

CULTURAL IMPLANTATION AND ITS ROLE IN BUILDING IDENTITY AND DEEPENING SOCIAL VALUES: AN ANALYTICAL STUDY OF THE PROGRAM BAYN AHLINA ON MBC IRAQ SATELLITE CHANNEL ON MBC IRAQ CHANNEL FOR THE PERIOD FROM 2025\3\1 TO 2025\3\29

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Abstract:

"Cultural Implantation and Its Role in Building Identity and Deepening Social Values: An Analytical Study of the Program 'Bayn Ahlina'"

The topic of "Cultural Implantation and Its Role in Building Identity and Deepening Social Values: An Analytical Study of the Program 'Bayn Ahlina'" holds great significance in the field of scientific research, as it has a profound impact on the life of individuals and their society. These programs serve as an important platform for transmitting knowledge and values, playing an active role in shaping public opinion and influencing mass culture.

Understanding the impact of television programs on individual behavior is a crucial research subject, especially within the diverse and complex Iraqi cultural context. Many television channels focus on the type of programs they broadcast and the implicit messages they convey. Each program carries specific orientations and its own agenda, with the ultimate goal of influencing the audience by delivering a particular message. In this context, the concept of cultural implantation is crucial, as it relates to instilling traditions, customs, and the heritage of a country. Cultural implantation plays a significant role in shaping the collective memory of a nation, accumulating over the years.

Such programs are vital in either reinforcing local traditions and values or introducing foreign and hybrid customs. The program Bayn Ahlina carries a message aimed at influencing public sentiment, strengthening loyalty, and fostering a sense of belonging among viewers.

For this reason, the researcher chose MBC Iraq due to its significant influence on the Iraqi audience and the channel's focus on social values. The research community is represented by the Bayn Ahlina program on MBC Iraq, and the study was conducted within the timeframe of, 2025\3\1 to 2025\3\29, specifically during the month of Ramadan. The sampling was carried out comprehensively for this particular month, analyzing the program's content across 30 episodes.

Keywords: Cultural Implantation, Reinforcing Values

CHAPTER ONE: RESEARCH METHODOLOGY

First: Research Problem

The core issue of this research is formulated through the following main question:

How can television programs be developed to stimulate cultural awareness and a sense of belonging by showcasing the cultural and civilizational diversity within society?

Second: Importance of the Research

The findings of this study are expected to contribute to a deeper understanding of the influence of television programs on the behavior of the Iraqi individual. The study also aims to offer practical recommendations to help

improve the quality of television content, enhance cultural diversity, and promote mutual understanding within Iraqi society.

Third: Research Questions

1. How can the content of television programs related to Iraqi culture be analyzed?
2. What values are promoted through these programs?
3. How does cultural cultivation within television programs affect the Iraqi individual?

Fourth: Research Objectives

1. To analyze the content of television programs related to Iraqi culture.
2. To identify the values being promoted through these programs.
3. To determine the impact of cultural cultivation in television programs on the Iraqi individual.

Fifth: Research Population and Sample

The researcher analyzed the media content of the program "Bayn Ahlina" aired on MBC Iraq, which represents the main population of the study. The researcher analyzed 30 episodes of the Ramadan season, spanning from March 1, 2025, to March 29, 2025, using the comprehensive enumeration method.

Sixth: Type and Method of the Research

This research is classified as descriptive, focusing on identifying the nature, features, and characteristics of a specific community. The researcher employed the survey method, both descriptive and analytical, as it aligns with the nature of this study and serves the research objectives. The survey approach is deemed appropriate for data collection.

Seventh: Research Tool

The researcher relied on designing a content analysis form to collect and categorize essential data and information. This tool was used to describe the explicit content and apparent themes of the media material presented in the "Bayn Ahlina" program.

CHAPTER TWO: CULTURAL CULTIVATION AND ITS ROLE IN IDENTITY BUILDING AND DEEPENING SOCIAL VALUES: AN ANALYTICAL STUDY OF THE PROGRAM BAYN AHLINA ON MBC IRAQ

First: Definition of Cultural Cultivation

Cultural cultivation is the process of transferring values, beliefs, and cultural practices from one generation to another. These values may relate to arts, literature, traditions, morals, and social behaviors. It can be defined from linguistic, conceptual, and operational perspectives as follows:

- **Linguistically:**

The Arabic term "ghars" (cultivation) means planting a sapling or a small plant into the ground so it may grow. For example, the Prophet Muhammad (peace be upon him) said:

"No Muslim plants a tree from which a person, animal, or bird eats, except that it is considered charity for him."⁽¹⁾

Thus, cultural cultivation refers to embedding knowledge, customs, traditions, and language into the younger generation.

- **Conceptually:**

It is the elevation of theoretical thought encompassing politics, law, history, ethics, behavior, and attitudes. Cultural cultivation involves passing down cultural values and concepts to preserve and develop the cultural identity of a society⁽²⁾.

- **Operationally:**

It refers to the practical methods and steps used to transmit culture, such as education, training, and cultural communication among members of society⁽³⁾.

Second: Culture

According to Edward Tylor, "Culture is the complex whole that includes knowledge, beliefs, art, morals, law, custom, and any other capabilities acquired by man as a member of society."

Many scholars agree that culture encompasses ideas, beliefs, and types of knowledge associated with a particular group of people. It is not a material phenomenon, nor merely behaviors, but rather the system that organizes these elements. (Makawy, 2400, p. 008)

⁽¹⁾ Hasan Imad Makawy, *Communication and Its Contemporary Theories* (Cairo: Egyptian Lebanese Publishing House, 1998), p. 70.

⁽²⁾ Hussein Al-Ansari, *The Cultural Role of Arab Satellite Channels* (Baghdad: Academic Book Center, 2015), p. 200.

⁽³⁾ Hasan Abdul Razzaq Mansour, *Human Development* (Amman: Amwaj Publishing and Distribution, 2013), p. 187.

Miller (2005:282) explains that the theory of cultural cultivation did not emerge to study direct, targeted effects (e.g., children trying to fly after watching Superman), but to analyze the cumulative and holistic influence on how people perceive the world they live in. Thus, the term “Cultural Cultivation Theory” was introduced.

Third: Society

- **Linguistically:**

The word "society" derives from the Arabic verb "jama'a" (to gather) and refers to a group of people bound by common interests, laws, and customs. It is a valid term that reflects collective human existence and interaction⁽¹⁾.

- **Conceptually:**

A society is a large group of individuals connected by social ties and shared interests, governed by systems designed to regulate their behavior, and under the authority of a governing power. A society is composed of living individuals, self-sufficient and sustainable, with diverse members including both genders. Sociologists consider it the largest human grouping that individuals can belong to, with flexible boundaries depending on circumstances and the purpose of the definition⁽²⁾

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Fourth: The Theory of Cultural Cultivation

Cultural cultivation theory is a socio-communicative framework developed to examine the long-term effects of media consumption, primarily television. Its central hypothesis is that people who spend more time watching TV tend to perceive reality in ways shaped by the repetitive images and messages presented in TV content, as opposed to those with less exposure but similar demographics⁽³⁾.

This theory posits that continuous exposure to television messages—often laden with repetitive imagery—leads to shifts in viewers' perceptions. It moves beyond mere entertainment to significantly influence the cultural fabric by reinforcing shared assumptions about the world.

Television, as the theory argues, has assumed the role once played by family, schools, and religious institutions in shaping societal norms and values⁽⁴⁾.

The process of cultivation closely resembles the process of acquiring knowledge, as knowledge must ultimately lead to an understanding of human behavior. This, in turn, contributes to comprehending how daily behaviors—or those that require more time to develop in response to various situations—are formed. Such understanding leads to improved communication and a better understanding of others.

Moreover, cognitive knowledge enables the ability to analyze ideologies and beliefs. It helps in understanding how personal knowledge and beliefs are formed, and how they influence decision-making and daily interactions⁽⁵⁾.

The significant validation of the theory's importance is evident in a comprehensive study conducted in 2004 by Jennings Bryant and Dorina Miron.* Their research, which reviewed nearly 2,000 articles published in the top three communication journals since 1956, identified cultivation theory as the third most frequently used cultural framework. This finding underscores the enduring significance of the theory and its widespread adoption in the field of mass communication studies.

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Fifth: Foundations of the Theory

Melvin DeFleur traced the roots of cultural cultivation to Walter Lippmann's concept of the “pictures in our heads”—mental images formed by media, often detached from reality. Lippmann emphasized that the lack of regulation over media content can lead to distorted perceptions and misinterpretations of reality.

⁽¹⁾ Muhammad bin Ali Al-Yulu Al-Jazouli, *The Prophetic Traits and Their Impact on Individual Reform* (Cairo: Al-Kitab Printing, 2014), p. 180.

⁽²⁾ Muhammad Al-Jawhari, *Introduction to Sociology*, 2018.

⁽³⁾ Haidar Shalal Mutib Al-Kuraity, *Media and the Building of a Democratic Society* (Baghdad: Amjad Publishing and Printing, 2018), p. 167.

⁽⁴⁾ Nesma Imam, *Television Language and Its Effects on Children* (Jordan: Al-Manahil Publishing, 2019), p. 101.

⁽⁵⁾ Rasha Mohammed Naji, "View of Analyzing Cognitive Knowledge in Television Programs: A Look at 'Red Cat'," *Eurasian Journal of Media and Communication* 32 (2025): 1–12, <https://geniusjournals.org/index.php/ejmc/article/view/6447/5360>.

* He was born in 1944. Bryant earned a bachelor's degree in history from Davidson College in 1967. He completed a master's degree in communication and counseling in 1971, graduating with highest honors from the University of Louisville. Bryant received a Ph.D. in mass communication from Indiana University Bloomington in 1974, once again graduating with highest honors.

The theory was formally established by American scholar George Gerbner* in the late 1960s, during a period of social unrest in the U.S. marked by violence and high crime rates following the assassinations of Martin Luther King Jr. and President John F. Kennedy, as well as the Vietnam War. A national commission was formed to study the causes of violence and its relationship with television, prompting a series of studies.

Gerbner, along with Gross and Morgan, observed that in the past, religion and education had the greatest influence on social attitudes, but now television dominates as the primary source of widely shared messages. Television, starting from early childhood, cultivates preferences and worldviews that were once shaped by other societal institutions. The repetitive patterns of media images create a symbolic environment shared by viewers.

In its simplest form, the theory suggests that prolonged television exposure subtly "cultivates" viewers' perceptions of reality. This effect extends even to light viewers due to the broader cultural impact of heavy TV watchers.

According to Gerbner and Gross (1976)*, television acts as a socializing agent, promoting uniform roles and behaviors. Their central hypothesis is that those who watch more television are more likely to perceive the real world in ways that reflect the most recurrent and dominant messages of TV, compared to those who watch less—even if they share similar demographics. (Gerbner, Gross, Morgan, Signorielli, & Shanahan, 2002)*

In 1986, Gerbner and colleagues clarified that the influence of television is not unidirectional. The term "cultural cultivation" does not imply a one-way, homogeneous process. Instead, it assumes a dynamic interaction between media and audiences. The symbolic environment shaped by television is subtle, complex, and intertwined with other factors.

In 1968, Gerbner conducted a survey to validate this theory. The study categorized viewers into three groups based on viewing frequency. Findings showed that heavy viewers held beliefs and opinions more aligned with television portrayals than with actual reality—highlighting the compound influence of media.

Strength of this study: It used detailed and targeted survey questions across diverse populations.

Limitation: Responses could be misinterpreted, and survey participation may not have been entirely voluntary, which could impact accuracy and participant diversity.

Sixth: Strategies of Cultural Cultivation

Gerbner developed the theory as part of a broader three-part strategic research initiative called the **Cultural Indicators Project**. He coined the term "Cultural Indicator" to provide a more comprehensive view than conventional social indicators.

1. Institutional Process Analysis:

Examines how media content is produced, managed, and what decisions and constraints influence media production.

2. Message System Analysis:

Introduced in 1967, it tracks the most consistent and recurring themes in media content, such as gender roles, violence, racism, ethnicity, and occupation. It asks: What are the dominant patterns, images, messages, values, and lessons conveyed by media⁽¹⁾?

3. Cultural Cultivation Analysis:

Investigates the relationship between exposure to media messages and viewers' perceptions of social reality. It asks: How does attention to these messages affect the audience's worldview?⁽²⁾

Section Three: Cultural Cultivation and Its Role in Building Identity and Deepening Social Values

An Analytical Study of the Program "Bayn Ahlina" on MBC Iraq Channel

Presentation and Interpretation of Research Findings:

In this analytical study of the program "Bayn Ahlina," the researcher adopted the content analysis method using a comprehensive enumeration sample of all episodes broadcast during the month of Ramadan, from **March 1, 2025 to March 29, 2025**. The choice of this program, which is aired on **MBC Iraq**, stems from the fact that this channel is one of the key satellite stations that focuses on public issues. Moreover, the researcher selected this specific program

* Jennings Bryant was born in 1944. He earned a bachelor's degree in history from Davidson College in 1967. He completed a master's degree in communication and counseling in 1971 from the University of Louisville, graduating with highest honors. He earned a Ph.D. in mass communication from Indiana University Bloomington in 1974, again graduating with highest honors.

* Gerbner, G., & Gross, L. (1976b). *The Scary World of Television*. *Psychology Today*, April: 41–45, 89.

* Gerbner, G., & Gross, L. (1976b). *The Scary World of Television*. *Psychology Today*, April: 41–45, 89.

(1) ^ Bryant Jennings؛ Miron Dorina (1 2004 ديسمبر). *"Theory and Research in Mass Communication"*. *Journal of Communication*. 704–662 :4 .ع 54 .ج. DOI:10.1111/j.1460-2466.2004.tb02650.x. ISSN:0021-9916

(2) Ghada Mamdouh Sayed Amin, *Media Violence: The Psychology of Aggression Psychologically and Socially* (Cairo: Al-Gharbi Publishing, 2019), p. 112.

due to its distinctiveness and the positive reception it received among the Iraqi audience, regardless of their various affiliations.

This program stands out from other shows in terms of its topics and presentation style. It highlights the traditions and customs of each Iraqi province in an engaging manner, introducing the audience to the diversity and uniqueness of these provinces, including their archaeological, architectural, and economic landmarks. Each province is presented as having its own distinct economic identity—some are known for religious tourism, others for their beautiful natural scenery, and others for their oil wealth.

Based on this rationale, the researcher chose this program and counted the total number of episodes aired during the mentioned period, which amounted to **30 episodes over 30 days**. This time frame falls within the scope of the study, as shown in Table (1).

The main and sub-categories related to the content of the program ("What was said?") were identified, as well as the main and sub-categories related to the format and presentation ("How it was said?"). Frequencies, percentages, and ranking were calculated, and the results were interpreted within the context of the research objectives that were highlighted in the program.

The researcher identified several categories related to the content of communication ("What was said?"), including **three main categories and nine sub-categories**, with a **total frequency of 448**, as shown in the relevant table.

First: Categories of Television Program Content Related to Iraqi Culture

The content of the program varied and was largely associated with **Iraqi culture, heritage, comedy, and realism**. Each episode integrated these three themes to create balance and ensure audience satisfaction, which are considered key ingredients for program success.

- The category of "**Folkloric and Traditional Content**" ranked **first**, with a frequency of **84** and a percentage of **34.854%**.
- The category of "**Comedic Content**" came **second**, with **80 occurrences**, representing **33.195%**.
- The "**Realistic Content**" category ranked **third**, with **70 occurrences**, making up **31.950%**.

Table (1): Categories of Television Program Content Related to Iraqi Culture

rank	Percentage%	Frequency	Categories	ت
First	34,854%	84	Folkloric and traditional themes	1
Second	33,195%	80	Comedic themes	2
Third	31,950%	77	Realistic themes	3
	100%	241	Total	

The program clearly focuses on highlighting heritage aspects through the selection of filming locations. Each episode includes various archaeological and heritage sites that distinguish one province from another. The program team plays an important role in showcasing some of the most beautiful places in Iraq, many of which are often unknown to the public, making the program an effective tool for promoting tourism.

In addition, the program employs a comedic style to attract a wide audience, using humor and lighthearted interaction between the hosts and the viewers. It also addresses real-life topics, shedding light on challenges faced by certain groups, such as difficulties in obtaining job opportunities, as well as interviews with people of determination and the major challenges they face.

Second: Categories of Values Promoted Through These Programs

The program included a variety of values that reflect the nature of the show, especially considering it is a Ramadan-themed program. These values contributed to its success when present. The category "**Cooperation and Helping Others**" ranked first, with **40 occurrences** and a percentage of **34.782%**. The "**Respect**" category ranked second with **38 occurrences** and a percentage of **33%**, while the "**Positivity and Hope**" category ranked third, with **37 occurrences** and a percentage of **32.173%**.

Table (2): Categories of Values Promoted Through These Progr

Rank	Percentage%	Frequency	Categories	ت
First	34,782%	40	Cooperation and helping others	1
Second	33%	38	Respect	2

Third	32,173%	37	Positivity and hope	3
	100%	115	Total	

The program primarily focuses on providing help to others and promoting social solidarity, making this one of its main objectives. It stands out from other programs by offering assistance in the form of a prize, which guests receive after answering simple questions posed by the hosts. This approach reflects a sense of **respect** for the guests, sparing them the embarrassment that might come with direct aid. The program also conveys a spirit of **positivity and hope** by highlighting various success stories, with each episode featuring a local hero from the same province.

Third: Categories of Cultural Cultivation in Television Programs and Their Impact on the Iraqi Individual

The program included many categories related to **cultural cultivation**, and this impact was clearly reflected through the audience's engagement, the high viewership rates, and the continuation of the program for many years—indicators of its success. The category "**Social Customs**" ranked first with **33 occurrences** and a percentage of **35.869%**. The "**Cultural Identity and National Belonging**" category ranked second with **30 occurrences** and **32.608%**, while the "**Daily Behavior and Critical Thinking**" category ranked third with **29 occurrences** and **31.527%**.

Table (3): Categories of the Impact of Cultural Cultivation in Television Programs on the Iraqi Individual

rank	Percentage %	Frequency	Categories	ت
First	35,869%	33	Social customs	1
Second	32,608%	30	Cultural identity and national belonging	2
Third	31,527%	29	Daily behavior and critical thinking	3
	100%	92	totl	

It is clear from Table (3), after analyzing the program "Bayn Ahlina" (Among Our People), that it is one of the shows that shed light on local customs and traditions, which contribute to strengthening social understanding and pride in cultural heritage—such as generosity, cooperation, respect for elders, and appreciation for family ties. These are values that align with the nature of Iraqi society, especially when clearly presented during the holy month of Ramadan.

To **document the connection to cultural heritage**, the program highlights the unique traditions of each province, allowing viewers to discover the rich cultural diversity within Iraq, thus fostering pride in these customs.

The program **bridges gaps between provinces**, contributing to the construction of bridges between different communities within the country, thereby enhancing social cohesion.

Regarding **cultural identity and national belonging**, the program reinforces national identity by celebrating cultural diversity.

It also **deepens national belonging**. When individuals see the traditions of their province—or those of others—portrayed beautifully, they feel proud to be part of this cultural fabric.

To **preserve identity**, the program revives folk heritage through traditions, songs, and special Ramadan dishes from each province, raising cultural awareness.

The **promotion of national spirit** is achieved by showing that each province is a part of the broader national identity.

The program also focuses on **behavioral influence**. Meaningful television content can positively impact individual behavior by encouraging the practice of traditional Ramadan values, such as generosity and helping others.

The program delivers simple yet profound messages about traditions and values that instill a deeper appreciation for local culture in viewers.

The show deliberately hosts **well-known local guests** from each Iraqi city, highlighting inspirational success stories rooted in local customs and traditions. The goal is to present **role models** who can inspire the audience.

Recommendations

1. Enhance cultural content in media programs

There is a need to intensify media programs that focus on national identity and positive social values. Emphasizing cultural diversity within society strengthens mutual understanding and social integration.

2. Encourage community participation in programs

Allow the public to interact and engage with cultural programs through social media platforms. Involve influential figures and intellectuals to address cultural values via media channels.

3. Utilize technology to promote culture and social values

Create diverse digital content that reflects cultural identity and social values online. Use artificial intelligence and digital analytics to understand the impact of cultural programs on audiences.

4. Support media production that reflects the local environment

Allocate resources to support the production of cultural programs that raise awareness. Ensure the quality of content presented in cultural programming to guarantee a positive impact.

5. Leverage international experiences in cultural cultivation

Study the experiences of other countries in promoting cultural identity through media. Adopt successful strategies that are compatible with our social and cultural environment.

6. Conduct regular qualitative evaluation studies

Monitor the impact of cultural programs such as "Bayn Ahlina" on the public through opinion polls and social analysis. Adjust media content based on evaluation results to ensure goals are achieved.

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