

Media and Cultural Identity Adjustment in Morocco

Par:

Pr. Sadik Madani Alaoui

Faculty of Letters and Human Sciences, Dhar Mehraz

University Sidi Mohamed Ben Abdellah Fes

Abstract

Over the past decades, the concept of media and cultural identity has gone in and out of fashion within media and cultural studies. In fact, in this age of globalization of media and culture, societies have to reconstruct and clearly define themselves within the culture in which they live. This paper attempts to explore implications of global media, especially satellite television, for adolescents' cultural identity formation. The rationale behind this thesis is that adolescents increasingly form multi-layered identities because they grow up enmeshed with various cultural beliefs, values and behaviors, based on indirect media interaction. The analysis is principally carried out from the perspective of research on globalization, media and adolescents cultural identity formation. Therefore, two main questions are to be answered. First, How do Moroccan adolescents use satellite television in terms of the amount of time they spend on viewing and the kinds of programs they watch? Does this use differ demographically? (Gender, age, social status, parents, educational level, home satellite television access, religious orientations). Second, to what extent does satellite television viewing context and preferences influence dimensions and indicators of cultural identity? Over 316 students were asked to fill out the questionnaire designed by the author. Results indicated the ambivalent and diverse nature of cultural identity. Finally, findings are discussed based on the results of the study.

Keywords: *Media, Cultural identity, Collective consciousness, global media, fragmentation, integration.*

Introduction

In a modern globe of today, adolescents are coming of age in a space that is greatly more multilingual and multicultural than the one, in which their ancestors grew up. By virtue of the processes of globalization, media, and new communication technologies, adolescents progressively have information about and interactions with people from various cultural spaces. Cross-culturally, the flow of ideas, goods, and people is not new, but the current extent and velocity of cultural globalization are unprecedented and extraordinary. With the ever-increasing global media disseminations, multinational corporations, and the mushrooming messages through the internet, satellite television from different parts of the globe, diverse peoples interrelate with one another more than ever (Friedman, 2000 ; Giddens, 2000; Hermans & Kempen, 1998; Sassen, 1998).

This paper attempts to explore implications of global media, especially satellite television, for adolescents' cultural identity construction. The rationale behind this lies in the that adolescents increasingly form hybrid or multilayered identities because they grow up enmeshed with various cultural beliefs, values and behaviors, based on direct and indirect media interaction. Therefore, two related questions are formulated to orient the study. First, how do Moroccan adolescents use satellite television in terms of the amount of time they spend on viewing and the kinds of programs they watch? Does this use differ demographically? (Gender, age, social status, parents, educational level, home satellite television access, religious orientations). Second, to what extent does satellite television viewing context and preferences influence dimensions and indicators of cultural identity?

Media and Cultural Identity

A surprising number of books, articles and essays reviewed demonstrate that the concept of cultural identity has no explicit and straightforward customized definition. Rather, cultural identity has become an open question, not fixed in time and space. Yet, scholars (Barker, 1999; Hall, 1996 ; Matthews, 2000; Ting-Toomey, 2005b; Sreberney, 2000; Tomlinson, 2003) indicate that it has significant implications for our ordinary life as a nation or culture, ultimately for our entire way of organizing our social existence.

From a cultural perspective, and as a form of collective identity, Samovar and Porter (1982) define it as

The symbol of one's essential experience of oneself as it incorporates the worldview, value system, attitudes and beliefs of a group with whom such elements are shared [...]. The centre, or core of cultural identity is the image of the self and the culture intertwined in the individual's total conception of reality (p. 392).

Hence, from Samovar and Potter's conception about cultural identity, it sounds clear that they focus on personal knowledge about the self in relation to the other. This means that taking on worldview beliefs and engaging in specific behavioral practices that bond people within a specific community. Characteristically, a worldview provides answers to two major questions: Who am I? Where am I from? Thus, worldview beliefs often pertain to ideas of human nature, the relation of the individual to others in society, and moral and religious ideals. One's cultural identity, then, incorporates a wide range of beliefs and behaviors that one shares with members of one's community. Often such beliefs intersect with the formation of identity in spheres such as religion, morality and global media. For example, the fact that one values individualism and independence, and not collectivism or dependence constitutes important elements in the understanding of one's cultural identity.

Stuart Hall (1976), a cultural studies scholar, admits that there are two major positions of cultural identity. The first position defines cultural identity "in terms of one, shared culture, a sort of collective 'one true self' hiding inside the many other, more superficial or artificially imposed 'selves', which people within a shared history and ancestry hold in common" (p. 223). Accordingly, cultural identity replicate certain commonalities such as historical experiences and shared cultural codes which provide us as 'one people', 'one country', and 'one nation', with established, unchanging and constant frames of reference and meaning irrespective of slight differences and vicissitudes of our actual history and culture. The second position, following Hall's line of thought, stipulates that there are also critical points of deep and significant difference which make up 'what we really are' or rather 'what we have to become'. In this logic, cultural identity is a matter of 'becoming' as well as of 'being'. Therefore, it belongs to the future as much as to the past (Hall, 1976, p. 225). Thus, like everything which is historical, a cultural identity undergoes some changes and transformations due to some internal or external influence.

The global proliferation of standardized television content, along with the rapid development of new information technologies and their role in the construction of adolescent cultural identity, stands at the heart of communication and cultural studies (Lorimer & Scannell, 1994). In fact, media technology has produced the likelihood and even the possibility of global culture. Because satellite television has become a global shared experience among adolescents, its ubiquitous presence coupled with the perception that most people watch at least some television every day gives the medium the role of serving as an important universal meeting platform and large cultural space par excellence. Waisbord, (1998) points out that satellite television and other media communication are sweeping away cultural boundaries and shaping the perceptions and dreams of youth whenever they live. Besides, it has important consequences for the construction of adolescents' identity. He admits that "By dishing out a common culture to all segments of the population living inside the borders of the nation state, the media erode distinctions that keep cultures apart" (p. 378). As a result, the spread of new values, norms and cultural ideas has become salient and tend to promote western ideals of capitalism, consumerism, and ideologies and the construction of new identities (ibid.). Hence, identity construction in such a media-saturated world has compelled adolescents to either strengthen or abate their cultural orientations, values, and norms they consume from various media and, consequently, they have to oscillate between the norms of their social structure and the ones from media in general. Put simply, media content abridge distance and fuel a new consciousness.

While there are many questions and concerns on the issue of satellite television influence on adolescents, there are hardly any empirical studies available in Moroccan context. In the light of absent hard data on how satellite television bears on the daily lives of Moroccan individuals and groups, discussions of this matter remain more captive to impressionistic perceptions than to any empirically verifiable facts. Still, some studies have addressed Moroccan adolescents as indicators of a changing society from a sociological perspective. Chraïbi (2000), Davis & Davis (1995), Rabi3 (1996); and Chouikha (2007) are the main scholars who have tackled the question of identity in the postmodern era with respect to the rise of new media technology. Notably, all their studies agreed on the fact that media tend to question and problematize the traditional authorities responsible for the construction of identity through the sheer volume of media messages.

In their study, Davies and Davies (1995) revealed a strong "link between media exposure and adolescents' use of media images in the social behavior, choice of mate and

career aspirations” (p. 1). The researchers found that “male adolescents were exposed to more Western media and were able to develop a more individual taste, but both sexes appeared to be eager to reconcile traditional Islamic and contemporary media-related values” (p. 1). Given the fact that much of the content of western media images is hard to harmonize with traditional Moroccan values rooted in Islam and a strong extended family values, the study concluded that Moroccan youth see no difference to preserve their traditional values and, at the same time, embrace modern ideals offered by the media in general. From his part, Chouikha (2007) cited, in his article, that Maghrebi adolescents’ identity

...doesn’t bear a single meaning and doesn’t assume an antagonistic and defiant aspect with regard to other cultures and civilizations. It spreads out and remodels itself in many styles of belonging, in which are mixed both Islam and Arabo-Islamic culture and the West and its collective and individual values (p. 372).

The method

Respondents

This study is an attempt to explore the implications of global television and cultural identity reconstruction among Moroccan Youth (aged between 15 and 24 years old). The instrument was delivered to 400 hundred high school students as well as students in higher education in October 2010. A total of 350 surveys were returned for 87.5% response rate. The number of practical responses was 316 with 90.2% net response rate.

Research Design

A paper-and-pencil survey questionnaire was developed as a main instrument for eliciting data. Wimmer & Dominick (1997) claim that “self-administered questionnaires usually require the most specific instructions, since respondents are not able to ask questions about the survey” (p. 146). Rather, surveys are frequent tools for data collection because they provide anonymity, privacy and confidentiality that can help diffuse some of the fears and reluctance associated with completing research studies. In this study, efforts were made to guarantee representation of the major Moroccan ethnic composition, socio-economic background and the rural-urban residence. This survey is generally administered to a sample of respondents in a particular group setting – The classroom- pledging a high response rate. In

terms of scheduling, the method allowed groups of respondents to answer the survey together, provided a slot of time that is convenient for all.

Research Setting

The study was carried out throughout Morocco in various cities, especially among young adolescents. Such a choice is due to the fact that the researcher wants to vary his data throughout the Moroccan society for the purpose of representing the different regions of the country. The cities chosen are Meknès, Fez, Khénifra, Sidi Kacem, Casablanca, Mohamadia, Agadir, BeniMellal, Nador and Guelimime. It is worth noting that these cities are located in different parts of country and are characterized by some differences in terms of traditionally conceived aspects of language, culture and identity.

Analysis Plan and Data Management

SPSS, standing for *Statistical Package for the Social Sciences*, is a powerful, user-friendly software package for the manipulation and statistical analysis of data. Descriptive statistics including measures of central tendency and variability (means, ranges, standard deviations, etc.) with frequency distributions were employed in organizing and summarizing all variables. Besides, Pearson Product Moment correlations were performed to examine the relationship among variables. The level of significance was set at .05 for all the statistical analysis.

Results

Table 1

Frequency and Percentage Distributions for Demographics

Demographics	Frequency	Percenta
--------------	-----------	----------

ge(%)		
Gender		
Male	136	43.0
Female	180	57.0
Age		
From 15 to 17	81	25.6
From 18 to 20	180	57.0
From 21 to 24	55	17.4
Region		
Meknes-Tafilalt	83	16.1
Sous-Massa-Deraa	51	14.9
Garb-Chrarda-Bni Yahcen	47	13.6
Great Casablanca	43	13.0
Guelemime-Semara	41	4.7
Fes-Boulmane	15	2.8
Marakech-Tansift-Lhaouz	9	2.2
Chaouiya-Ouardira	7	1.9
Raba-Salé	6	1.6
Doukkala-Abda	5	1.3

Beni-Mellal-Tadfla-Azilale	4	0.9
Eastern Region	3	0.6
TangerTetouane	2	
School level		
Common Core	21	6.6
1 st Year Bac	45	14.2
2 nd Year Bac	95	30.1
Higher Education	155	49.1
Ethnicity		
Arab	200	63.3
Amazigh	116	36.7
Residency		
At home with the family	241	76.3
At dormitory	46	14.6
Rent or with Friends	29	9.2
Family economic status		
Low	16	5.1
Average	254	80.4
High	46	14.6
Educational success		
Very poor	8	2.5

Poor	18	5.7
Average	136	43.0
Good	123	38.9
Very good	27	8.5
Satellite television access		
Yes	296	93.7
No	17	5.4
Number of receivers		
One TV Set	107	33.9
Two TV Sets	114	36.1
Three TV Sets	40	12.7
More than Three TV Sets	17	5.4
Religious duties		
Yes	225	71.2
No	86	27.2

As summarized in the frequency and percentage distribution across all demographic variables in table 1, an open-ended question was used to measure the respondents' age. For analogical purposes across age, responses were categorized into three main groups based on the mean age of the sample which ranges from 15 to 24 years. Group one (from 15 to 17) represents 25% of the sample. Group two (from 18 to 20) represents 57.0% of the sample, and group three from 20 to 25 represents 57.0%. The aim of this categorization is to trace the differences that might exist in the stages of adolescence, notably middle adolescence (15 to 17 years), and late adolescence (18 to 21 years), concerning their perception and understanding

of TV messages and whether the latter have different impact on their personality. The respondents' educational level ranged from high school to higher education, including high school, Arts Schools, CPGE¹ classes, and CFI². The median school level was higher education in the sense that 49% of respondents were following their studies at a higher sector, 30% at the 2nd year baccalaureate, 14.2% at the 1st year baccalaureate, while only 6.6% were still at the Common Core level. Clearly, the sample was skewed towards higher level of education as a reflection of the demographic profile of young adolescents in the study.

As far as respondents' region is concerned, results demonstrated that 26% (n=83) of the participants were from Meknes Tafilalet, the ex-capital of the southern center of the region where the study was conducted. The rest was distributed in the other regions like Sous-Massa-Deraa (16.1%), 14.9% from Garb-Chrarda-BniYahcin, 13.6% from Great Casablanca region, 13% from Guelmim-Semara in the south of Moroccan Sahara, 4.7% from Marakech-Tansift-Lhaouz, 2.2% from Chaouiya Ouardira, 1.9% from Rabat-Salé, 1.3% from Bni-Mellal-Tadla-Azilal, 0.9% from Eastern Region, 0.6% Doukala-Abda and Tanger-Tetouane.

Participants were also asked to indicate their accommodation (housing). Most of them (73.3%) reported that they were staying at home with the family (n=241). Corresponding figures for those staying at dormitory or in private apartment were 14.6% and 9.2% respectively.

As to the educational success, it was measured via respondents' self-assessment of their success at school. Accordingly, 43% of the participants reported that they were in the 'Average level', 38% were 'good', and 8.5% were qualified as 'very good'. The rest, about 2.5% and 5.7% the participants, perceived their educational success as very poor and poor respectively.

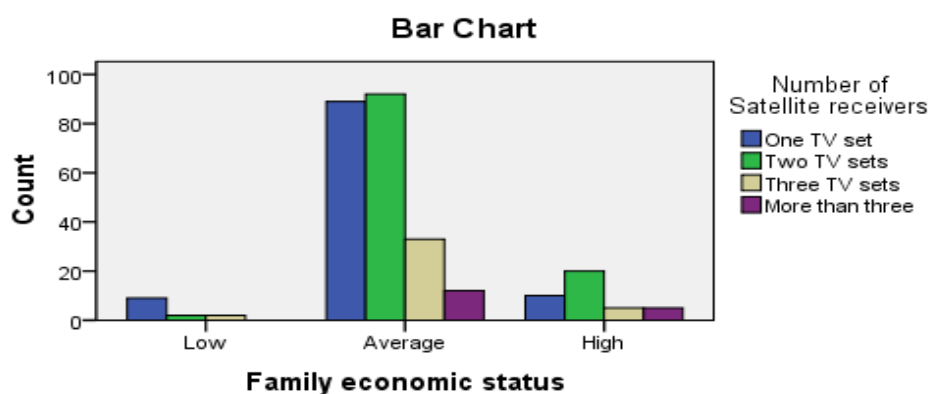
Ownership or regular access to satellite television was something common among participants. The next table displays statistics related to satellite television access. Among the total of 313 respondents, almost 93.7% reported that they possessed satellite television, while only 5.4% didn't.

¹ From <http://www.cpge.ac.ma/> CPGE : [*Classes Préparatoires Aux Grandes Ecoles*](#)

² CFI : *Centre de Formation des Instituteurs*

Furthermore, participants were also required to report the number of receivers they possess at home. 6.09% said they have more than three, 14.34% said they possess three sets, 40.71% declares having two sets, while 38.71% admits having only one. The purpose of addressing such a question was to see informants who might have the liberty of watching programs alone without constraints, a fact that buttressed the possibility or freedom to have access to unethical content without being harassed. Hence, more than one third of respondents have more than one set. For this reason, it is clear from the graphic representation bellow (Figure 1) that those respondents who declare an average family economic status (N= 239, 80.74%) or a high family economic status (N=44, 14.86%) had at least two TV sets.

Figure 1



The last result, in the demographics, related to question concerning respondents' religious duties indicated that just under one-third of informants (27.2%) didn't practice their religious duties; while more than two-thirds reported that that they did perform their religious duties (71.2%), a fact that support the idea of emotional connection respondents have with their religious identity.

In order to determine if the amount of time spent at viewing sat TV differs across gender, and home TV access, as well as religiosity, an independent T-test was conducted for each for these demographics. The table 2 below presents the actual results from the independent t-test and Levine's Test of Equality of variances, specifically, the t-test score, mean scores, and standard deviations for each level of the demographic variable are

conducted to see whether there are significant differences among these variables. The t-test value revealed slight but significant differences across gender, indicating that females (M= 2.37) spent more time at watching Sat TV than did males (M= 2.19).

Table 2

Satellite Television viewing time across gender, TV, access, & religiosity						
	Gen der	N	Me an	Std. Deviation	t	
Satellite Television Viewing exposure in hours	Male	136	2.1985	1.63218	.975	696
	Female	180	2.3778	1.60709		
	Satellite Television Access					
	No	17000	2.0000	1.41421	-.78	343
	Yes	296	2.3176	1.63246		
	Religiosity					
	No	86	2.4535	1.65676	1.15	68

	Yes	22	2.2	1.5		
		5	178	9565		

Likewise, potential differences with respect to home TV access indicated that there were differences in terms of viewing rate. Indeed, those who had Sat TV access at home were higher than those who didn't. Precisely, respondents who had Sat TV access at home spent more time viewing, scoring a higher mean of ($M= 2.37$) than those who didn't, scoring a mean of ($M=2.0$); but may view it elsewhere such as the cafés or with friends in a club. Similarly, respondents practicing their religious duties ($n= 225$) scored less in terms of viewing, though small in number, than those who did not ($n= 86$), even if the first category were part of the moderate viewers.

Viewers of Satellite channels also reported that they watch satellite television at night (48.2%) which was considered a crucial time often linked to the activities respondents were involved in. Statistically speaking, almost half of my participants (41.9%) watched it in the evening, also regarded as prime TV viewing, while a small number views it either in the afternoon (5.4%) or in the morning (4.5%). The following table 3 summarizes the results.

Table 3

Satellite Television Viewing Time					
		Freq uency	Pe rcent	Valid Percent	Cumulative Percent
Valid	At night	151	47,8	48,2	48,2
	In the evening	131	41,5	41,9	90,1
	In the afternoon	17	5,4	5,4	95,5
	In the morning	14	4,4	4,5	100,0
	Total	313	99,1	100,0	
Missing	System	3	,9		
Total		316	100,0		

Furthermore, other potential group to additional demographic factors including respondents' age, school level, residency, family economic status, and educational success were also examined. Admittedly, because these variables had more than two groups, the researcher decided to perform a one-way analysis of variance (ANOVA) test (used for categorical independent variables with more than two groups) for each of these variables. The outcomes are containing the data generated by the ANOVA test in the table 4 below:

Table 4

*Comparison of Sat TV viewing rate by age, school level,**Residency, family economic status, and educational success*

ANOVA						
Demographic		Sum of Squares	df	Mean Square	F	Sig.
Respondents' age	Between Groups	1,558		,223	518	,821
	Within Groups	132,303	08	,430		
	Total	133,861	15			
Respondents' school level	Between Groups	6,627		,947	110	,357
	Within Groups	262,740	08	,853		
	Total	269,367	15			
Residency	Between Groups	2,737		,391	963	,458
	Within Groups	125,036	08	,406		
	Total	127,772	15			
Family economic status	Between Groups	1,491		,213		,339

	Within Groups	57,661	08	,187	1
	Total	59,152	15	,137	
Educational success	Between Groups	8,454		1,208	092
	Within Groups	207,004	04	,681	1
	Total	215,458	11	,774	

Hence, from the preceding result, it seems clear that none of the ANOVA tests were found to reveal significant differences among the groups based on these demographic variables. The findings suggest that these variables had no impact on the amount of time informants spent on watching satellite television.

To what extent does satellite television viewing context and preferences influence dimensions and indicators of cultural identity?

This question was examined by conducting a bivariate correlation (Pearson correlation coefficient) to find out whether there is a positive correlation between satellite television viewing time and variables of cultural identity indicators. Testing the significance of this relationship, we see whether the coefficient is different from zero ($p\text{-value}=0.00$). If it is smaller than zero, it is significant, and if it is larger than zero, it is not significant. Respondents were provided with a list of answers and were required to check the choices they felt were the best for them. Relevant responses were independent of each other. The scores indicated that the most important programs participants preferred watching were American

ones (44.3%), with an average mean ($M = 2.12$), followed by Arab programs (40.1%), European programs (8.9%), Latin American programs (3.8%) and finally a small rate mixing other types of programs such as Tamazight, Japanese, Turkish, (2.9%). The following table 5 summarizes the results:

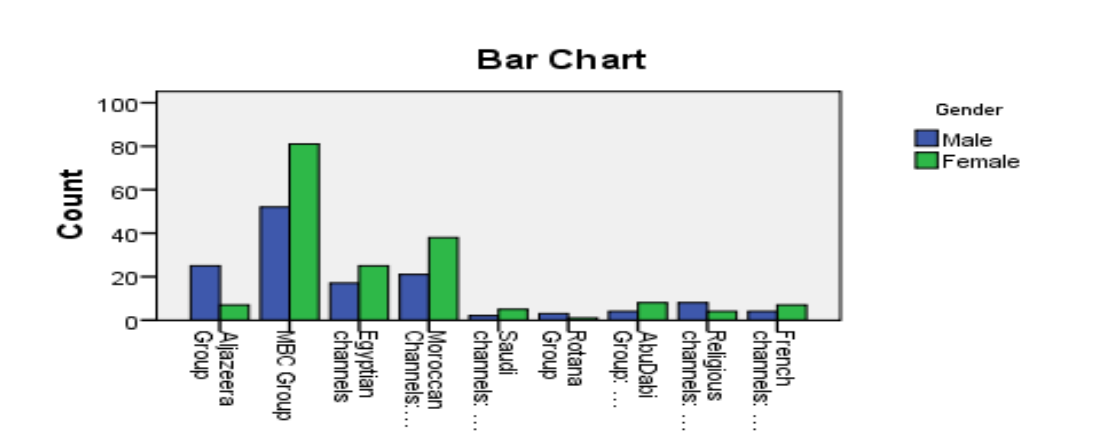
Table 5

Satellite Television Program Preferences					
		Freq uency	P ercent	Val id Percent	Cumula tive Percent
Valid	American programs	139	44,0	44,3	44,3
	Arab programs	126	39,9	40,1	84,4
	European programs	28	8,9	8,9	93,3
	Latin American programs	12	3,8	3,8	97,1
	Other: Tamazight/Japanese/Turkish: etc	9	2,8	2,9	100,0
	Total	314	99,4	100,0	
Missing	System	2	,6		
Total		316	100,0		

Additionally, evidence concerning preferred channels showed that male and female respondents differed significantly in their preferences most viewed channels. MBC group channels were the most watched across both genders. Statistically, among the 133 viewers, females scored high as to their choice of this group (46%), while male scored an average percent of (38.2%). This was followed by Moroccan channels (Frequency=59), Egyptian channels (Frequency=42), Aljazeera group (Frequency=32), Religious channels & Abudabi group (Frequency =12), French channels (Frequency=11), Saudi channels (Frequency=7), and Rotana group (Frequency=4) and finally 1.3% represents missing data. The Figure 2 below illustrates the outcome

Figure 2

Satellite Television Channel Preferences across Gender

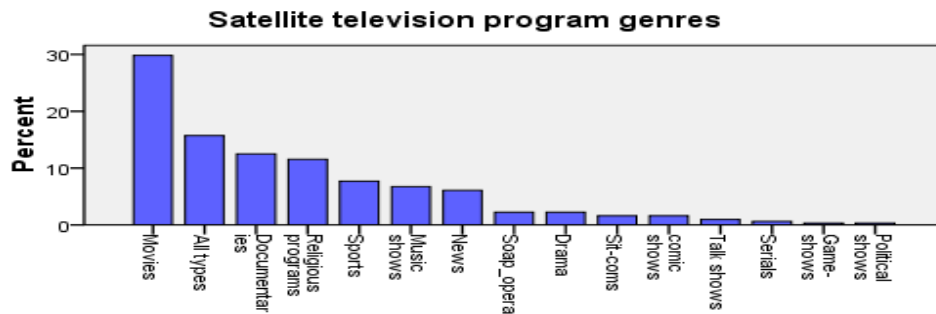


It is important to note that respondents showed certain variability with respect to viewing programs. This fact alone supported the idea of hybrid identities youth come to forge based on their daily contact with diverse types of program types and genres.

As shown in the Figure (3) below, concerning television viewing activities, a set of responses of open-ended questions, related to satellite television program genres, were offered to get to know respondents' program genres. Results demonstrated that 'Movies' and 'all types' were the most watched with an average percent of 29.8% and 15.7% respectively. Television viewing activities score a mean of 6.13 with standard deviation of 4.83 which implies a good viewership at these program genres. Respondents also reported that they preferred watching with slight differences documentaries(12.5%), religious preaching(11.5%),

sports(7.7%), music shows(6.7%), news(6.1%), soap-operas(2.2%), dramas(2.2%), sitcoms(1.6), comic shows(1.6), talk shows, serials(0.6%), game shows(0.3%), political shows(0.3%).

Figure 3



Following are results for the second question pertaining to the cultural identity dimensions. This involves the degree or the sense of belongings respondents had with their Islamic identity, Arabic identity, Moroccan identity, and ethnic identity (Amazigh or Arabic). This state of affair aimed, principally, at shedding light on the nature of respondents' identities, and whether these would be affected by satellite television viewing habits. The following table 6 illustrates the outcomes:

Table 6

CI Dimensions	Islamic Identity	Arab Identity	Moroccan Identity	Ethnic Identity
Very low	0.9%	13.3%	5.4%	3.2%
High	0.9%	2.5%	1.3%	1.3%
Extremely high	98.1%	84.2%	93.7%	95.9%

total	100.0%	100.0%	100.0%	99.
				4%

From the above table, it seems clear that even if respondents spent more time watching satellite television, they did have a high sense of belonging to the different types of identity, a fact that provides evidence to the emotional connection or identification they have with the already-existing identities in Morocco. Specifically, this survey findings, from across the different regions in Morocco, indicated that young adolescents espouse, first and foremost, religious identity. Statistics has proven that subjects have almost exclusively a very high sense of feeling vis-à-vis their Islamic identity, with an average percent of 98.1%, based on adherence to the holy Qur'an and the Sunna (the traditions and sayings of the prophet Mohamed).

In addition, 93.7% are proud of their Moroccaness (Moroccan identity), 95.9% have a strong sense of belonging to their ethnic identity, be it Amazigh or Arab, while more than two thirds are also proud of belonging to the Arab world (Arab identity). The cross tabulation indicated that 187 respondents of Arab origin reported that they have an extremely high sense of belonging to their ethnic identity (Arabic). Likewise, Amazigh informants have also expressed the same feeling of belonging towards their ethnic identity (113 respondents). Only a tiny number of respondents classified themselves as having either high sense (1.3%) or very low one (3.2%).

On the other hand, and as shown in the case summary below, with descending order along with confidence interval, the table displays variables related to cultural identity indicators that are considered important to respondents, reflecting a specific affinity with them. Hence, inasmuch as young adolescents endorse Arab-Islamic identities, findings of cultural identity components back up this tendency. Hence, the most important item for them was 'Islamic religious beliefs' (M= 4.66), followed by 'veneration of religious holidays' (M= 4.54), 'cultural ideals (M= 3.79), norms and values' (M= 3.79). The three items evidently proves the crucial role religion played in the informants' life. Then comes the 'personal identity as part of national identity'(M= 3,79), 'Language'(M= 3,77), 'respect of Moroccan national days'(M= 3,77), 'love of ancestors'(M= 3,73), 'love of the people of the country'(M= 3,70), 'Cultural and national heritage importance', 'Respect of Moroccan

traditional clothing'(M= 3,46), 'Respect of Moroccan Traditional hobbies'(M= 2,86), 'Respect of Moroccan Traditional Music'(M= 2,73) (cf. table 7 below).

Table 7

Cultural identity components	N	Mean	Std. Deviation
Islamic religious beliefs	307	4,6612	,79370
Veneration of religious holidays	305	4,5443	,89893
Cultural ideals, norms and values	304	3,7993	1,15293
Integrity of personal identity within National identity	301	3,7973	1,13525
Language	306	3,7745	1,32744
Respect of Moroccan National days	305	3,7738	1,23196
Love for ancestors	294	3,7381	1,29429
Love people of the country	303	3,7063	1,30569
Cultural and national heritage importance	300	3,5767	1,29475
Respect of Moroccan traditional clothings	304	3,4605	1,29677
Respect of Moroccan Traditional hobbies	297	2,8687	1,24374

Respect of Moroccan Traditional Music	298	2,7315	1,31365
Respect of Moroccan traditional Souks	296	2,6858	1,39221
Respect of Moroccan traditional sport and games	297	2,4714	1,29709
Value family gatherings	300	2,4333	1,38755
Practice of Moroccan Traditional Medicine & spiritual healings	297	2,2929	1,29385
Valid N (listwise)	257		

Discussion

Based on the aforementioned results, and within the apparent restrictions of sample and measures, the findings reported in this study offer some support against the cultivation hypothesis (Gerbner, 1986). Even though the results are not statistically colossal, they seem to demonstrate that global television viewing is related to cultural identity markers. However, the findings suggest that television viewing context and preferences have a minimal effect in generating respondents' radical change of their cultural values, ideals, and Islamic beliefs. It should be noted that respondents, almost exclusively, showed a strong sense of feeling of belonging towards their religious identity as well as national identity. This is also backed up, along the line, through their valuing of Islamic cultural values.

Given the worthiness of television as a cultural medium and a spreader of specific media culture, basically ideologically-loaded, this study has provided strong evidence that Moroccan adolescents, though they expose themselves to a myriad of channels and program genres, never abandon their past heritage as being integral in their conception of cultural identity dimensions and markers. Hence, it seems logical to assume that, because television is such a far-reaching cultural force, television's symbolic message may reflect other cultural

forms within the broader social context. Yet, as Samovar et al. suggested, this study strongly attests to the difficulty of changing the deep underlying structure of culture as a stamp of collectivistic societies. Being the core essence of cultural identity, worldview, family structure, and history remain among the most important social forces that shape adolescents cultural identity. As such, while global television offers new outlets for people to reconsider their cultural identity, they may not abandon the values inherent in that identity. Rather, the study proved that young adolescents fluctuate between concepts of the global and the local depending on what they view on satellite television. Mattelart (1992) once wrote in this regard that “the idea that identity is “a reality in motion”, a “bundle of territorial and mental adherences”, which are conjugated “according to diverse alchemies, the local, the regional, the national, the international” (cited in Chouikha, 2007, p. 374).

Conclusion

Hence, the conclusion to be drawn is that Moroccan adolescents’ cultural identity does not bear a single meaning, and at the same time does not assume an antagonistic and defiant aspect with respect to other cultures and identities. Rather, with its plastic and bendable feature, it spreads out and remodels itself in many styles and belonging, in are mixed both Islam, Arabo-islamic and Amazigh culture as well as the west in general.

References

- Barker, C. (1999). *Television, globalization and cultural identities*. Buckingham, UK: Open University Press.
- Castell, M. (1997). The power of identity, Vol II. In *The information Age: Economy, Society, and Culture*. Oxford: Blackwell
- Castells, M. (1997). *The Power of Identity*, vol. II. *The Information Age: Economy*

Chouikha. L. (2007). Satellite Television in the Maghreb: Plural Reception and Interference of Identities. [Volume 18, Issue 3](#). In *Peace and Wars between Cultures: Between Europe and the Mediterranean*

Chraïbi, M., B. (2000). Youth in Morocco: An indicator of a changing society. In Meijer, R (Ed.) *Alienation or Integration of Arab Youth: Between Family, State and Street*. Curzon.

Davis, S. S., & Davis, D. , A. (1989). Adolescence in a Moroccan Town: Making Social Sense. New Brunswick: Rutgers University Press.

Davis, S. S., & Davis, D. A. (1995). "The mosque and the Satellite": Media and adolescence in Moroccan town. *Journal of Youth and Adolescence*. Vol. 24, 5, pp. 577-593.

Defleur, M. L. & Dennis, E. E. (2002). *Understanding message perspective*. NY: Houghton Mifflin Company.

Friedman, J. (2000). *Cultural Identity and Global Process*. SAGE Publications: London.

Gerbner, G., & Gross, L. (1976a). Living with television: The violence profile. *Journal of Communication*, 26, 172-199.

Gerbner, G., & Gross, L. (1976b). The scary world of TV's heavy viewer. *Psychology Today*, 10(4), 41-89.

Giddens, A. (1990). *The Consequences of Modernity*. Cambridge: Polity Press.

Giddens, A. (1991). Modernity and Self-Identity. Self and Society in the Late Modern Age. Cambridge: Polity Press,.

Hall, S., & Du Gay, P. (1996). [Questions of cultural identity](#). London: Sage.

Hawkins R.P & Pingree, S. (1983). Televisions influence on social reality. In: Wartella, E., Livingstone, S. (1990). *Making Sense of Television*. London: Pergamon.

liberal arts perspective. Boston: Houghton Mifflin Company

Lull, J. (2000) *Media, Communication, Culture: A Global Approach*. Cambridge:

Mohamed, E. (1997) Al-hawiyya al-taqaafiyya l-maghribia bayna tawabiti al-ma:di wa motarayyiraat l-hadir. In Prints of Kingdom of Morocco, Seminars Series. Mostaqbal alhawiya l-maghribia fi wajhi attahdiyat l-3asriyya. Tetouane, Morocco.

Morley, D. (2000). *Home Territories: Media, Mobility and Identity*. London:

Polity.

Rokeach, M. (1973). *The Nature of human values*. New York. The Free Press.

Routledge.

Samovar, L. A., Porter, R. E. & Stephani, L. A. (1998). *Communication between cultures*. Belmont: CA. Wadsworth publishing Company

Saskia., S. (1998). *Globalization and its discontents*. New press. Retrieved from <http://www.ced.berkeley.edu/pubs/bpj/pdf/bid11408.pdf>

Tomlinson, J. (1999). *Globalization and Culture*. Cambridge: polity Press.

Waisbord, S. (1998). When the cart of media is before the horse of identity: A critique of technology-centered views on Globalisation. *Communication research*, Vol. 25 N° 4, August pp. 377-398

Phinney, J.S. (1990). Ethnic Identity in Adolescents and Adults: *Review of Research*. *Psychological Bulletin* 108:499-514.