b>0.3</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 8 shows that most respondents were in the first year. The concentration on the early years is due to their high response rate. Students in the first year usually have more zeal for responding to such a questionnaire than the older ones. The advantage of this is that they will to some extent also reflect something of the background they bring with them.

The Jordanian universities introduced a new admission programme to students in the year 2001/2002. This programme was introduced to ease entry to State Universities, through a reduced admission requirement. This led to a large additional intake of students. As a result the highest numbers of respondents were from the first year.

Table 9: The background location of the students

<b>Resident</b>	<b>Frequency</b>	<b>percentage Valid</b>
<b>Badia *</b>	<b>34</b>	<b>2.9</b>
<b>City</b>	<b>787</b>	<b>68.5</b>
<b>Country</b>	<b>298</b>	<b>25.9</b>
<b>Refugee camp</b>	<b>20</b>	<b>1.8</b>
<b>Missing</b>	<b>11</b>	<b>.9</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 9 shows the background location of the students (study sample). Cities came in first at the rate of 68.5%, then villages (peasants) at the rate of 25.9 %. The Badia comes at the rate of 2.9%. Palestinian refugees camps at 0.9%.

\* The term “Badia” represents the entire Jordanian desert population, and the Bedouins who live there. The Badia consists of 80 % of the total area of Jordan (Al-Rai2001).

Table 10: The distribution of students per faculty

Faculty	Frequency	percentage Valid
Arts	326	28.5
Science	149	13.0
Law	66	5.7
Religion	25	2.1
Engineering	58	5.0
Education	202	17.6
Medicine	54	4.6
Others	260	22.7
Missing	10	0.8
<b>Total</b>	<b>1150</b>	<b>100%</b>

The rate of Arts was 28.5%. The others were on the second grade at the rate of 22.7%. Education in the third grade at the rate of 17.6%. Science, at the rate of 13.1%. law 5.7%, Engineering 5.0%, Medicine 4.6%, and Religion at the rate of 2.1%.

Table 11: The academic level of the sample.

Accumulative average of academic achievement	Frequency	percentage Valid
Less than good (acceptable)	240	20.9
Good	638	55.5
Very good	151	13.1
Excellent	51	4.4
Missing	70	6.1
<b>Total</b>	<b>1150</b>	<b>100%</b>

Those who are the 'good' level academic achievements were at the rate of 55.5%. But those who got less than that were at the rate of 20.9%. The third highest grade was occupied by those who got a very good at 13.1%. The fourth and lowest proportion was occupied by gifted students who got distinctions and were at 4.4%.

Table 12: The sample distributed according to the monthly family income:

<b>Family income (monthly)</b>	<b>Frequency</b>	<b>percentage Valid</b>
<b>100-200 JD</b>	<b>355</b>	<b>30.9</b>
<b>201-300JD</b>	<b>256</b>	<b>22.3</b>
<b>301-400JD</b>	<b>176</b>	<b>15.3</b>
<b>401-500JD</b>	<b>77</b>	<b>6.7</b>
<b>501-600 JD</b>	<b>76</b>	<b>6.3</b>
<b>601 JD and over</b>	<b>168</b>	<b>14.8</b>
<b>Missing</b>	<b>42</b>	<b>3.7</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

The above tables show some aspect of the study sample and their background. Also highlights the first indications about the general information about the study sample. The researcher will discuss all these figures in detail in Chapters Five and Six.

#### **4.12 Ethical Issues**

The researcher was aware of the potential ethical problems that can present themselves at any stage, originating from the methods used to obtain data, and of the sensitivity of issues relating to students in Jordanian State Universities (Jordan, Yarmouk, and Muta) aged 19 to 24. Mass media, satellite, and the using of the Internet are closely linked with personal, family and religious values. It was anticipated that ethical problems could arise relating to the following aspects of the research, unless the following issues were taken in to account:

The issues related to the content of the study, e.g. watching satellite and using the Internet, concern mainly the sexual behaviour and family traditions. The investigation has been carried out with sensitivity and respect for people's values.

The issues related to the methodology of the study drawn to the attention of the researcher were the ethical that he faced during the period of the field work. He adopted the following procedures:

The researcher made contact with Jordanian State Universities to gain permission, making it clear, what activities were to be undertaken and documented.

The researcher would not waste people's time, he was aware that participants' time was valuable.

The researcher considered privacy from the students' perspectives as also the sensitivity of the information.

The researcher dealt with the information provided by participants treated it carefully, so as not to reveal their identity. The researcher was dealing with confidential data and has concealed identities when reporting the results

#### **4.13 Summary**

Due to the sensitivity of Jordanian culture to special issues such as sex programmes, the researcher was aware of such like issues that might have conflicted with moral, cultural, religious considerations during the fieldwork. The researcher has sought to obtain rich data, qualitatively and quantitatively, regarding television in Jordan. The documentary analysis was one of the three parts of the study, and the findings from these are discussed in chapters Chapter Five and Six.

## **Chapter Five**

### **Findings and Discussion of the Questionnaire on Results Satellite Television**

## **5.1 Introduction**

This chapter contains an analysis of the questionnaire data concerning Satellite television users. It was distributed to undergraduate students in three main Jordanian State Universities. The questionnaire contained thirty one parts across 6 main headings:

The first heading was general information containing 6 questions exploring the following variables:

The University.

The year level.

The students' location (the place of residence)

The Faculty.

Academic achievement to date

The Family income.

This information was important for the research as it provided background data on the individual respondents which could contribute to a better appreciation of their subsequent replies to the questionnaire.

The second main heading was:

The reasons for owning satellite television.

The impressions and perceptions from watching. satellite television

The perceived advantages of satellite television channels.

The perceived disadvantages of satellite television channels.

The kind of programmes viewed.

The questionnaire contained variables dependent and independent and provided a range of alternative responses. The Likert scale, consisting of: “Agree, Undecided or neutral and Disagree “was used.

In this chapter we are going to present the students’ responses in figures so that we can identify the students’ opinions, and their impressions in respect to satellite technology and its various aspects. The first analysis will be of each separate response.

## 5.2 General Information

The general information here is the personal background of the people who responded to the questionnaires. This information is significant in order to understand the background of the sample.

**Table .1: Study sample distributed amongst the universities:**

University	Number of the distributed Questionnaires	Percentage	Number of the Questionnaires Valid
Jordan	500	33.3	440
Yarmouk	500	33.3	385
Muta	500	33.3	325
<b>Total</b>	<b>1500</b>	<b>100%</b>	<b>1150</b>

The study is restricted to the students of Jordanian State Universities. There are eight universities having about 75 thousand male and female students for the academic year 2000/2001 as per the figures of the Higher Education Board as published in Al-Rai newspaper (2001).

The students were fairly evenly spread across the three universities, which between them covered very different parts of Jordan. These rates represented approximately



the total number of students in each university, according to the official statistics (Al-Rai, 2001). This was not, however, designed in this way. Each university had 500 questionnaires distributed to it. 60 questionnaires of the total were missing from Jordan University. 115 were missing or invalid from Yarmouk University and 175 were not valid from Muta University. These missing numbers were due to the following three reasons.

Some students said that they own satellites or use the Internet, but when examined their answers indicated a lack of understanding of the technology concerned.

Some students did not complete all the questions of the questionnaire; the researcher removed their answers from the sample.

Some students answered question 9 indicating that they did not own a satellite television or internet system; however they still attempted to answer the questionnaire. These answers were removed from the sample.

Finally some respondents completed some of the 'satellite' questions and some of the 'internet' questions – but neither were complete. These responses were removed.

The result of these adjustments to the responses was that from a total of 1500 questionnaires distributed, 1150 valid returns were obtained.

Table 2 The distribution of students per academic year.

<b>Year level</b>	<b>Frequency</b>	<b>percentage</b>
<b>First</b>	<b>865</b>	<b>75.4</b>
<b>Second</b>	<b>164</b>	<b>14.2</b>
<b>Third</b>	<b>88</b>	<b>7.6</b>
<b>Fourth</b>	<b>29</b>	<b>2.5</b>
<b>Missing</b>	<b>4</b>	<b>0.3</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 2 shows that most respondents were in the first year. The concentration on the early years is due to their expected high response rate. Students in the first year usually have more zeal for responding to such a questionnaire than later ones. The advantage of this is that they will still to some extent reflect something of the background they bring with them.

The Jordanian universities introduced a new admission programme to students in the year 2001/2002. This programme was introduced as the easy conditions which allowed for a huge number of new students to register at the Jordanian State Universities, through the reduced universities admission requirement. So, the highest numbers of respondents were from the first year.

Table .3: The background location of the students

<b>Resident</b>	<b>Frequency</b>	<b>percentage</b>
<b>Badia *</b>	<b>34</b>	<b>2.9</b>
<b>City</b>	<b>787</b>	<b>68.5</b>
<b>Country</b>	<b>298</b>	<b>25.9</b>
<b>Refugee camp</b>	<b>20</b>	<b>1.8</b>
<b>Missing</b>	<b>11</b>	<b>0.9</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

\* The term “Badia” represents the entire Jordanian desert population, and the Bedouins who live there. The Badia consists of 80 % of the total area of Jordan. In this table will be found the students who live in the country, badia or refugees camp are low, but the students who are leave in the urban area is the highest. In fact, this is the kind of nature represented of Jordanian population.

Table 3 gives the distribution of areas where students live. Cities came in first at the rate of 68.5%, then villages (peasants) at the rate of 25.9 %. The Badia at the rate of 2.9% was far smaller like the Palestinian refuge camps at 0.9%. The results concur in principle with a study which was conducted for Jordanian Television in respect of the categories of viewers in Amman, Irbid and Al-Zarka (Al-Rai, 2001).

The spread of satellites outside the towns is nearly unknown due to the lack of surveys in these areas. But, in general, and in accordance with the Strategic study Center (Al-Rai, 2000), the rate was 26.1% for the Jordanians who own Satellites in 2001 in comparison with 23.2% for the year 1999 and 12.2% for the year 1998.

The spread of satellites in Badia areas is still small for two quite separate reasons. Social traditions still consider satellites as an evil in the conservative families of Badia. The people anyway live in deteriorating economic circumstances. The same can be said for the Palestinian Refugee Camps because of poverty and the lack of students in universities.

Table 3 represents the students' distribution in the geographical regions in the kingdom as most students are from cities. Amman alone contains 1.25 million people of the total population according to Al-Rai (1999) census.

**Table 4 : The distribution of students amongst the faculties.**

<b>Faculty</b>	<b>Frequency</b>	<b>percentage</b>
<b>Arts</b>	<b>326</b>	<b>28.5</b>
<b>Science</b>	<b>149</b>	<b>13.0</b>
<b>Law</b>	<b>66</b>	<b>5.7</b>
<b>Religion</b>	<b>25</b>	<b>2.1</b>
<b>Engineering</b>	<b>58</b>	<b>5.0</b>
<b>Education</b>	<b>202</b>	<b>17.6</b>
<b>Medicine</b>	<b>54</b>	<b>4.6</b>
<b>Others</b>	<b>260</b>	<b>22.7</b>
<b>Missing</b>	<b>10</b>	<b>0.8</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 4 represents the student distribution across faculties; the rate of Arts was 28.5%. The others came along second grade at the rate of 22.7%. Education in the third grade at the rate of 17.6%; Science, at the rate of 13.0%, law at 5.7%, Engineering at 5.0%, medicine at 4.6%, and religion at the rate of 2.1%.

The reason that the Arts and Education are so heavily populated is because they are easier to get into, with lower grades than some other subjects. In addition, many people would like to see their sons become teachers, as this is a safe job and a government one, easier than some professions to get into and offering an immediate financial reward.

The Jordanian community likes to work in government jobs .The numbers of students in medicine and religions are fewer for two main reasons.

Acceptance in Medicine faculties is not easy and students' numbers are restricted. The number of those who are annually accepted in universities to study medicine does not exceed 50 students from all the Jordanian students who are annually passing through

the high school. The medical faculty is only available at Jordan University and the Jordan University for Science and Technology.

Another factor for lack of religious students in the sample is that satellite television and the Internet are in the view of religious people corrupting and evil. The students of religions are not allowed to watch satellite television or use the Internet. They did not answer the questionnaire, for reasons of scruple, not because they might be found out.

Table. 5. The academic level of the sample.

<b>Accumulative average of academic achievement</b>	<b>Frequency</b>	<b>percentage</b>
<b>Less than good (acceptable)</b>	<b>240</b>	<b>20.9</b>
<b>Good</b>	<b>638</b>	<b>55.5</b>
<b>Very good</b>	<b>151</b>	<b>13.1</b>
<b>Excellent</b>	<b>51</b>	<b>4.4</b>
<b>Missing</b>	<b>70</b>	<b>6.1</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 5 shows the accumulative average of the students. It is the measure of the students' achievement. Those who were at a good level were at the rate of 55.5%. But those who got less than that were at the rate of 20.9%. The third highest grade was occupied by those who got a very good at 13.1%. The fourth and lowest proportion was occupied by gifted students who got distinctions and were at 4.4%.

This classification is representative of the distribution of grades in Jordan universities as those who are in "good" levels are the majority, with the others spread on either extreme side of them.

Table 6 : The sample distributed according to the monthly family income:

Family income (monthly)	Frequency	percentage
100-200 JD	355	30.9
201-300JD	256	22.3
301-400JD	176	15.3
401-500JD	77	6.7
501-600 JD	76	6.3
601 JD and over	168	14.8
Missing	42	3.7
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 6 shows the family monthly income and indicates whether financial income has any relation to watching and possessing the satellite or using the Internet. Table.6 indicates that those, whose income is 100-200JD, are in the dominant category and they are in the first grade at the rate of 30.9% of the study sample. This is a small income, the Dinar being officially pegged to the pound sterling. Those whose monthly income is 201-300 JD comes at the rate of 22.3 %. Those of a monthly income of 301-400 JD are 15.3%.

This representation of the status of the Jordanian community where most of his people live on the salaries of military service ranging between 150 to 250 JD a month including officers and service men in the Jordanian Army, or the state employees in all sectors, and teachers who live on the same salary equal to the same aforementioned categories such as headmasters, senior officers of the army and employees of Ministries whose salaries may rise to 350 to 400 JD. This is the monthly wage of the typical Jordanian professional.

The statistics of the year 2000 indicate that about 80 thousand Jordanian families (including Palestinian refugee) live under the poverty line which is 130 JD (Al-Rai, 2000). A new survey shows that 60% of Jordanian people live under the poverty level (Alhayah, 2004).

We observe that a significant minority have an income of 601 JD and more. This denotes that the Jordanian community is divided into two classes. After the second gulf war new class emerged then from those who have special agencies or general companies. They are mostly Palestinian refugees who were emigrants to Jordan previously and have business in the west Bank or were in the Gulf States and live now in Jordan.

### **5.3 Reasons for Ownership of Satellite Television**

In this part of the chapter the researcher needs to know how many students have satellite receiver, and what the reason for owning one is. In question 7 –A, the students could choose to fill the satellite questionnaire only or satellite and the internet together, or can fill the internet questionnaire only.

Table 7-A: The ownership of satellite televisions

<b>Do you have a satellite receiver</b>	<b>Frequency</b>	<b>percentage</b>
<b>Yes</b>	<b>599</b>	<b>40.0</b>
<b>No</b>	<b>551</b>	<b>36.7</b>
<b>Missing</b>	<b>350</b>	<b>23.3</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

**If (Yes). Go to question (8) and complete satellite questionnaire, then go to the Internet questionnaire part.**

**If (No). Please, answer Question 7 B then go direct to the internet questions part.**

Note: all the sample claimed to have access to the internet - see the next chapter.

Question 7 was divided into two parts and was designed to divide the respondents into to those answering the satellite television questions, those answering the internet questions and those expected to answer both..

Table (7-A) shows the first part of question 7. It shows that those who own Satellite receivers are 40.0 % of the sample cohort. A study published by Al-Arab Al- Yom (2001) has stated that 30% of Jordanians own Satellite sets; this research suggests that the number is high. Those who do not own a satellite receiver have been questioned about the reasons why.

Table . 7-B: Reason for not owning a satellite

<b>The reason for not owning Satellite receiver</b>	<b>Frequency</b>	<b>percentage</b>
<b>Religious reasons</b>	<b>186</b>	<b>31.1</b>
<b>Traditional reasons</b>	<b>37</b>	<b>6.2</b>
<b>Economic reasons</b>	<b>65</b>	<b>10.8</b>
<b>Family reasons</b>	<b>55</b>	<b>9.2</b>
<b>Other</b>	<b>65</b>	<b>10.8</b>
<b>Missing</b>	<b>191</b>	<b>31.9</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

It is interesting, if not surprising, to note the large number who said that they would not own a satellite television was for religious reasons. This response would reinforce the view that Jordanian society remains traditional and conservative, suspicious of new developments. The religious reason was the most important one given, rather than the other possible choices of family and tradition, or more basically, economic reasons. This latter finding suggests that many more people could own a receiver if



they wanted to, but they were inclined instead to make it a matter of principle. This principle is essentially religious rather than a matter of tradition. The traditions have the values and rules as observed by the society and are, by and large, derived from their religious belief. This does not mean that there are some traditions which are pagan and have no mandate from their faith. This response should be considered seriously for it may even out the balance, the widely held view that poor people just did not own satellite receivers because they had not money enough to purchase one.

This finding represents the feeling of part of Jordanian society which considers the Satellite TV as an instrument of corruption, and a waste of time from a religious point of view. They make a point of prohibiting watching TV as it is assumed to be vicious with shameful songs and nude dress for singing and dancing. The argument about the programmes is very powerful, as there is some link made between influences and corruption.

We know that the price of a Satellite set with installation in Jordan 2003 has become relatively inexpensive with the exception of a digital set of more than 600 channels. The figure for the most sophisticated systems represents the two months income for the middle family income in Jordan.

The fifth reason given was unidentified causes. The rate was 10.8%. The family reasons which were also given could be a number of factors, the disputed ownership or financial or social differences, or both. The Arab Jordanian community prefers not to divulge family details.

Tradition comes at the end of the list and suggests that youth the does not care greatly about inherited traditions. Several researchers ascribed this to what they term 'the satellite effect' as Al-Aqed (1997). But it could be that those who stated religion as a reason interpreted this as the main part of tradition.

Table 8: Reasons for owning a Satellite

<b>Reason for owning the satellite</b>	<b>Frequency</b>	<b>percentage</b>
<b>Entertainment and recreation</b>	<b>244</b>	<b>40.7</b>
<b>For killing free time</b>	<b>68</b>	<b>11.4</b>
<b>Social tradition (social prestige)</b>	<b>261</b>	<b>43.5</b>
<b>To know the news of the world</b>	<b>12</b>	<b>2.0</b>
<b>Other</b>	<b>14</b>	<b>2.4</b>
<b>Missing</b>	<b>0</b>	<b>0</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Tradition was not heavily cited for not owning a satellite television, but was a major factor in the choice to do so; a different interpretation of social tradition where there is a new sense of the community. This was closely followed by those who said they owned Satellite for recreation. Recreation seemed to be a respectable reason compared with "killing time", but both suggest the opposite to religious control, and the sense that entertainment is what is most sought; entertainment and gratification. Entertainment was seen as more than any higher purpose like knowing more about world news.

One possible hidden or unstated reason why Jordanian society acquires satellites is the social tradition that meant the Jordanian family considered the dish above the houses a signal that the house owner is a rich man. This was in the past when it was very expensive, but social tradition now is not so much a status as joining the norms of the community.

The habit of watching satellite television is usually entertainment and to enjoy the different programmes and the many satellite channels which provide every kind of programme and the family is looking forward to.

The smallest proportion of reasons for satellite television is to watch world news. The result was a surprise for us, because in the Middle East the news and the political issues are the eating and drinking of people, since this area of the world is usually filled with disorder and war. The people in the Middle East in general consider the radio news and television the main sources of knowledge. The results here can be understood as an indication that young people have taken to the internet as an escape from the seriousness of the news and the political issues. They have come to hate the wars and the troubles and they love the life that is represented by music and talking through the chat rooms. They do not care so much about the traditional values as we see on perusal of the next figures.

#### 5.4 The Impressions and Perceptions of Satellite Television Watching

Table 9: Impressions on Satellite Programmes:

<b>I think that the Arab satellite programmes are :</b>	<b>Frequency</b>	<b>percentage</b>
<b>Of great value</b>	<b>65</b>	<b>10.9</b>
<b>A simulation of the Western values</b>	<b>288</b>	<b>48.0</b>
<b>Representative of the Arab values to the world</b>	<b>49</b>	<b>8.2</b>
<b>Nonsense</b>	<b>194</b>	<b>32.4</b>
<b>Missing</b>	<b>3</b>	<b>0.5</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table 9 shows the students' opinion on the transmission of Arab satellite television and their evaluation of the programmes. 48.0% of the students think that the programmes transmitted through Arabic satellite channels are an imitation of the west

and represent their values. 32.4% think that they are nonsense, useless or without any meaningful content. Those who think that they are of great importance amount to just 10.9%. Those who think that the programmes represent a new opening up of the Arab nation to the rest of the world was 8.2%.

These figures indicate the dissatisfaction of the students with the level of transmitted programmes. In their view, half of them suggest they are just an imitation of the west. The rest were more disparaging. These opinions indicate that the owners of television satellite stations face big responsibilities to raise their performance level to encourage the Arab audience to watch their stations rather than going away to seek entertainment elsewhere.

In fact, the western programmes and drama in general are good products. These western programmes are more attractive to the Arab viewers than the Arab programmes, especially the movies. One of the reasons for this preference is that a western life style is perceived as better than an Arab lifestyle. Young people in Arab countries are looking to be like western youth and seek to copy them in most things. Therefore the Arab viewer makes comparisons between Arab programmes and western programmes and concludes that the western are the best (Gablawi 2002).

**Table 10 Arab Involvement in Satellite Television.**

<b>Arab states have invested in the information revolution, and satellites in:</b>	<b>Frequency</b>	<b>percentage</b>
<b>A good way</b>	<b>21</b>	<b>3.5</b>
<b>Haven't invested enough</b>	<b>292</b>	<b>48.7</b>
<b>A new window for the Arab nation</b>	<b>80</b>	<b>13.4</b>
<b>A bad simulation of the west</b>	<b>206</b>	<b>34.4</b>
<b>Missing</b>	<b>0</b>	<b>0</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table 10 shows the reactions to the Arab investment of the information revolution. The figures show that 48.7% of the students think that the Arabs have not exploited the opportunity as required. They are followed by the second group of 34.4% rate who believe that it is a mere imitation of the west without any real benefit to the Arabs.

Just 13.4% stated that this information revolution could be considered as a new opening of the Arab Nation on the world. 3.5% have stated that the media revolution has been exploited well. These figures show the extent of students' dissatisfaction with the performance of the Arab TV stations who imitate the west badly and adopt the worst parts of them since they do not know how to exploit this technology.

As we know Arab countries have more than 150 satellite channels, most of them in the Arabic language, more than 20 channels for music and a small number of news channels; most of them are copied from or based upon western channel programmes. It is not a surprising result when we find the study sample stating that the Arab channels have not invested in the revolutionary technology of the satellite field fast enough, and there is no satisfaction from the Arab programmes.

These views do not mean that the people do not like to watch western programmes, but they need to see the original western and the original Arab programmes, not a production by Arab programmes that just simulates the famous Western ones.

Table 1: Encouraging others to own satellite television

<b>If a friend asked for advice for owning a satellite, would you encourage him</b>	<b>Frequency</b>	<b>percentage</b>
<b>Yes</b>	<b>368</b>	<b>61.4</b>
<b>No</b>	<b>82</b>	<b>13.7</b>
<b>Missing</b>	<b>149</b>	<b>24.9</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

The answer to this question gives a clear indication of the experience with the satellite. This question indicates that the owners are generally contented with the satellite. If it is true, then they will advise their friends to own a satellite.

This result confirms that a big percentage agree to have a satellite in the house for its many advantages. The satellite is the output of the information revolution which has substantial supporters and admirers.

The researcher put two questions to the sample about recommendations to friends. If asked for advice would you suggest purchasing satellite television and internet access?

This question was considered as an important one in obtaining further confirmation of the views of users. However, it proved a difficult issue for the respondents.

As can be seen from table 11 a large number of respondents left this question without answering because their experience with satellite was still not sufficiently convincing to offer advice.

### 5.5 The Perceived Advantages of watching satellite television

The definition of advantage here is any benefit the persons will be able to take from watching satellite television channels. This advantage is under the proviso that the benefits are not against religious or traditional values.

In this part we use the trilateral grading or the Likert scale in response to one question.

Table.12: Satellite linking Arabians about with Home

<b>Satellite helps in linking the Arabian groups abroad with the mother home</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>48</b>	<b>8.1</b>
<b>I am not sure</b>	<b>154</b>	<b>25.7</b>
<b>Disagree</b>	<b>389</b>	<b>64.9</b>
<b>Missing</b>	<b>8</b>	<b>1.3</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table 12 shows the opinion of the study sample on linking Arabian groups abroad with the mother land through the satellite by following up the news of their home countries and enhancing their relationship with them. Can the satellite achieve these objectives?

Those who rejected this opinion were the majority, at the rate of 64.9% of the total sample owning a Satellite. Just 8.1% agreed that the satellite could link the Arabian groups abroad with their motherland. This denotes that the students are not satisfied with the programmes transmitted to the Arab emigrants in the world and they don't believe that the satellite offers any advantage in achieving such an objective.

There is a monthly programme in the Al-Jazeera satellite channel called "Appointments in the Places of Emigration", concentrating on the achievements of some distinguished Arab people who have made academic achievements in the west. The aim of this programme is to highlight Arab successes in the world in different fields such as science and technology health sciences and medical.

The second programme transmitted by the Al-Jazeera satellite channel of an Islamic trend is called "the Moslems in the West". It is a weekly programme. It takes an interest in the Arabs in the places of emigration after the events of September 11, 2001. It observes Moslem activities in Western countries. Apparently it is not to be rated highly.

There is also a local programme following the Syrian emigrants in the world especially in Brazil. Excluding these three programmes, we can say that thousands of

transmission hours of Arabic TV channels are null and void with respect to programme directed to millions of Arabs.

Table 13: Satellites linking the Arab Countries:

<b>The satellite has eradicated borders between Arab countries</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>180</b>	<b>30.1</b>
<b>I am not sure</b>	<b>182</b>	<b>30.5</b>
<b>Disagree</b>	<b>227</b>	<b>37.8</b>
<b>Missing</b>	<b>10</b>	<b>1.6</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

If students do not think that satellite television helps connect Arabs abroad, especially in the west, they are much more divided about the links in Arab countries. Table 13 shows the students' opinion and impressions on whether the Satellite channels have cancel borders between Arab countries. The Arab majority wants these borders abrogated as they were drawn by the famous Sykes -Pico agreement at the end of First World War (Al-Musa 1995). The Arabs now move between countries with border procedures and transit visas. When the satellite network spread, the Arabs started to feel that they could see their Arab neighbors in the adjacent and distant Arab countries through Satellite T.V. The study results suggest that the sample does not agree that Satellite television has done away with the borders.

The idea of unity given by common satellite access was undermined when some satellite channels stations started to separate the Arabs by creating strife and rancour amongst them. Some channels such as Al-Jazeera try to criticise some ruling families who were instrumental in closing down the offices of those channels in their countries, as for example Kuwait did close the offices of Al-Jazeera channel



correspondents. The Al-Jazeera channel had accused Kuwait of stealing petroleum from the Iraqi fields and was the reason of non-unification of the Arab Nation. Some advocates pursued a case against the channel and got large some of money as compensations (Al-Rai, 2002).

In the meantime, the Jordanian Authorities closed up the offices of the same channel, Al-Jazeera, in Amman in the middle of August, 2002. The relations between Jordan and Qatar worsened after one guest on the controversial programme offended the Royal family in Jordan saying that they were Zionists and friends of the Jews (Al-Rai .16.8.2002). These channels may create a bulwark for regionalism, as opposed to opening up frontiers.

**Table.14: Satellites have decreased the watching of Jordanian television**

<b>The satellites have decreased watching, normal Jordanian television: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>25</b>	<b>4.2</b>
<b>I am not sure</b>	<b>21</b>	<b>3.5</b>
<b>Disagree</b>	<b>540</b>	<b>90.1</b>
<b>Missing</b>	<b>13</b>	<b>2.2</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table 14 shows that the multi- receiving channel through satellites has hardly touched watching the Jordanian official channel. 90.1% of the sample did not agree with this proposition as the external media could not counterbalance the role of the official Jordanian Television.

Jordanian television consists of four channels, one of them being the main channel in Arabic language. The second channel is called the movies channel and started in 2001 with English language American films and English series and music. It transmits at

nightly only, and in the morning until 6 pm it transmits cartoons for children. The third channel is for sport called the Jordan Sport Channel. The fourth channel is the Jordanian satellite television.

Jordanian television has suffered from bad planning and administration. Each year or two years the Jordanian government has been changing the television administration in attempts to improve the television programmes, but according to public opinion published in the newspapers, the Jordanian television has gone from bad to worse (Al-Rai).

At the same time most of Jordanian society tries to see the news at eight every evening on terrestrial TV. Anybody who has a satellite can not watch the Jordanian satellite channel because it is transmitted in a way that is out of reach. They revert to standard channels.

According to the interviews the majority of the sample are against official channels in Jordan not because they are against satellite channels, but because, in their view, the programmes of Jordan television are poor and it is suffering from bad production and lack of attractive ideas.

**Table 15: Effect of satellite channels on the promotion of culture**

<b>Arab Satellite channels have extended your concept of culture and civilization: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>172</b>	<b>28.7</b>
<b>I am not sure</b>	<b>192</b>	<b>32.1</b>
<b>Disagree</b>	<b>219</b>	<b>36.6</b>
<b>Missing</b>	<b>16</b>	<b>2.6</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table 15 shows that the Satellite T.V has a role in promoting and developing the students in their awareness of culture and civilization. The watching of other cultures and civilizations should allow the students to select what is useful and good. The human being is affected by his surroundings. At the same time, introducing satellites in the houses means other cultures, civilizations, traditions and behaviors will find ways in, with some effect on the recipient. The answers showed that those who disagreed were at the rate of 36.6%. These not committed were at the rate of 32.1% and those who agreed were at the rate of 28.7%.

The largest number disagreed with the idea that Arab satellite channels had the ability to develop an audience's concepts. Many articles have appeared in the daily newspapers (Al-Rai 2001) and (Al-Beshrawi 2000) about the contents of the programmes. These findings do not suggest that there is a marked belief (however much sought after) in the transmission of Arabic culture.

The problem with Arab satellite channels to which the respondents keep returning is that they are similar to each other and to western channels in their programmes. Arab appears to see the aim for these channels as delivering propaganda for the Arab regimes to which they belong. Arab educators think that some channels must be introduced in order to explain Arab perceptions to the west. But this has never been acted upon and the Arab channels continue to concentrate upon image-building for an Arab audience

Table .16: The Attractions of Arabian Programmes.

<b>I think that Arabian programmes can attract the Arabian recipients wherever they are :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>186</b>	<b>31.1</b>
<b>I am not sure</b>	<b>169</b>	<b>28.2</b>
<b>Disagree</b>	<b>226</b>	<b>37.7</b>
<b>Missing</b>	<b>18</b>	<b>3.0</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Are the Arab Satellite Channels attractive to the recipients? This question has been challenging for the Arab channels' administrators, and to the Arab producers and directors in as much as creating new programmes to attract and try to keep audiences continue watching the Arab channels. The person can stay in his house and move easily from one channel to another within seconds at use of button.

37.7% students responded that the Arabian channels are not attractive. Those who think they were attractive and interesting were 31.1%. Those who are not sure 28.2%. Despite the impetus to develop patriotic feelings, there has been no strong belief that the Arabisation of the medium was particularly successful.

The responses from the study sample show that the Arab channels programmes are not attractive to them, or they are not sure about that. This result relates to the weak Arab television programmes, where the weakness of programmes is due to the bad copy of the western programmes. The owners would like to make attractive programmes , but they thought that if they made Arabic programmes, the copycat of the west programmes it would be better rather than to create local programmes.

There is no monopoly for watchers in a local transmission area. The sky is open to the Arabian recipient unrestricted. If the Arabian media does not conform to the good level, and if it is not in harmony with acceptable level it will lose its audience.

Table .17 The Arab Satellite Channels cover of all fields of interest

<b>I think that what is transmitted by the Arab satellites has covered all fields:-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>192</b>	<b>32.0</b>
<b>I am not sure</b>	<b>115</b>	<b>19.2</b>
<b>Disagree</b>	<b>267</b>	<b>44.6</b>
<b>Missing</b>	<b>25</b>	<b>4.2</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table 17 shows that those who think that the Arab Media do not cover all fields in which they are interested, was 44.6%. This suggests that university students are still looking forward to moving to specialized programmes that cover all their ambitions and interests.

The respondents are still looking for the best programmes and those which could satisfy their particular need, but they do not find this amongst what is offered at least at this moment in time.

The Arab programmes are still limited in many fields such as documentary films and documentary programmes. Programmes on aspects of Arab life are restricted by government control and screening of the problems and experiences of citizens are still forbidden in the Arab televisions. For these reasons the Arab watchers do not feel that the Arab channels satellite has covered all their interests.

**Table. 18: Satellite television has improved academic levels**

<b>I think that the satellite has improved my academic level through watching scientific programmes: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>154</b>	<b>25.8</b>
<b>I am not sure</b>	<b>115</b>	<b>19.2</b>
<b>Disagree</b>	<b>312</b>	<b>52.0</b>
<b>Missing</b>	<b>18</b>	<b>3.0</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Most of satellite channels transmit cultural, scientific and awareness programmes as well as specialized ones in education affairs and school and university syllabuses such as correspondence channels through ART Arab Radio and Television station which transmits from Italy.

These channels transmit for subscribers under specified home subscriptions. All channels are encrypted except the main propaganda channel for the media. These subscriptions in the encrypted channels are called a “the first bouquet” containing ART channels in addition to 30 different satellite channels presented to their subscribers. As regards channels of education syllabuses, they transmit school studies for all school stages and some university subjects such as mathematics, geography, history and chemistry, prepared and conducted by professional teachers. We mean here the scientific programmes which specialize in biology and science, sociology, geography, industry and medicine, anything of academic interest. So, do students think that these programmes contribute in improving their scientific level? The result was as follows: More than half (52.0%) of the sample disagreed. There was no strong association of satellite television with other matters than entertainment. Those who agreed were 25.8%, surprisingly low given the opportunity to assert virtue. Therefore, the study sample indicates that the satellite programmes have no scientific advantage which may help develop their academic skills.

Many of the respondents expressed to view that there are no benefits to their academic performance from satellite television. These opinions are some what explained in answer to the questions why the students responded as they did in table 19.

Table .19: Watching the news of Jordan through other Satellite channels

<b>I prefer to listen to the news of Jordan through other satellite channels:-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>110</b>	<b>18.3</b>
<b>I am not sure</b>	<b>81</b>	<b>13.5</b>
<b>Disagree</b>	<b>384</b>	<b>64.1</b>
<b>Missing</b>	<b>24</b>	<b>4.1</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Do students prefer to trace the news of Jordan through other satellite channels?. Sometimes in the Arab world the people want to know their country's news from external channels. The reason for this is that most of these people do not believe what news are relayed on their official channels. 64.1% however disagreed, and prefer to follow the news of Jordan through the Jordanian channel. 18.3% preferred to listen to the news of Jordan through other different channels.13.5% were neutral. This indicates peoples' trust in the Jordanian official TV station. The dominant opinion of most Jordanians that if you want to know the news of any Arab country, (other than your own) you should listen to the radio or television of a neutral transmission. The BBC / London are famous in the Arab world and enjoy a high credibility to the extent that Jordanian considers all what is transmitted by BBC as true. The fact that the students take the easier way of accepting the readily available local stations suggests that they are essentially indifferent to seeking out the precise truth.

In the age of satellite communication, news and television, there is no hiding, and nothing secret. The multi media channels in the Arab countries have given the Arab citizens a good opportunity to know what they want to know. So, there is a need to go to the other channels to get the news for their own country. The Arab governments are fast transmitting the news from their own channel to cut the way on Aljazeera satellite channels to transmit the news in a different story context.

Table .20: The role of satellite in developing their political views and awareness:

<b>Satellites have a role in developing political views and awareness:-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>58</b>	<b>9.7</b>
<b>I am not sure</b>	<b>100</b>	<b>16.7</b>
<b>Disagree</b>	<b>413</b>	<b>68.9</b>
<b>Missing</b>	<b>28</b>	<b>4.7</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Does satellite increase the students' political awareness and the development of their attitudes and views? 68.9% disagreed with this and 16.7% were neutral. Only 9.7% or so suggested a place in their intellectual awareness and development.

Most of the Arab satellite channels programmes have music, movies and competitions to make money. Current affairs programmes are few except for the Aljazeera satellite channels and al-Arabaiya channel both of which specialise in news and discussion programmes.

It is important to remember that the age of the sample group is between 18 and 24; their interests at this age are generally about youth programmes such as music. Few of them are really interested in programmes related to politics and discussion. Nevertheless there was some interest, particularly in discussion programmes which particularly involved argument between two or more persons.



**Noreen, Fourth year, City:**

*"I prefer watching MTV channel (Lebanon), Al Jazeerah channel and LBC Lebanon and Israel. In Al-Jazeerah programmes I prefer watching the "opinion and the other opinion" because I study law. For that I like to see many people to talk and discuss together and many opinions to improve myself, because I 'am study in faculty of law, so , I feel this discussions is more benefit for me".*

The students are interested in general programmes providing entertainment as shown in the next tables.

**Table .21 Arab Satellite Televisions in Developing a Sense of Patriotism.**

<b>The satellite has participated in developing my sense of patriotism :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>169</b>	<b>28.2</b>
<b>I am not sure</b>	<b>164</b>	<b>27.4</b>
<b>Disagree</b>	<b>247</b>	<b>41.2</b>
<b>Missing</b>	<b>19</b>	<b>3.2</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Again, one might expect assertions of the power of beneficial propaganda and patriotism. This question is about the students' evaluation of the Arab Satellite and whether it contributes in developing their sense of patriotism.

Many Arab countries have little information on one another. Some countries have created many barriers to prevent people visiting each others, country. The researcher

thought that the satellite might have created some close contact and sense of togetherness between the Arab nations. The result refuses that expectation. 41.2% did not feel that it contributed to developing the sense of patriotism towards Arabism. 27.4% were neutral.

This denotes that the Arab leaders' concept, after the defeat in 1967 in the Arab-Israeli War, of enhancing the Arab national feelings however hard. They tried to find the means, has not born any fruit.

But satellite television has succeeded in making Arab people take an interest in each other. They now begin to search on their family names among different Arab countries. At the same time it is true that some of Arab satellite channels have created problems for Arab regimes. For example, the Aljazeera satellite channel in Qatar state has caused problems with other Arab Gulf regimes by highlighting regional difficulties. At the same time, it provides an Arab window on the world.

## 5.6 The Perceived Disadvantages of satellite Television channels:

Given the general stance on the significance of local tradition, do students think that satellite television affects local cultures? Any satellite television channel would necessarily reflect the culture of the country of its origin. The recipient absorbs all these cultures. Does all of this affect him negatively? The concern of moral purity might suggest that they would be open to influence, but they assert that they are not.

Table .22 What is conveyed on satellite TV has a negative influence on local culture

<b>The satellite carries cultures, traditions and values influencing local culture negatively: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>62</b>	<b>10.3</b>
<b>I am not sure</b>	<b>63</b>	<b>10.4</b>
<b>Disagree</b>	<b>454</b>	<b>75.9</b>
<b>Missing</b>	<b>20</b>	<b>3.4</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

75.9% stated they that were not affected. Just 10.4% thought they might be, with 10.3% uncertain. The difference between those who disagreed and those who agreed is very vast. It is as if the students were upholding their right to be entertained, holding their belief in the continuation of their own cultural values at the same time.

The high percentage of those who indicated 'disagree' points to a general view that negative cultural influences are not perceived in satellite transmissions. The study sample apparently saw little negative effect coming from the channels which they viewed in their homes. But here the point made earlier must be remembered; the study sample are mostly viewing Arab channels transmitting Arab programmes, or foreign programmes which have already been selected as suitable for transmission on air. Thus the television programmes viewed will not include scenes which are considered incomputable with Arab values.

**Noreen, Fourth Year, City:**

*"The Arab-sat satellite digital has no side effect on the Jordanian family as we thought and its advantage more than disadvantage".*

**Majed. First year, Badia region:**

*"I think that the satellite had a bad effect on the Arab World, because it carries with it many different aspects on our culture".*

**Nahed, Third year, Country region:**

*"The bad side of the satellite is that some channels has a sex show programmes, and may be it's a waste of time".*

They say that there is no effect of the satellite T.V channels on local and traditional values. Students did not uphold the view that satellite television damaged to the opinions of inhabitants, their religion and traditions, and their communities generally.

Table 23 Impressions about satellite T.V limiting relations between members of communities.

<b>The satellites limits social relations :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>113</b>	<b>18.9</b>
<b>I am not sure</b>	<b>115</b>	<b>19.2</b>
<b>Disagree</b>	<b>356</b>	<b>59.4</b>
<b>Missing</b>	<b>15</b>	<b>2.5</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Television is an intimate companion at home and since it came into existence, it has been accepted like a new member of the family. With the addiction of satellite channels, it has become more extensive in offering several options. This could reduce normal social relations especially at night time.

Usually, families and individuals visit one another. These channels may inhibit these visits, and the relationships among people. The sample indicated that there was no such effect; the satellite has not entirely abolished social relationships among people.

There was, however, a minority who felt that the attractions of the various programmes and the resulting domestic circumstances inhibited family visits. Most felt that the Jordanian family was still strong and unaffected by the rapid spread of satellite television.

However, it is clear those relationships within and between Jordanian families are changing rapidly for many reasons unconnected with satellite television. Nevertheless, this has been named the age of information technology and the question must, therefore remain as to the extent of the impact on the rate of change.

**Table 24 Satellite TV is decreasing involvement in the local Affairs of Jordan.**

<b>Satellites have decreased my concern the with local affairs of Jordan: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>160</b>	<b>26.7</b>
<b>I am not sure</b>	<b>124</b>	<b>20.7</b>
<b>Disagree</b>	<b>301</b>	<b>50.2</b>
<b>Missing</b>	<b>14</b>	<b>2.4</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

The concept of globalization may contribute to widen international issues and problems. Did satellite TV decrease the students' concern in the internal affairs of Jordan? Half stated that the Satellite had no effect on their interest in the internal situation of Jordan.

The fact that the half of the students are either not sure or feel positively that their interest in international events have been replaced by a less parochial outlook might be of concern to the managers of Jordanian television. It suggests that there is a growing lack of involvement and interest in local issues.

In the age of information technology there is a new culture and new concerns for people around the world, not just in Jordan, but every where. The citizens in every country were getting their information from limited sources before the age of information technology. Now that has changed and anyone with a satellite receiver can see hundreds of television channels in multi languages. Does this freedom of information require control and from where should control be exercised? Table 25 shows the responses to this question.

Table. 25: The control of satellite watching should be held by the home.

<b>I think that householder must control the watching of satellites in his home :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>101</b>	<b>16.8</b>
<b>I am not sure</b>	<b>75</b>	<b>12.6</b>
<b>Disagree</b>	<b>412</b>	<b>68.8</b>
<b>Missing</b>	<b>11</b>	<b>1.8</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Some people think that the reception of satellite television at home is dangerous as it contains some channels which transmit libertarian programmes. These can be controlled by closing, omitting or encrypting some channels from time to time. 68.8% do not consider satellite T.V as dangerous and did not feel it needed some one to control it. 16.8% stated that it should be controlled. 12.6% were neutral. This suggests that the idea that there is a lot of shocking or offensive material on satellite television is a myth.

Many studies conducted in Arab countries suggested that there should be some control over programmes received in Arab houses, especially to protect children. (Dabbas1980). But this view is not reflected in table 25. Fadiyah explains the case of one of the Jordanian family.

**Fadiyah, First year, Badia:**

*“My mother says that the satellite does ethical damage and maybe I will watch some things wrong, she not allows me watching it. However, I watch satellite always in the accommodation for Students at University”.*

In Fadiyah's case, the family's control has failed, because she found other places to watch the satellite television without control.

**Sameer, First year, Refugees Camp:**

*"I think that there are a lot of dangers in the satellite especially on the teenagers. It's very important to know what they are watching".*

**Mahmoud , Fourth year , Refugees Camp:**

*"I agree about the satellite owned by the family in Jordan, but under control, especially with teenagers".*



## 5.7 The Kind of Programmes Viewed.

In this part of the chapter the research reviewed a number of related issues: Who do students watch satellite television with, what are the favourites channels, and what are the favorite programmes; what is their opinion about the level of Arab programmes on satellite Arabic channels; and finally what is their perception about the local Jordanian channels and the Jordanian satellite channel?

Table 26 The way in which satellite television is watched

<b>With whom do you watch the satellite television?</b>	<b>Frequency</b>	<b>percentage</b>
<b>Friend</b>	<b>39</b>	<b>6.5</b>
<b>Alone</b>	<b>103</b>	<b>17.5</b>
<b>Family</b>	<b>457</b>	<b>76.0</b>
<b>Missing</b>	<b>0</b>	<b>0</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table 26 above shows the nature of students' watching. The majority watched with the family 76.0% while only 17.5% watched by themselves and 6.5% watched with their friends. A quarter, therefore, could be considered to have said that they looked at television in the presence of their young.

This table shows that watching with the family makes the satellite more domestic. The family usually watches family and respectful programmes consistent with inoffensive content. Individual watching that provides freedom to the students in watching what they want, was not of great significance.

Most Jordanian families have one television, and they put this television in the sitting room and the family watches it together Al-Rai (2001).The chance of viewing television alone is small for family members except after the family retires.

Table 27 Kind of programmes watched:-

The programmes you watch most are :-	Frequency	percentage
News programmes	145	24.2
Series	90	15.0
Cultural programmes	43	7.2
Varieties programmes (music and information mixing together)	167	27.9
Sport programmes	42	7.1
Scientific programmes	9	1.5
Movies programmes	44	7.3
Music programmes	45	7.5
Sex programmes	14	2.3
Missing programmes	0	0
<b>Total</b>	<b>599</b>	<b>100%</b>

Table 27 above reveals that the programmes which students prefer to watch are the variety shows 27.9%. This is followed by News at the rate of 24.2% and Series at the rate of 15.0 %. The other types of programmes do not signify in the same way, with Music and songs at 7.5%, Films (Movies) after music at 7.3%. The cultural programmes attract just 7.2%. A few are interested in sex and even fewer in scientific programmes.

Students clearly prefer variety programmes which include comedy songs, interviews with famous people and singers. The Middle East has been an unstable region for more than fifty years or so, and news is the only daily concern being consumed by all people, equally in Jordan. And yet, the desire for distraction is more significant.

The News nevertheless represent their concern with the world, especially in the place like Jordan which is at the heart of the Middle East Problems, with Palestine and Israel in the west, the half of her population Palestinian refugees, and with Iraqi wars, her first one with Iran in 1980.

Series, like soap operas, are a staple of television. Series are a part of the life of the Jordanian community. They consist of thirty or fifty parts and interact with their stars, especially of the Egyptian origin. Sports were comparatively unpopular to watch.

According to the interview results about the favourite programmes of the sample, students preferred star news and the cooking.

**Hanan, Second year, City:**

*“I like so much the Actors and Singers, stars, and the Art. I’m always seeking to see the dressing, cooking and listening to stars news in any channel”.*

Another prefers the tourism by television such as Salam has stated:

**Salam, First year, Country region:**

*“There is some better programme for me on Abu Dhabi television satellite (I forget his name now) that which showing the audiences each month some country in the world, it show us the cultures, habits, the traditions and values, it is increase my information”.*

In the interviews no one stated that they watched adult movies. This may be due to reluctance to admit or even to talk about such issues. The result shows that only 2.3% admitted viewing sex programmes but there was a clear indication that sex programmes were known about and, therefore, watched by students under the table.

Table .28 The kind of channels watched.

<b>The channels you watch are :</b>	<b>Frequency</b>	<b>percentage</b>
<b>Arabic channels</b>	<b>496</b>	<b>82.8</b>
<b>European channels</b>	<b>66</b>	<b>11.1</b>
<b>American channels</b>	<b>27</b>	<b>4.5</b>
<b>Indian channels</b>	<b>7</b>	<b>1.1</b>
<b>other channels</b>	<b>3</b>	<b>0.5</b>
<b>Missing</b>	<b>0</b>	<b>0</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Despite the thirst for international programmes, the choice was, in fact, limited. Table 28 shows the satellites which the students receive at home. The Arabic Channels got a very high rate of 82.8%. They were followed by the European Satellite channels at the rate of 11.1%.

The American Satellites, so much feared and derided, were watched by 4.5%. The Indian Satellites were in the rate of 1.1%. But those who refer to other channels and Satellites were at the rate of less than 0.5%.

The Arab satellite channels were the most viewed by the sample. This probably reflects that they are widely chosen by families (the Arab-sat receiver) because they consider them safer as Noreen has stated in the interview.

**Noreen, Fourth Year, City:**

*“The Arab-sat satellite digital has no side effect on the Jordanian family as we thought and its advantage more than disadvantage”.*

**Sameer, First year, Refugees Camp:**

*“I like Abu Dhabi news channel and MBC channel programmes...”.*

**Fadiyah, First year, Badia region:**

*“The best channel for me is MBC channel, it is comprehensive channel”.*

**Noreen, Fourth year, City:**

*“I prefer watching MTV channel (Lebanon), Al-Jazeera channel and LBC Lebanon and Israel. In Al-Jazeera programmes...”.*

**Worood, Fourth year, Country region:**

*“I watch the Arabian channels firstly and secondly Israel channels, because in the Israeli channels ...”.*

All the responses indicated a preference for Arab channels. There was little reference to Western channels. However, this may be due to a number of causes. Firstly, those students do not watch western channels because their receivers don't access western channels. Secondly, that most of the Arab channels transmit Americans or English movies anyway. Thirdly, the family has control over watching.

**Table.29 The proficiency of the Jordanian satellite Channel:**

<b>The Jordanian satellite channel is of the same level of quality as other satellite channels: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>389</b>	<b>64.9</b>
<b>I am not sure</b>	<b>121</b>	<b>20.2</b>
<b>Disagree</b>	<b>72</b>	<b>12.1</b>
<b>Missing</b>	<b>17</b>	<b>2.8</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

This question is related to the former questions. We have already known that the Arab channels are not of the same level of quality as is required. When asked the Jordanian satellite channel is at the international level, 64.9% agreed. Those who admitted that it is less than the universal level were at 12.1%.

Complaints against the main Jordanian Satellite Channel are many and are reported in newspapers, journals and amongst people. It is accused of transmitting programmes not relating to the citizens. This is contrary to other countries transmit many different aspect of life to the citizens through the TV internal transmission.

According to the interview results we have more details about the Jordanian satellite television; most responses say that they don't like watch the Jordanian television even though it is of the same level as of other channels in general.

**Asif, Third year, Country region**

*“I don't watch satellite news, and I don't watch the Jordanian channels satellite, I do not like the Jordanian television news, it is fade and weakness”*

**Mahmoud, Fourth year, Refugees Camp**

*“I do not like to see Jordanian space channel and the normal official channel, because there are more channels better than it, to give me any favorites and singing and movies”*

**Salem, Second year, Badia region**

*“We still watch the official Jordanian channel, because this is the genuine for my family, they are still waiting the (eight) news each night”.*

In the light of the above results from the questionnaires and interviews about local Jordanian television and satellite channel, we can say that there is no big gap or variety between the Arab channels and Jordanian television. Jordanian society, in general, is watching Jordan television because it gives them the local Jordan news, which they do not find in any other Arab channels.

Table.30 Arabian Media Comparison with the Western Ones.

<b>I think that the Arabian media could compare with the western ones:-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>283</b>	<b>47.3</b>
<b>I am not sure</b>	<b>139</b>	<b>23.2</b>
<b>Disagree</b>	<b>150</b>	<b>25.0</b>
<b>Missing</b>	<b>27</b>	<b>4.5</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

The defensiveness of the students about their own television standard again emerges in the assertion that the Jordanian companies can keep up with the technical standard of the west, the very same techniques which are condemned as being so explicitly entraining as to be immoral. 47.3% agreed that the Arab media were first rate. This is not an argument that is easy to sustain.

It is no doubt that western satellite programmes are better than Arab programmes. The Arab governments buy and translate them for broadcast by their own channels. This creates some difficulties with the data collected, as the students are not receiving in their house western satellite channels in unchanged form.

### **5.8 Summary**

This chapter shows the results of the satellite questionnaire with the following majority results of the thirty tables as above:

The number of the study sample who answered the satellite questionnaire was 599 students. Most of them were in their first year. Most of the study sample was living in the city areas in Jordan. The largest subject group which answered the questionnaire are studying in the faculty of Art. The high rate of the sample who enjoy good level



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in their academic achievement. Most of the study sample comes from the poor families who have a low monthly income

Of the study sample 31.1% did not own satellite television in their homes; the main reason given for this was religious and not economic;. 43.4% from the study sample who have satellite television owned receivers for reasons of social prestige; 48.0% of the sample agree that the Arab satellite channels portrayed and copied western values;. 61.9% from the study sample believed that satellite channels provided no links between Arab peoples; and the Arab emigrants with the world. 90.1% of sample disagreed that satellite decreased the watching of Jordan television.

The Arab programmes are not attractive for the study sample, and they have not improved their Academic achievements. The study sample saw that satellite channels did not carry cultured values to influence the local cultures. Most of the students prefer watching satellite with their families. The best programmes for the study sample were the favorite programmes. And they prefer the Arab satellite channels. The sample saw that the Jordan satellite channel was an equal level to the Arab channels satellite, and the Arab satellite channels equal to the western satellite channels.

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## **Chapter Six**

### **Finding and Discussion of the Internet Questionnaire**

## 6.1 Introduction

This chapter contains an analysis of the questionnaire concerning Internet users. The questionnaire consisted of twenty-two questions around five themes as follows:-

- Reasons for seeking access to the Internet.
- Advantages of the internet.
- Disadvantages of the internet
- Categories of internet use
- Time spent using the internet

The questions were multiple choice employing a three-point scale, with "agree", "undecided" or no opinion and "disagree". The researcher chose this instrument and this scale to keep the data simple and easily understood.

The respondents were asked in question 7-A in the satellite questionnaire whether or not they had satellite television; if the answer was no, they were directed straight to the internet questionnaire; those who had both satellite receivers and internet systems were asked to complete both the questionnaires.

Table 1 is taken from Question 7-A in the satellite questionnaire

Table1 Numbers of the Students Participated in the Internet Questionnaire

<b>Do you have a satellite receiver</b>	<b>Frequency</b>	<b>percentage</b>
<b>Yes</b>	<b>599</b>	<b>40.0</b>
<b>No</b>	<b>551</b>	<b>36.7</b>
<b>Missing</b>	<b>350</b>	<b>23.3</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Respondents who answered 'no' to question 7-A proceeded directly to the internet questionnaire.

The students who answered the satellite questionnaire and who did answer the second part were 1150 students. A good number is missing as shown in table 1A; the reasons for that are as follows:

Some students did not answer all the internet questions and, therefore, their responses were deleted.

Some students attempted to answer the internet questions when it was apparent that they actually had no internet experience; their responses were discarded.

Some of the students just answered the satellite questions and refused to complete the ones on internet.

## 6.2 The Reasons for Using the Internet

Table 1: Reasons for Using the Internet

Reasons for using the Internet :-	Frequency	Valid percentage
E-mail	378	32.8
Recreation	257	22.4
Shopping	20	1.8
Scientific issues (research studies)	240	20.8
Journals	48	4.2
Chat	92	8.0
Missing	115	10.0
Total	1150	100

Table 1 shows as stated the reasons for using the Internet. A third of them used it for electronic mail which is the most universal usage. This might not be the main reason for using the internet for students but because of its ease and efficiently it is used widely. A survey by the German Instinfo Company conducted in Jordan in 2001 found that more than 59% of the populations were using e-mail in Jordan (Al-Rai, 2001).

The next two responses were divided between those who used it for entertainment 22.4% and those who used it for scientific purposes 20.8%. One might suspect that students would assert the essential academic utility of the internet, but entertainment is still very important. This is underlined by those for whom, in a conservative community, the medium presents the opportunity to make contact with others (like the opposite sex) in a way that would otherwise be impossible.

There are also a few who read newspapers and journals. As for shopping, the students on low income would not shop on the Internet. This service is still very expensive.

Table 2: Using the Internet to pass the time.

<b>I use the Internet to fill in free time :-</b>	<b>Frequency</b>	<b>Value percentage</b>
<b>Agree</b>	<b>409</b>	<b>35.6</b>
<b>I am not sure</b>	<b>165</b>	<b>14.3</b>
<b>Disagree</b>	<b>434</b>	<b>37.8</b>
<b>Missing</b>	<b>142</b>	<b>12.3</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

This question was deliberately weighted to make sure that when students said that they used the internet for the purposes of pure entertainment, they really meant it. Otherwise, it would be easy to deny any such idea. As serious students would they have so much leisure? Would they not know how else to use their leisure time? The fact is that 35.6% actually agree that they pass the time for entertainment for them.

We have here an important motive for having the Internet in a student's life. Whilst 37.8% of students disagree with this as a principal reason, they might still make use of the facility for entertainment. The importance of pleasure is indicated by the number who indicated some implied shame in such activities.

The interview results support the finding that students use the internet principally for e-mail, entertainment, chatting, and newspaper access.

Table 3: Using the Internet to explore the world

<b>I go to the Internet to explore the world through news and different awareness sites:</b>	<b>Frequency</b>	<b>Value percentage</b>
<b>Agree</b>	<b>110</b>	<b>9.5</b>
<b>I am not sure</b>	<b>156</b>	<b>13.5</b>
<b>Disagree</b>	<b>752</b>	<b>65.5</b>
<b>Missing</b>	<b>132</b>	<b>11.5</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>



The internet is often marketed and praised for its facility in communication. It is possible to learn a great deal about the world. The students could well have asserted that they appreciated this access to culture. They would not easily suggest that entertainment was really what mattered. The result is, therefore, surprising. 65.5 % said they did not use the internet for exploring the world and 13.5 % were neutral. The rate of those who agreed was just 9.5%. This confirms the high percentage of students who insist that they use the Internet not for exploring the world or to know what is going on, but for chatting and entertainment.

It is apparent that some Jordanian families are concerned about their sons and daughters using the internet and these families sometimes exercise control over its use. Some of the Jordanian families have opposite opinions toward the internet. On the whole there appears to be a greater concern over the internet than with satellite television, probably because the internet is a more solitary use and environment with less general family involvement.

The questionnaire results show that 65.5% of respondents are using the internet not to explore and learn about the wider world, but simply for entertainment. This suggests that they are gaining little useful benefit and their families may be right to worry.

Table 4: Using the Internet to watch what is forbidden

<b>I think that the Internet gives me the chance to watch what is forbidden :-</b>	<b>Frequency</b>	<b>Value percentage</b>
<b>Agree</b>	<b>579</b>	<b>50.4</b>
<b>I am not sure</b>	<b>132</b>	<b>11.5</b>
<b>Disagree</b>	<b>302</b>	<b>26.3</b>
<b>Missing</b>	<b>137</b>	<b>11.8</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

In general, the Arabs have a great fear of moral corruption as well as the erosion of cultural values. Rightly or wrongly there exists a view that all foreign mass media is in some way associated with immorality. Those who reject watching satellite television make their religious beliefs their main reason. We should bear in mind that the laws on pornography are very strict. Anyone found with a sex magazine in a public place is punishable by law. Censorship is duly introduced.

The prohibitions on the activities of the young are strict and are imposed not just by the state and religious bodies but by the Community and parents.

The Internet era has challenged the authorities by making these prohibitions difficult to enforce. Curiously, it has created a new kind of culture for the new generation who see it as an information flow among individuals.

The other types of prohibitions are political ones against those opposed to some Arab regimes. The State tries to prevent their people from entering these sites by putting “Proxy” labels on them and controlling anybody from entering through the main service providers.

The question tried to discover if the Internet gave young people the chance to see what is forbidden. More than half of the students at the rate of 50.4% agreed that Internet allowed watching what was forbidden. This related to sites dealing with love affairs and matters which could be expressed openly because of the strength of habits, tradition and religion.

The internet clearly offers a whole new secret world. Despite the prohibitions of the state, and despite the temptation to deny that they would ever do such a thing, only 26.3% said they would not consider watching what was forbidden.

Around half of the sample acknowledged that they used the internet to watch what was forbidden in the Arab life. The fact that the Arab youths are suffering from many things under the Arab regimes, they feel that there is no freedom about the world and newspapers, and the relation between the girls and boys and that, there are a lot of activities forbidden in the Arab countries. The Arab youths find the internet provides escape from the restrictions of their countries. Avoiding sexual taboos in particular falls into this category.

### 6.3 Advantages of the Internet

Since the introduction of the internet to Jordan in 1995, there has been an ongoing debate about the extent and nature of its advantages. This chapter considers this from the evidence provided by the respondents.

Table 5: Using the Internet to increase their knowledge of culture

<b>Your use of the Internet has increased your knowledge in the world cultures :-</b>	<b>Frequency</b>	<b>Valid percentage</b>
<b>Agree</b>	<b>63</b>	<b>5.5</b>
<b>I am not sure</b>	<b>115</b>	<b>10.0</b>
<b>Disagree</b>	<b>868</b>	<b>75.5</b>
<b>Missing</b>	<b>104</b>	<b>9.0</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 5 tries to explore whether the Internet increases the student's culture or contributes to an increasing scientific awareness. Culture may differ, but it is also a part of education. Everyone can develop a cultural awareness. Even if education is organised under the supervision of authorised agencies and foundations, the possibilities of culture change permeate all life.

This question tried to find out if the Internet increased the respondent's cultural awareness. The rejection of this claim was overwhelming; 75.5% disagreed with the possibility. They saw the internet as entertaining and amusing. They did not feel that any great change was brought about.

These percentages indicate that the students tend not to go deeply into the Internet corridors. Their uses as shown by table 5 were limited to the E-mail and entertainment. This corroborates the replies in this table.

By far the largest group, i. e. 75.5% felt that internet had not increased their knowledge of world cultures. This is confirmed by the interview results. Worood explained the problem when she said:-

**Worood, Fourth year, Country region:**

*“I can consider that the Internet is the greatest invention in the world, and most people felt that when they use the internet, but the problem is the young people unfortunately use it for disrespectful reasons”.*

Table 6: Using the Internet has influenced their academic success scores:

<b>Your use of the Internet has influenced your scientific scores (academic achievement):-</b>	<b>Frequency</b>	<b>Valid percentage</b>
<b>Agree</b>	<b>630</b>	<b>54.8</b>
<b>I am not sure</b>	<b>207</b>	<b>18.0</b>
<b>Disagree</b>	<b>188</b>	<b>16.3</b>
<b>Missing</b>	<b>125</b>	<b>10.9</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Despite the predominance of the entertainment aspect of the internet, students felt that the Internet and its use affected their study and their marks. 54.8% agreed that the Internet had an effect upon the student’s academic study. This could, of course, mean that the effect was either negative or positive. The question only dealt with an effect of any kind. Some did not realize if they were affected or not (18.0%), as if something so significant was not associated with the medium.

Students said in the satellite questionnaire that the satellite programmes had no effect on their academic achievement. But in the internet questionnaire they said that the

internet had some effect upon their academic achievement. This is perhaps understandable as they are able to search for articles in an easy and quick way.

At times there is some confusion surfacing in the student responses. Some of the questions posed are indeed challenging and involve the tension between tradition and religion on the one hand and innovation and progress on the other, but the most likely cause is that the students in Jordan still lack clear opinions on satellite television and the internet. This leads to inconsistency and paradox in some of their attitudes and perceptions.

16.0% asserted that the internet has no effect on their academic performance and their scientific studies. Those who wished to praise the internet and its usefulness, would have expected to promote the idea of acquisition of knowledge. And even they have to clear and distinct understanding between knowledge and the internet.

Table 7 The Advantages of the Internet

<b>I think that the Internet has great advantages: -</b>	<b>Frequency</b>	<b>Value percentage</b>
<b>Agree</b>	<b>77</b>	<b>6.7</b>
<b>I am not sure</b>	<b>123</b>	<b>10.7</b>
<b>Disagree</b>	<b>819</b>	<b>71.3</b>
<b>Missing</b>	<b>131</b>	<b>11.3</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

The enthusiasm with which the internet is embraced as a source of pleasure is not followed through into a perception of particular benefits. It depends on what is meant by the concept of 'advantage'.

The advantage is a total acquisition obtained by the Internet user in terms of information, graphics, services and facilities offered by the Internet. This is seen as helping in achieving and facilitating the user's daily work and study, ensuring him that he has benefited from using the Internet.

The question posed is: Has the internet many advantages? Here we have the surprising result that is 71.3% do not rate the Internet as having any great advantage.

The English language is a real problem for students in most Jordanian universities so that the students who use who Internet for chatting and electronic mail do not use English that matters, and all the extra knowledge that comes with it. They still consider the Internet more as an amusement than an instrument for human knowledge. This result, 71.3%, must be considered as disappointing from the viewpoint of the Jordanian government as it struggles to equip all schools with computers and internet access over the next five years.

If the results of this study are considered as meaningful then the government and the universities may need to redirect thinking more towards the use of the internet educationally than simply its physical provision.

Table 8: Responses about home access to internet

<b>I recommend that every house is connected with the Internet :-</b>	<b>Frequency</b>	<b>Value percentage</b>
<b>Agree</b>	<b>215</b>	<b>18.7</b>
<b>I am not sure</b>	<b>172</b>	<b>15.0</b>
<b>Disagree</b>	<b>621</b>	<b>54.0</b>
<b>Missing</b>	<b>142</b>	<b>12.3</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Students might be expected to dwell on the advantages of internet access, given the chat rooms. And yet 54.0% disagreed with the concept. This shows their mixed attitudes towards it. They are happy to use it themselves but, nevertheless, would not insist on its spread. Perhaps they feel it should be kept exclusive. Or perhaps they feel that not all people would appreciate it.

This response continues with the theme that the Internet has no big advantages, given that the Internet has a different cultural background from their own. There is a consistency between this response and their use of the internet for 'killing' time. There is a sense of moral obligation that prevents them from recommending the spread of internet.

The interviews later make the confusion clear; the students would encourage internet access to the homes, but with the condition that it should be monitored by the family or someone in authority. What they themselves liked to do should not be freely made available to others.

The result on home access to the internet was 54.0% are against those who agree with the studies of Irfan (2001) and Al-Qdha (2000). People in Jordan still have deep concerns about the dangers of the internet. They need more reassurance before welcoming it into the home.

If we go to the interview results the findings appear rather different, with strong support for home access. But there was an important condition which is under the control of the parents. This stipulation makes it more comparable with the questionnaire result. If we see those who disagree, here was 54.0% to access home as



explained that in the interviews; they agreed to have observers or controllers as they say.

**Khaled, Fourth year, City:**

*“I recommend home access under monitoring “.*

**Asif, Second year, City:**

*“ I agree to home access under observation from the parents“.*

Table 9: The Internet as a developer of civilization

<b>Internet has improved the concept of civilized society :-</b>	<b>Frequency</b>	<b>Value percentage</b>
<b>Agree</b>	<b>111</b>	<b>9.7</b>
<b>I am not sure</b>	<b>243</b>	<b>21.1</b>
<b>Disagree</b>	<b>666</b>	<b>57.9</b>
<b>Missing</b>	<b>130</b>	<b>11.3</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

The argument in favor of the Internet is as a way of civilising and developing culture. What is meant by civilisation and culture? The concept of civilisation is the accumulated knowledge of rights and duties. It depends on human behaviour and social progress. Culture means knowledge, science, civilisation and experience. Again, the internet is not considered to be a civilising instrument any more than it is a medium for instruction, or bringing about social advantages Jad, (1987) and Talal, (1998).

Table 9 shows that the rejection of the concept is at a high rate of 57.9%. 21.1% were neutral about it while those who admitted the Internet had an advantage in developing their civilisation and cultural concepts were at 11.3%, which is relatively a small percentage.

The above results are considered not surprising if we follow of what the students are saying consistently. The interviews take this negative view further, a negative view that conflicts with the fact that they are nevertheless avid and keen users.

#### 6.4 The Disadvantages of Using the Internet

Given the rejection of marked cultural advantages, this section deals with the disadvantages of internet. The disadvantages as defined here are those which, as Jordanian society sees them, goes against ethics and religion, and the traditional values and habits.

Table 10: The lack of usefulness on internet sites

<b>I think that the sites which I enter on the internet are not useful :-</b>	<b>Frequency</b>	<b>Valid percentage</b>
<b>Agree</b>	<b>614</b>	<b>53.4</b>
<b>I am not sure</b>	<b>218</b>	<b>18.9</b>
<b>Disagree</b>	<b>193</b>	<b>16.8</b>
<b>Missing</b>	<b>125</b>	<b>10.9</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

53.4% agreed that they did not find the internet sites useful. Those who did still find the sites useful were 16.8% of the respondents. The result of the interviews depended on the feeling of the students that the internet is a great innovation but everything had two sides, good and bad, and you have to choose what side you want. You take what you need from the benefits and avoid the dangers, if there are some.

In general, Jordanian students are using the internet for e-mail, chat, and entertainment according to results the interviews. Some of them are using adult sites but the extent of use is difficult to determine because of an understandable reluctance to discuss the issue.

**Salem, Second year, Badia:**

*“It’s very easy to find many bad sites. However, it is not easy to find more respectable ones”.*

**Nahed, Third year, Country region:**

*“I have been told by some girls, that they are going together to see adult shows in the Internet”.*

**Table 11: Whether sites contrast with Arabic values.**

<b>I think that the Internets cultural values, subjects and sites, contrast with Arabic values: -</b>	<b>Frequency</b>	<b>Value percentage</b>
<b>Agree</b>	<b>167</b>	<b>14.6</b>
<b>I am not sure</b>	<b>246</b>	<b>21.3</b>
<b>Disagree</b>	<b>609</b>	<b>52.9</b>
<b>Missing</b>	<b>128</b>	<b>11.2</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

People in Arab countries, according to many studies in this field such as Abu Al-Abas (1999), Al- Danani, (2001), and Al- Qdha, (2000), consider that the internet culture does not contrast with the Arab traditional values. They look at the new media, including satellite and the internet, as Satanic and evil. This view is due to lack of Arab knowledge about the internet and because it is still new in the Arab area (Al-Nashar 1999) and Abdel Rahman, 1998).

Nearly 52.9% felt that there were no contrasts between imported and indigenous cultures and that the internet demonstrated this. Others were not so sure.

The internet services consist of live transmission of movies and series which are not considered to carrying cultural values. The students would not consider that what they liked to receive Arabic values as they liked to think were.

In fact, if you were to make a survey in the Arab region about perceptions on satellite broadcasts and the internet, you would find many paradoxes Alterman (1998), Al-Majalla Magazine (2000), and Amin (2001). The Arabs would like to make use of the internet, but they feared the consequences of this deal. They want to watch the satellite channels, but at the same time they worry about its influence on their attitudes on life. The reader should not be surprised about what he finds in this table. The study sample is Jordanian students, and they are part of the Arab society.

Table 12 The Social Disadvantages of the Internet:

<b>I think that the Internet has several social disadvantages:-</b>	<b>Frequency</b>	<b>Value percentage</b>
<b>Agree</b>	<b>122</b>	<b>10.6</b>
<b>I am not sure</b>	<b>236</b>	<b>20.5</b>
<b>Disagree</b>	<b>669</b>	<b>58.2</b>
<b>Missing</b>	<b>123</b>	<b>10.7</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Several studies have indicated that the Internet has several disadvantages like the web sites which show 'bad' pictures or those which have different or strange ideas Al-Qadat (1997), such as libratory sites, chatting sites, adult site and, intellectual; religious, or socially and politically infected (Irfan 2001).

There is a tradition of attacking all invasive media, as well as promoting home-grown alternatives. In a country where so much is interpreted as propaganda, good and bad, the fear of introduction of bad or undermining values goes deep.

And yet a surprising 58.2% disagreed with this while 20.5.0% remained neutral. Those who see that the Internet carries distinct disadvantages were 10.6%.

The dominant opinion of the majority asserts that Internet is harmless. They make a very important distinction between those saying that the internet carries no particular gain and those saying that it conveys great disadvantages. They see the internet as neutral.

Most opinions on the internet see no big risk. In the interviews the more subtle point has been made. It all depends on how the internet was used. There were no particular disadvantages there for sensible. But then they see no particular harm in entertainment, even in entertainment that is officially prohibited.

Table 13 The Arab Nations' Use of the Internet

<b>I think the Arab nations are not making good use of the internet : -</b>	<b>Frequency</b>	<b>Value percentage</b>
<b>Agree</b>	<b>106</b>	<b>9.2</b>
<b>I am not sure</b>	<b>197</b>	<b>17.1</b>
<b>Disagree</b>	<b>717</b>	<b>62.4</b>
<b>Missing</b>	<b>130</b>	<b>11.3</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

The Arabic participation in the International Information Net is limited to some official sites established by the Arab Governments, official gazettes and various other sites. The private sector can enter the arena, somewhat bashfully, except for sites of newspapers and Arab TV stations. The Arabic Electronic Trade is tiny in comparison to the volume of actual Arab Trade. Efforts are being made to enable the new generation to be fond of information technology. But these efforts are still slim in comparison with what is hoped for.

Students do not believe that the Arab Nation uses the Internet well. Only 9.2%, a relatively low percentage, felt that good use was made of it. The Internet entered the Arab world only at the beginning of 1995. It is relatively a short time in which those who are concerned in this technology could participate effectively in the Internet world.

Arab societies are still in the third world despite the high income from the oil industry especially in the Arab gulf. Arab countries are receiving new technology from the west, but they are not contributing to this technology. This is why Jordanian students feel that the Arab nation has no effect or influence on the internet.

Table 14 The Concept that the Internet is a waste of time

<b>The Internet is a waste of time: -</b>	<b>Frequency</b>	<b>Value percentage</b>
<b>Agree</b>	<b>588</b>	<b>51.1</b>
<b>I am not sure</b>	<b>231</b>	<b>20.1</b>
<b>Disagree</b>	<b>205</b>	<b>17.9</b>
<b>Missing</b>	<b>126</b>	<b>10.9</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

This question connects to the earlier one about how students spend their own time on the internet. And yet the students are not inclined just to agree. Again, it seems to depend on how its internet is used. 51.1% of students described the Internet as a waste of time, but the fact that neutrals were second at the rate of 20.1% and opponents to the proposition at 17.9%, suggest that there was simple automatic reaction. Those who believe that the Internet is not a waste of time might be using the Internet for scientific and other useful purposes. Some people think that the internet is not a waste of time in itself. It depends on the use.

The students who consider the Internet a waste of time are cheerfully indifferent to the advantages of Internet according to their answers to previous questions. They are still quite happy to accept it as an enjoyable waste of time.

Most Arab studies (Irfan 2001 and Al-Qodah, 2000) show that chatting is the number one priority for the users of the internet. Some have suggested that the reason for people going to chat through the Internet is as a substitute for natural relationships, as if they failed to make normal relationship with the other gender , or for those who are socially shy or those who cannot explain themselves the others. However, may be the chatting user feels that the time which he spends on internet was wasted time.



## 6.5 The Quality of Using the Internet

Table 15: How the access to the internet was learned

<b>Your approach to learn access to Internet :-</b>	<b>Frequency</b>	<b>Valid percentage</b>
<b>Lectures</b>	<b>103</b>	<b>9.0</b>
<b>Courses</b>	<b>125</b>	<b>10.8</b>
<b>Personal effort</b>	<b>439</b>	<b>38.2</b>
<b>Friends</b>	<b>382</b>	<b>33.2</b>
<b>Missing</b>	<b>101</b>	<b>8.8</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 15 identifies the way in which the students learned how to enter the Internet. 38.2% learned by themselves without any assistance from others. 33.2% learned through their friends. Those who got training courses and those who had training through lectures were just over 9.0 %.

Self-education is the dominant feature. It must be borne in mind that Internet cafes give the chance for operating the system and for self-education under the supervision of a café employee whom the user consults and who helps without hesitation, and also through friends. This is a general feature as the young people go together to Internet cafes and help one another. Thus, an experience spreads among people and was of every day advice. These courses were held in cultural centers referred to here were in cafes or Universities. Lectures are given through university courses in special series designed by universities for their own requirements.

In the interview results, this information was added to by those who learned to use the internet through brothers or uncles, as well as friends, and supervisors in the internet cafes; their responses are as follows:

**Hanan, Second year, City:**

*“I learned to use the Internet through my uncle’s son, since he owns the Internet café and my family allows me to go to the internet café any time I need to“.*

**Khaled ,Fourth year, City:**

*” In fact, I have learnt to use the internet with my friends. I remember when I went the first time with them, they opened the computer and they told me you can do this and this and they left me alone with the mouse and that is the time I started to internet by myself , and as time went on my skills improved “.*

**Mahmoud, Fourth year, Refugees Camp:**

*“My learning approach to access the Internet was from the person who worked in the internet café. He told me that was the computer, to try yourself, if you needed anything just ask, and after that I was learning through my mistakes”.*

Table 16: The time when the Internet is used

<b>The time of day which you use the Internet :-</b>	<b>Frequency</b>	<b>Valid percentage</b>
<b>Morning</b>	<b>231</b>	<b>20.1</b>
<b>Noon</b>	<b>320</b>	<b>27.9</b>
<b>Afternoon</b>	<b>236</b>	<b>20.5</b>
<b>Night</b>	<b>248</b>	<b>21.5</b>
<b>Missing</b>	<b>115</b>	<b>10.0</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

This table shows the time at which students use the internet. This is spread over the day. The day in the Arab tradition is divided over four ways, the morning from 6 a.m. to 12 noon; the noon is the time between 1 to 2 p.m. Then comes afternoon, this is time between 2 to 4pm it called in Arabic language 'Alaser'. After that is the Night time. The highest percentage used it at noon time when 27.9% of students come from their homes or the university. They also used the Internet after they had attended some lectures. Internet cafes are located in the streets adjacent to main university gates, where they can go freely in their breaks between the lectures.

24.0% of students finish their lectures and are then allowed to roam in the Internet corridors at night. The afternoon is considered a nap time for students, a kind of siesta which is also used by 20.5%. Morning usage at 20.1% was also high. There was, therefore, no specific time when the use (either at work at home) was particularly high.

**Noreen, Fourth year, City:**

*"The Internet cafés are very close to the University gates and students have a free time between the lectures. They go to Internet cafes. Most students go as groups to use the Internet; they use it not for academic reasons, but for something else".*

**Fadia , First year ,Badia region:**

*"When I have free time between lectures in university, I prefer to go to the Internet cafes. It is the best place for me to stay "*

The above responses give us the reasons for the noon time being a higher rate of use in table 16. Students have nothing to do between lectures and find the internet cafes are the solution.

Table 17: Places Where the Internet is used.

<b>The place where you use the Internet :-</b>	<b>Frequency</b>	<b>Valid percentage</b>
<b>In University</b>	<b>476</b>	<b>41.3</b>
<b>Out University</b>	<b>173</b>	<b>15.0</b>
<b>Your House</b>	<b>156</b>	<b>13.7</b>
<b>Internet Cafes</b>	<b>232</b>	<b>20.2</b>
<b>Missing</b>	<b>113</b>	<b>9.8</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 17 shows the places where they use the Internet. Figures show that 41.3% use the university systems. This is natural as these systems are within reach and free of charge. Internet cafes attract 20.2% of those who use Internet in the evening and do not find places in the university. Outside the university 15.0% found they had several options such as friends, private companies, offices and foundations.

A smaller number use the internet at home; 15.0%. This clearly indicates the limited extent of such services at home and in other places.

Between 2000 -2004 Jordanian universities became interested to provide for their students personal computers with access to the internet, and there was some competition among them to build the IT information technology centers, and labs for that. But the times of the students' uses are limited, because the labs were open just from 8 am to 5 pm. This is why students are using the internet in the universities just between the morning and the noon mostly.

The low uses were in the houses; who had limited access. This is due to the fact that the home access is still in the beginning, and the Jordanian families do not as yet prefer it in their homes. However, the rate of access in table 17 compared with the age of the internet in Jordan is acceptable.

Table 18 The Cost of Using the Internet.

<b>Do you think that using the Internet is:-</b>	<b>Frequency</b>	<b>Valid percentage</b>
<b>High priced</b>	<b>374</b>	<b>32.5</b>
<b>Low cost</b>	<b>57</b>	<b>4.9</b>
<b>Medium cost</b>	<b>385</b>	<b>33.5</b>
<b>Acceptable</b>	<b>202</b>	<b>17.6</b>
<b>Missing</b>	<b>132</b>	<b>11.5</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

It is important to know if the access prices to the internet are reasonable or high for the students, 33.5% of them considered the prices as quite demanding and 32.5% considered them as very high. Only 4.9% considered the prices low, and just fewer than twenty per cent found them reasonable. This explains the students' abstention from daily use.

As we know that the high rate for the family income was between 100-201 JD, this monthly income for the Jordanian family is considered the lowest of the life level in Jordan according to the population survey which was carried out in Jordan in 2001. (Al-Rai, 2001). This income constituted the middle class in Jordan. Most of the Jordanian students at the Jordanian state universities come from the middle class.

Referring to the interviews results, the researcher found that the students considered the price of using the internet in the internet cafes not expensive or just acceptable as below:

**Hanan, Second year, City:**

*“The price is not expensive; middle or normal”.*

**Fadiyah ,First year, Badia region:**

*“The price is normal”.*

**Worood , Fourth year ,Country region:**

*“The price is normal... not expensive”.*

**Nahed, Third year, Country region:**

*“The cost of the Internet café is not high if we compare it with the benefits gained from it”.*

Table 19: The English language on the internet

<b>Your lack of English limits your use of the internet:-</b>	<b>Frequency</b>	<b>Valid percentage</b>
<b>Agree</b>	<b>274</b>	<b>23.8</b>
<b>I am not sure</b>	<b>139</b>	<b>12.1</b>
<b>Disagree</b>	<b>631</b>	<b>54.9</b>
<b>Missing</b>	<b>106</b>	<b>9.2</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

As regard to the English language as an impediment for those who like to navigate deeply in to the internet, since the Arabic language is still at the early stage of being developed on various locations, the respondents did not admit that their English language difficulties impeded the amount of use they desired.

54.9% insist there was no language barrier. There are people who do not need the English language as there are sites through which they can send their message in the Arabic language and can chat in Arabic as well. It is only when more extensive use is made of the internet that there are difficulties. 12.1% were uncertain if language was a barrier.

The English language is now taught in all schools from the first grade until the high school. In Universities, it is the second language. But it is still not enough to help the student if he needs to use the internet for study purposes, because he needs the professional language to understand the subjects which he will get from the internet. The English language which is used in the internet consists of few words and short words like languages of the messages in mobile phones (Gablawi2002).

Some of the interviewees use the internet to chat in English in order to improve skills in English language such as:-

**Noreen , fourth year , City:**

*“I make chat in English only to improve my language and always look for someone new. New people with a high quality education, to learn some new things from them”.*

Table 20 The Arabic Language on the Internet.

<b>I prefer that Arabic should be one of the main languages in the internet.</b>	<b>Frequency</b>	<b>Value percentage</b>
<b>Agree</b>	<b>175</b>	<b>15.2</b>
<b>I am not sure</b>	<b>127</b>	<b>11.1</b>
<b>Disagree</b>	<b>723</b>	<b>62.8</b>
<b>Missing</b>	<b>125</b>	<b>10.9</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

If some students do not see the English language as an impediment in dealing with the internet, one would nevertheless expect them to prefer more materials in Arabic. After all, much is made of cultural difference. Nevertheless 62.8% said they did not prefer Arabic which is surprising. It suggests two things. One is the acceptance of globalisation and the international importance of the English language. Another is the association of Arabic with poor quality products, with lack of earnestness and technical efficiency. There is also a fashion in Jordan to use English wherever possible. Many people want to talk some English words in their dialogue to be more cultured and civilised in an international sense (Gablawi 2002).

The English language is now considered as the main condition to get a job in the private companies in Jordan and in some of higher foundations and universities. For that people want to learn English language in any way possible, it is the mark of the civil, developed and educated in the high class society in Jordan. For that some students are doing his chatting by the English language to improve their skills.



## 6.6 The Amount of Use of the Internet

Table 21: The hours of using the Internet per day

Hours of using the Internet per day	Frequency	Valid percentage
One hour and less	557	48.5
One hour to three	313	27.2
Three hour to five	116	10.1
Over five hour	51	4.4
Others	1	0.1
Missing	112	9.7
Total	1150	100

This table shows the number of hours used for the Internet per day. 48.5% use the Internet for one hour and less daily, 27.2% use it for three hours daily, 10.1% use it for more than three hours and less than five daily 4.4% use it for more than five hours daily. The first category of users, for one hour and less, may be attributed to the cost of one hour which is in the range of one to half Jordanian Diner depending on the place which provides the internet service. The students cannot afford more.

Those who use the Internet for one to three hours have a high income or may use it for compulsive reasons. Those who use it for more than five hours are few. This is natural as excess use does not conform to the student's study hours, lectures and other duties. Each of them use the internet according to their needs, and it depends on lecture schedules for them in the University, and the date and time which they use the internet for depend on their leisure time.

The results of the questionnaire for the sum of money towards the use of internet are similar to the interview results. The majority of the users used one hour and less, the others from one hour to three are as follows:-

**Khaled, fourth year, City:**

*“I have been to the internet café every evening, and I spent around one hour or less there “.*

**Salam, First year, Country region:**

*“I have used the Internet in the average period of time between two to three hours daily.*

Table 22 The times of Using the Internet per Week

<b>Number of times using Internet per week :-</b>	<b>Frequency</b>	<b>Valid percentage</b>
<b>Once a week</b>	<b>304</b>	<b>26.4</b>
<b>Twice a week</b>	<b>261</b>	<b>22.7</b>
<b>Three times a week</b>	<b>234</b>	<b>20.4</b>
<b>Daily</b>	<b>232</b>	<b>20.2</b>
<b>Missing</b>	<b>119</b>	<b>10.3</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

The figures showed that those who use the Internet once a week were in majority and at a rate of 26.4%. This may be attributed, as already stated, to the limited time of students or to the financial problems.

Over 20% use it three times per week, the same percentage use it daily and 22.7% use it twice per week.

The results contrast with the internet interviews which indicated that some of the study samples use the internet daily and some of them day to day and others weekly.

The number of uses depend on how much the students need to go to the internet and what is the needs of each are of them.

**Fadia ,First year, Badia region:**

*“I use the Internet twice a week. Each time I go I stay between two to three hours”.*

**Ahed, Third year , Country region:**

*“I go to the Internet café once every two weeks to check emails only”.*

**Sameer , First year , Refugees Camp:**

*“I use the Internet weekly between one to three times, between two to four hours”.*

The use of the internet by students depends on their monthly income; they cannot use the internet daily for many hours, because these uses form a big cost for them.

## **6.7 Summary**

This chapter has attempted to show the responses of the sample of the questionnaire for the internet use in the Jordanian state universities. The results indicate the main reason for using the internet has been for the e-mail. Some of the questionnaire sample uses the internet for recreation, and the third kind of the sample who use it say it is to see the forbidden .

The sample saw advantages of the internet more than its disadvantages in their point of view, but they don't think that the Arabs are doing well on the internet. The sample learned to access the internet from their relatives or their friends, and there is no effect from the universities on their studies and their learning process.

The sample saw that the disadvantages can be controlled if the family kept an eye on their youths. The amount of time spent for internet was one hour or less and for others from one hour to three. Some of the sample used the internet only once a day or even less, some only occasionally in the week, and others twice a week.

Finally the sample recommended that all access the internet in their homes that would be under control and observed by the householder.

## **Chapter Seven**

### **The Analyses of Interviews on Satellite Television Channels**

## **7.1 Introduction**

This chapter discusses and analyses the third method in this research, the interviews.

This chapter attempts to explore the views, opinions and impressions about watching satellite television channels. The number of interviewees was 14 from three regions, middle, southern and the northern, and from three Universities, Jordan, Yarmouk and Muta; they were distributed in the following way:-

There were five volunteers from Jordan University, 5 from Yarmouk University and 4 from Muta University. The researcher arranged the interview questions around five main factors, based on the content of the satellite questionnaires to further explore the research aims.

**The factors in the questionnaires were as follows:**

Reason for owning satellite television

Reasons for watching satellite television

The kind of satellite television programmes watched

The Advantages of watching satellite television

The Disadvantages of watching satellite television

**The interviews questions were:**

What is the reason for owning a satellite receiver?

What is the reason for watching satellite television?

What kind of programmes or channels do you view on satellite television?

What are the advantages of watching satellite television?

Do you think that viewing satellite television affects in your academic achievement?

What are the disadvantages of watching satellite television?

Each question was put to the students in the interview sample but the reader did not find a complete set of answers. The reason is that there were many answers which were very long. What we have here are quotations that are typical, like sample summaries. They illuminate the thoughts that are generally shared.

## **7.2 Reasons for Owning Satellite Television**

In Jordan satellite receiver owning is considered a symbol of social prestige. It gives the indication of the owner a rich person and one from of high-class society. This was certainly true at the beginning of the spread of satellite, because the satellite price was very expensive in comparison with the normal income in Jordan. Most people in Jordan were proud when they put a dish above their house.

More recently satellite systems have become much cheaper. For 100 Jordanian Dinar any citizen can own a satellite receiver with the capacity of 80 channels, and he can

choose between three options, the 'Arab sat' 'Nell-sat' channels or 'hot-pared'. This is a mix between the European channels and Arab channels. All of the channels use Arabic with two Western channels in English, the BBC news and CNN. This drop in the prices from 1000 to 100 Dinars has happened in the last four years when the researcher was embarking on this research.

Let us now examine the results of the first interviews: The question was 'what is the reason for satellite ownership'?

**Ahed, Third Year, Country region:**

*"We own a satellite in our house as a social aspect".*

Another respondent gives the same answer in spite of the fact she came from different area; she lived in a refugee camp. In spite of that she had the same circumstances as of the Jordanians.

**Saher, First year, Palestinians Refugees Camp:**

*"We (are) own a satellite as a social aspect".*

These responses come from the respondents from different areas in Jordan, but the society values between each of them seem to us the same in this research; the social aspect was the main reason for owning the satellite receiver. This is one of the facts of Jordanian society, i.e., social ambition. This is the characteristic of traditional societies where every one looks at other to do better.



**Salem, Second Year, Badia Region:**

*"When my father saw the satellite dish upon our neighbour's roof, he went to get satellite dish like their is".*

People in Jordan preferred to own the satellite Arab-sat receiver or Nile-sat receiver, because both of them were transmitting just Arab satellite channels and three foreign channels BBC, CNN, and (Alhurah) American channel.

**Majed, First year, Badia Region:**

*"If we want to own satellite on our home, we will take an Arab-sat receiver only, because it has many channels for news, discussion and entertainment. I think that is great and enough".*

Another interviewee who believes that families in Jordan should get their own home Arab-sat receivers reported:

**Kaled, Fourth Year, City:**

*"I agree that everyone should own Arab-sat receiver satellite as us".*

And again a similar response:

**Worood, Second Year, Country Region:**

*“We owned satellite receiver because we wanted  
to see the world“.*

Finally, another interviewee recommends satellite ownership by everyone, contrary to the questionnaire results. It was based on the assumption that there should be some form of control for others.

**Mahmoud, Fourth year, Refugees Camp:**

*“I agree about the satellite owned by the family in  
Jordan, but under control, especially with teenagers”.*

According to the answers to the first question in the interviews, the respondents agreed that they owned a satellite, but just the Arab channels. The interviewees seem to feel the danger of satellites, but they had been content, at least at home, to own just those channels their parents had approved. They express on the opinion that there was no bad side effect in Arab sat channels compared with foreign satellite channels.

According to the results, the social aspect is the main motivating factor for families in Jordan. The Jordan community interacts and competes - each one wants to be better than their neighbour. But society is also wary about the new media; we note the preference for the Arab-Sat channels, which suggests greater safety and greater central control.

The final comment from the interview sample is from those who prefer everything on broadcast even on the Arab programmes to be approved and controlled.

### **7.3 Reasons for watching satellite television**

Television in general is very attractive to the watcher; it became one of the family members, especially in the last twenty years in the Arab countries, such as Jordan. In the last twenty years the civil concept are now higher than before, and the relationships between the families and individual have become more complex. This complexity comes with the complex life of Television itself that has replaced the neighbour with whom the visits used to be exchanged previously. Since satellite television has entered Jordan, it has created a great impact. One or two channels have grown into 100 or more and many peoples' viewing habits increased accordingly.

The question was: - What is the reason for watching satellite television?

This section aims to know the interviewee's opinions on their reasons for watching satellite television. There are several reasons given by the study sample; one reason for many people is simply that it is an enjoyable way of spending free time.

Typical of this was:

**Noreen, Fourth year, City:**

*"I watch satellite to kill free time".*

The problem with the large amount of free time with the Jordanian youths, specially the Universities students, is that the Jordanian University system does not include part time study or give students the opportunity to do some work on their own. At the same time the system does not make enough demands to make the students busy most of their time.

We have got a solution in the study sample to the free time. Both satellite and the internet have become a choice for the students to fill in their free time. The internet questionnaire results indicated use of the internet for entertainment, linked closely with filling in free time. The only significant difference between satellite television and the internet in this respect is that the television is usually at home and free of cost (or appears to be free of cost) and the internet is often used in internet cafes or university network rooms and costs money.

The other typical example of this was:

**Khled, Fourth year, City:**

*“I am watching the satellite because I have more free time, and nothing to do. I’m alone in my house, there is no body talking with me”.*

There are those who will watch anything from satellite. When the students come back home from University, they have nothing particular to do, especially if they are living alone in their house, and satellite watching is seen as a recreational or leisure activity.

**Asif, Third year, City:**

*“I’m watching a satellite television for two reasons, firstly to kill free time, secondly because there are some programmes better for me”.*

There are those who watch a mix of entertainment, and would like to know the world news.

**Majed, First year, Badia:**

*“I watch satellite to know what happens in the world and for entertainment and to spend free time”.*

But there is another response of those watching satellite televisions. There is a special reason, like when there is a war or civil conflict. This is a special event for watching, and only occurs in unusual circumstances.

**Nahed, Second year, Country region:**

*“My mother from Bosnia was Heartsick and she wants to know what happened to her family there. She wants to watch CNN and Aljazeera satellite channel because the Jordanian television is not enough to cover this war”.*

Some mothers and fathers had other opinions; they indicated that they were trying to persuade their daughters and sons that satellites were damaging to the social fabric of society and to ethics.

**Sahed, First year, Badia:**

*“My mother says that the satellite does ethical damage and maybe she will watch some things but not allow me watching it. However, I watch satellite always in the accommodation for Students at University”.*

The parents know that no one can make a wall around the family, and there will be some movement and change in society. It seems that some parents feel a responsibility and therefore sometimes they advise their sons that they should watch just on Arab-sat channels, especially when they are under pressure from their sons to acquire something. They worry about the effects that the foreign satellite channels might have on their sons.

The majority of the sample watches the satellite television channels because they have a lot of free time.

The second reason advanced is that they watch satellite television for special reasons such as to follow war news or other major events or more simply just to know what is going on in the world.

The third reason given was really a mixed response – entertainment, but with a theme of constructive use rather than only filling spare time.

## **7.6 The kind of satellite television watched**

In this part of the interview the research aimed to identify the favourite channels and programmes watched. The question was: What kind of channels and programmes are you interested in watching?

It was clearly hard for interviewees to choose a particular channel from the huge choice available and this made it a difficult question to answer fully. However, some said they choose the channels which they felt helped them to improve their studying. The Arabic satellite channels together with Israeli channels are considered the as best choice for most of the sample cohort.

**Worood, Fourth year, Country region:**

*“I watch the Arabian channels firstly and secondly Israeli channels, because in the Israeli channels there are many programmes especially in ‘how to make the films’ and that is more important for me”.*

Israel has many satellite channels for different fields. One of them is the broadcasting television transmission. Israel owns four satellite television channels, and two more channels normally transmit half the programmes in the Arabic language. Jordanian citizens can receive the signal through the normal aerial without the need for a dish. This has potentially more effects on the Jordanians family. Towards the end of July 2002 Israel launched the Arabic satellite channels to explain Israeli view points and perspectives about the Palestinian –Israeli problem.

What remains very attractive about the programmes for young people, however, is that they love movies in particular, and not the political arguments. They prefer western movies to current affairs.

Moreover, Lebanon's Broadcasting Channels (LBC) and Future channel are both famous in the Arab world for their modernism and their opening up of life. On the other hand there is Aljazeera satellite channel which for the Arab world is like CNN and BBC for the world. Some of the sample goes to watch channels with programmes which concern their field of study or major interest.

**Noreen, Fourth year, City:**

*"I prefer watching MTV channel (Lebanon), Al-Jazeera channel and LBC Lebanon and Israel. In Al-Jazeera programmes I prefer watching the "opinion and the others opinion," because I study law. For that I like to see many people to talk and discuss together and (and listen to) many opinions to improve myself, because I 'am studying in the faculty of law, so, I feel this discussions has more benefits for me".*

People in Arab countries consider the Lebanon to be more developed, civilised and educated than other Arab countries. Perhaps this is illustrated by the fact that Lebanon also has many private television channels and was the first Arab country to allow privately owned television stations. Lebanese television is popular with Arab viewers because it is experienced and offers more programmes with a good choice of subjects



and presentation styles. The popularity of MTV and LBC illustrates this. Lebanese satellite channels come in the first place as their package holds preference over such as LBC, MTV, and the future satellite channel. The reason for that is the Lebanese channels have good programmes compared with the other Arab channels. And it transmits a lot of Western Movies, and the Lebanese presenters in television are attractive in their accent.

**Nahed, Third year, Country region:**

*“We watch in our home about Bosnia and Croatia TV, and in the Arab channels we watch Aljazeera TV and MBC TV to follow the news of Bosnia war. We follow the famous programme on MBC TV “Who wants to be a millionaire”, and in Aljazeera, Today’s news harvest, because my family prefers the news and the information programmes.”*

Nahed here is a special case, because her mother is from Bosnia and she follows the war news closely. She watches Aljazeera satellite channel for the news programmes only, but she prefers the MBC satellite channel for more general viewing. The programmes that are preferred have the different reasons for their watching. MBC is one of the favourite. It is a Saudi private channel. It was established in 1991 in London. It transmits to the Arab world in Arabic. In 2001 it moved from London to the Dubai media city.

**Fadia, First year, Badia region:**

*“The best channel for me is MBC channel. It is comprehensive”.*

Abu Dhabi satellite channels come out as another of the favourites` in the sample. It is the official channel for the capital of the United Arab Emirates.

**Salam, First year, Country region:**

*“There is some better programme for me on Abu Dhabi television satellite (I forget his name now) that which showing the audiences each month some country in the world, it shows us the cultures, habits, the traditions and values, it increases my information”.*

The most famous programme on the Abu Dhabi channels and the favourite from the sample is one which goes to many places and countries, showing the audience about the details of life in that country.

This is considered the best of the Arab production media, since the Arab transmission programmes are usually bought from the west and the Arab television management spend time translating for the western programmes in to Arabic dubbed with Arabic sound.

**Sameer, First year, Refugees Camp:**

*"I like Abu Dhabi news channel and MBC channel programmes, both channels, it seems, are good for me, they has every thing I hope to see".*

Dream Channel is the first private Egyptian channel, owned by the private sector, which was established in Cairo in 2001. In addition, Almahoar channel private satellite was also established in the same year. They specialise in entertainment inclined to appeal to this audience.

Egypt has two satellites, Nell-sat 101 that was launched in 1998 and Nell-sat 102, launched in 2001. Egypt now rents its satellite for commercial sector in the Arab and even the wider world. As we know the satellite has many channels for different uses, like some channels are used for the telephone service and some for the Fax service, some for television channels and some for military uses. Egypt used to rent out some of the channel's signals for investment. Usually young people prefer the actors, stars and the news.

Jordan television's four channels were not favoured by the interviewees for the reason identified earlier – its programmes are considered poor and out-of-date. It appears that Jordan television's principal audience is older viewers who watch the news programmes.

King Abdullah II criticised the poor quality of Jordanian mass media (Jordan TV 2004) when he compared it unfavourably with Arab media in general, news coverage

through newspapers, and television and radio programmes. His Majesty stressed the failure of newspapers, and the state media to reflect the views, interests and aspirations of citizens. Reflecting this, there was little interest among the interviewees for Jordanian television, whether terrestrial or broadcast by satellite.

**Asif, Third year, Country region:**

*“I don't watch satellite news, and I don't like to watch the Jordanian channels satellite, it is fake and weak”.*

The reaction against parochial television was consistent.

**Mahmoud, Fourth year, Refugees Camp:**

*“I do not like to see Jordanian space channel and the normal official channel, because there are more channels better than this, to give me any favourites and singing and movies”.*

One just felt that he should be watching the Jordanian official channel out of a sense of traditional loyalty.

**Salem, Second year, Badia region:**

*“We still watch the official Jordanian channel, because this is the genuine for my family, they are still waiting the ‘eight’ news each night”.*

The genuine interest is presumably the cultural inheritance. Whilst a significant number in the questionnaires anonymously confess watching sex channels, they found it hard to talk about it.

There was some response by those watching sex movies, but they did not want to talk about the subject.

**Saher, First year, Refugees Camp region:**

*"I have many female friends in the university and they told me what they watch; there are a lot of adult movies. They are watched through the satellite, for that my family do not allow me and my brothers and sisters to watch any channels except the Arab channels which transmit in the Arab-sat".*

It is noticeable that when she talks about these issues she doesn't want to talk about herself, but talks generally about her friends.

Some of the interviewees do not commit themselves to one channel, but prefer a selection which has variety programmes, such as music programmes mixed with news.

**Hanan, Second year, City:**

*"I like so much the actors and singers, stars, and the art. I'm always seeking to see the dressing, cooking and listening to stars news in any channel".*

MBC satellite channel, a Saudi private channel is the second choice, because it has a mix of the Arab presenters and workers, it gives the Arab Variety.

## **7.7 The Advantages of Satellite Television**

The benefit of what is offered on satellite television is huge in terms of the variety of offers. The viewers are aware of that very intrusion of outside influences that seems like a cultural opening. Many of the interviewees argued that it expanded cultural horizons and introduced new knowledge. The question was: - what are the advantages of watching the satellite?

**Nehad, Second year, Country Region:**

*“The positive (aspect) of the satellite is that, it makes me aware of cultural and knowledgeable, to know what is happening in the world”.*

And

**Majed, First year, Badia region.**

*“May be it gives me more cultural understanding of the outside world”.*

By the ‘cultural’ here, he means the good knowledge about different cultures in the world.

For these students, there are signs of a new pattern of life. From the early days of owning a satellite dish for the sake of status, we now see a whole new style of living with new values that are quite different from the traditional.

**Worood, Fourth year, Country region:**

*"The average unemployment is around 20% and many people are without work, they have a mobile and they go to the Internet café and make chatting. This is the youths' life in Jordan. They are without work and they take some money from their parents until they find some government job or office job. This is one of the traditional Jordanian values, the hard work or hand work in Jordan is not the preference of youths".*

Worood talked about the Jordan problem with youth and unemployment. Jordan has 12.5% of the work force unemployed (Ministry of Labour 2004). As we have seen, this young group finds satellite channels and programmes the way to spend their free time and for some of them all their time is free. They use internet chat rooms for the same purpose. But satellite television may also give them knowledge about the world, and certainly they see themselves in international terms.

**Sameer, First year, Refugees Camp region:**

*"You can watch through satellite the civilizations and the world culture".*

The theme of an acknowledgment of new influences constantly arises among satellite television viewers. People, who watch satellite channels, may not recognise exactly what is the effect on them from these channels on their behaviours and thinking, but



they can see that satellite television shows them the civilizations of the world. They watch world cultures and they do gain new ideas and skills.

**Hanan, Second year, City:**

*"I have watched the satellite many times in the student's accommodation where I live now; I think it is a good medium to see the world".*

The opportunity to be aware of the world news from different points of view offers an open mind on the world. The universities recognise this and, perhaps discounting some of the problems this study has identified, increasingly make few student accommodation offers satellite and internet access in the rooms.

**Ahed, Second year, Country Region:**

*"You can know the world news and what happens in the world in the same moments through the satellite".*

They feel that it is part of the sophistication of the modern world to be able to discriminate, to take in an array of information and choose what is significant. The sample feels that the age of government control on the mass media has ended in Jordan. They now expect to be free to view as they wish.

**Noreen, Fourth Year, City:**

*“The Arab-sat satellite digital has no side effect on the Jordanian family as we thought and its advantages are more than its disadvantages”.*

She believes that satellite television is not a risk if we compare benefits and dangers. These views represent perhaps the real judgement on satellite television. As for as our young sample is concerned the age of the individual has arrived and the balance of advantages and disadvantages which they see as necessary is achieved through the judgement of the individual.

**- The Affect of Academic Achievement.**

The researcher would like to know from this question how much of an effect the satellite has on the academic achievement of the students (study achievement) -This is a very complex question and the one which would take a major study to solve-. The overall impression of the interviewees is that a satellite has no tangible effect on educational achievement. The question was: - Do you think that satellite television affects your academic achievement?

**Khled, Fourth year, City:**

*“I think that there is no effect from the satellite channels television on my academic study”.*

Another agrees on this point.

**Sahar, First year, Refugees Camp:**

*“No (any) effect from satellite television channels on my academic study”.*

As the interviewees prefer movies and sports, they see no effect, positive or negative, on their academic performance. They do not consider that they would do more work if they were not interrupted by watching. They have done not set enough work to make this an issue.

**Fadih, First year, Badia region:**

*“No effect for the satellite on my academic level (academic achievement) or study, positive or negative”.*

Another agrees that.

**Worood, Fourth year, Country region:**

*“It has no effect on my academic study, either good or bad”.*

The interviewees do make the distinction between the possible academic effects and benefits of the content of programmes and the more subtle influence of culture, the society and the family. Social values are a different matter.

**Sameer, First year, Refugees Camp:**

*“Not any effect from satellite on my academic level (academic achievement)”.*

He is making a nice distinction. He typifies the ability to know media can have an effect on audiences, and their opinions, attitude and behaviours.

**Noreen, Fourth year .City:**

*“I know that the media affects the people especially on their ideas and beliefs and behaviours, but in the academic achievement there is no effect”.*

In addition, they believe that satellite T.V does not have a real benefit, so they have indicated that “Arab sat” is enough for the Arab family.

**Mahmoud, Fourth year, Refugees Camp:**

*“I agree that the satellite programmes never have any benefits”.*

In designing the research the opportunity was presented to respondents to place academic improvement as a potential advantage of satellite television viewing. But the study shows no evidence of this, largely owing to the types of programmes which the sample group select to watch. These programmes have little academic content which impacts on the studies of the students.

## **7.8 Disadvantages of watching the satellite**

The hatred and fear the families have may seem shallow, but it is considered by the sample as a real worry for their parents. They know that satellite T.V has many channels transmitting adult movies.

As in other countries young people consider that the wrong movies might cause damage to those younger than themselves.

### **Saher, First year, Refugees Camp:**

*“We know what is on the satellite transmission and what the benefit of getting it. But there is many channels showing adult picture and movies; it has very great dangers”.*

There is the possibility of certain confusion in the minds of the the young over what they have learned from their home and society, and what they received from the television satellite.

Young people concede there could be an effect on the character of those younger than themselves. Many people think that the satellite coming to Jordan needs social adjustment. The undercurrent feeling is that people are not yet sophisticated enough to withstand corruption. This does not, of course, apply to themselves as individuals but to society generally.

New technologies are often seen with suspicion when they are first introduced, and people stress the possible negative effects of the technology. After that, perhaps, they accept it, especially if it provides something worthwhile. Many people now accept

satellite television, but let us go to an opinion of some who considered that satellite television was a danger for the kids, when they watched it without the presence of an adult. Nevertheless, there are obvious cultural conflicts.

**Khaled, Fourth year, City:**

*“When I look at some girls who wear Hijab\* on their head, they mix short clothes and jeans with Islamic dresses; they got me confused. Who can mix between (Hejab) and a modern dress? These are against the Islamic style requirements, and I think that satellite television is more dangerous without observation of the kids”.*

\* It is a head dress for the girls.

There is another opinion:

**Sameer, First year, Refugees Camp:**

*“I think that there are a lot of dangers in the satellite especially on the teenagers. It’s very important to know what they are watching”.*

There is a great deal of discussion in the Jordanian media about changes in society and the obvious differences in the form of visible signs like dress codes and social habits. The results of international contact, due to the indication of external "modern" cultural influences, are the result of communication systems.

**Asif, Third year, City:**

*"The Lebanon was damaged before a few years ago, when they simulated the west in all things, without thinking. I think we go to the same end, after two or three years from now, we will be like them".*

The tension is between the sense of imminent development and modernization, to be accepted and welcomed, and the fear that incoming external influences are an intrusion into traditional and worthy patterns of life.

**Noreen, Forth year, City:**

*"We are looking to the American life just from outside. And we like it without going deep into their civilization. This is the problem with the western media; they give us a different culture to our culture".*

There is an expression of indifference, of passing time, of entertainment without any particular significance. At other times it can be an expression of fear or exasperation about Western' attitudes.

**Majed, First year, Badia region:**

*"I think that the satellite had a bad effect on the Arab World, because it carries with it many different aspects to our culture".*

The bad effect is seen simply as the existence of the media, as something new and different, rather than a deliberate attempt to promote alternative ways of thinking.

The rejection of anything different is one attitude to take up. Another is to accept the existence of the media as inevitable and to try to control what is watched.

**Worood, Fourth year, Country region:**

*"Mostly the parents cannot have control on the television channels in their home, but if they educate their kids into a good system, the parents may be able to control the kids".*

We have noticed that when it comes to the habit of watching television, the Jordanian students are very much like their counterparts in the rest of the world. Whilst they retain moral values they actually enjoy the easy entertainment. The least demanding the shows, the more they are associated with gratification.

What makes these students different is that they also see these pleasures as a kind of alien, external culture.

They were aware of the generally shared suspicions, the typical Jordanian family is afraid of their children for satellite and the Internet dangers.

**Hanan, Second year, City:**

*"My family never used the Internet and satellite at our home, but they worried about the little kids. I have six brothers and sisters, all of them younger to me. I watch the satellite in the students' accommodation where I live now. I feel myself some times in America, not in Jordan.*



*When I look outside, most of students in Jordan universities, they are like the western styles, males and females".*

The very change of styles is attributed to external influence. This is a deep level of change and a more general point than the more explicit accusation that satellite channels make available certain 'adult' programmes and are far more sexually explicit .

**Nahed, Third year, Country region:**

*"The bad side of the satellite is that some channels have a sex show programmes, and may be it's a waste of time".*

On the one hand there are all the attractions and the "benefits". On the other hand, there are the enjoyable, if not naughty, pleasures which would otherwise be forbidden. Herein there are many tensions that lead some of the young people to taking up such a very clear moral stance.

Another one was aware of the distinction between general opinion and the possibility of personal judgement.

**Salem, Second year, Badia region:**

*"There are many problems coming from the satellite. If the young watch the adult movies, they will believe that the relationship between girls and boys is open and normal, which is not allowed in Islam, I think that*

*satellite, mobile and the Internet are damaging the Jordanian youths from the ethical issues and educational sides. But on the other hand, everything has two sides, negative and positive; you can choose the side that you want”.*

What is interesting about the explicit sense of damage being done is the way that it now seems so necessary. This is not so much a rejection of foreign values but mourning over the inevitable loss of the past.

**Ahed, Second year, Country region:**

*“To kill free time the young people are going to the chat in the internet, or talking on the mobile phone, or watching satellite. Actually they are going on to the bad use”.*

One should note that whilst the tragedy of Lebanon was interpreted in the west as the result of old fashioned religious fanaticism and inter – tribal conflict, using foreigners as targets and hostages, it was interpreted in Jordan as too fast a move towards westernisation. The example of Lebanon is considered as a symbol of corruption, not terrorism. People in Jordan are worried about the shock waves of the western media in this way.

**Mahmoud, Fourth year, Refugees Camp:**

*"I think that the jump of Jordanian society from the traditional society to the modern society within the last ten years affected them, especially with information revolution has made shock on the society. Because this information revolution has come without preparation".*

There are a lot of things which have affected Jordan politics and society, for example the society has lacked stability over the last fifty years. It is influenced decade upon decade by events among its neighbours and frequently through refugees entering Jordan with their own development agendas. The last migrants were half a million Palestinians who returned from Kuwait after the war in 1991. These people changed Jordan, because they came with their own attitudes and values. The information revolution with the emigrants who came back to Jordan might have assisted changes in people behaviour (Kiwari 1995).

We have to remember the association between cultural change and violence to understand the deep sense of threat. What people wear, therefore, is seen as significant.

**Fadih, First year, Badia region:**

"There is a clear effect on the student behaviour from the satellite because they have simulated western dresses. And they cut their hair like the west style".

And another stated.

**Salam, Second year, Country region:**

*"In the United States of America and Europe, there are a lot of facilities such as satellite, internet and mobile, and it does not damage them, because they are using it as necessary and in a positive way. But in the Arab countries, everyone is using them in the wrong way".*

The changes to society are sometimes seen in more simple terms. The introduction of the media into the home interrupts the traditional dialogue within families and the community. As in the more advanced world when television was introduced the argument centred on the way in which people would spend time. Would they talk to each other? The views about this are typically mixed.

Here we see expressed the tensions between the sense of change, and that of interpreting the introduction of the media as a superficial addition rather than a disturbance. The crucial argument for the young people is about the depth of change. Do the media mark out a real shift in thinking?

For some this is the way they see the end of a traditional way of life. The disruption to family life depends largely on the amount of time spent watching television. The real change is when the television is on constantly.

Many studies find some relationship between the amount of time spent watching satellite channels and the impact on behaviour. This seems more significant in its effects than anyone particular on love or sex programmes.

Some of the sample watches satellite channels daily about five hours a night. If we look at the percentage of normal student time, we find it a significant amount of time spent in front of the television. This reveals two things. Clearly, no one will approve of hours of doing nothing but watching light entertainment. At the same time, this is what happens; they reveal the fact inadvertently, without suggesting that it is good, uplifting thing.

### **7.10 Summary**

We have looked at the opinions of the study sample. Their answers are to some extent dependent on background and their region; people coming from poor areas have greater conservatism than those from the city. Therefore, we see that city students are more open minded and inclined to accept new technology. Students from the refugees camps exhibit some stress about satellite television in the home: in some ways this is difficult to explain as these students are less attached to rooted tradition than the others, but it may be that their life lacks stability and certainty makes them suspicious of change that might be seen as threatening or might open them to criticism. The students in the country and Badia more obviously owned satellite receivers as a social expression, but in the city it is more for practical purposes, entertainment and world news.

We can say that there are no marked effects on the academic achievement of the study sample. And the students still express worry about the possible adverse effects of certain programmes such as adult movies. Despite these concerns, the sample has recommended home ownership of satellite receivers subject to proper supervision.

## **Chapter Eight**

### **The Analysis of the Internet Interviews**

## **8.1 Introduction**

This chapter explores the views, opinions and impressions of the interviewees about their use of the internet and their effects, good or bad. There were 14 interviewees from the three Universities, Jordan, Yarmouk and Muta. The interview questions were based on the same approach as for the Internet questionnaires.

### **The themes are as follows:-**

- Reasons for accessing the Internet
- Uses of the Internet
- The advantages of using the Internet
- The disadvantages of using the Internet

### **The interview questions are as follows:-**

- What are your aims for using the Internet?
- How do you learn to access the internet?
- Do you think that it has any effect on your academic achievement?
- What do you think about the price of the internet?
- How much time do you spent on using the Internet?
- What are the advantages you have from access to the Internet?
- What are the disadvantages you have from access to the Internet?

## **8.2 Reason for having access to the Internet**

In Jordan, going to the Internet café is considered a kind of entertainment. It does not matter if the customers know about who uses the internet or not. The property owners administer their businesses to get large profits from the customers. They have one prohibition that they must employ in every internet café store one person who holds a bachelors degree in computer sciences. Anyone who wants to use the internet and does not have experience is offered the first lesson free of charge.

They make their internet café services inside the normal Arabic cafés with the internet access added to it. They offer the customers hot drinks like coffee and tea and soft cold drinks. Usually their customers are young people who seek to enjoy themselves in any way possible. They do not hesitate to enter the café if they want to see something they have not seen before, such as the sex web sites, because there are no controls on this in Jordan. The internet cafés have become major venues of pastime for the teenagers. In this atmosphere, the youths mostly go in together.

I have seen with my own eyes in the beginning of this study, between 1999 - 2001 when I did not have computer at home and the office at the University. I myself have used the internet in the internet cafés. It was a big surprise and a shock to me when I saw the teenagers around me in the café. Each one was sitting in his own seat and watching the sex pictures. The owner provided some cover to separate each one to allow them to see what they wanted to see without any intrusion or interference. The computer tables were designed to have a small partition between each other.



The Internet seems to have had an influence on students in a number of ways. It is becoming of great importance to the students compared to the other aspect of university life. The centre of the internet cafes are not far away from the university and it is very easy to visit them. Having experienced and observed the batch of students, it was realised necessarily how and why they were motivated to using the internet. The question was: - What are your aims of using the Internet?

**Noreen, Fourth year, City:**

*"The Internet cafés are very close to the University gates and students have free time between the lectures. They go to Internet cafes. Most students go in groups to use the Internet; they use it not for academic reasons, but for something else".*

The internet café is, therefore, a central part of new experience. It is also used to develop skills and to pursue greater understanding as well as the chance to roam and browse illicit sites. The role of universities in controlling the students' use of computers is weak, compared to all other sources to which students turn. There are many reasons for using the internet, but some state that they use the Internet in their free time for amusement, going from site to site.

**Sameer, First year Refugees Camp:**

*"There are a lot of feelings in myself that push me to go to the internet .I don't know the reasons for that and the feelings in me, and my friends. May be, the free times are the reason".*

It is as if the students were suddenly discovering that they had the freedom to do what they wished, without external prohibitions imposed. In this newly found leisure, the internet has been particularly attractive. Students fill their time between lectures at university to go to the Internet.

**Fadiyah, First year, Badia region:**

*“When I have free time between lectures in university I prefer to go to the Internet cafes. It is the best place for me to stay in; I go to the sites which specialise in my study field” .*

Some students say that they use the Internet for their studies. In recent years the lecturers at the Jordanian universities were beginning to give their students some homework relating to the internet services, like getting some articles or looking for new subjects, but this is less than other uses.

**Nahed , Second year, Country region:**

*“I use the Internet just as if I have homework or academic research”.*

Some people in Jordan consider that to go to the internet cafés is a kind of shame for the girls, because they thought that the girls who went to the internet café might learn some bad things from the web sites in the internet. Nahed’s when she stated her limited use in the internet group, is a conservative view. She did assert not to use the internet

except for home work. A number of the interviewees had the internet at home, sometimes for family reasons.

**Salam , First year ,Country region:**

*“We have home access, we own the Internet in our house because my sister needs to talk with her husband in the USA”.*

The last two respondents talk about using the internet for academic study. One stated the internet home access for family use. In Jordan the home access of the internet is still at early stages and the families who use the internet in their houses are still small in number.

On the other hand the academic uses are also at a low level in Jordanian Universities, because the universities in the Arab countries still use the traditional style of teaching, so the use of the internet is not active at this moment in time.

There are many sites on the internet, including Islamic sites as well. Sometimes the young hesitate to ask about sites for fear of offending the traditional values. The sites offer information in different languages and they can access whatever they want, and they find the answers in a language they speak, as well as understand.

**Mahmoud, Forth year, Refugees Camp:**

*“I am going to the internet, usually to the Islamic website like a new muslims.com and the Muslims in the west”.*

This contrasts with the majority of the sample who go to the internet cafes in order to discover new things. In contrast to the freedom of access and the significance of internet cafés, the students have a feeling of living in two different worlds. The moment they think of home, they think of control. In one world, they think naturally about exploring all new material and entertainment. In the other, they think in a different way, an alternative mindset.

### **8.3 Uses of the Internet**

In this part, we attempt to find out if the web sites, which they use, benefit them and their studies. According to many surveys which were carried out in Jordan, about the most popular internet uses, the results showed that the e-mail came first, chat second and, newspapers and magazines third (Irfan 2002 and Al- Qdha 2000). The question was: - What is the web site that you use to access the Internet?

#### **- Electronic Mail.**

Electronic mail is considered as the best use and way to communication with these days. People in this time. It have more attraction for the youths around the world, because it is fast and easy to use.

#### **Asif, Third year, City:**

*"I use the internet for three things, when I go into my e-mail, chat and sometimes I go to search for new different sites".*

As we know, when using the internet people use it for many things at a time. So, you find them going to the internet just to read their e-mails. When they have finished

their work, they chat for entertainment. Some of them contact their relatives out of Jordan.

**Nahed, Third year Country region:**

*"I use the Internet to send e-mails to my brother who is studying outside Jordan, and some friends in the world, It's a perfect way to do your letters on it, really I like it".*

E-mail has provided the ease with which people can communicate internationally, creating a completely new style of correspondence.

**Sahar , First year , Refugees Camp:**

*"I prefer the e-mail to contact my friends and my family outside Jordan, because it is very easy and fast".*

In the last ten years Jordan has developed well in the communication facilities, especially on the internet and satellite technology. These were under used, because the communication between Jordan and Israel has been closed since the war in 1948. In 1994 the Wadi Araba peace agreement between Jordan and Israel, the post office service between the Palestinians refugee in Jordan and their relatives in the West Bank started. For example, Sahar lives in a refugee's camp in Jordan. She can use the e-mail and chat with her relatives in the West Bank without any control from the Israeli Government. This did not happen before the internet. This is one of the benefits for many of the internet users.

## **- Chatting and Entertainment**

Many people use the internet when they want to get some quick information, saving time. At the same time, some of them use it to chat and to communicate with people who offer different perspectives.

### **Sahar, First year, Refugee Camp:**

*"I can get anything from the internet. It is easy to go where you want in the internet world and to make some relationship with people who you can never imagine talking with them before".*

Even talking to new people means a shift away from the narrow cultural traditions of the small community. They realise that there is a danger coming from chatting because this is a live relationship between two persons without any limit or control. The dangerous aspects are supported by the public consensus that led to Microsoft stopping chat lines, and in 2003 closing all the MSN services for chatting in the world. Some of the chat rooms were nothing but sexual discussions that was illegal.

### **Worood, Fourth year, Country region:**

*"The people who are using chat, they are looking to a new life, and trying to imagine the real life through the internet. They give their wrong names and ages different, and most of the personal information is not real. They start to chat on this basis".*

Some people consider that the internet is very safe in the houses and its use in the homes is better than in the internet café. They believe they can control the use by the youths, especially if the chatting on the internet becomes an addiction. Some of the students believe that chatting through the internet, perhaps, is a sort of users' addiction.

**Fadia, First year, Badia region:**

*"I have some friends, girls from Amman; they have access to internet in their house. One told me she can not sleep without doing some chat nightly; I am doing some chat but from time to time".*

It is regarded very shameful in Jordan if some body sees girls in the internet café until midnight and if they are doing 'chat'. For this kind of reason and the need for secrecy, the internet home access is better for the families who want to use the internet daily. The chat rooms can be used to pass on information about what is available.

**Hanan, Second year, City:**

*" Sometimes when I use the chat I find some notes from the people who have used the same room or group to guide me to adult sites, I ignore them".*

Naturally, someone who is considered to be a respectable person would not be tempted to act; but she knows these sites are there and the people she is communicating with make use of them. This must lead at least to curiosity. In all the countries in the world,

people, especially the young, prefer new things, such as mobiles, satellite and the internet. People are looking for what is interesting in order to enjoy themselves. The chat rooms are considered the best by the young people to enjoy. Those looking for others to talk to expect to find them in the internet world. The problem is that whilst seeking out new people they come across those who have a very different attitude.

**Salam, First year, Country region:**

*“I have been doing the chat on the internet but I hate it completely, because I have a bad personal experience with it. Many people would like to talk about love or sex and when I ignore them they need the mobile numbers or at least in the end they told me go to the bad sites like sex and so on“.*

The kind of social life in the cafés is extended through the vast possibilities of the chat room. In the normal life in the Arab countries, it is generally not allowed to have any intermingling between males and females. Under Islamic instructions, it is the mixed life now in the Arab countries and Jordan that is not right. It is very hard for the students to develop a relationship between male and female, and if they do that they have to keep it hidden. So, males and females go to chat to get what they feel missing in the university life.



**Mahmoud, Fourth year, Refugees Camp:**

*"I think that all persons on the chat lines are rubbish. Their talks and discussions mostly go to a low level, as the street level talks, some times some people guide me to go to bad sites like adults' site or something like that".*

The interviewees here speak for all the customers who use the chat room. They are all aware of the potential dangers and they often repeat them. With new friends, especially those of the opposite sex, there are always new possibilities.

**Asif, Second year, City:**

*"The chat on the Internet has many bad effects on the users; for example, when someone is talking with a girl alone without any control. This kind of meeting in the internet may be made between them, and perhaps some thing wrong can happen".*

Asif means here if male and female have a chat together, there is a big opportunity for them to meet and chat really without control, and this relationship may guide them to fall in love, which is forbidden in Islam before marriage. Because of this, so many of them talk about the general decline in morals.

**Salem, Second year, Badia region:**

*“We feel that the social behaviours are going down to the bad level. The reasons for that are what people have seen through satellite and the Internet”.*

Some of the samples have shown some link between general ethics and uses of the internet. What Salem has said earlier is typical of the most of the Jordanian society. Therefore, it is understood that new technology is greatly associated with the new social behaviours. We can benefit ‘from the chat in the internet, for example, chatting in English language. It is a great benefit for the users who want to improve their languages. This opportunity has not been available before the internet age. Some interviewees use the internet for chatting in the English language to improve their language.

**Noreen, fourth year, City:**

*“I make chat in English only to improve my language and always look for someone new. New people with a high quality education, to learn some new things from them”.*

As we know, the English language is considered the second language in Jordan. It is taught in the school from the first year until the university. In addition, it is considered a skill to get a job. Therefore, it is apparent that every one needs to talk in English and wants to improve his level of English. When Noreen say that she does chat in the

English language, we can understand why the study sample in the internet questionnaire have said that they didn't care if the Arabic language was the main language in the internet or not. People want to know the international language, and they consider the English language is better than Arabic in the internet.

**Majed, First year, Badia region:**

*“The people, who are using the chat, consider it as an imaginary life. They give their wrong names and ages”.*

What is clear is that the students have embarked on a new way of life. They take for granted that the internet is a part of their experience. Some use the internet for every thing; they go to the internet for its own sake without any particular sense of purpose. It is simply a source of entertainment.

**Ahed, third year, country region:**

*“I go to Internet cafes to access sites I have heard about, like entertainment sites and discussion channels chat”.*

Those who do this are not in the majority. There are only a small number who assert that they use the internet without any aim. The people still learn the internet access, and they open any site they have heard about. The people are still in the beginning of the internet world.

### **- Newspapers, Magazines and the News of Stars.**

Most Arab newspapers and magazines have a web site on the internet, and it is easy and fast to read them through the internet. It is cheaper for the students to read many newspapers at the same time rather than having to buy them. Some use the internet to read several newspapers and journals. Some newspapers arrive after one or two days in Jordan from other Arab countries. For that, the internet is considered a faster and cheaper way to get newspapers. Another use of the internet is for chatting, newspapers and magazines.

#### **Majed, First year, Badia region:**

*"I use the Internet to read newspapers in general, and to have a look at many web sites, and at the same time listen to the music".*

There are many web sites of music on the internet, and these are sites that give the users audio and video information about the singers and any information regarding the actors and stars who the youths love. These kinds of sites are very attractive for the youths.

#### **Worood , Fourth year ,Country region:**

*"I use the Internet mostly for e-mail, chatting, newspapers and magazines".*

The newspapers and magazines were falling to a third choice for the sample. They prefer using the e-mail in the first, chatting in the second, and newspapers and

magazines in the third. Now, we are going to the fourth choice for the students, which comprise the news about the stars and actors, because, at their age, they follow what is the recent news of their stars.

**Sameer, First year, Refugees Camp:**

*“My colleagues go to use the Internet to have a look about new singer and the actors and to read their star signs”.*

There are many magazines specialized in news and Arts regarding music and stars. These kinds of magazines are well known to the youths in the Arab countries. Some people do not have enough money to buy some of them; they find that the internet is the best way to read the news about their stars.

**- Learning how to access the internet**

The researcher wants to know which way the students are learning to use the computer and access the internet, it is important to know if there are Jordanian universities which give the facilities for its students or the students to learn and access the internet out of the universities. The question was: How did they learn to access the internet?

**Salam First year, Country region:**

*“I have learnt access to the Internet from my brother. He usually takes me with him to the internet café to allow me to use it under his control ...At the same time I have attended a course in the University to learn Internet, I learn from both- Because I have two brothers studying outside Jordan. I want to make contact with them all the time “.*

The Cafés present the chance to use the internet outside family control. There is a great contrast between the traditional values that mean that the girls are controlled over the freedom of the outside world. The Jordanian families usually allow their daughters to learn whatever they want to in the university, because they still trust the staff and the systems in Jordanian universities who keep a watchful eye on the students.

The Jordanian Universities, in both the state and private sectors, are seeking to establish schools and centres for information systems. Such a commitment to ICT is a sign that the university is keeping up with the latest developments. At the same time, the King Abdullah II has opened many Internet centres in different parts of Jordan especially in the areas far from the centre.

Students, therefore, have a number of options to learn how to use the internet, from university and internet cafés, but also from their friends and relations.

**Hanan, Second year, City:**

*“I learned to use the Internet through my uncle’s son, since he owns the Internet café and my family allows me to go to the internet café any time I need to”.*

A mutual support system seems to be set up on the understanding that private help is both more attractive and more used than the official courses delivered at Universities. Such personal help can indicate a greater, more focussed influence on what to see.

**Khaled, Fourth year, City:**

*” In fact, I have learnt to use the internet with my friends. I remember when I went the first time with them, they opened the computer and they told me that you can do this and this and they left me alone with the mouse and that is the time I started to internet by myself, and as time went on my skills improved “.*

Such support is typical.

**Majed, First year, Badia region:**

*“I learned to enter the Internet from my friend”.*

And the last responses was:

**Mahmoud, Fourth year, Refugees Camp:**

*“My learning approach to access the Internet was from the person who worked in the internet café. He told me, This is the computer, try yourself, if you need anything just ask;’ and after that I was learning from my mistakes”.*

We can know from the responses above that the Jordanian universities do not help their students’ access to the internet. The students generally say they learn to internet from their relatives or friends. No one said that he learnt through his university. This means that the facilities of universities are nothing compared to the private sector in the internet services in Jordan.

**Academic Achievement**

The students, generally, do not think that there are any effects on academic achievement. Most deny if there are effects on their studies but they do think that it has developed more generally their knowledge of e-mail, and their chatting has improved their English language. Some of them, whilst acknowledging music and entertainment, cite learning from the Islamic sites.

The majority of the sample goes to the internet cafés to know the news of stars and actors.

They can be aware of the possibility of other effects. The question was: - Do you think that there are any effects on your academic achievement?



**Salam, First year, Country region:**

*“The Internet does not affect my academic achievement, but affects my culture”.*

Most of the users, according to the interviewees, use Ajeep in Arabic, as well as Google on the internet and, ‘yahoo’ and ‘hotmail’ to search for everything they need.

**Hanan, Second year, City:**

*“The important site I access through the internet is Ajeep. Com, yahoo.com and hotmail.com to search for anything”.*

**Asif, Second year, City:**

*“I agree in home access under observation from the parents “.*

Why should she suddenly mention the significance of being monitored? Does she think that she must be seen to behave differently there?

**Khaled, Fourth year, City:**

*“I recommend home access, under monitoring“.*

Having access to the internet in the home is convenient. Why should that same pleasure and excitement be controlled in one environment rather than the other?

Repeatedly the students reveal two different attitudes of mind.

Only one of them feels strongly that the Internet has an effect on their academic achievement.

**Salem, Second year, Badia region:**

*“The Internet has an effect on my education achievement; it has improved my mind”.*

The responses show that there are no clear effects on their academic achievement. Only one said that he agreed the internet had an effect on his academic level. The majority of students still concentrate on entertainment and general services on the internet.

**- The Price of Using the Internet.**

In Jordan now there is a fierce competition between internet cafés to attract customers, so the price is lowering month by month. One hour's use of the internet in the beginning in Jordan was five Jordanian Dinars. In 2003, one hour, in most of internet cafés, is for half a Dinar. The interviewees appreciate this, and the price is no longer an issue or a type of handicap or prevention. The question was: - what do you think about the prices for internet using?

**Hanan, Second year, City:**

*“The price is not expensive; middle or normal”.*

**Fadia, First year, Badia region:**

*“The price is normal”.*

**Worood, Fourth year, Country region:**

*“The price is normal, not expensive”.*

They appreciate that what they are paying for is worth the price, anyway.

**Nahed, Third year, Country region:**

*“The cost of the Internet café is not high if we compare it with the benefits gained from it”.*

The price for using the internet in the cafes is not expensive compared with the benefits and services which the students gain from it. If we make some comparison between the family incomes in Jordan, we can say it is expensive, because the income of the majority of Jordanians comes to the range of 100-201 JD per month. However, if the students use the internet once or twice a week, we can say it is an affordable price for all to pay.

#### **- The amount of time using the Internet**

The internet has become a central part of their experience. The amount of time that is used is not as important as the way it is used, and the way it is taken for granted. Whether they use it daily or weekly, what they are doing and which web sites they enter are significant. Some spend a short time for the entertainment or for study. The question was: How much time do you spend on using the Internet?

**Sameer, First year, Refugees Camp:**

*“I use the Internet weekly between one to three times between two to four hours”.*

**Khaled, fourth year, City:**

*“I have been in the internet café every evening, and I spend around one hours or less there “.*

Some of them go to the Internet twice week.

**Fadia, First year, Badia region:**

*“I use the Internet twice a week. Each time I go I stay there between two to three hours”.*

**Ahed, Third year, Country region:**

*“I go to the Internet café once every two weeks to check e - mails only”.*

Another response:

**Salam, First year, Country region:**

*“I have used the Internet in the average period between two to three hours daily”.*

What is clear in all the responses is that the new information revolution has affected them all. Nothing will be the same again. They are all using the internet mostly

between one to three times a week at the minimum. This use considered a normal contact for the students. The amount of time which they spend on the internet, if it is going in the 'right' direction, they will reap a lot of benefits, but if it is used the 'wrong' way, it will affect the traditional values adversely.

#### **8.4 The Advantages of Using the Internet**

An advantage is anything the users can gain from the internet, like information, images, e-mail, chat files, transfer audio and video for radio and television newspapers and magazines. All these facilities and anything else, which is not against religion, social values and traditional habits, are considered as advantages.

Some responses have demonstrated that the internet is considered one of greatest inventions in the modern world. The question was – 'What are the advantages you gain from access to the Internet and what are the disadvantages'?

**Worood, Fourth year, Country region:**

*"I can consider that the Internet is the greatest invention in the world, and most people feel that way when they use the internet, but the problem is the young people who unfortunately use it for disrespectful reasons".*

It was clear that the advantages of the internet are powerful.

**Salem, Second year, Badia region:**

*“ I think that the Internet has rapidly spread amongst students more than any other new inventions before, and I can say it has effects on the student more than the satellite has, because most students in universities do some reports and research in their studies using it” .*

The Internet advantages can be used for all kinds of purposes in life, if we know how to get its benefits.

**Fadia, First year, Badia region:**

*“The Internet is Sea of Information, and you can choose where you want to go and what you want to see and you need to do; it is a great thing if we use it in the right way”.*

The interviewees agree that as in everything in life, there are two sides, good and bad, that you have to choose from. This demonstrates that they know and understand about the dangers of the internet. They said, typically:

**Asif, Second year, City:**

*“Everything has two sides, negative and positive; you can choose the side that you want”.*

All the students were well aware of the clash of cultures, the differences to traditional habits, in terms of morals and choices. They wanted the advantages but were aware of fundamental adjustments that would have to be made. They, therefore, dwelt on the significance of personal choice.

**Sameer, First year, Refugees Camp:**

*“I think that anything in life has a bad side and a good side, but the most important thing is what side we are going to use “.*

We can consider the above responses rational opinions. Everything in life has two sides, bad and good. You can use the side you think will satisfy you. These students opinions indicate that the students are well aware about the internet dangers. However, the attractions of the new culture of the internet are clear.

**Nahed, Third year, Country region:**

*“I think that most of the sites in the internet I enter have a special magic and their special culture “.*

The perceptions of the internet are both the first impressions and the image of the internet as a whole. Again, when asked how strong they felt the influence could be, they worried. It is because the internet is known to carry many unethical and tempting aspects. They became are considered as dangers to the individual and to the society.

**Khaled, Fourth year, City:**

*“ The bad sites in the internet have more effects on the society”.*

Whether good or bad, it is clear that the students appreciate the huge impact on the society, especially in Jordan. As we know the Jordanian community is small, any changes in it can be noticed clearly. The students agree that society has been greatly influenced, though they still do not feel the impact on themselves.

**Mahmoud, Forth year, Refugees Camp:**

*“The Internet has a lot of benefits, it’s known to me as a huge thing which services I have never seen there on the internet before “.*

This is clear opinion about the great benefit the internet has. Mahmoud says, “I have never seen these services on the internet before”. He started with his colleagues in the Jordanian universities who like him feel the good side of the internet. At the same time, they want to retain a sense of balance, of appreciation on the one hand and certain suspicion on the other.

**Noreen, Fourth year, City:**

*“The Internet has advantages more than disadvantages”.*



They saw no limitations to the internet, and this was acknowledged as a mixed blessing. The strong moral line that some take in view of the various sectors replete with danger and temptations for those actually using the internet, as well as for those who reject it, is based on what they observe, and that which this research has revealed. The fact is that for all the access to knowledge, most find it as a medium for entertainment rather than instruction.

#### **8.4 Disadvantages of Using the Internet**

The internet draws attention to certain matters, which have been kept hidden, as is the case when it comes to sexual relationships. This is a subject of intense importance in Islamic culture, especially in the case of girls. All this is under new scrutiny.

#### **Majed, First year, Badia region:**

*“I think that the bad relationship in the universities between girls and boys, the reason is as follows.*

- The mix in the university between girls and boy*
- The way they are brought up and.*
- Internet and satellite, which is the most effective”.*

The students believe that the new technology has a deep effect on their beliefs and their behaviour. This is apparent at different levels. Whilst some draw attention to the fundamental cultural shift, others are simply aware of a whole new world of international communication. In the last three years the Jordanian universities have offered personal computers to their students, but it needs more time to develop the internet services in a focused way.

**Salem, Second year, Badia:**

*"It's very easy to find many bad sites. However, it is not easy to find more respectable ones".*

Jordanian families worry about the students' behaviour, because they go to the Internet cafés to see some sites not acceptable in society. There is no government control. The Internet owners allow the customers to see what they want to get the money. Some can access sites of which the traditional society disapproves.

**Nahed, Third year, Country region:**

*"I have some girls who told me they are going together to see adult shows in the Internet".*

It is very easy to find sites like one described above. The management of the internet café design the tables separated out and covered to make sure customers cannot see whatever they would see privately and without being looked over.

**Khaled, Fourth year, City:**

*"There are many adult web sites that aim to damage young people. I can notice that when my colleagues in the university chat to each other. These sites make the students look at each other only from a sexual perspective".*

This reflects on the students' behaviours at the Jordanian universities. As Khaled said above, the effects of the internet on the universities students in Jordan might not be

clear as yet for the students, because the people themselves knew the effects were still in the beginning and the results needed more time to appear.

**Hanan, Second year, City:**

*“Any girl who has stood to watch, she would stand up to apply, Internet has psychologically damaged students”.*

She wants to say that if any girl has gone to see the sex sites, she will try to have an experience and, maybe, will try to do like the actors who dominate the web sites. From this point the internet dangers are clear to the Arab families, and the families don't allow their daughters to go to the internet cafés.

**Ahed, Third year, Country region:**

*“I am sure that 2% of the students use the internet for useful aims but the others are going for something else”.*

There are so many sites on the internet, which advertise themselves, since they are commercial and need subscribers. When you look at the dangers of the internet you feel that you do not need to use it and to allow it in your house. But when you look at the benefits of it, you have no choice except to use it. It is really confusing, but the best way with the internet is as the interviewees says. “You should deal with it in the right ways and the good side”

## **8.5 Summary**

This chapter has shown the main results in accessing the internet. The responses demonstrate that it has been used to fill in their free time. The students have a lot of free time between their lectures and the internet is close to the main gates of the universities.

The main uses of the students in the internet was to e-mail, chat, and for entertainment and newspapers. The time spent in the internet was between one to three hours daily.

The students felt that the advantages of the internet were greater than the disadvantages. The interviewees saw that the internet had many benefits, though they still recommended using the internet in with care and some control.

## **Chapter Nine**

### **Conclusions and Recommendations**

## **9.1 Introduction**

This research aimed to investigate the importance of the satellite television channels and the internet for Jordanian Students at State Universities. It explored their effects from the students' perceptions and impressions.

The research attempted to achieve its aims by the use of questionnaires and individual interviews, as well as different documents and the literature review. It is the first time research of its kind on satellite and the internet that has been carried out in any Arab country.

The research results obtained represented the aims of the research, including:

- General information about the respondents

- Their reasons for owning satellites and the aims of watching

- The advantages of satellite from their point of view

- The disadvantages of satellite

- The type of their satellite watching

- Quantity of their satellite watching

The main aim of the research has been to explore the effect of the satellite television channels and the internet on the students at the Jordanian State Universities and their perceptions towards this new media in the Arab world, particularly in Jordan. It investigated the reasons of their satellite owning, their opinions regarding satellite and the internet their advantages and or disadvantages, the kind of programmes they watched, the channels they preferred, and finally the amount of time they spent in front of the television.

It should be made clear that this has been a complex and delicate subject. The researcher expected to collect clear and unequivocal data about the impact of the internet, the uses made of it, the developments of new channels and programmes and the growing awareness with modern means of communication. The study sample consisted of the people most likely to be interested who made use of the internet, happened to be young university students.

The answers to the questionnaires and interviews revealed complex and ambiguous attitudes. The main thrust of the results is a conflict between the different traditional cultural values of an Arab country, including those rooted in Islam, and the impact of new international media that is seen to pollute the ancient modes of thought. The students have been observed to be confused about that what is visual pollution from the bad pictures which we are all watching daily and audio pollution from what we are hearing in the news. They knew that they ought to uphold traditional values and at the same time realised that the internet offered significant advantages. They find themselves not only drawn in to different directions, but making contradictory remarks. They suggest that they have not approved of the programmes and sites on offer. At the same time they enjoy themselves.

Generally speaking research into something which has some bearing on traditional religious values is indeed delicate. This has been apparent by the way so many students denied having access to the internet on the grounds that they did not feel it right to do so. They would not even think about having access to something which might have material that would be considered improper. And yet, we have seen during

the interviews that even though there has been fascination with much of the material, there has been disapproval of it as well.

The strong claims for absolute purity of motivation (the student to stay far away from pollutions which may be coming through the new media) did not mean the same students were not aware of what they were talking about. One of the traditional Arab values is to deny any contamination with worldly influences, or with 'modern' styles of thought. But it is very difficult to remain untouched by the modern world as watched in the media.

The research has revealed a typical clash of cultures, expressed in terms of new commercial and mass media. We have seen that there is a battle going on to harness the media and to maintain the old values. This has been revealed in the way the Arab States have tried to use the media as a tool for propaganda, and have, therefore, interpreted the international channels as if they amounted to propaganda rather than commercial interests.

The clash is also revealed in the way the young people wished there were good and entertaining channels in Arabic, but have recognized that what is really entertaining is conveyed to them in English. The conflict is revealed in that students claim how impotent it is to have control over what is watched in the home and yet feel free to see what is available for them in internet café.

Perhaps the indication of the ambivalent and contrary position of students is perhaps their recognition that what they most enjoyed about the mass media was entertainment. They have reconciled the tensions between traditional culture and the



new media saying how good and useful all the 'scientific' academic programmes were. At the same time, they have enjoyed the very programmes they were most ashamed of watching. In this regard the students' behaviour is like their counterparts in the more developed world, of both fear and fascination of the mass media they had as it first appeared. People in Jordan usually want to have a happy mixture of the old and new. The young people wish to be loyal to their traditional and distinctive values and also want to be modern, international and knowledgeable.

There are some results which have been pinned down and which are clear and simple. The rise in ownership as a result of the drop in prices is one such result. The extensions of ownership from the few who saw it as a status symbol to the many that sees it as a necessity is also clear. The spread of the internet cafes is obvious, as well as the fast expanding availability of programmes as a result. All these changes have an impact, but the real interest lies in the way that the young people react. They see the new facilities with a mixture of excitement and superiority. They see that the time spent watching is not regarded as useful but as 'killing' it. There are many interesting ways of filling in many hours when young people are not studying.

The results have revealed an international phenomenon; even though the mass media is placed in a traditional setting, still it has the fascination as a source of pleasure and entertainment.

To start with, the potential of the internet for instruction and for propaganda both have been taken seriously. It is also linked to the fear of exploitation of what is seen as

Arab decadence. After a time, the media are looked at more lightly, offering entertainment and gratification.

## **9.2 General Findings**

### **9.2.1 The Spread of satellite dishes**

The results indicate that satellite dishes are commonly found in the main cities and less so in poor areas like the Palestinian refugees' camps.

### **9.2.2 The monthly family income**

The majority of the sample has a monthly income of 'between' 100-200 JD. This income is considerably below the international poverty line. This is an indication of the fact that most of the students at Jordanian States Universities come from poorer backgrounds.

### **9.2.3 Reasons for owning satellites**

The study result has indicated that the reasons for the Jordanians owning satellites are social. It is a status symbol, like a mobile phone.

### **9.2.4 Reason for not owning satellites**

The results have indicated that the reason for Jordanians refusing to own satellites is religious.

### **9.2.5 The infrastructure of satellites**

The results have indicated that the Arab satellite programmes are similar to those for their western counterparts. By similar programmes it is meant that the Arab owners

of the satellite channels would like to make some television productions exactly like the ones produced in the west even though the Arab channels make poor copies of them.

The results indicate that the Arab governments do not invest in information technology and satellite stations effectively.

### **9.3 Disadvantages of watching satellite**

The results indicate that the Arab satellite programmes have not as yet created links between Arab emigrants and their homeland. Nor have the Arab satellite television channels improved the Arab audience's cultural level.

The Arab satellite television channels programmes are not attractive to Arab audiences. Most of them are very old, some of them weak, their theme and presentation and decoration are not smart. These are the reasons why the Arab youths prefer foreign programmes rather than the Arabic. The foreign satellite television channels are more attractive and offer more for Arab audiences than the Arab satellite channels.

The results have indicated that satellite television channels can, sometimes, affect the level of academic achievement, for instance documentary films which specialize in some specific field, or to teach the English language. According to some responses in the interviews, they have said that they had benefited from watching programmes which were relevant to their major study. And some of the responses have mentioned that they have felt there were some programmes which affected their academic

achievement. Also, some of responses indicate that having watched programmes in English their English has improved.

#### **9.4 The Advantages of Watching Satellite**

The results indicate that if there is no clear negative effect in watching satellite television channels, benefits outweigh the disadvantages. Respondents have observed no relationship between the use of satellite television channels and any decrease in social relationships. Satellite TVs have not changed the habits of the people in Jordan. The societal habits in Jordan are basically built on the good relationships between neighbours and families. They like to exchange visits between one another, especially in the night. The general opinion in Jordan in the beginning of satellite has been that this phenomenon will decrease the relationships among Jordanians, but the results show that there is no negative effect on the social relations.

The results show that the satellite channels are not considered as a danger in the house, the kids of the family. This means that the students believe that they are mature enough to choose what to watch. They do not, however, trust other people's judgments in the same way. They warn of the dangers of contamination to others but this does not apply to themselves.

The study sample from the university students sees themselves as a guide for their families. They think themselves as being able to control themselves, but they do not have trust in their sisters and brothers in their own homes. They wish their families to try to enter in to this experience.

#### **9.4.1 How Satellite Television is Watched**

The result shows that most of the sample watch satellite channels with their families as a group.

The kind of satellite channels watched is mostly variety programmes and the news. These kinds of programmes are felt to fit in safely and comfortably with social values.

#### **9.4.2 The Amount of Watching Satellite TV**

The results indicated that the amount of satellite channel watching was between one to three hours daily.

### **9.5 The Results of the Internet Survey**

#### **9.5.1 The Aims and Reasons for Using the Internet**

The main reason for the respondents' using the internet is electronic mail. The second reason is to spend time for pleasure.

The results indicate that the internet gives the chance to see what is forbidden by traditional society. It offers an opportunity to escape from the limitations of society. The chat rooms in particular offer universal possibilities.

#### **9.5.2 The internet advantages**

The results show that the internet has a limited use in helping students in academic studies. Some obtain ready information because it is easier to get it than searching in the books in the library.

The results indicate that they do not recommend the internet for home access. This could be due to the wrong understanding of the internet functions and their use. Students want to see what is forbidden. At home they will be under family control .It is as if they like the optimum blend between social, family control and personal and private independence and freedom.

The results indicate that the students do not consider that the internet has improved civilization and culture. Neither has it helped them to know the world through different web sites. The study sample observe that the internet has not improved their knowledge of the world. This is due to the nature of the internet. It gives the information in the form of pages and some images and sound. When the students make some simple connection with the satellite and its power, they find the internet is less useful than the satellite on their cultural knowledge of the world

### **9.5.2 Disadvantages of the internet**

The final result of the study indicates that the internet does not carry values. What cultural effects it has are not explicit Arab values. At the same time the internet does or has not any side effects on society if the users are sensible in their use of it. Entertainment, after all, is a way of “killing time”.

The internet is not a single person’s view of the world. The internet is not owned by just some people in the world. There is a control on it. It is a workshop put together by human for the humans. It is created and participated in by all together. For that, it has not a special values against some nations specifically. The students, therefore,

have seen that there are not any bad values carried though by the internet to impinge on Arab traditional values.

The Arab nations have not invested wisely in the internet. The Arab participation in the internet is very limited.

The reason for limited Arab participation in the internet is due to many reasons:-

- Firstly its late arrival to the Arab Countries.
- Secondly there is lack of specialization in this field
- Thirdly some Arab governments do not care about the internet.
- Finally the society looked at the internet negatively in the beginning.

The students' fascinations with the international programmes far outweigh the fear of the loss of Arabic values. Some students worried over the use of the internet because they had been affected from what they had heard about the internet, but most of the students (study sample) do not bother about what the others will say about them, and they use the internet, looking for the benefits.

#### **9.6 The uses of the internet and the amount of uses**

Most of the study sample is learning the internet through personal effort without any teacher. Some times they learn through friends, or learn from each other.

The study has indicated that most of the students use the internet at noon time, because the students in the university use it between lectures.

Most of the internet users were off the universities campuses. This gives an indication that students do not go to PC rooms in the university. The Jordanian Universities were late to provide the PCs for their students. So, there had been no choice in front of the students except using the internet cafes. In 2003 the Jordanian Universities made available a good number of computers for their students.

Most of the sample saw the charges for using the internet in the internet café as reasonable. The sample did not care about the Arabic language as the main language on the internet. As we explained before, most of the students preferred to speak in English language because it gave them some good feelings of being modern people in the eyes of their friends. The students would like to write in the English language, because some of them think that that was part of their prestige. So, most of them did not care about the Arabic language on the internet. They would like to be international students, in part of what is called globalization.

This interest in the English language is due to the prestige of using it, indicating the internet as an international accomplice. The daily use of internet is one hour, or less, per day.

The first reaction, of Arab society was to reject new forms of communication as immoral, against the spirit of Islam and a threat to traditional values. This attitude is still visible. A second reaction has been to see these forms of communication in serious terms, as propaganda, or potential propaganda. With the proliferation of channels and opportunities for access, the younger generation is more sophisticated more vocal and more forthcoming. They still uphold traditional values. But because of



the availability of alternatives, they view the media not as something to be taken very seriously and not so much as basket of knowledge but as a matter of entertainment.

### **9.7 Recommendations**

In the light of the research results, the researcher recommends that there is a need of more studies on mass media and the internet in the Arab world. This field of study is still new partly because we know that the satellite channels have come to Arab viewers only since 1990, and the internet just in the middle of 1995.

The new research needs to be focused on the relationships between the new media and the Arab receivers of different ages and genders. The study should look more closely in at the influences to teenagers' behaviour.

There are many implications in the research which are not easy to turn into recommendations. The clash of traditional and new values is central. The tendency to pretend that things are not happening and cornelian up should be replaced by greater honesty and integrity. If there is one recommendation that arises from the research it is for greater understanding and tolerance.

#### **List of possible future research projects:**

The influence of western programmes on the Arab youths;

The uses of internet by the Arab youths;

The Arab women and the satellite programmes;

The teenagers and sexual matters on the website.

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## **Appendixes**

- 1. Covering letter to questionnaires**
- 2. Questionnaire on satellite use**
- 3. Questionnaire on internet**
- 4. Copy of the Arabic version from the satellite questionnaire and the internet questionnaire**
- 5. list of Tables**

**Note.** For the purposes of these questionnaires were delivered in the Arabic language.

Menwer Al- Robaiaat  
Lecturer at  
Yarmouk University  
Tel. 027271100, ext. 2912  
PhD Research student at  
The Huddersfield University  
UK  
[menwer65@hotmail.com](mailto:menwer65@hotmail.com)

**Dear Students of Jordanian State Universities  
(S J S U)**

I greet each of you with peace and harmony. I am a researcher in Huddersfield University of England. I communicate with you today on behalf of a scientific study; I'm conducting about satellite and Internet communication. The title of this study is satellite television channels and the Internet: use by the students at Jordanian state universities and their effects . I solicit your perception of this service in Jordan, with the following questionnaire.

Please tick the boxes where appropriate and give comments where invited. The task of completing this questionnaire should take approximately 20 minutes.

**Thank You for your participation in this project**

**Part one**  
**The Questionnaire of Satellite**

1-University :-

- Jordan                       Yarmouk                       Muta

2-Year level :-

- First year                       Second year                       Third year                       Fourth year  
 Fifth year                       Sixth year                       More

3-Resident :-

- Badia                       City                       Country                       Refugee Camp

4-Faculty :-

- Arts                       Science                       Law                       Religion  
 Engineering                       Education                       Medicine  
 Administration                       Other

5- Accumulative average :-

- Less than good  
(Acceptable)                       Good  
 Very good                       Excellent

6- Family monthly income :-

- 100-200JD                       201-300J                       301-400JD                       401-500JD  
 501-600JD                       Over 601JD

7A - Do you have a satellite receiver?

- Yes                       No

If (Yes). Go to the question (8) then go to the Internet part questions.

If (No). Please answer Q 7B then go direct to the internet questionnaire part

7B. The reasons for not owning Satellite receiver

- Religious reasons                       Traditional reasons                       Economic reasons  
 Family reasons                       Others

8-Reason for owning a satellite :-

- |   |  |
|---|--|
| <input type="checkbox"/> Entertainment and recreation       | <input type="checkbox"/> For killing free time         |
| <input type="checkbox"/> Social tradition (social prestige) | <input type="checkbox"/> To know the news of the world |
| <input type="checkbox"/> other                              |  |

9 - I think that the Arab satellite programmes are :

- |   |   |
|---|---|
| <input type="checkbox"/> Of great value                                 | <input type="checkbox"/> A simulation of the Western values |
| <input type="checkbox"/> Representative of the Arab values to the world | <input type="checkbox"/> Nonsense                           |

10 - Arab states have invested in the information revolution, and satellites in:

- |   |   |
|---|---|
| <input type="checkbox"/> A good way                       | <input type="checkbox"/> Haven't invested enough      |
| <input type="checkbox"/> A new window for the Arab nation | <input type="checkbox"/> A bad simulation of the west |

11- If a friend asked for advice for owning a satellite, would you encourage him?

- Yes  No

12- Satellite helps in linking the Arabian groups abroad with the mother home:-

- Agree  Disagree  I'm not sure

13-The satellite has eradicated borders between Arab countries:-

- Agree  Disagree  I'm not sure

14- The satellites have decreased watching, normal Jordanian television:

- Agree  Disagree  I'm not sure

15- Arab Satellite channels have extended your concept of culture and civilization: -

- Agree  Disagree  I'm not sure

16- I think that Arabian programmes can attract the Arabian recipients wherever they are : -

- Agree  Disagree  I'm not sure



17- I think that what is transmitted by the Arab satellites has covered all fields:-

Agree  Disagree  I'm not sure

18- I think that the satellite has improved my academic level through watching scientific programmes: -

Agree  Disagree  I'm not sure

19- I prefer to listen to the news of Jordan through other satellite channels:-

Agree  Disagree  I'm not sure

20- Satellites have a role in developing political views and awareness:-

Agree  Disagree  I'm not sure

21- The satellite has participated in developing my sense of patriotism :-

Agree  Disagree  I'm not sure

22- The satellite carries cultures, traditions and values influencing the local culture negatively: -

Agree  Disagree  I'm not sure

23- The satellites limits social relations :-

Agree  Disagree  I'm not sure

24- Satellites have decreased my concern with local affairs of Jordan:-

Agree  Disagree  I'm not sure

25- I think that householder must control the watching satellites in his home :-

Agree  Disagree  I'm not sure

26 -With whom do you watch the satellite television :-

Friends  Alone  Family

27- The programmes you watch most are :-

News  Series  Cultural programmes  
 Varieties  Sports  Scientific programmes  
 Movies  Music  Sex

28- The Channels you watch are :-

Arabic  
Channels  
 Other  
Channels

European  
Channels

American  
Channels

Indian  
Channels

29- The Jordanian satellite channel is at the same quality level of other satellite channels: -

Agree

Disagree

I'm not sure

30- I think that the Arabian media could compare with the western ones:-

Agree

Disagree

I'm not sure

**Thank you very much**

Menwer Al- Robaiaat  
Lecturer at  
Yarmouk University  
Tel. 027271100, ext. 2912  
PhD Research student at  
The Huddersfield University  
UK  
[menwer65@hotmail.com](mailto:menwer65@hotmail.com)

**Dear Students of Jordanian State Universities  
(S J S U)**

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Please tick the boxes where appropriate and give comments where invited. The task of completing this questionnaire should take approximately 20 minutes.

**Thank You for your participation in this project**

**part two**  
The Questionnaire of Internet

1- Reason of using the Internet :-

- E-mail       Recreation       Shopping  
 Scientific issues       Journals

2- I use the Internet to fill free time :-

- Agree       Disagree       I'm not sure

3- I go to the Internet to explore the world through news and different sites:

- Agree       Disagree       I'm not sure

4- I think that the Internet gives me the chance to watch what is forbidden :-

- Agree       Disagree       I'm not sure

5-Your use of the Internet has increased your knowledge in the world cultures :-

- Agree       Disagree       I'm not sure

6- Your use of the Internet has influenced your scientific scores (academic achievement):-

- Agree       Disagree       I'm not sure

7- I think that the Internet has great advantages: -

- Agree       Disagree       I'm not sure

8- I recommend that every house is connected with the Internet :-

- Agree       Disagree       I'm not sure

9- Internet has improved the concept of civilized society : -

- Agree       Disagree       I'm not sure

10- I think that the sites which I enter on the internet are not useful:-

- Agree       Disagree       I'm not sure

11- I think that the Internet's cultural values, subjects and sites, contrast with Arabic values: -

Agree  Disagree  I'm not sure

12- I think that the Internet has several social disadvantages:-

Agree  Disagree  I'm not sure

13- I think the Arab nations are not making good use of the internet: -

Agree  Disagree  I'm not sure

14- The Internet is a waste of time: -

Agree  Disagree  I'm not sure

15- Your approach to learn access to Internet :-

Lectures  Courses  Personal effort  Friends

16- The time of day which you use the Internet :-

Morning  Noon  Afternoon  Night

17- The place where you use the Internet :-

In university  Out university  Your house  Internet cafes

18- Do you think that using the Internet is :-

High priced  Low cost  Medium cost  Acceptable

19- Your lack of English limits your use of the internet:-

Agree  Disagree  I'm not sure

20- I prefer that Arabic should be one of the main languages in the internet

Agree

Disagree

I'm not sure

21- Hours of using the Internet per day :-

One hour and less

One hour to three

Three hour to  
five

Over five hour

22- Number of times using Internet per week :-

Once a  
week

Twice a  
week

Three times a week

Daily

Thank you very much

**The Arabic Version of the Questionnaires:**

- 1- Satellite Television Channels**
- 2- The Internet**

منور ربيعات  
أستاذ في جامعة اليرموك  
باحث بجامعة هادرسفيلد - بريطانيا  
تلفون : 02/7271100 فرعي 2912  
e-mail : menwer65@hotmail.com

## أعزائي طلبة الجامعات الأردنية الحكومية

تحية وبعد

نقوم اليوم معاً بدراسة أثر الستلايت و الإنترنت على طلبة الجامعات الأردنية الحكومية، راجين منكم التكرم بقراءة فقرات الاستبيان والإجابة عليها بدقة وموضوعية، علماً أن إجاباتكم ستستخدم لغايات البحث العلمي فقط وستعامل بسرية تامة.

### معلومات عامة

- 1- الجامعة  الأردنية  اليرموك  مؤته
- 2- السنة  أولى  ثانية  ثالثة  رابعة
- 3- السكن الأصلي  بادية  مدينة  ريف  مخيم
- 4- الكلية  آداب  علوم  حقوق  شريعة   
 هندسة  تربية  طب  أخرى ..
- 5- المعدل التراكمي  أقل من جيد  جيد  جيد جداً  ممتاز
- 6- الدخل الشهري  100-200 دينار  201-300 دينار  301-400 دينار   
 401-500 دينار  501-600 دينار  601 فأكثر



## استبانة مستخدمي الستلايت

7 أ- هل تمتلك عائلتك ستلايت،

نعم  لا

إذا كانت الإجابة (بنعم) يرجى الانتقال الى رقم (8) و إكمال فقرات الستلايت ثم الانتقال إلى الإنترنت .

إذا كانت الإجابة (بلا) يرجى وضع إشارة (x) في المربع الذي تراه يناسبك. ثم الانتقال إلى استبانة الإنترنت فوراً.

7 ب- أسباب عدم امتلاك العائلة ستلايت يرجع إلى :-

سبب ديني  سبب اجتماعي  سبب اقتصادي  سبب عائلي

أخرى ..

8- سبب امتلاك العائلة للستلايت.

للتسلية والترفيه  لقضاء وقت الفراغ  لمعرفة لإخبار العالم

تقليد اجتماعي  أخرى أذكرها ..

9- أشعر أن البرامج العربية الموجهة عبر الستلايت.

ذات قيمة  تقليد للغرب  تحمل مضموناً عربياً للعالم.  تافهة

10- استغلّت الثورة المعلوماتية والأقمار الصناعية من قبل العرب.

بشكل أمثل  لم تستغل كما يجب  فتحاً جديداً للأمة  تقليد سيء للغرب

11- إذا استشارك صديق ، هل تنصحه بامتلاك ستلايت ؟

نعم  لا

12- ساعد الستلايت على ربط الجاليات العربية في الخارج بالوطن الأم

موافق  غير موافق  لست متأكدا

13- الستلايت ألغى الحدود بين أقطار الأمة العربية

موافق  غير موافق  لست متأكدا

14- الستلايت قلل من مشاهدة التلفزيون الأردني العادي

موافق  غير موافق  لست متأكدا

15- الستلايت ساهم في تنمية شعوري القومي..

موافق  غير موافق  لست متأكدا

16- أشعر أن البرامج العربية قادرة على جذب المتلقي العربي أينما كان.

موافق  غير موافق  لست متأكدا

17- أحس أن ما يبث على الستلايت غطى كل المجالات التي اهتم بها

موافق  غير موافق  لست متأكدا

18- الستلايت حسن مستواي الأكاديمي من خلال مشاهدة البرامج العلمية

موافق  غير موافق  لست متأكدا

19- أفضل سماع أخبار الأردن من خلال المحطات الفضائية الأخرى

موافق  غير موافق  لست متأكدا

20- - للستلايت دور في تنمية اتجاهاتي ووعي السياسي.

موافق  غير موافق  لست متأكدا

21- الستلايت ساهم في تنمية شعوري القومي.

موافق  غير موافق  لست متأكدا

22- يحمل الستلايت عادات وثقافات تؤثر سلبياً على الثقافات المحلية

موافق  غير موافق  لست متأكدا

23- الستلايت يحد من العلاقات الاجتماعية

موافق  غير موافق  لست متأكدا

24- قلل الستلايت من اهتمامي بالشؤون الداخلية للأردن

موافق  غير موافق  لست متأكدا

25- يتوجب على رب الأسرة متابعة مشاهدة الستلايت مع العائلة

موافق  غير موافق  لست متأكدا

26-- مع من تشاهد الستلايت.

الأصدقاء  بمفردك  مع العائلة

27- - أبرز البرامج التي تشاهدها.

أخبار  مسلسلات  برامج ثقافية  منوعات  رياضة

برامج علمية  أفلام  موسيقا  إباحية

28- - أبرز المحطات التي تشاهدها.

عربية  أوروبية  أمريكية  هندية  أخرى أذكرها ..

29- أرى أن الإعلام العربي استطاع مواكبة الإعلام الغربي.

موافق  غير موافق  لست متأكدا

30- اشعر إن الإعلام العربي يوازي مستوى الإعلام الغربي

موافق  غير موافق  لست متأكدا

منور ربيعات  
أستاذ في جامعة اليرموك  
باحث بجامعة هادرسفيلد - بريطانيا  
تلفون : 02/7271100 فرعي 2912  
e-mail : menwer65@hotmail.com

## أعزائي طلبة الجامعات الأردنية الحكومية

تحية وبعد

نقوم اليوم معاً بدراسة أثر الستلايت و الإنترنت على طلبة الجامعات الأردنية الحكومية، راجين منكم التكرم بقراءة فقرات الاستبيان والإجابة عليها بدقة وموضوعية، علماً أن إجاباتكم ستستخدم لغايات البحث العلمي فقط وستعامل بسرية تامة.

### الإنترنت

1-- سبب استعمال استعمالك للإنترنت

للبريد الإلكتروني  للردشة  للصحف  للتسوق  للتسلية  للامور العلمية   
2- أذهب إلى شبكة الإنترنت لقتل الفراغ.

لست متأكداً  غير موافق  موافق

3- أذهب إلى شبكة الإنترنت لاكتشاف العالم عبر المواقع المختلفة والجديدة

لست متأكداً  غير موافق  موافق

4- أشعر أن الإنترنت يوفر لي فرصة الحرية لأشاهد ما هو ممنوع

لست متأكداً  غير موافق  موافق

5- استعمالك للشبكة أدى إلى زيادة الثقافة.

لست متأكداً  غير موافق  موافق

6- استخدامك لشبكة الإنترنت أثر على تحصيلك العلمي

لست متأكداً  غير موافق  موافق

7- أعتقد أن لشبكة الإنترنت فوائد جما

لست متأكداً  غير موافق  موافق

8- أنصح بالاشتراك المنزلي للإنترنت

لست متأكداً  غير موافق  موافق

9- الإنترنت طور مفهومي الثقافي والحضاري

لست متأكداً  غير موافق  موافق

10- أشعر أن الموضوع التي أدخل إليها في الشبكة ليست مفيدة.

لست متأكداً  غير موافق  موافق   
11- أشعر أن الإنترنت يحمل قيم ثقافية ومواضيع ومواقع تتنافى وقيمنا العربية.

لست متأكداً  غير موافق  موافق   
12- أعتقد أن للإنترنت سلبيات اجتماعية عديدة

لست متأكداً  غير موافق  موافق   
13- أشعر أن الأمة العربية لم تستخدم هذه التقنية بعد بالشكل الأمثل.

لست متأكداً  غير موافق  موافق

14- الإنترنت مضيعة للوقت.

لست متأكداً  غير موافق  موافق   
15- الطريقة التي تعلمت بها الدخول للإنترنت:

محاضرات  دورات  جهد شخصي  الأصدقاء   
16- الوقت الذي تستعمل فيه الإنترنت:

صباحاً  ظهراً  عصرًا  مساءً   
17- مكان استخدامك لشبكة الإنترنت:

داخل الجامعة  خارج الجامعة  منزلك الخاص  مقاهي الإنترنت

18- هل ترى أن استخدام شبكة الإنترنت:

مكلف ماليًا  منخفض  متوسط  مقبول

19- عدم معرفتك باللغة الإنجليزية يحد من استعمالك لشبكة الإنترنت.

لست متأكداً  غير موافق  موافق

20- أفضل أن تكون اللغة العربية إحدى اللغات الرئيسة على الإنترنت

لست متأكداً  غير موافق  موافق   
21- ساعات استخدامك لشبكة الإنترنت (يوميًا):

ساعة فأقل  ساعتان فأقل  ثلاث ساعات فأقل  أربع ساعات فأكثر

22- عدد المرات التي تستخدم بها الإنترنت في الأسبوع:

مرة في الأسبوع  مرتين أسبوعيًا  ثلاث مرات أسبوعيًا  يوميًا

شكرا لمشاركتكم

## List of Tables

Table 1: Distribution of Numbers of Questionnaires at Each University

University	Number of the distribute Questionnaires	Percentage	Number of the Questionnaires Valid
Jordan	500	33.3	440
Yarmouk	500	33.3	385
Muta	500	33.3	325
<b>Total</b>	<b>1500</b>	<b>100%</b>	<b>1150</b>

Table 2: Distribution of the Type of Questionnaires

Section	Questionnaires Numbers	Percentage
Satellite	599	40
Internet	551	36.7
Missing	350	23.3
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 3: Distributions of the Questionnaires by the Universities at years 2000 /2001

University	Number of the distributed Questionnaires	Percentage
Jordan	500	33.3
Yarmouk	500	33.3
Muta	500	33.3
<b>Total</b>	<b>1500</b>	<b>100%</b>

Table 4: Distributions of the Questionnaires by the Universities at years 2000 /2001

University	Number of the distributed Questionnaires	Percentage	Number of the Questionnaires Valid
Jordan	500	33.3	440
Yarmouk	500	33.3	385
Muta	500	33.3	325
<b>Total</b>	<b>1500</b>	<b>100%</b>	<b>1150</b>

**Table 5: Distribution of satellite interviewees on the three Universities**

University	Number Interviewed	Male	Female
Jordan	5	2	3
Yarmouk	5	2	3
Muta	4	2	2
<b>Total</b>	<b>14</b>	<b>6</b>	<b>8</b>

**Table 6: Distribution of the internet interviewees on the three Universities**

University	Number Interviewed	Male	Female
Jordan	5	2	3
Yarmouk	5	2	3
Muta	4	2	2
<b>Total</b>	<b>14</b>	<b>6</b>	<b>8</b>

**Table 7: Distributions of the Questionnaires by the Universities at years 2000 /2001**

University	Number of the distributed Questionnaires	Percentage	Number of the Questionnaires Valid
Jordan	500	33.3	440
Yarmouk	500	33.3	385
Muta	500	33.3	325
<b>Total</b>	<b>1500</b>	<b>100%</b>	<b>1150</b>

**Table 8: The distribution of students per academic year.**

Year level	Frequency	Percentage
<b>First</b>	<b>865</b>	<b>75.4</b>
<b>Second</b>	<b>164</b>	<b>14.2</b>
<b>Third</b>	<b>88</b>	<b>7.6</b>
<b>Fourth</b>	<b>29</b>	<b>2.5</b>
<b>Missing</b>	<b>4</b>	<b>0.3</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 9: The background location of the students

<b>Resident</b>	<b>Frequency</b>	<b>percentage</b>
<b>Badia *</b>	<b>34</b>	<b>2.9</b>
<b>City</b>	<b>787</b>	<b>68.5</b>
<b>Country</b>	<b>298</b>	<b>25.9</b>
<b>Refugee camp</b>	<b>20</b>	<b>1.8</b>
<b>Missing</b>	<b>11</b>	<b>.9</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 10: The distribution of students per faculty

<b>Faculty</b>	<b>Frequency</b>	<b>percentage</b>
<b>Arts</b>	<b>326</b>	<b>28.5</b>
<b>Science</b>	<b>149</b>	<b>13.0</b>
<b>Law</b>	<b>66</b>	<b>5.7</b>
<b>Religion</b>	<b>25</b>	<b>2.1</b>
<b>Engineering</b>	<b>58</b>	<b>5.0</b>
<b>Education</b>	<b>202</b>	<b>17.6</b>
<b>Medicine</b>	<b>54</b>	<b>4.6</b>
<b>Others</b>	<b>260</b>	<b>22.7</b>
<b>Missing</b>	<b>10</b>	<b>0.8</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 11: The academic level of the sample.

<b>Accumulative average of academic achievement</b>	<b>Frequency</b>	<b>percentage</b>
<b>Less than good (acceptable)</b>	<b>240</b>	<b>20.9</b>
<b>Good</b>	<b>638</b>	<b>55.5</b>
<b>Very good</b>	<b>151</b>	<b>13.1</b>
<b>Excellent</b>	<b>51</b>	<b>4.4</b>
<b>Missing</b>	<b>70</b>	<b>6.1</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>



Table 12: The sample distributed according to the monthly family income:

Family income (monthly)	Frequency	percentage
100-200 JD	355	30.9
201-300JD	256	22.3
301-400JD	176	15.3
401-500JD	77	6.7
501-600 JD	76	6.3
601 JD and over	168	14.8
Missing	42	3.7
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table .13: Study sample distributed amongst the universities:

University	Number of the distribute Questionnaires	Percentage	Number of the Questionnaires Valid
Jordan	500	33.3	440
Yarmouk	500	33.3	385
Muta	500	33.3	325
<b>Total</b>	<b>1500</b>	<b>100%</b>	<b>1150</b>

Table 14 The distribution of students per academic year.

Year level	Frequency	percentage
First	865	75.4
Second	164	14.2
Third	88	7.6
Fourth	29	2.5
Missing	4	0.3
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table .15: The background location of the students

<b>Resident</b>	<b>Frequency</b>	<b>percentage</b>
<b>Badia *</b>	<b>34</b>	<b>2.9</b>
<b>City</b>	<b>787</b>	<b>68.5</b>
<b>Country</b>	<b>298</b>	<b>25.9</b>
<b>Refugee camp</b>	<b>20</b>	<b>1.8</b>
<b>Missing</b>	<b>11</b>	<b>0.9</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 16 : The distribution of students amongst the faculties.

<b>Faculty</b>	<b>Frequency</b>	<b>percentage</b>
<b>Arts</b>	<b>326</b>	<b>28.5</b>
<b>Science</b>	<b>149</b>	<b>13.0</b>
<b>Law</b>	<b>66</b>	<b>5.7</b>
<b>Religion</b>	<b>25</b>	<b>2.1</b>
<b>Engineering</b>	<b>58</b>	<b>5.0</b>
<b>Education</b>	<b>202</b>	<b>17.6</b>
<b>Medicine</b>	<b>54</b>	<b>4.6</b>
<b>Others</b>	<b>260</b>	<b>22.7</b>
<b>Missing</b>	<b>10</b>	<b>0.8</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table. 17. The academic level of the sample.

<b>Accumulative average of academic achievement</b>	<b>Frequency</b>	<b>percentage</b>
<b>Less than good (acceptable)</b>	<b>240</b>	<b>20.9</b>
<b>Good</b>	<b>638</b>	<b>55.5</b>
<b>Very good</b>	<b>151</b>	<b>13.1</b>
<b>Excellent</b>	<b>51</b>	<b>4.4</b>
<b>Missing</b>	<b>70</b>	<b>6.1</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 18 : The sample distributed according to the monthly family income:

Family income (monthly)	Frequency	percentage
100-200 JD	355	30.9
201-300JD	256	22.3
301-400JD	176	15.3
401-500JD	77	6.7
501-600 JD	76	6.3
601 JD and over	168	14.8
Missing	42	3.7
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 19: The ownership of satellite televisions

Do you have a satellite receiver	Frequency	percentage
Yes	599	40.0
No	551	36.7
Missing	350	23.3
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table . 20: Reason for not owning a satellite

The reason for not owning Satellite receiver	Frequency	percentage
Religious reasons	186	31.1
Traditional reasons	37	6.2
Economic reasons	65	10.8
Family reasons	55	9.2
Other	65	10.8
Missing	191	31.9
<b>Total</b>	<b>599</b>	<b>100%</b>

**Table 21: Reasons for owning a Satellite**

<b>Reason for owning the satellite</b>	<b>Frequency</b>	<b>percentage</b>
<b>Entertainment and recreation</b>	<b>244</b>	<b>40.7</b>
<b>For killing free time</b>	<b>68</b>	<b>11.4</b>
<b>Social tradition (social prestige)</b>	<b>261</b>	<b>43.5</b>
<b>To know the news of the world</b>	<b>12</b>	<b>2.0</b>
<b>Other</b>	<b>14</b>	<b>2.4</b>
<b>Missing</b>	<b>0</b>	<b>0</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

**Table 22: Impressions on Satellite Programmes:**

<b>I think that the Arab satellite programmes are :</b>	<b>Frequency</b>	<b>percentage</b>
<b>Of great value</b>	<b>65</b>	<b>10.9</b>
<b>A simulation of the Western values</b>	<b>288</b>	<b>48.0</b>
<b>Representative of the Arab values to the world</b>	<b>49</b>	<b>8.2</b>
<b>Nonsense</b>	<b>194</b>	<b>32.4</b>
<b>Missing</b>	<b>3</b>	<b>0.5</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

**Table 23: Arab Involvement in Satellite Television.**

<b>Arab states have invested in the information revolution, and satellites in:</b>	<b>Frequency</b>	<b>percentage</b>
<b>A good way</b>	<b>21</b>	<b>3.5</b>
<b>Haven't invested enough</b>	<b>292</b>	<b>48.7</b>
<b>A new window for the Arab nation</b>	<b>80</b>	<b>13.4</b>
<b>A bad simulation of the west</b>	<b>206</b>	<b>34.4</b>
<b>Missing</b>	<b>0</b>	<b>0</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table 24: Encouraging others to own satellite television

<b>If a friend asked for advice for owning a satellite, would you encourage him</b>	<b>Frequency</b>	<b>percentage</b>
<b>Yes</b>	<b>368</b>	<b>61.4</b>
<b>No</b>	<b>82</b>	<b>13.7</b>
<b>Missing</b>	<b>149</b>	<b>24.9</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table.25: Satellite linking Arabians about with Home

<b>Satellite helps in linking the Arabian groups abroad with the mother home</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>48</b>	<b>8.1</b>
<b>I am not sure</b>	<b>154</b>	<b>25.7</b>
<b>Disagree</b>	<b>389</b>	<b>64.9</b>
<b>Missing</b>	<b>8</b>	<b>1.3</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table 26: Satellites linking the Arab Countries:

<b>The satellite has eradicated borders between Arab countries</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>180</b>	<b>30.1</b>
<b>I am not sure</b>	<b>182</b>	<b>30.5</b>
<b>Disagree</b>	<b>227</b>	<b>37.8</b>
<b>Missing</b>	<b>10</b>	<b>1.6</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table.27: Satellites have decreased the watching of Jordanian television

<b>The satellites have decreased watching, normal Jordanian television: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>25</b>	<b>4.2</b>
<b>I am not sure</b>	<b>21</b>	<b>3.5</b>
<b>Disagree</b>	<b>540</b>	<b>90.1</b>
<b>Missing</b>	<b>13</b>	<b>2.2</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table 28: Effect of satellite channels on the promotion of culture

<b>Arab Satellite channels have extended your concept of culture and civilization: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>172</b>	<b>28.7</b>
<b>I am not sure</b>	<b>192</b>	<b>32.1</b>
<b>Disagree</b>	<b>219</b>	<b>36.6</b>
<b>Missing</b>	<b>16</b>	<b>2.6</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table .29: The Attractions of Arabian Programmes.

<b>I think that Arabian programmes can attract the Arabian recipients wherever they are : -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>186</b>	<b>31.1</b>
<b>I am not sure</b>	<b>169</b>	<b>28.2</b>
<b>Disagree</b>	<b>226</b>	<b>37.7</b>
<b>Missing</b>	<b>18</b>	<b>3.0</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table .30: The Arab Satellite Channels cover of all fields of interest

<b>I think that what is transmitted by the Arab satellites has covered all fields:-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>192</b>	<b>32.0</b>
<b>I am not sure</b>	<b>115</b>	<b>19.2</b>
<b>Disagree</b>	<b>267</b>	<b>44.6</b>
<b>Missing</b>	<b>25</b>	<b>4.2</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table. 31: Satellite television has improved academic levels

<b>I think that the satellite has improved my academic level through watching scientific programmes: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>154</b>	<b>25.8</b>
<b>I am not sure</b>	<b>115</b>	<b>19.2</b>
<b>Disagree</b>	<b>312</b>	<b>52.0</b>
<b>Missing</b>	<b>18</b>	<b>3.0</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table .32: Watching the news of Jordan through other Satellite channels

<b>I prefer to listen to the news of Jordan through other satellite channels:-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>110</b>	<b>18.3</b>
<b>I am not sure</b>	<b>81</b>	<b>13.5</b>
<b>Disagree</b>	<b>384</b>	<b>64.1</b>
<b>Missing</b>	<b>24</b>	<b>4.1</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table .33: The role of satellite in developing their political views and awareness:

<b>Satellites have a role in developing political views and awareness:-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>58</b>	<b>9.7</b>
<b>I am not sure</b>	<b>100</b>	<b>16.7</b>
<b>Disagree</b>	<b>413</b>	<b>68.9</b>
<b>Missing</b>	<b>28</b>	<b>4.7</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table .34: Arab Satellite Televisions in Developing a Sense of Patriotism.

<b>The satellite has participated in developing my sense of patriotism :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>169</b>	<b>28.2</b>
<b>I am not sure</b>	<b>164</b>	<b>27.4</b>
<b>Disagree</b>	<b>247</b>	<b>41.2</b>
<b>Missing</b>	<b>19</b>	<b>3.2</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table .35: What is conveyed on satellite TV has a negative influence on local culture

<b>The satellite carries cultures, traditions and values influencing local culture negatively: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>62</b>	<b>10.3</b>
<b>I am not sure</b>	<b>63</b>	<b>10.4</b>
<b>Disagree</b>	<b>454</b>	<b>75.9</b>
<b>Missing</b>	<b>20</b>	<b>3.4</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

**Table.36: The satellites limits social relations**

<b>The satellites limits social relations :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>113</b>	<b>18.9</b>
<b>I am not sure</b>	<b>115</b>	<b>19.2</b>
<b>Disagree</b>	<b>356</b>	<b>59.4</b>
<b>Missing</b>	<b>15</b>	<b>2.5</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

**Table 37: Satellite TV is decreasing involvement in the local Affairs of Jordan.**

<b>Satellites have decreased my concern the with local affairs of Jordan: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>160</b>	<b>26.7</b>
<b>I am not sure</b>	<b>124</b>	<b>20.7</b>
<b>Disagree</b>	<b>301</b>	<b>50.2</b>
<b>Missing</b>	<b>14</b>	<b>2.4</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

**Table. 38: The control of satellite watching should be held by the home.**

<b>I think that householder must control the watching of satellites in his home :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>101</b>	<b>16.8</b>
<b>I am not sure</b>	<b>75</b>	<b>12.6</b>
<b>Disagree</b>	<b>412</b>	<b>68.8</b>
<b>Missing</b>	<b>11</b>	<b>1.8</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

**Table 39: The way in which satellite television is watched**

<b>With whom do you watch the satellite television?</b>	<b>Frequency</b>	<b>percentage</b>
<b>Friend</b>	<b>39</b>	<b>6.5</b>
<b>Alone</b>	<b>103</b>	<b>17.5</b>
<b>Family</b>	<b>457</b>	<b>76.0</b>
<b>Missing</b>	<b>0</b>	<b>0</b>
<b>Total</b>	<b>599</b>	<b>100%</b>



Table 40 Kind of programmes watched:-

<b>The programmes you watch most are :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>News programmes</b>	<b>145</b>	<b>24.2</b>
<b>Series</b>	<b>90</b>	<b>15.0</b>
<b>Cultural programmes</b>	<b>43</b>	<b>7.2</b>
<b>Varieties programmes (music and information mixing together)</b>	<b>167</b>	<b>27.9</b>
<b>Sport programmes</b>	<b>42</b>	<b>7.1</b>
<b>Scientific programmes</b>	<b>9</b>	<b>1.5</b>
<b>Movies programmes</b>	<b>44</b>	<b>7.3</b>
<b>Music programmes</b>	<b>45</b>	<b>7.5</b>
<b>Sex programmes</b>	<b>14</b>	<b>2.3</b>
<b>Missing programmes</b>	<b>0</b>	<b>0</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table .41 The kind of channels watched.

<b>The channels you watch are :</b>	<b>Frequency</b>	<b>percentage</b>
<b>Arabic channels</b>	<b>496</b>	<b>82.8</b>
<b>European channels</b>	<b>66</b>	<b>11.1</b>
<b>American channels</b>	<b>27</b>	<b>4.5</b>
<b>Indian channels</b>	<b>7</b>	<b>1.1</b>
<b>other channels</b>	<b>3</b>	<b>0.5</b>
<b>Missing</b>	<b>0</b>	<b>0</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table.43: The proficiency of the Jordanian satellite Channel:

<b>The Jordanian satellite channel is of the same level of quality as other satellite channels: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>389</b>	<b>64.9</b>
<b>I am not sure</b>	<b>121</b>	<b>20.2</b>
<b>Disagree</b>	<b>72</b>	<b>12.1</b>
<b>Missing</b>	<b>17</b>	<b>2.8</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table.44: Arabian Media Comparison with the Western Ones.

<b>I think that the Arabian media could compare with the western ones:-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>283</b>	<b>47.3</b>
<b>I am not sure</b>	<b>139</b>	<b>23.2</b>
<b>Disagree</b>	<b>150</b>	<b>25.0</b>
<b>Missing</b>	<b>27</b>	<b>4.5</b>
<b>Total</b>	<b>599</b>	<b>100%</b>

Table45: Numbers of the Students Participated in the Internet Questionnaire

<b>Do you have a satellite receiver</b>	<b>Frequency</b>	<b>percentage</b>
<b>Yes</b>	<b>599</b>	<b>40.0</b>
<b>No</b>	<b>551</b>	<b>36.7</b>
<b>Missing</b>	<b>350</b>	<b>23.3</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 46: Reasons for Using the Internet

<b>Reasons for using the Internet :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>E-mail</b>	<b>378</b>	<b>32.8</b>
<b>Recreation</b>	<b>257</b>	<b>22.4</b>
<b>Shopping</b>	<b>20</b>	<b>1.8</b>
<b>Scientific issues (research studies)</b>	<b>240</b>	<b>20.8</b>
<b>Journals</b>	<b>48</b>	<b>4.2</b>
<b>Chat</b>	<b>92</b>	<b>8.0</b>
<b>Missing</b>	<b>115</b>	<b>10.0</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 47: Using the Internet to pass the time.

<b>I use the Internet to fill in free time :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>409</b>	<b>35.6</b>
<b>I am not sure</b>	<b>165</b>	<b>14.3</b>
<b>Disagree</b>	<b>434</b>	<b>37.8</b>
<b>Missing</b>	<b>142</b>	<b>12.3</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 48: Using the Internet to explore the world

<b>I go to the Internet to explore the world through news and different awareness sites:</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>110</b>	<b>9.5</b>
<b>I am not sure</b>	<b>156</b>	<b>13.5</b>
<b>Disagree</b>	<b>752</b>	<b>65.5</b>
<b>Missing</b>	<b>132</b>	<b>11.5</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 49: Using the Internet to watch what is forbidden

<b>I think that the Internet gives me the chance to watch what is forbidden :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>579</b>	<b>50.4</b>
<b>I am not sure</b>	<b>132</b>	<b>11.5</b>
<b>Disagree</b>	<b>302</b>	<b>26.3</b>
<b>Missing</b>	<b>137</b>	<b>11.8</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 50: Using the Internet to increase their knowledge of culture

<b>Your use of the Internet has increased your knowledge in the world cultures :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>63</b>	<b>5.5</b>
<b>I am not sure</b>	<b>115</b>	<b>10.0</b>
<b>Disagree</b>	<b>868</b>	<b>75.5</b>
<b>Missing</b>	<b>104</b>	<b>9.0</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 51: Using the Internet has influenced their academic success scores:

<b>Your use of the Internet has influenced your scientific scores (academic achievement):-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>630</b>	<b>54.8</b>
<b>I am not sure</b>	<b>207</b>	<b>18.0</b>
<b>Disagree</b>	<b>188</b>	<b>16.3</b>
<b>Missing</b>	<b>125</b>	<b>10.9</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 52 The Advantages of the Internet

<b>I think that the Internet has great advantages: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>77</b>	<b>6.7</b>
<b>I am not sure</b>	<b>123</b>	<b>10.7</b>
<b>Disagree</b>	<b>819</b>	<b>71.3</b>
<b>Missing</b>	<b>131</b>	<b>11.3</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 53: Responses about home access to internet

<b>I recommend that every house is connected with the Internet :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>215</b>	<b>18.7</b>
<b>I am not sure</b>	<b>172</b>	<b>15.0</b>
<b>Disagree</b>	<b>621</b>	<b>54.0</b>
<b>Missing</b>	<b>142</b>	<b>12.3</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 54: The Internet as a developer of civilization

<b>Internet has improved the concept of civilized society :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>111</b>	<b>9.7</b>
<b>I am not sure</b>	<b>243</b>	<b>21.1</b>
<b>Disagree</b>	<b>666</b>	<b>57.9</b>
<b>Missing</b>	<b>130</b>	<b>11.3</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 55: The lack of usefulness on internet sites

<b>I think that the sites which I enter on the internet are not useful :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>614</b>	<b>53.4</b>
<b>I am not sure</b>	<b>218</b>	<b>18.9</b>
<b>Disagree</b>	<b>193</b>	<b>16.8</b>
<b>Missing</b>	<b>125</b>	<b>10.9</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 56: Whether sites contrast with Arabic values.

<b>I think that the Internets cultural values, subjects and sites, contrast with Arabic values: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>167</b>	<b>14.6</b>
<b>I am not sure</b>	<b>246</b>	<b>21.3</b>
<b>Disagree</b>	<b>609</b>	<b>52.9</b>
<b>Missing</b>	<b>128</b>	<b>11.2</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 57: The Social Disadvantages of the Internet:

<b>I think that the Internet has several social disadvantages:-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>122</b>	<b>10.6</b>
<b>I am not sure</b>	<b>236</b>	<b>20.5</b>
<b>Disagree</b>	<b>669</b>	<b>58.2</b>
<b>Missing</b>	<b>123</b>	<b>10.7</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 58: The Arab Nations' Use of the Internet

<b>I think the Arab nations are not making good use of the internet : -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>106</b>	<b>9.2</b>
<b>I am not sure</b>	<b>197</b>	<b>17.1</b>
<b>Disagree</b>	<b>717</b>	<b>62.4</b>
<b>Missing</b>	<b>130</b>	<b>11.3</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 59 The Concept that the Internet is a waste of time

<b>The Internet is a waste of time: -</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>588</b>	<b>51.1</b>
<b>I am not sure</b>	<b>231</b>	<b>20.1</b>
<b>Disagree</b>	<b>205</b>	<b>17.9</b>
<b>Missing</b>	<b>126</b>	<b>10.9</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 60: How the access to the internet was learned

<b>Your approach to learn access to Internet :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Lectures</b>	<b>103</b>	<b>9.0</b>
<b>Courses</b>	<b>125</b>	<b>10.8</b>
<b>Personal effort</b>	<b>439</b>	<b>38.2</b>
<b>Friends</b>	<b>382</b>	<b>33.2</b>
<b>Missing</b>	<b>101</b>	<b>8.8</b>
<b>Total</b>	<b>1150</b>	<b>100%</b>

Table 61: The time when the Internet is used

<b>The time of day which you use the Internet :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Morning</b>	<b>231</b>	<b>20.1</b>
<b>Noon</b>	<b>320</b>	<b>27.9</b>
<b>Afternoon</b>	<b>236</b>	<b>20.5</b>
<b>Night</b>	<b>248</b>	<b>21.5</b>
<b>Missing</b>	<b>115</b>	<b>10.0</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 62: Places Where the Internet is used.

<b>The place where you use the Internet :-</b>	<b>Frequency</b>	<b>percentage</b>
<b>In University</b>	<b>476</b>	<b>41.3</b>
<b>Out University</b>	<b>173</b>	<b>15.0</b>
<b>Your House</b>	<b>156</b>	<b>13.7</b>
<b>Internet Cafes</b>	<b>232</b>	<b>20.2</b>
<b>Missing</b>	<b>113</b>	<b>9.8</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 63 The Cost of Using the Internet.

<b>Do you think that using the Internet is:-</b>	<b>Frequency</b>	<b>percentage</b>
<b>High priced</b>	<b>374</b>	<b>32.5</b>
<b>Low cost</b>	<b>57</b>	<b>4.9</b>
<b>Medium cost</b>	<b>385</b>	<b>33.5</b>
<b>Acceptable</b>	<b>202</b>	<b>17.6</b>
<b>Missing</b>	<b>132</b>	<b>11.5</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 64: The English language on the internet

<b>Your lack of English limits your use of the internet:-</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>274</b>	<b>23.8</b>
<b>I am not sure</b>	<b>139</b>	<b>12.1</b>
<b>Disagree</b>	<b>631</b>	<b>54.9</b>
<b>Missing</b>	<b>106</b>	<b>9.2</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 65: The Arabic Language on the Internet.

<b>I prefer that Arabic should be one of the main languages in the internet</b>	<b>Frequency</b>	<b>percentage</b>
<b>Agree</b>	<b>175</b>	<b>15.2</b>
<b>I am not sure</b>	<b>127</b>	<b>11.1</b>
<b>Disagree</b>	<b>723</b>	<b>62.8</b>
<b>Missing</b>	<b>125</b>	<b>10.9</b>
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 66: The hours of using the Internet per day

Hours of using the Internet per day	Frequency	percentage
One hour and less	557	48.5
One hour to three	313	27.2
Three hour to five	116	10.1
Over five hour	51	4.4
Others	1	0.1
Missing	112	9.7
<b>Total</b>	<b>1150</b>	<b>100</b>

Table 67: The times of Using the Internet per Week

Number of times using Internet per week :-	Frequency	percentage
Once a week	304	26.4
Twice a week	261	22.7
Three times a week	234	20.4
Daily	232	20.2
Missing	119	10.3
<b>Total</b>	<b>1150</b>	<b>100</b>