Attitudes of the Emirati Youth towards the Role of Cloned Media Contents in Affecting the National Identity: A Field Study on a Sample of Sharjah University Students

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Abstract: This study contributesto fill the gap in the Arab Library of Media towards the extent of impact imposed by those contents on the national identity.Media and political decision-makers must adhere to them in case of violating the customs, traditions and ethics of the society. The most important recommendations provided by this study are: the local satellite channels must put into consideration presenting programs that express the local and Arab reality, and deal with issues and problems suffered by the audience credibly; especially the youth, whose problems need to be diagnosed and solved through simple contents that keep pace with their interests. The most important results reached by the study are: the local satellite channels must present programs including real contents in order not to make the youth live in a reality to which they do not belong; i.e., which is called the world of non-reality, educating children at the family, school and university level to choose meaningful programs, which focus on the customs, traditions and values, maintaining the national identity at schools and universities due to the great concern shown by the individuals of study towards the national identity through the field study, studying the needs of youth and teenagers, as well as putting their desires into consideration when setting the plans of programs shown on the local satellite channels in a way that makes the entertaining lyrical programs include values, customs and traditions to satisfy the expressed needs of the sample.

Key words: Arab library of media, Sharjah University, national identity

1. Introduction

The last few years witnessed an increasing openness of media and huge development in the world of TV channels, which are broadcasted via satellites. The Arab satellite channels ,in general, and the Emirati ones, in particular, were able to register noticeable attendance during the recent (Alali fawzia, 2014, pp. 2–5), as they play significant roles in dealing with political, economic and social activities and events, as well as the major changes, events and crises, which characterize today's world, as well as controlling news, reports, social, cultural and sport programs, and those related to the topics that represent great importance to the Arab and Emirati recipients. All these are achieved through years of skillful professional performance, competition and attracting the audience's attention among them through following and dealing with many local, regional and international issues and events

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(AbdEl-Fattah Al-Hams & Fayez Shaldan, June, 2010). Perhaps what emphasizes the importance of the research in this field also; the developing impact of news satellite channels on the Arab political arenas, since those channels operate under the reality and variables of the current region communities' environment through a great tangible impact on all fields due to the communicational and informative needs that are met under what is skillfully presented by the satellite channels and the high speed of transferring information. The studies of satellite channels gained great concern more than the rest of them during the recent years. Perhaps the most important changes that happened to the Arab communities was that tremendous technological development in the field of media; especially the satellite media, which became the lifeline in our contemporary world and a main feature of the communicational environment (Kamel Mohamad Owaida, 2013, pp 53–62). This resulted in the rapid widespread of the Arab satellite channels and having a crowded map of satellite broadcasting and a huge amount of channels with numerous programs and their hours of broadcasting. They began to compete for satisfying and attracting the Arab audience through presenting an entertaining content, which contradicts the social upraising and its constituents, as well as spreading strange models through duplicates derived from American and European programs through what is called the "Reality TV", and there is no doubt that the youth are the targeted category of those programs due to their negative and positive impact on their societies. Consequently, those programs focused on distorting their thoughts and beliefs, as well as neglecting their roles and eliminating their identity through what is presented by those programs, through which youth find an opportunity to escape from their reality and the desire to get rid of their isolation, as well as for entertainment and laughing with people, who resemble them in the daily life (the current study adopts studying the attitudes of the Emirati Youth towards the Arab satellite channels with the aim of providing a database on those channels, provided that media and political decision-makers must adhere to them in case of violating the customs, traditions and ethics of the society (Hamed Abd El-Salam Zahran, 2003).

1.1 First: Intellectual and Theoretical Perspectives of Study for the Cloned Media Contents in the Satellite Channels

The "Reality TV" of the West came after a huge wave of Hollywood series and movies; which are highly expensive and present imaginary stories, and transfer the dramatic and imaginary, shown on TV, into a self-repetitive material, and thus, the "Reality TV" came as rescue aid to overcome the extreme consumption, on the one hand, and characterizing the "Reality", which became more complicated as a result of the economic changes, with a dramatic nature, and thus, the "Reality TV" came to provide the viewer with another perspective for viewing the daily reality (Jamal Al-Zarn, 2007).

Actually, the results of reports and studies reveal an incline in the phone communications received by those programs via SMSs, and the "Reality TV" gave the Arab viewer the opportunity to practice their rights of (expression, through what is known as the amusing democracy, and accordingly, some of the Arab TV channels became aware of the political and commercial importance of the "Reality TV" programs early, and put them on top of the programs when determining the freedom of their TV programs (Nasr El-Din Al-Eyadi, 2008).

The "Reality TV" programs are considered a new transition in the language of Arab culture; since new patterns of ethical and social broadcasting are established along with them. Those cloned programs are accompanied with programs that do not have any goals other than dealing with instincts, imitating the foreign life and making it a model that threatens the social principles and values, as well as the Arab and Islamic Identity. Thus, it has become important to get acquainted with the phenomenon of Arab Reality TV programs with the aim

of reaching more understanding for the phenomenon of the widespread of those programs, testing the motives of the youth's exposure to them, their attitudes towards them and the relation between that and their standard of identity (Ahmed Khawaga, 2008).

1.2 Second: Identity

The concept of identity is known as the group of criteria, through which an individual is known, and this is driven to the identity of the group, the community or the culture. Identity is not an entity that is given all at once forever. It is a fact that is born, formulated, changeable, getting old and suffers from spiritual crises and exploitation. Identity is the group of relations and indications in which an individual puts a range that the identity is formulated within its framework, and as a result, the individual will be capable of self-determination within the social cultural environment in which they live, as being considered a referential system at the behavioural level (Tayeb Tiziny, 2008).

Identity is represented in the group of methods that characterize the community and include traditions, beliefs, language, registered and verbal heritage as well as the intellectual, literal and artistic production through which an individual finds methods of self-expression.

It is noticed that there are many changes in the cultural identity in general rather than the Arab and Islamic Identity in particular, and some combined all these, which had an impact with what is caused by "Globalization" that caused instability in the concept of identity in general. Some of the aspects of globalization are: the increasing spread of satellite channels and the wide range of audiences, who are exposed to them, the importance of those channels increased and they had an intensive impact on the categories of audience, the teenagers and youth in particular; since the scientific studies proved that they are the most exposed category to the Cloned Media Contents in the Satellite Channels (Abd El-Latif Mohammed Khalifa, 2007), and the importance of those channels is highlighted under the sequential changes in which the world contemporary undergoes in an attempt to change the method of youth's thinking about the concept of identity, customs and traditions, and search for the style of life presented to them by the satellite channels. All these have led, within a short period, to the alteration of the intellectual standard of viewing the concepts; such as identity, values and ethics (Alali Fawzia, 2002, p. 302).

1.3 The Theoretical Framework

Studying the attitudes of the Emirati youth on the cloned contents of media, the Arab satellite channels and their impact on the national identity requires adopting the suitable theory in order to provide a logical scientific interpretation for this impact. The current study depends on one of the scientific models, which can interpret the process of impact by the individuals towards the different topics, which are: (1) The model of the subjectivity of others and being affected by the contents of social media or the Third Person Effect Model. The Model of Others' Subjectivity to the Impacts of Social Media launched from a psychological prospective, which is related to the difference in the individuals towards the impacts of those methods, to which they are exposed compared to other individuals. An individual believes that he/she is unique and is different from others, whereas the rest of the public audience are characterized by negativity and deception of social media. Brian et al. (1997) interprets that the one, who benefits from the direct impacts of social media is the individual rather than others as follows: (1) An individual believes that he/she is more intelligent than others and this is due to motives relevant to the idea of supporting a positive self-image, and that the impacts of social media reach others only because they are less intelligent and tend more to be subject to the impacts of social media. (2) There is a dominant belief expressed by some individuals that the contents of social media are persuasive ones, and they mainly aim at deceiving the

audience according to the intentions of communicators and their concerned objectives (Prabhaker R. P., 1992).

The Model of Others' Subjectivity to the Impacts of Social Media is represented in the perceptual component, which is related to the individual's classification for the impacts of social media to two types: Mild impacts: that the individual may be exposed to them, as well as the compatibility with him/her in terms of culture and professionalism. Effective and Intensive Impacts: the rest of the audience individuals, who lack the ability of self-defense to resist their different cognitive, spiritual and behavioural impacts, are exposed to them. The behavioral component: which is closely related to the desire of practicing a certain censorship on the social media against the content of their methods, which threaten the society and make it more exposed to media and cultural deterioration (Fischbein M., 1967).

The satellite channels led to intellectual and life changes that may affect the self-characteristics of local culture, and in the simplest matters, may hinder the social values of the recipient him/herself. Moreover, it is noticed that most of the family individuals watch the satellite channels at home, which confirms that the society has a desire to watch the live broadcasting via the satellites, and this has noticeable impacts if many families lack putting limits to what is received at home (White H. A., 1997). The satellite channels are considered a undecidable method except through the nature of use. They are a method of media that contains good and bad; although they occupied the top place among the contemporary social networking sites Thus, the satellite channels, with what they reached, are the most widespread and the most attracting method, which must be inevitably used in disseminating values and good deeds. The Emirati society is considered the most conservative Arab and Islamic community; since the Emirati families exert the utmost effort to reduce the exposure of their children to the foreign culture; especially the satellite channels. There is censorship on children within the family and on the level of the society in general in terms of subscribing to the satellite channels, which contain all what contradicts the Islamic Sharia and the good manners. However, none of the countries around the world, no matter how much technological capabilities they have, can achieve strict censorship on such an invasion and in front of such industrial development in the mechanisms of transmission and broadcasting (Lo V. & Paddon R., 2000).

1.4 Problem of Research

The importance of the research problem stems from the need of the society to investigate the facts relevant to a certain topic, which is important on the local, regional or international level. This is included in the topic: "The Attitudes of the Emirati Youth on the Role of the Cloned Media Contents in Affecting the National Identity", and the importance of this research problem increased; especially along with the appearance of the results relevant to the previous Arab studies, which showed an increase in the rates of following those cloned media contents on the Arab satellite channels by the Arab audience against following the other channels. Accordingly, this study contributes to fill the gap in the Arab Library of Media towards the extent of impact imposed by those contents on the national identity.

Research Questions:
- Viewing rates of the cloned media contents.
- Number of days of watching the cloned media contents.
- The time spent by the respondents on watching the cloned media contents.
- Preferred periods for watching the cloned media contents by the respondents.
- Types of cloned media contents that are preferred to the sample.
- The extent of impact through watching the cloned contents on the national identity.

- Knowing the negatives and positives of those contents and their impact on the national identity.

- Attitudes of the Emirati respondents towards those contents.

- Knowing the motives of watching the cloned media contents by the respondents.

1.5 Type of Study

This study is considered a "descriptive study" that aims at describing a certain phenomenon and drawing a full image of this phenomenon through depending on collecting data from a relatively large number of items that are compared to the experimental researches.

2. Methodological Procedures of the Study

2.1 Sample of Study

The process of observation is choosing a number of items from the community of study in a way that makes that part represent the descriptions of a whole, and the used sample is considered a categorical sample by using the method of equal distribution.

Accordingly, this study is applied to a sample consisting of (300) respondents from the Emirati youth, and after distributing the forms, the sample became 181 items distributed equally on the males and females at Sharjah University, and they are withdrawn from the six Emirates; and the numbers are distributed as follows: Dubai (56 items, 30.9%), Abu Dhabi (27 items, at a rate of (14.8%), Sharjah (58 items, at a rate of 32.2%), Ajman (item at a rate of), Um Al-Quwain (19 items, at a rate of (10.4%), Ras Al-Khaimah and Al-Ain (16 items, (8.8%) for each of them, while the sample of study is distributed with the type of study on: the respondents at the theoretical colleges (62.7%), and the practical colleges (37.3).

2.2 Previous Studies

There is also Thorn William's study (2005) (TV Series and the Reality TV). The researcher attempted to answer some questions; including: What do children learn from such programs? Are the audience's ideas and behaviour affected by the values and conducts of the characters presented by those programs? Results of the research indicated that a large number of youth watch TV series and the reality TV programs at an early age; as it is evident that those programs are highly popular, and those programs have three functions for the youth; since through those programs they learn new things about people, who are different from them, and exchange knowledge through social interaction, and that they become unified with one or more characters.

In the Study of Mohammed Ismail (2006) on the "Impact of Reality TV on the University Youth in North Lebanon: The Model of "Star Academy". The researcher attempted to observe the transformation of this media phenomenon into a social phenomenon in order to know the extent of social interaction through a main question, which is: Why do the university youth in North Lebanon watch "Star Academy"? The study is conducted on a sample consisting of 100 students from both faculties of Arts and Science. Results of the research came as follows: 74% of the students indicated that they supported a certain character in "Star Academy", and it is evident that 65% were affected by the behavior and movements shown by their hero/heroin, 13% admired his/her haircut and 12% were interested in his/her fashion. On the other hand, 66% of the sample agreed that the reality TV include within its formulation strange concepts, which indicate that their providers deal carefully and critically with those programs, and 69% of the students believed that they do not adhere to what is presented on the reality TV, which emphasized that they were not affected by its concepts; as 43% of the sample individuals asserted that the reality

TV directly contributed to disseminate the concept of cohabitation and call for accepting it; as 70% indicated that the program expressed the prohibited in the Arab street. Concerning the reasons, which encouraged them to watch "Star Academy", 88% of the sample indicated that they fill the leisure time.

Moreover the researcher Heba Shahin (2008) conducted a study on "The Role of Reality TV in Forming a Mental Image on the Relation between both Genders of the University Youth", "A Case Study of Star Academy". The researcher carried out an analytical and field study on a sample consisting of 400 items of university youth, who watch the program, and she reached several results; topmost of which, in relation to the analytical study, that the behaviors shown by the male and female participants in the program were incompatible with the Arab values and culture. In addition, the field study indicated that the was a high rate of realization shown by the respondents towards the negative impacts of "Star Academy" at a rate of 57.3% from the total number of respondents. The negative impacts, which came on top of the list, as referred to by the respondents, were "affecting the religious values", "being fascinated by the West and imitating it" and "affecting the cultural identity", while the positives of the program were represented, in the respondents' opinion.

Among those studies the Study of Azza Al-Kahky (2004) on "The Foreign Satellite Channels and Their Reflections on the identity and the Values Crisis for a Sample of Arab Youth at the Stage of Adolescence". She carried out the study on a sample of youth consisting of 200 items of different nationalities. Results of the research proved an incline in the rates of youth's exposure to entertainment, spending leisure time, telling stories with friends and keeping pace with the contemporary life. Regarding the identity, the rate of identity dispersion increased among the sample of teenagers to almost half of the sample (49.5%, and it is evident that there were statistically significant differences among the viewing intensity levels of the Arab youth for the foreign satellite channels relevant to the degrees of identity and the values crisis.

Among the studies also, the Study of Ashraf Jalal (2004) on "The Arab Identity as Reflected by the Video Clips and Their Reflections on the Youth's Values". Results of the study showed that there is a difference in the rate of Westering, which is witnessed by the Arabic video clip according to the singer's nationality, and that there is a positive correlation between the songs broadcasting rate and the nature of values contained in it, and it is evident that the viewing rate of song, which promote negative values, increased.

The Study of Hassan Abu Shanab (2004) on "The Attitudes of the Palestinian University Youth towards the Video Clips and Their Relation to the Palestinian Identity". Results of the study indicated that the rate of those, who watch those lyrical channels, reached 67% of the sample, and that the motives of viewing do not really affect the national identity, since the motives of the Palestinian youth's exposure were merely a habit or to occupy leisure time, entertainment, relaxation, avoiding problems or escaping reality and curiosity.

Among the studies also there is the Study of Alia'a Ramadan (2008) on "The Freedom of Satellite Broadcasting and the Responsibility of Arab Media to Maintain the Cultural Identity of Arab Communities". The researcher assumed the existence of a significant correlation between the respondents' exposure (University youth) to the satellite broadcasting and their realization for their cultural identity. The study is applied to a sample consisting of 200 items of the university youth from two universities, which are: Al-Fateh University in Tripoli and 7 October University in Misurata, Libya. Results of the study contradicted the cultural imperial theory, as the Libyan media is committed to its responsibilities of maintaining the identity.

2.3 Comments on Previous Studies

Through reviewing the scientific heritage in the field of the reality TV programs, and the impact of satellite

channels on the identity, the following is evident: (1) Lack of Arab studies, which deal with the reality TV programs. (2) None of the previous studies dealt with measuring the impact of those programs on the Arab cultural identity, and even those studies did not pay attention to the Arabized programs or the one derived from the West. The researcher benefited from the previous studies in drafting the problem of research as well as drafting the hypotheses, measuring variables and comparing the previous results with the ones of the current study.

3. Results and Finding of the Study

3.1 The Rate of Viewing the Cloned Programs by the Individuals of Study Q1

The rates of watching the cloned programs by the sample of study on viewing as per the gender; as the results came as follows: For males, "always" reached (8.8%), "sometimes" (17.7%), "do not watch at all" (1.7%), while for females, the rate of viewing "always" reached (6.6%), "sometimes" (38.1%), "do not watch at all" (5.5%). At the total level, the males' rate of viewing reached 35.9% and females 64.1%. It is evident through the statistical analysis that there are not statistically significant differences between males and females in terms of the average of watching cloned programs; as the value of Mann Whitney reached 3226.000 at a meaningful value of 0.05 < 0.074. The results of the current study is compatible with the results of the study conducted by Marwan Kraidy (2005), as the results of the study proved that there was a large group of youth and adults, who watch the reality TV programs.

3.2 Q1: The Rate of Viewing the Cloned Programs by the Individuals of Study

The averages of watching the cloned programs are distributed on viewing as per the academic year; as the results came as follows: The first year "always" 1.7%, "sometimes" 11.0%, "do not watch" 1.1%, while in the second year, the rate of those, who "always" watch reached 4.4%, "sometimes" 14.4%, "do not watch" 2.2%, the third year "always" at a rate of 5.5%, "sometimes" at a rate of 16.0%, "do not watch" at a rate of 2.8%. The fourth year "always" at a rate of 3.9%, "sometimes" at a rate of 14.4%, "do not watch" at a rate of 1.1%, and at the total level, the rate of those, who "always" watch in the first year reached 19.3%, the second year 30.4%, the fourth year 24.3%, and it is evident through the statistical analysis that there are not statistically significant differences among the study individuals during the different academic years in terms of the average of watching the cloned programs , and there are not statistically significant differences among the study individuals during the different academic years in terms of the rate of watching the cloned programs; as the value of Kruskal Wallis reached 1.313 at a meaningful value of 0.05 < 0.726.

3.3 Q2: The Amount of Time Spent on Watching the Cloned Programs Daily by the Individuals of Study

the Viewing hours by the samplerate reached 35.9%, the females' rate reached 64.1%, and it is evident through the statistical analysis that there are statistically significant differences between males and females in terms of the amount of time spent on watching the cloned programs daily; as the value of Mann Whitney reached 3121.500 at a meaningful value of 0.05 < 0.039, and this difference refers to males at an average of 100.98 rather than females 85.41. While the rate of time spent by the sample on watching as per the academic year, the results are as follows: the first year 19.3%, the second year reached 26.0%, the third year reached 30.4% and the fourth year reached 24.3%. It is evident through the statistical analysis that there are not statistically significant differences among the study individuals in terms of the amount of time spent on watching the cloned programs

daily; as the value of Kruskal Wallis reached 7.584 at a meaningful value of 0.05 < 0.055.

3.4 Q3: The Cloned Programs that are Mostly Viewed by the Individuals of Study

As per the Gender: the rate of those, who watch the most cloned programs by males are: "Who Wants to be a Millionaire" 50.9%, "Al-Musameh Kareem" 35.8%, "Star Academy" program 28.5%, "Nawaem" program 20.0% and "Waznak Thahab" program 15.2%. It is evident through the statistical analysis that there are statistically significant differences between males and females in terms of the most viewed cloned programs ; as the value of Mann Whitney reached 2676.500 at a meaningful level of 0.05 > 0.000, and this difference refers to females at an average order of 100.43 than males 74.18.

3.5 Q4: The Cloned Programs that are Mostly Viewed by the Individuals of Study: As per the Gender

In terms of watching the most cloned programs by the sample individuals on the level of academic years, the rates are as follows: "Who Wants to be a Millionaire?" in the first year 12.1%, the second year 13.3%, the third year 13.9 and the fourth year 11.5%, and it occupied the first place. While the program "Al-Musameh Kareem" occupied the second place, as the viewing rate in the first year reached 4.8%, the second reached 9.7%, the third 10.3%and the fourth 10.9%, while "Star Academy" program occupied the third place and the viewing rate in the first year reached 3.6%, the second 6.1%, the third 9.7% and the fourth year 9.1%. "Nawaem" program occupied the fourth place; as the rate of those, who watch it in the first year reached 3.6%, the second year 3.6%, the third year 6.1 and the fourth year 6.7%. It is evident through the statistical analysis that there are not statistically significant differences among the study individuals during the different academic years in terms of the most viewed cloned programs; as the value of Kruskal Wallis reached 1.478 at a meaningful value of 0.05 < 0.687.

3.6 Q5: What is the Opinion of the Study Individuals on the Cloned Programs

The most important opinions on the cloned programs for males: "They are useful" at a rate of 20.4%, "useless at a rate of 8.2% and total 35.9%, while for females, the rate of those, who mentioned that they are useful reached 35.4%, useless 13.3% and at the total level, the rate reached 64.1%. It is evident through the statistical level that there are not statistically significant differences between males and females in terms of their perspectives on the cloned programs; as the value of Mann Whitney reached 3650.000 at a meaningful value of 0.05 < 0.692.

While on the educational level, the rates of those, who mentioned that the programs were useful in the first academic year, reached 12.2%, the second year 14.9%, the third year 14.9 and the fourth year 13.8%. Those, who mentioned that the programs are useless, had a rate of 1.7% in the first year, the second year 7.2%, the third year 8.8%, and at the total level, the rate in the first year reached 19.3%, the second year 26.0%, the third year 30.4% and the fourth year 24.3%. It is evident through the statistical analysis that there are not statistically significant differences among the study individuals during the different academic years in terms of their opinions on the cloned programs; since the value of Kruskal Wallis reached 0.990.

3.7 Q6: What is The Opinion of Study Individuals about the Impact of Cloned Programs on the Values of Society?

The rate of those, who believe that the cloned programs affect the values of society at the males' level and have a negative impact, reached 3.3%, while the rate of those, who believe that they have positives and negatives, reached 28.2%. The rate of those, who believe that their positives are more than their negatives, reached 3.3%. At the females' level, the rate of "they have a negative impact" reached 6.6%, "they have positives and negatives"

51.4%, "their positives are more than their negatives" 3.3%. At the total level, the rate of "they have a negative impact" reached 9.9%, "they have positives and negatives" reached 79.6%, "their positives are more than their negatives" reached 6.6%, and it is evident through the statistical analysis that there are not statistically significant differences between males and females in terms of their opinions about the negative impact of the cloned programs on the values of society; as the value of Mann Whitney reached 3645.500 at a meaningful value of 0.05 < 0.601. Whereas at the educational level, the rate at the total level for those, who believe that they have a negative impact, reached 9.9%, "their positives are more than their negatives" 79.6%, "have both positives and negatives" 6.6%, and it is evident through the statistical analysis that there are not statistically significant differences among the study individuals during the different academic years in terms of their opinions about the negative impact of the cloned programs on the values of the society; as the value of Kruskal Wallis reached 3.925 at a meaningful value of 0.05 < 0.270.

3.8 Q7: What is The Sources of Following the News Relevant to the Cloned Programs by the Study Individuals: As per the Gender

Through the "Websites", it is evident that following the news of the cloned programs by the sample individuals from "Television" reached 15.2% for males, from "Websites" 21.3%, from "Newspapers" 1.1%, from "Colleagues and Families" 5.1%, and from the "Social Media" 6.7%. Whereas for females, the "Television" rate reached 44.9%, "Websites" 22.5%, "Newspapers" 6%, "Colleagues and Families" 9.0% and "Social Media" 20.2%. At the total level, the rate of "Television" reached 60.1%, "Websites" 60.1%, "Newspapers" 1.7%, "Colleagues and Families" 14.0%, "Social Media" 27.0%, and it is evident through the statistical analysis that there are not statistically significant differences between males and females in terms of the sources of watching the news of the cloned programs; as the value of Mann Whitney reached 3539.000 at a meaningful value of 0.05 < 0.416.

3.9 Q8: What is the News of the Cloned Programs by the Study Individuals: As per the Academic Year

For the first year, the rate of "Television" reached 14.5%, followed by "Social Media" 4.5%, while the highest rate of the second year reached 13.5% for the "Websites", followed by "Television" 12.9%, followed by "Social Media" at a rate of 10.1%. The rate in the third year for "Television" reached 16.3%, followed by "Websites" 13.5%, "Social Media" at a rate of 7.3%, whereas in the fourth year, the rate of "Television" reached 16.9%, followed by "Social Media" 5.1%. At the total level, the rate of "Television" reached 43.8%, followed by "Social Media" at a rate of 27.0%. It is evident through the statistical analysis that there are not statistically significant differences among the study individuals during the different academic years in terms of the sources of following the cloned programs, as the value of Kruskal Wallis reached 4.758 at a meaningful value of 0.05 < 0.190.

3.10 Q9: What is The Extent of Study Individuals' Discussion for the Topics of Those Programs with Others?

It is evident through the previous table when discussing the topics between the sample individuals and others on the males' level, for "sometimes", 21.5% and occupied the first position, while for females, the rate reached 64.1%. It is evident through the statistical analysis that there are not statistically significant differences between males and females in terms of the extent of discussing the topics of cloned programs with others; as the value of Mann Whitney reached 3703.000 at a meaningful level of 0.05 < 0.827.

Whereas on the level of the academic year, the rate in the first year "sometimes" reached 9.9%, in the second year 13.8%, the third 14.9% and the fourth 14.9%. It is evident through the statistical analysis that there are not statistically significant differences among the study individuals during the different academic years in terms of the extent of discussing the topics of cloned programs with others; as the Kruskal Wallis value reached 2.559 at a meaningful level of 0.05 < 0.465.

3.11 Q10: What is The Most Significant Comments of the Study Individuals, Who Try to Transfer Them in Case of Discussing Those Programs

The most prominent comments made by the study individuals that they are trying to provide in case of discussing those programs: the rate of emphasizing that they are programs that must be watched, for males 17.7%, against 39.2% for females, "emphasizing that they are programs that must be avoided", for males 12.7%, against females 8.8%, "emphasizing that they programs that cause quarrels", for males 5.0%, against females 14.9%, at the total level, 56.9%, 21.5% and 19.9%. It is evident through the statistical analysis that there are not statistically significant differences between males and females in terms of the most prominent comments that they attempt to provide to others in case of discussing those programs with others; as the value of Mann Whitney reached 3567.500 at a meaningful value of 0.05 < 0.503.

While as per the academic years, the rates reached 56.9%, 21.5% and 1.7%. It is evident through the statistical analysis that there are not statistically significant differences among the study individuals during the different academic years in terms of the most prominent comments that they attempt to provide to others in case of discussing those programs with others; as the value of Kruskal Wallis reached 2.466 at a meaningful value of 0.05 < 0.481.

3.12 Q11: What is The Reasons of Watching Those Programs by the Study Individuals?

It is evident through the previous table that the most prominent reasons of watching the cloned programs by the study individuals are respectively: "Programs that gain a high viewing rate by the audience" at a rate of 60.8%, followed by "Because they entertain me" 48.1%, followed by "Global programs having audience everywhere" at a rate of 47.5%, followed by "Knowing the opinions of others on the different issues of the society in which I live" at a rate of 60.8%, followed by "Because they are interesting programs" at a rate of 57.5%, followed by "They occupy my leisure time" at a rate of 49.7%, followed by "Knowing the methods of youth's thinking in other societies", at a rate of 49.7%, followed by "They provide models for living from other societies" at a rate of 65.7%, followed by "Programs characterized by skillfulness and professionalism" at a rate of 60.8%, followed by "For following the news of characters, whom I consider to be ideal models" at a rate of 53.0%, followed by "New unfamiliar programs in terms of their ideas and topics" at a rate of 47.0%, followed by "They help me escape from the pressures of life" at a rate of 48.6%, followed by "Due to the poor quality of other programs" at a rate of 37.0%, followed by "When I feel disappointed" at a rate of 27.6%.

3.13 Q12: What is the Most Prominent Reasons of Watching the Cloned Programs by the Male and Female Study Individuals?

The previous table shows that the reasons of watching the cloned programs by the male individuals of study are: "They are new unfamiliar programs in terms of their ideas and topics" at a rate of 46.9%, "When I feel disappointed" at a rate of 39.7%, "They help me escape from the pressures of life" at a rate of 39.2%, "Due to the poor quality of other programs" at a rate of 37.8%, "They occupy my leisure time" at a rate of 35.5%, "They

present figures for life from other societies" at a rate of 31.8%, "Because they entertain me" at a rate of 31.6%, "In order to know how the youth are thinking in other societies" at a rate of 28.6%, "To follow-up the news of Characters, whom I consider to be ideal models" at a rate of 25.0%, "Programs characterized by skillfulness and professionalism" at a rate of 24.5%. For females, the most important reasons of watching the cloned programs are as follows: "Programs that are highly viewed by the audience" at a rate of 88.2%, followed by "They help me escape from the pressures of life" at a rate of 76.5%, "In order to know how the youth are thinking in other societies" at a rate of 71.4%, "Because they are interesting programs" at a rate of 76.2%, "Programs characterized by skillfulness and professionalism" at a rate of 75.5%, "Because they entertain me" at a rate of 68.4%, "They occupy my leisure time" at a rate of 64.5%, "Due to the poor quality of other programs" at a rate of 62.2%, "They help me escape from the pressures of life" at a rate of 60.8%, "They are new unfamiliar programs in terms of their ideas and topics" at a rate of 53.1%. The statistical analysis indicates that there are not statistically significant differences between males and females in terms of the most prominent comments that they attempt to provide to others in case of discussing those programs with others; as the value of Mann Whitney reached 3567.500 at a meaningful level of 0.05 < 0.503.

3.14 Q13: What is the Most Prominent Satisfactions Achieved by the Study Individuals through Watching the Cloned Programs?

It is evident through the previous table that the most prominent satisfactions, which are achieved by the study individuals through watching the cloned programs are respectively:

"They make me feel relaxed" at a rate of 26.5%, "I do not feel lonely" 22.1%, "they make me forget the pressures of life" 21.0%, "they make me feel close my family and friends" 19.3%, "they filled my leisure time" 11.6%, "I feel that I am continuously communicating with others" 12.2%, "they enable me to get acquainted with programs with high standard of TV work" 12.2%, "I get acquainted with the news of characters, whom I'm interested in" 11.0%, "they increase my social relations with others" 9.9%, "they entertain me and make me feel happy" 8.3%, "they enable me to get acquainted with other cultures and traditions of peoples" 1.7%, "they increased my information on issues discussed by others" 3.9%.

3.15 Q14: What is the Most Prominent Satisfactions Achieved by the Male and Female Study Individuals through Watching the Cloned Programs?

It is evident through the previous table that most of the phrases are agreed upon and the phrases are arranged according to the degree of agreement as follows:"They lead to social security instability" at a rate of 30.4%, "loosening the family ties" 29.3%, "they negatively affect the national identity" 26.5%, "they increase the intensity of social conflicts" 25.4%, "they encourage moral corruption of children and teenagers", "they help in rebelling against the values of the society" 22.7%, "they encourage children and youth to follow bad characters, whom they consider to be ideal models" "they are considered a breather for youth due to their psychological problems" 18.2%, "they make us live away from reality in the world of imagination and non-reality", 18.1%, "they impose the actual reality on the contemporary youth", 13.3%, "they transfer traditions that are different from our culture" 12.7%, "they interfere with the system of customs and traditions negatively" 11.0%, "their amusing content is compatible with the contemporary communities" 6.6%.

3.16 Q15: What Extent Do You Agree or Disagree on the Following Phrases as per the Gender?

The males' sample, who believed that "they interfere with the system of customs and traditions negatively" at

a rate of 66.7%, "their amusing content is compatible with the contemporary communities" at a rate of 66.7%, followed by "they transfer traditions that are different from our culture" at a rate of 60.9%, "they increase the intensity of social conflicts" at a rate of 47.8%, "they negatively affect the national identity" at a rate of 43.8%, "they impose negative values on the reality of Arab communities" at a rate of 41.1%, "they help in rebelling against the values" at a rate of 41.4%, "they encourage moral corruption of children and teenagers 40.0%, "loosening the family ties" 34.0%, "their amusing content is compatible with the contemporary communities" at a rate of 33.0%, "they interfere with the system of customs and traditions negatively" at a rate of 30.0%, "they make us live away from reality in the world of imagination and non-reality" 29.0%, "They are considered a breather for the youth due to their psychological problems" at a rate of 27.3%.

Whereas for females, the results came as follows: "They are considered a breather for the youth due to their psychological problems" at a rate of 72.7%, "they make us live away from reality in the world of imagination and non-reality" at a rate of 71.0%, "%, "they interfere with the system of customs and traditions negatively" at a rate of 71.0%, "loosening the family ties" at a rate of 66.0%, "they encourage moral corruption of children and teenagers" at a rate of 60.0%, "they encourage children to follow bad characters, whom they consider as ideal models" at a rate of 58.8%, "they impose negative values on the reality of Arab communities" at a rate of 58.3%, "they impose the actual reality of the contemporary youth 58.3%, "they lead to social security instability" 58.2%, "they negatively affect the national identity" at a rate of 56.3%, "they increase the intensity of social conflicts" at a rate of 2%. It is evident through the statistical analysis that there are not statistically significant differences between males and females since they indicated to what extent they agree or disagree on the following phrases as per the gender, and the value of Mann Whitney reached 3567.500 at a meaningful value of $0.05 < 0.503$.

4. Findings and Discussion

(1) An the total level, the males' viewing rate reached 35.9%, females' rate reached 64.1%, and it is evident through the statistical analysis that there are not statistically significant differences between males and females in terms of the viewing rate of the cloned programs.

(2) It is evident through the distribution of the sample's viewing hours that the males' rate reached 35.9, females' rate reached 64.1%, and it is evident through the statistical analysis that there are statistically significant differences between males and females in terms of the time spent on watching the cloned programs daily.

(3) The most cloned programs viewed by the study individuals at both the males and females level are as follows: The rate of male viewers, who watch the most cloned programs is: "Who Wants to be a Millionaire?" 50.9%, "Al-Musameh Kareem" 35.8%, "Star Academy" Program 28.5%, "Nawaem" Program 20.0% and "Waznak Thahab" Program 15.2%. It is evident through the statistical analysis that there are statistically significant differences between males and females in terms of the most viewed cloned programs.

(4) The most important perspectives on the cloned programs for males indicated that they are useful programs at a rate of 20.4%, useless at a rate of 8.2%, and total 35.9%. While for females, the rate of those, who mentioned that they are useful, 35.4%, useless 3%. At the total level, the rate reached 64.1% and it is evident through the statistical analysis that there are not statistically significant differences between males and females.

(5) At the total level, the rate of "they have a negative impact" reached 9.9%, "have both negative and positive impacts" reached 7.9%, and "Their positives are more" reached 6.6%. It is evident through the statistical analysis that there are not statistically significant differences between males and females in terms of their

perspectives relevant to the negative impact of the cloned programs on the values of the society.

(6) At the total level, in terms of the sources of following the news relevant to the cloned programs by the study individuals: the rate of "television" reached 60.1%, "websites" 60.1%, "newspapers" 1.7%, "colleagues and families" 14.0% and "social media" 27.0%. It is evident through the statistical analysis that there are not statistically significant differences between males and females in terms of the sources of following the news relevant to the cloned programs.

(7) The extent of discussing the topics of those programs with others by the study individuals shows that when discussing the programs by the sample individuals with others on the males' level in terms of "sometimes" 21.5% and it occupied the first place, while for females, the rate reached 64.1%, and it is evident through the statistical analysis that there are not statistically significant differences between males and females relevant to the extent of discussing the topics of the cloned programs with others.

(8) The most prominent reasons of watching the cloned programs by the study individuals are: "they present figures of life from other societies" at a rate of 65.7%, followed by "programs characterized by skilfulness and professionalism" at a rate of 60.8%, followed by "following the news of figures, whom I consider as ideal models" at a rate of 53.0%, followed by "new unfamiliar programs in terms of their ideas and topics", "they gain high viewing rates by the audience" at a rate of 60.8%, followed by "because they entertain me" at a rate of 48.1%.

(9) The most prominent satisfactions, which are achieved by the study individuals through watching the cloned programs are: "programs that gain high viewing rates by the audience" reached a rate of 60.8%, followed by "because they entertain me" at a rate of 48.1%, followed by "global programs that have audience everywhere" at a rate of 47.5%, followed by "knowing the opinions of others on the different issues of the society in which I live" at a rate of 60.8%, followed by "because they are interesting programs" at a rate of 57.5%.

(10) Agreeing on all phrases, which are arranged according to the degree of agreement. "They lead to social security instability" reached a rate of 30.4%, "loosening the ties of family relations" 29.3%, "they negatively affect the national identity" 26.5%, "they increase the intensity of social conflicts" 25.4%, "they encourage moral corruption of children and teenagers", "they help in rebelling against the values of the society" 22.7% and "they impose negative values on the reality of Arab communities" 13.3%.

5. Recommendations

(1) The local satellite channels must put into consideration presenting reality programs, which represent the local and Arabic reality and deal with issues and problems facing the audience reliably; especially the youth, whose problems need to be diagnosed and solved through simple contents that keep pace with their concerns.

(2) Local satellite channels must present programs with real contents in order not to make the youth live in a reality to which they do not belong; i.e. which is called the world of "non-reality".

(3) Educating the children at the level of family, school and university for choosing the meaningful programs and focusing on customs, traditions and values.

(4) Maintaining the national identity at schools and universities due to the extent of concern shown by the sample towards the national identity through the field study.

(5) Studying the needs of the youth and teenagers and putting their desires into consideration when setting the plans of programs shown on the local satellite channels and including values, customs and traditions within the entertaining musical programs in order to satisfy the sample, which expressed its opinion in terms of the negative

impact of the cloned programs on the values of society.

(6) Considering the principle of social responsibility by the local satellite channels in order to maintain the identity and considering not to be attracted by the competition of foreign channels that they imitate for satisfying the audience and achieving financial profit.

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