

## The Role of Television Programs on Family Cohesion A Study applied on Saudi families A qualitative study

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### Abstract

Television, since its global beginnings, has been within Saudi society and has been able to spread widely within Saudi society over a period of few years, and now there is at least one television set in every Saudi home.

Studies have proven that Saudi society, and the Saudi family has its own distinctive characteristics, cultures, and customs, which were revealed in the researches that presented in this study, which infers that it is a religious and conservative environment, and also consists of multiple, interconnected individuals within one family.

Based on general studies, watching television programs for children alone and without guidance may cause violence or a misunderstanding of what they are watching. On the other hand, watching television

programs among family members together helps them interact with each other, and it differs from individual use. Saudi studies have proven that the use of television within the Saudi family is used to increase family cohesion.

Based on the results of this study, the study recommends that Saudi society turn to watching television programs among family members, and that television programming stations and digital platforms pay attention to family programs and increase the offering this type of programs. The results of this study are important based on increasing research that indicates

### \* Introduction

A- Background of the study dilemma

Saudi Arabia one of Arab countries lies in the middle of Middle East. It is a new country in world map, was founded in 1932 and

unified in 1952 at that time majority of Saudi people were nomadic and the Saudi society was simple in its social structure, systems, associations, and social relations. The family beside the tribe represents the fundamental unit of it.

The winds of change blew on Saudi society after discovery of oil and marketing it commercially. This resulted in expanding of activities, projects, and establishing of several educational administrative and economic associations and opening to the outer world resulting in cultural contact qualified by the circumstances of growth and developing of the kingdom of Saudi Arabia. The cultural contact resulted in rapid social change reflecting its effects on all social systems and associations even in the family. The most prominent forms of change resulting from oil wealth are changes of living style of family from group productive form to consuming form. As a consequence, there has been a great desire for usage modern technological products for consuming purposes which caused radical change in patterns of family life. In addition, this change appeared the pattern of recreation in the society. Therefore, a lot of money has been spent to own recreation means. These means are considered to be

great means for spending leisure time such as video and television.

However, there has been more concern about spreading out of the TV quickly among Saudi society that holds a long debate inside Saudi Society about the effects of this phenomenon on Saudi family that comes up to the priority of Saudi social and media studies in Saudi institutes which invites the researcher to carry out this duty especially that the researcher considered as a lecturer in one of Saudi Media Studies Departments.

#### b- Rationale

Majority of media research on television -or media in general- in the field of family has addressed the dilemma of assessing the relation of television to aggressive behaviors in children and adolescents, or studying the negative effects of media on the audiences or users but has failed to address "how" viewing of television programs influences in socialization family members, this topic is still uncover until the recent years and there is poverty for more studies in the field of television and family.

The present study launched from the possibility of unifying the family members by watching TV programs together whereas the new media accused of splitting the family members. Moreover, the present

study launched from the importance of this topic for Saudi literature review in the field of media and Saudi family.

The study is designed to assess how TV viewing facilitates family interaction patterns, and indeed family cohesion in Saudi Arabia.

Thus, the present study comes to examine whether TV programs viewing has the role in Saudi family cohesion or there is no actual role according to the perspective of Saudi family members and their experiences.

#### **\* Objectives and inquiries of the Study**

The major aim of this study is to understand the attitude of Saudi families towards the role of television on family cohesion. Specifically, the study intends: -

- 1- To answer the question that rose in Saudi society querying to search on the role of television programs inside Saudi family.
- 2- To fill the gap in the new Saudi media literatures that lacks to qualitative researches in field of television and family.
- 3- To highlight whether if television programs have a role on Saudi family cohesion if so, is the role positive enhance or breakdown the cohesion.
- 4- To understand how the TV used in Saudi culture that gives basic and

fundamental information for Saudi media studies as well as for Saudi society.

5- The present study will high light the history of Saudi culture and family cohesion from Saudi social resources for accurate conclusion and more understanding.

6- The sample of the study has been taken from different researches, for more knowledge about characteristics of Saudi society and Saudi families.

#### **\* Research Method**

Qualitative research, as this study, use to understand something (concepts, thoughts, experiences) which our study aims to. Therefore, the method of the study is a qualitative method by collecting data from different researches.

#### **\* Researches of the study**

A- Family and Saudi family in social studies

It is believed that, the family is considered as the most important social establishments because it is a kernel of the society and the smallest and the oldest unit of it.

By looking into the dictionary of social sciences at the concept of the family it is defined as each “group whose members connect together by relative relation” (Lutfi, 2020: 40).

Friedrich Engels the scholar of American social studies dived the

concept of family into two categories, first; pairing family that comes from single pairs man and women and may with their sons and daughters, second; the other uses of family expression inside human society that could contain for example; father, mother, grandfather, grandmother, brother, sister, son, daughter, aunt, uncle and may other person who grow up or live inside the family household (Engels, 2022: 45-46).

Other Arabic study defined the family as a “social system apparently rose by the brain of the society and controlled by it as well as will as a natural system controlled by motives and needs of instinct” (Wafa, 2022:57).

The status of the family differs according to the diversity of the societies. They vary from each other in two things: the range of the family and the pivotal of relative relationship (Lutfi, 2020: 90).

Generally speaking, the family has different forms such as extended family and nuclear family. The concept of extended family is used to describe a group consisting of a number of compound families they live in the same house that includes husband, wife, male and female members, married and unmarried members and their children, other relatives such as grandpa or grandma

who live in the same house- as it used in Saudi and Arab culture.

(Alfred, 1961). All these individuals, in Saudi Arabia and other Arab countries, live in the same house and participate in economic and social life under the presidency of father leader of the family.

The concept of nuclear family is used to describe the group consisting in husband, wife and their legislative children, maybe one or two. This pattern appeared as a result of reconstruction, economic, social and historical changes the family underwent and affected it in all societies and around the globe. So, its structure and functions have been changed till it means specific meaning namely, the nuclear family that is center of productiveness and source of primary and direct care (Alkhashab, M. 2020).

The pattern of nuclear family prevails in industrial societies. But it does not cancel the previous forms because the individual may belong to extended family and may be at the same time a member of nuclear family (Alkhashab, M. 2020).

The pattern of extended family exists generally in rural environments or countries of the third world such as kingdom of Saudi Arabia that is the usual number of the family members in this country lies between 5 to 8

members (Alkhashab, M. 2020: 135-136).

Kattan (1990) stated that the meaning of Saudi family is similar in different Bedouin societies and that differed in terms of scale, functions and roles of its members. The effect of belonging to it of the rights and duties in all of this is subject to a lot of discipline, social and environmental conditions.

And increase the power of social cohesion in the Bedouin family to the extent that all its members sober one person and where the collective responsibility and ownership. And gave the Bedouin customs and traditions of the house home take off if he commits one of its members if the individual has committed shall affect the moral values of family, customs and traditions. If this individual has been off to become the family is not responsible if they commit acts of revenge and demanding one related to it, nor are demanding revenge if he was killed. Featuring family Bedouin in Saudi society cohesion and cooperation among its members, providing for its members, the moral and conscience, which strengthens their faith in God and instills in them feelings of belonging to the homeland as well as to have their customs and traditions, which can be considered as

a means of social control is written, but rooted in the hearts of grandparents, parents and moved to the sons.

The advantage of the family in Saudi society, they have committed a number of functions for its members, the most important function of socialization in which the transmission of culture from generation to generation as the way in which it is formed of individuals from childhood so that they can live in a society with a particular culture.

#### b- Saudi culture background

There was almost a consensus of scientists that the (nomadic) is the first pattern of social life in which man lived before he settled and where he was preparing to travel and not to population stabilization (Khalil, 2021).

In the case of considering the community Bedouin community primitive meaning of this, Kattan (1990) reported that primitive carrying the burden of tradition does not change and that there are circumstances are many and varied, especially environmental, including dumped outside the stream of civilization or hindered not their development of social only but their progress of civilization as well and for long periods stretching sometimes to tens of hundreds of years.

Moreover, Kattan indicated that the most important of Bedouins characters is inability to accept the changes inside of its community, whether intentional or unintentional, and not to use the means and methods that are moving from one phase to the phase retardation of progress.

However, there are experiments, research and scientific studies proved the ability of the Bedouins community to represent and understand the means by which resulted in the development and progress of their community (Hameed, 2022).

Desert across Saudi Arabia as a natural geographic feature has created the case of nomadism and thus presence nomad or Badawi -as in Saudi and Arabs language- and made up his concepts, traditions, and certain styles of life, different from concepts and traditions of the old city or even countryside (Salim, 2019).

Studies on the nature of Bedouins in Saudi Arabia proved some features of Bedouins characteristics which are as follows (Jawad, 2018): -

- 1- The spread of illiteracy in spite of the existence of language to communicate.
- 2- Acquiring knowledge based on experience

3 - Society of technically are simple "technological"

4- A strong sense of cohesion

5- the availability of capacity equal knowledge and experience of each individual in the community

6- System is the basis of relative social construction of community

7- The moral order is the foundation on which the system linking all members of the community

8- Motivated and to share efforts that do not arise from economic motives as belonging to a tradition, a sense of collective responsibility, relations relatives, ethnic, or moral.

9- Is characterized by the economic life of communities' simple type of self-sufficiency

10- The various processes of social are controlling informally

11- The political system is simple and specific and non-existent in some cases

12- Created a sense of right and wrong from the roots of a collective unconscious

These characteristics mentioned by the make us accept the reality of life of the Bedouin community that is simple and homogeneous society.

This means in the science of ethnology, "the general public who are engaged in a basic balance of old and heritage associated with common

interests" If we want accuracy, this means that the Bedouin community popular meaning it is society is simple and secluded dominated by illiteracy and coherence, when its members a strong sense of collective solidarity and behavior prevailing when the conventional type and automatic and personal and has no legislation, and the relationships and systems relatives as categories of model, but the group family is a unit of action real and thus no precise division of labor (Hameed, 2022).

Until the 1960s, most of the population was nomadic or semi nomadic. However, due to rapid economic and urban growth, more than 95% of the population now is settled (Crayim, 1996: 188).

c- Family cohesion in Saudi Arabia society

The cohesion in Saudi Arabia can be explained as strong as they adhere to their religion –Islam- and their background culture-Nomadism- (Kahtani, 1998). Saudi people considered as religious people who respect Islam guidance that invite them to communicate with each other graciously and continuously especially between family members (Mohamady, 1982). Moreover, the Bedouins traditional, which has been inherited in Saudi society, has its instructions that urges its members to

keep communicating with each other and has put a high level of respecting for parents and as well between siblings inside the family (Mansur, 1992). There is a social Saudi study for Tameemy (1978) who studied Saudi family relationship. The study applied on 50 families in Riyadh with the method of self-administrated questionnaire and interviewing. The result of the study showed a high level of cohesion between family members.

The Saudi Government has announced for the local level: “Saudi mass communication media has been founded according the needs of the community. Hence, the role of Saudi media radio and television is apparent in propagating Islamic thoughts and maintaining the integrity of the faith as well as Saudi family and society culture. Thus, Saudi ministry of Media supposed to achieve that through the message of radio and television to maintain social relations in the stage and placed the massive development boom in front of everyone without introductions to each other” (Ministry of Saudi Culture and Media, 2005: 13).

#### d- Television Broadcasting in Saudi Arabia<sup>1</sup>

Kingdom of Saudi Arabia has entered age of the "Television" in 1965 and now these two methods briefings were essential in the daily life of Saudi society in Western and Central regions initially and then in the rest of the kingdom.

Saudi Arabia, nowadays, sits on more than 25% of the world's known oil reserves. It is capable of producing more than 10 million barrels per day; that figure is set to rise. The oil revolution in Saudi Arabia has started in 1960 and before that date there was no Television signal in Saudi Arabia. After few years since discovering the oil, television was introduced in the country - in 1965 - for few houses in Saudi Arabia. Currently, every single household in Saudi Arabia has at least one television set and two sets per household in the capital city- Riyadh (Saudi Central Department of Statistics & information, 2021: 3).

The first reference to project TV in Saudi Arabia in 1962, contained in the statement broadcast by Prince Faisal bin Abdul-Aziz when he was crown prince and chairman of the Council of Ministers

directed the statement to the government's attention this way, aimed to "Entertainment innocent," explained the King intended this term, as noted to consider the media to raise awareness of tools, guidance and counseling and education.

In 1963 the Council of Ministers decided to set up TV project in the Kingdom of Saudi Arabia in two stages (Ministry of Saudi Culture and Media, 2005: 15-20): -

Phase I: Begin to build two temporary posts to send a TV in Riyadh and Jeddah.

Phase II: Comes after the first stage some years for the establishment of a television system on the basis of more development and an investigator of the hopes and ambitions that aspire to the officials.

In December 1967 the opening of a television station Medina is the third leg in the chain of television stations in the Kingdom.

In August 1968 the opening of a television station (TV station Al-Qaseem) in the middle of the country and near to Riyadh. Although, the studio does not allow more than one provision of paragraphs and conversations and interviews limited

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<sup>1</sup>The source of this suction is: Ministry of Saudi Culture and Media, (2020).



but the programs became contributes more as domestic production by taking advantage of the talents and capabilities of appropriate existing in the region.

In November 1969 Saudi broadcasting stretched to the Eastern of the country to open a television station in Dammam. The station was considered as the largest stations in the Kingdom in terms of power and area and volume as it contains the latest equipment and a high antenna 1375 feet, the highest antenna of its kind in the Middle East which allowed covering all the Eastern Province in Saudi Arabia and most of the Arabic Gulf Countries. Kingdom was looking forward the use of television transmission color place white and black, and was technical French the most advanced at that time, so the choice fell on the French system SECAM to be the color of the new Saudi TV, so the two governments agreed Saudi Arabia and France in the 5 November 1974 Convention on the five-year term provides for the cooperation for the development of television and the development of the French television network in the Kingdom using the SECAM system color television.

On 24 September 1976 on the day of Eid al-Fitr – Islamic event-

Saudi television broadcasted color permanently.

In September 1977 Abha television station was opened as a sixth television stations in the Kingdom which is a typical style of TV stations that allowed covering Southern of the country to become the percentage of covering 75%.

Saudi Arabia government continued developing and expanding constantly with increasing hours of television broadcasting and the proliferation of base stations in all regions of the Kingdom until it reached more than 60 stations in 1983 which covers more than 95% of the area of the Kingdom.

e- Early Concerns on TV and family

Since in the mid of 1850s family and TV has been the supreme of media research. The early scholars for example in 1955 and 1956 a study conducted by Himmelweit & others on 4500 child from 10 to 14 years old in 4 cities in Great Britain. The study used interview and diary for 2 kinds of viewers; 1<sup>st</sup> who have TV in their house. 2<sup>nd</sup> don't have TV in their house the results were supporting for using TV programs inside the family.

However, there was another study for Schramm and others (1957). The study was an observational on Canadian and American children who had high exposure to TV programs

that hold violence scenes and low exposure for these programs. The behaviors of the high exposure were more affected by than those with low exposure.

Garbner (1967) found that television had impact in changing human behaviour either positively or negatively. Positively in the sense of promoting friendship, sports and family bond and negatively in terms of priming violence, use of guns and even killing innocent people. In the area of promoting acts negatively, television violence and children comes to the priority. For example, the average of American child watches 8,000 murders and 100,000 acts of violence before finishing elementary school (Early Concerns: 113). At the beginning of this decade over 96% of American homes owned at least one television set (Lyle, 1972). However, in the 1999, 87% of American families have more than one television set per household (Stanger, and Gridina, 1999).

The results of these studies invited for more study in Canada to investigate the effect of television viewing on children inside the Canadian family household. The study conducted twice in 1975 and 1977, observational study on pupils who have 3 cases of watching TV in 3 cities in Canada, first city does not

has TV, second city has one channels and the third city has multiple channels. Then in 1977 they interred TV channels in the first city. After then they conducted the study again. The result of the study proved existing relationship between watching television programs and behaviors of children (Roberts, and Bakeen, 1981).

f- Does Television Bring Family Together?

It can be observed that television all over the world could bring families together to watch news, film and other programs. People with the same interest come together to watch TV programs that interest them. It is normal in the UK for football fans to come together for watching a football match live on the television such what it happened in the view months in the Olympics London 2012. Similarly, families watching TV programs together enjoy the company of each other. However, on the other hand some family member may be so absorbed in watching television and they neglect those around them. Some studied show that that television plays a major role in bringing together the family. According to Riley, et al., (1949) and other early studies, television unifies a family.

Another study by Bronfenbrenner (1973) stated that a change in family life has been caused by watching television. His survey showed a disparity in modern society and life of preceding generations that had been caused by watching television. In his conclusion Bronfenbrenner called for a study that investigates the implication of TV on the relationship between parents and their children (Bronfenbrenner, 1973: 217).

Moreover, Morley (1986) discussed television viewing among UK households and how the audience behaves while watching television. Morley used qualitative techniques by interviewing eighteen families from one area of South London, conducted in the spring of 1985 by recording their answers, with the aim to pursue issues about television viewing behavior in depth. In his conclusion, he stated that there is a lack of knowledge in media studies about television and family in terms of how family members behave as a group, and how they would interact with television in their daily life. Television viewing is seen as a social activity (Morley, 1986: 7). Further, it was indicated that 81% out of the time while watching TV, parents tend to be doing something else (Singer, D. & Singer, J. 1976). This will be an

interesting area which will be filled by research by exploring how the parents watch television with their children and what activities do they do when watching television with their children.

Also, studies have shown that there is a relationship between watching together as a family, watching as individuals, and family cohesion. Kubey (1994), for example, argues that television viewers who watch a considerable amount of TV are likely to spend more time alone.

It can be argued that, according to Coffin (1955: 634)'s study, TV can be blamed for causing slow down the correlation between families because it could cause solitude between family members. On the other hand, TV may encourage interaction among family member who are watching together. Nonetheless, Coffin (1955: 635) stated that television viewing can do both – causes row and interaction within a family. However, Coffin acknowledged that different viewing times can lead to different results. Further, Singer, D. and Singer, J. (1976) argued that parents do not talk to their children while watching TV.

The interaction between parents and their children in relation of TV viewing has various categories.

For example, firstly, parents and their children watch television programs and share the interests of their children's viewing without talking or causing distractions. Secondly, parents and children talk about the TV program and make comments. Thirdly, where parents control their children's TV viewing. Fourthly, parents promote free discussion with their children while watching TV (Valkenburg, et al, 1999).

#### g- Television's Role in Family Interaction

In the angle of family cohesion, TV programs could enhance the pattern of family interaction. According to Goodman (1983) "The family system can be seen to include the family unit and the television. Family members interact with each other and with the television, both individually and as a family unit" (p. 408).

Morley (1986)'s study proved that there was interacting between TV and all family members and in his study suggested questions for whom looking negatively at the role of TV programs interactions on the family members for example<sup>2</sup>; -

1- Does the family make an appointment for the members of the

family to gather to watch TV programs?

2- Does the family open the TV programs when they want to have a rest or enjoyment?

3- Does the TV have a specific program that family members prefer to watch it together?

Researcher of the present study has laid these questions in the research.

Morley study supported the US study for Lull that had observed and interviewed 85 families in 1978. Lull study had stated that TV enhances the interaction pattern and the study proved that children used television programs to start talking with their parents (Lull, 1990).

On the other hand, there has been a study stated negatively about the relation between TV programs and family interaction. For example, Rothschild and Morgan (1987)'s study investigated the effect of family cohesion between adolescents and their parents on the number of adolescents viewing as well as the effect of parental control on the number of adolescents viewing. A national survey of 10- to 14-years old was applied to collect the data. In the conclusion researcher stated that:

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<sup>2</sup> Researcher has reformed Morley questions that come in Morley study (Morley, 1986: 11).

“The results suggest that less parental control (either in general or specifically related to television) tends to increase television's impact on adolescents, especially when combined with lower levels of cohesion” (P: 299).

There are other studies supported this trend. For example, a study for Bordy & others (1980) that study "Effects of Television Viewing on Family Interaction: An Observational Study" that assert in the negative impact for TV programs on the family interaction and the study proved that when the family watch television the communication between them become less.

Moreover, a study for Adams (1992)'s study indicated that there is a negative relation between the TV programs and the patterns of family interactions and cohesion.

Additionally, in 2004 there has been a study for Hoppenstand (2004: 561) stated that “the positive impact on the family cohesion may soon diminish like the sunset with new advent of reality TV”.

h- Arabic Gulf Studies on TV and family: Saudi Arabia surrounded by Arabic Gulf countries. Arabic Gulf countries consist in 6 countries; Saudi Arabia, Kuwait, United Arab Imarets, Qatar, Oman and Bahrain. They have similarities in history, language,

culture, traditional, religion and political system. Thus, it would be vital to look at these countries in the study of TV and family. For example, studies have been conducted by; Unit of Media and Research Control of Ministry of Kuwaiti Information (1991). In this suction will explore flowing studies:-

1- Study of Young man's opinion about TV programs: The study aimed at recognizing the opinion of Youngman on TV programs within some of variables which were not examined in the study of the TV and the viewer. The sample consisted of 100 Youth from males and females whose ages ranged from 14 to 19 years old. The required data have been collected by using questionnaire containing 14 questions that covered identification data and the problems caused by the TV to the viewer or his/her family, the preferred programs and causes of preferring. The result proves that about 60% of participants think that the TV causes of family interaction. The majority of them agreed that the TV is source of entertainment and recreation primarily. The TV programs have been arranged and the program of "life of people" was at the second order followed by plays, short series, foreign drama, free wrestling, Arabic movies and foreign films, and the

magazine of "sport in one week" was in the tenth order.

This study applied two methods for data collection; statistical method and deductive method. The opinions and views that discussed in the study were various and attractive.

The study of the TV and youth recommended with refining the religious and educational media inform and content.

2- the impact of TV programs on the students of junior school in Kuwait: The second study included the students of junior stage and tackled the relationship of age and demographic category to the Kuwaiti television. The sample was 1005 selected from the students of junior school of boys and girls. The required information has been collected within questionnaire form containing 17 questions discussing general data, favorite programs for the child, preferable merits for the child in the screen hero, imitation of the viewer of the protagonist, and the benefits derived from the small screen in general.

Undoubtedly, this study contains important indicators because it has been conducted on myriad of students in middle stage. The results can be summarized as follows: -

The child imitates the hero positively and the percent of the imitation is very high according to the results showed by the study. The number of children who imitate the screen are ranging from 24- 35 % of males and 58 – 46 % of girls. The highest percent of imitation ranges about 361 of children whose ages are 13 years old while a number of 137 are under the age of 12 years old, and a number of 65 children who imitate are under the age of 11 years old.

The majority of the children face no difficulty in watching the TV because a number of them -evaluated 661- watches the TV with the consent of their parents. On the contrary, a number of 342 have a difficulty to watch the TV since the family stands as a barrier to watch the TV. The majority of the children estimated with 607 prefer to watch moving graphics (cartoon) while the rest estimated with 177 children do not watch these programs.

3- Kinds of programs that preferred by Arabic children: The significant field has been discussed in the media studies is TV and children in different aspects which reflects the importance of TV and family field. The number of studies in that field exceeds all research in other fields with percent of 4:1 and this percent provides us with clear thought about the concern

of researchers in educational and social sciences of that subject and the society also is interested in that problem (Jeffrey, 2007: xxxv).

In a field study about the kind movies that young Syrians prefer to watch, it is showed that 55% of them go to movies specially the cheapest cinema, 22% prefer detective movies and 23% prefer imaginative movies and the study found out 16% escape from the schools to watch the movies. (Ministry of social affairs and labour in Syria, 1978: 145- 153).

For the Saudi TV, it is difficult to evaluate the programs submitted accurately and scientifically because archive of the TV lacks accurate organizing for manual of series and movies contents. For example, during the year of 1973, 45 Arabic films and 53 foreigner films of long show, 19 of foreigner series consisting of 284 episodes, 1085 of graphic movies (cartoon), and 200 films of short children movies were entered into the archive of the Saudi TV. In the year of 1974, 262 cartoon films and 377 episodes of foreigner series were entered into the library. 132 long evening movies, 487 episodes of foreigner series, 464 of cartoon films and children's films were entered into the library in 1975 (Ministry of Saudi Culture and Media, 2005: 40).

4- The viewpoints of media studies toward TV role inside the family: The current suction presents two schools of viewpoints towards the implications of TV programs. Case of this section is TV risks on the children.

Firstly: there are studies look positively towards the TV inside the family as they have proved that there is no relationship of statistical indicators between violence programs and aggressive behaviors for the children. For example, an Observational study conducted by Siegle (1970) on a group of boys and girls whose ages range from 4 to 5 years in 1970; the sample had been divided into a small group, two children for each. He presented two types of cartoon films for each group -in different times; aggressive and peaceful. He asked each group to wait in room after watching the cartoon film. The room had contained playing tools; aggressive and peaceful such as rubber knife and telephone. The researcher observed the behavior of the children in the room containing playing tools after watching peaceful and aggressive films to evaluate the size of violence affected the behavior of them, registering indicators of violence or feeling of anxiety. The children did not they were controlled to evaluate their behaviors. This

study did not explore and differences of statistical meanings on behavior of the children after watching peaceful and violent movies. Based on that experiment, the violence offered on TV programs and movies did not result in violence on the behavior of the children necessarily.

Another study supported the previous evidence, the study that conducted by feshbach, & Singer, R. on a group of children (625) at the age of adolescence between 11-14 years old in 1971, the researcher asked the participants to watch the TV for 6 hours per week for 6 weeks. Also, the participants answered a group of psychological questions before and after the experiment to compare the results before and after watching the TV (1971: 10- 11).

The results include the following: -

- 1- Watching violence TV programs for 6 weeks did not result in increase of aggressive behavior for the participants of the study.
- 2- Watching programs containing violence materials decrease and organize the aggressive behavior.

The greatest evidence in this field a study conducted by Himmelweit, et al (1958) data was generated from four cities in Great Britain. The study conducted two times the first was in 1955 and the

second was in 1956. The sample included 4500 children who were divided into two groups whose ages range from 13 – 14 years old. The methods to collect the data were interview and diary. The sample includes children whose families having the TV and watched the TV regularly and a group of children whose families did not own TV and watch the TV scarcely. The two groups are similar in age, sex, intelligence, and social class. The researcher answered the question “do the police programs, murder, and horrible crimes on TV make the children violent? This study did not find prove whether the children who watch the TV regularly are more aggressive than the ones who watch the TV hardly. Therefore, the TV, according to finding of this study, did not result in aggressive behavior and it may result in violence for the children who are more excited and anxious. Also, watching violence on TV may decrease the violence of children. According to Himmelweit's study TV has a positive effect on children; first, it can be informative for children. They can learn things about the environment, how to solve math problems etc. Secondly, it can be form of entertainment. Children can watch television when they are bored and nothing to do at home.



When they are watching television, it is like their recreation time. Thirdly, with using TV children can relax or enjoy together with their family. Lastly, TV considers as a social medium and can create healthy environment. For example, with using TV they can socialize more with their family and friends or it can create or refresh the relationships.

Secondly, although studies above- mentioned did not prove that there is relationship of statistical indicators between violence programs and aggressive behaviors for the children, some of the other study found that relation. For example, a study conducted in Canada in 1977. The study was operated two times in 1975 and 1977. The study is observational study for 3 cases of watching TV in 3 cities in Canada. The first city does not have any TV channels, the second city has one channel and the third one has multiple channels. The study started in 1975 and on the second year the broadcasting was entered to the first city. Then, in the third-year researcher studied the three cities again. The study examined the aggressive behavior for the primary schools' pupils in all cities. The results refer to non-violence in behavior for the children in 3 cities and there are no differences between

them in the first operation. However, in the second operation they found increase of violence in the first city which the broadcasting has been entered recently (Roberts & Bakeen, 1981).

One of the consecutive studies is a study conducted by Lefkowitz, et al (1972). they attempted to connect among description of participants who were at the age of 8 years old either they were aggressive or not and parent's description of their children who prefer violent programs. After 11 years when the participants reached the age of 19 years old, the study has been conducted again.

The following results have been given: -

- 1- There is a link among child's preference of violence programs at the age of 8 and his description of being aggressive by his mates.
- 2- There is a link among description of friends of violence towards the participants at the age of 8 and 19.
- 3- There is a connection among the preference of the participants of violence programs on TV and friends' description of being violent at the age of 19.
- 4- There is not link among friends' description of the participant of being violent at the age of 8 and preference of violence on TV at the age of 19.

These results indicate the relation among preference of violence programs on TV at the age of 8 and friends' description of aggressiveness at the age of 19 and the link among friends' description of the participant of being violent at the age of 8 and his preference of violence programs on TV at the age of 19.

Preference of violence TV programs at the age of 8 is connected relatively to the aggression of the participants as appeared by their friends at the age of 19. The significance of that study is to be source of evident evidence of accumulative impact resulting in watching violence programs on TV.

In brief, although there are recent reviews that support the negative aspects in the role of TV inside the family especially that related to children and violence movies (Sparks, G. & Sparks, W. 2002). However, it can be argued that there are two perspectives in the way of looking at the role of TV inside the family, first; there is no threat by TV to the family and TV could be used as a social tool that promotes social activities or enhance the relationships, second; TV has a negative impact inside the family when children exposed violence movies.

5- Explore diversity of implications of TV programs inside Arabic family: The overall of studies' results of Arabic studies confirmed the negative role of TV in the Arab households. For example, a study of Raghieb (1984) that conducted in Kuwait for searching the opinion of the audience on TV morning programs. Applied study on 723 participants by a survey method in the summer of 1984. The results came to show that majority of individuals of samples (97.5%) said that the morning course broadcasting prevents the children going out of their house, and that is a proof of the television ability on Arab children interest, and then its probability of great intervention in forming their trends and modulating its behavior and preventing them of practicing the other activities as play, reading and practicing hobbies and intervention in the society which considered as basic activities in psychological and social breeding up process.

In an Egyptian study, television was blamed in the general time system for children, and sleeping times specifically that came in Abdulhaleem (1984)'s study that after he studied preferred times of watching television for 2325 students at one Egyptian University the findings of the questionnaires came

to declare the best time for university youth which is the time that starts from ten o'clock till the end of evening, he says: "television participates in rooting the habits of long staying up for the public for Egyptian generally, and youth specifically" (Abdulhaleem, 1984: 75).

In terms of the effect of television on scientific achievement, there is other Arabic study for Abdulrahman (1974), that has been done on the secondary stages students, results showed numbers of whom indicated that watching television daily broke them down from doing their school duties, the percentage was 18,6 out of who watch Kuwaiti television programs. This percentage is considered a high level of warning if because the percentage represents the fifth of all secondary stage students in Kuwait.

There is other supported study applied on secondary school in Tunisia (Ramadan, 1997), its results showed the relationship between the television and decline of the school effort for child.

The findings of Abdulrahman (1974)'s study proved that watching television programs by children is interfere in one picture or other in identifying the appointments that children commit with it to achieve

their duties on interrupted periods. That affects takes two sides: -

1- The first side: it is considered in caring children to end their duties before the cartoon films and other children's programs. However, it affects in the time that they setting with their parents as it effects on the performance level, the percentage of this sample was (53.1%).

In addition, the time of television programs makes confusion for the rest of the percentage that causes child to either postponed their duties till finish watching what it must be watched in their opinion, or some of them mix between what they like to watch and what it must to be done towards the school work.

6- Saudi studies in field of TV and family: There is a Saudi study carried out by Marghalani (1998) investigated the link between the amount of time a Saudi family watches television and its effects on family members -both male and female adults. The researcher used questionnaires to collect quantitative data. The findings suggest that nearly two-thirds of the respondents watched television between 2-3 hours a day, and it has its effect in the schedule time of the family.

Moreover, there is another Saudi study for Basfar (2007) that supports the change in Saudi society

identity caused by viewing television programs and other media technologies. A study in 2007 investigated the use of video and TV among Saudi undergraduate male and female students. The study aimed to find out the impact of foreign cultures through video (VCR/DVD/VCD) and television. A questionnaire method was employed to collect the data for this study. The finding that relevant to this research is that 75% of the participants mainly prefer watching American movies to others movies which could lead to social-cultural changes in Saudi family and society.

Additionally, there is a Saudi study on Saudi family and TV for Natheer (2002) that investigated the role of television programs on Saudi young people in terms of their respecting their parents. The methods that used were questionnaire and interviewing with historical references and Saudi social studies and the result shows that there is a change in Saudi family in angle of respecting parents.

Other aspect of implications on Saudi children that came obvious on Serag (1981)' study that mentioned "Saudi children have a tendency to imitate the heroes of films and programs plays significant role on Saudi child behavior" (P: 99). The character that is an example to

imitated mediates in the process of transfer of values and behavior patterns and fixing them inside the children. The example character is not static but it changes based on the age of the child.

### **\* Conclusion**

Television, since its global beginnings, has been within Saudi society and has been able to spread widely within Saudi society over a period of few years, and now there is at least one television set in every Saudi home.

Studies have proven that Saudi society, and the Saudi family has its own distinctive characteristics, cultures, and customs, which were revealed in the researches that presented in this study, which infers that it is a religious and conservative environment, and also consists of multiple, interconnected individuals within one family.

Based on general studies, watching television programs for children alone and without guidance may cause violence or a misunderstanding of what they are watching. On the other hand, watching television programs among family members together helps them interact with each other, and it differs from individual use. Saudi studies have proven that the use of television

within the Saudi family is used to increase family cohesion.

Based on the results of this study, the study recommends that Saudi society turn to watching television programs among family members, and that television programming stations and digital platforms pay attention to family programs and increase the offering this type of programs. The results of this study are important based on increasing research that indicates more isolation among family members due to watching programs on the mobile phone alone.

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