The Impact of the American Cultural Imperialism on the Algerian Society: A Study of American Advertisements on the MBC Channels

A ‘Memoire’ Submitted to the Faculty of Letters and Languages, Department of English in partial fulfillment of the requirements for the degree of

Master in Anglo-American Studies

By Merzougui Sarra

Board of Examiners:

Director: Dr. MAAMERI Fatima

Member: Filali Billel

2014-2015
ABSTRACT

Although it is not clearly seen, the Algerian culture is one of the world cultures that are heavily influenced and threatened by the American culture. This work aims at studying the impact of American cultural imperialism on the Algerian society. It investigates the American cultural threat over the Algerian indigenous culture and its major sources, particularly the Middle East Broadcasting Center (MBC) commercials that advertise the American brands. Since the MBC channels are the most watched by Algerians, this work considers these MBC commercials to be a cultural threat for they do not merely propagate for products but for a whole culture. Moreover, this research aims at uncovering the influence of the MBC advertisements on Algerians and therefore the influence of American culture in Algeria through the consumption of American products. Our empirical study on the MBC reveals that later massively broadcasts the American advertisements which affects heavily the Algerian society.
Il n’est pas évident que la culture algérienne soit très influencée et menacée par la culture Américaine. Ce travail a comme objet d’étudier l’impact de l’impérialisme culturel Américain sur la société algérienne. On va essayer de détecter la menace de la culture américaine et ses sources majeures sur la culture indigène algérienne, qui selon notre recherche est le résultat des publicités des marques Américaines à travers le Centre de la Diffusion de Moyen-Orient (the Middle East Broad-casting Center MBC) considéré comme la chaîne la plus regardée en Algérie. Elles se présentent comme une menace culturelle car elles ne propagent pas seulement des produits Américains, mais aussi leur culture entière. Ce projet de recherche a autre but, il s’agit de dévoiler l’influence des publicités de MBC sur les Algériens et ainsi que leur consommation des produits Américains. Une étude d’expérience menée sur MBC révèle que ses reportages des produits Américains affectent lourdement la société algérienne.
ملخص

بالرغم من عدم وضوح التأثير الثقافي على الثقافة الجزائرية ولكن تبقى الأخيرة واحدة من الثقافات المتأثرة و المهيئة بشكل كبير من قبل الثقافة الأمريكية. يهدف العمل إلى دراسة تأثير الامبريالية الأميركية على المجتمع الجزائري، تحقق الدراسة في التهديد الثقافي الأميركي على الثقافة الأصلية الجزائرية وذلك عبر الإعلانات الإشهارية التابعة لقنوات أم بي سي العربية. وسبب اختيار لمجموعة أم بي سي يرجع إلى أنها أكثر القنوات مشاهدة من قبل الفرد الجزائري. هذا العمل يعتبر الإعلانات الإشهارية التابعة لقنوات أم بي سي كوسيلة تهديد للثقافة الجزائرية لأنها في الأساس لا تعمل للترويج لسلع تجارية فقط وإنما تهدف إلى الترويج لثقافات محددة. أيضا يهدف البحث إلى كشف تأثير إعلانات أم بي سي على الجزائريين وذلك عبر استهلاك المنتجات الأمريكية. الدراسة التحليلية لقنوات أم بي سي كشفت بان الأخيرة تروج وبشكل مكثف دعايات أمريكية التي اثرت وبشكل كبير على المجتمع والثقافة الجزائرية.
Dedication

I dedicate this work for my amazing and best parents in the world. Thanks Mom for being always here for me. I know that it was hard, but I promise that this is but a first step for making you proud of me.
Acknowledgments

I am grateful to Allah for giving me an exceptional and very supporting family and the power for finishing my studies.

I am extremely thankful and indebted to my supervisor Dr. Maameri for her valuable guidance and help through this work. I owe her for the advice she provided to all of us toward the completion of our research. I would like to thank my teachers Mr. Filali Billel, Mrs. Ghennam Fatima and Miss. Hadded Morgana for their consistent help, support and guidance.

My immense gratitude goes too for my aunt Merzougui Malika for being such a great person and for the support she provided me through this venture. I owe special thanks for my family, my parents and two brothers, Karim and Aymen, for being patient with me.

Special thanks for all the friends who offered their help: OkbaGouti, and Dr. Yazid, Medfouni Khadija, Zerdani Abdelkader, Kameli Besma, Boukra Walid, Younex Brahimi, Makhlouf Samia, Adnan Rahma and Annab Fadwa for believing in me, for their support and for being the best friends and classmates through my whole university years.
# List of Abbreviations/Acronyms

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ads</td>
<td>Advertisements</td>
</tr>
<tr>
<td>AFP</td>
<td>Agence France Presse</td>
</tr>
<tr>
<td>AP</td>
<td>Associated Press</td>
</tr>
<tr>
<td>CNN</td>
<td>Cable News Network</td>
</tr>
<tr>
<td>MBC</td>
<td>Middle East Broadcasting Center</td>
</tr>
<tr>
<td>UPI</td>
<td>United Press International</td>
</tr>
<tr>
<td>U.S</td>
<td>United States of America (America)</td>
</tr>
</tbody>
</table>
List of Tables

Table 1: Algerian viewership of satellite TV ........................................ 44
Table 2: The Distribution of the MBC Audience According to Age and Occupation .................................................................................. 45
Table 3: Rating the MBC Channels according to the Algerians’ Choices ................................................................................................. 46
Table 4: MBC1 and MBC4 most watched Programs by Algerians .......... 47
Table 5: Algerians’ Watching Time of MBC1 and MBC4 ....................... 48
Table 6: A one week broadcasting on MBC4 ........................................... 53
Table 7: A one week broadcasting on MBC1 ......................................... 56
Table 8: Broadcasted American Products on MBC1, 16-22 March 2015 ....................................................................................................... 59
Table 9: Broadcasted American Products on MBC4, 8-14 March 2015 ........................................................................................................ 61
Table 10: The Algerians’ Reactions to the MBC Advertisements .......... 66
Table 11: American Advertising’s Long Effect on Algerians ................. 67
Table 12: The Algerians’ Favored Commercials of the MBC Channels .... 68
Table 13: Buying American Products as a result of Advertising .......... 70
Table 14: The Algerian consumption of the American Products .......... 71
# Table of Contents

Abstract

Dedication.................................................................................................................. ii

Acknowledgments ........................................................................................................ iii

List of abbreviations or acronyms................................................................................ iv

List of Tables .................................................................................................................... v

Table of Contents ........................................................................................................ vi

General Introduction ..................................................................................................... 1

Chapter One: American Cultural Imperialism ............................................................... 5

Introduction

I. **Cultural Imperialism in Academia** ........................................................................ 6
   1. Cultural Imperialism ......................................................................................... 7
      1.1. Defining Cultural Imperialism .................................................................... 8
      1.2. The “Dependency Paradigm” .................................................................... 10
      1.3. Defining ‘Culture’ and ‘Imperialism’ ...................................................... 12
      1.4. Postcolonial Studies and the Cultural Imperialism Thesis .......... 14
   2. American Cultural Imperialism ......................................................................... 15
      2.1. The Growth of American Cultural Imperialism .................................. 16
      2.2. Hollywood and American Cultural Dominance ............................... 17
      2.3. Impact of American Cultural Imperialism ........................................... 19
II. The Media as a Vehicle for American Cultural Imperialism

Imperialism ....................................................................................................................20

1. The Theory of “Media Imperialism” and Culture Influence ........20
2. Defining “Media Imperialism” .................................................................20
3. The American Cultural Influence through the Media ...............24

conclusion ........................................................................................................27

Chapter Two: The MBC and the Algerians ......................................................29

Introduction

I. The Arab Media: Satellite TV .................................................................30

1.1. A Historical Background .................................................................30
1.2. The Algerian Media and the United States ..............................32
2.1. The Rise of the MBC .................................................................34
2.2. MBC Group ........................................................................37

II. The MBC Channels and Algerian Viewership ..................................42

1. The Algerians Viewership .................................................................43

1.1. Algerian viewership of satellite TV ...........................................43
1.2. Who Watches the MBC Channels? .....................................44
2. MBC1 and MBC4 ........................................................................45

2.1. What MBC channels do Algerians watch? .........................45
2.2. The Dominance of MBC1 and MBC 4 among Algerian Viewers ...46
2.3. Algerians’ Watching Time of MBC1 and MBC4 .................48

Conclusion ........................................................................................................49

Chapter Three: The MBC as a Vehicle for American Cultural Imperialism in Algeria ........................................................................................................51
Introduction

I. The MBC Channels and American Commercials..........................52
   1. Studying American Commercials on MBC4..........................53
      1.1. A one Week Broadcasting on MBC4............................53
   2. American Commercials on MBC1........................................55
      2.1. A one Week Broadcasting on MBC4............................55
   3. The American Products as a Cultural Threat........................57

II. The Presentation of American Products through MBC1 and MBC4..............................................................58
   1. The Dominance of the American Brands...............................63

III. Findings: The MBC American Commercials’ Influence over Algerians’ Choices....................................................65
   1. The Algerians Reactions to the MBC advertisements............65
      1.1. American Advertising’s Long Effect on Algerians.............67
      1.2. The Algerians’ Favored Commercials of the MBC Channels...68
   2. The American Products in Algeria.......................................69
      2.1. Buying American Products as a result of Advertising..........69
      2.2. Algerian consumption of the American Products.............71
   Conclusion.................................................................................73

General Conclusion........................................................................74

Works Cited......................................................................................76

Appendices
America has always been famous for decades of its imperialistic desires, expansionist theories and the spirit of spreading to the whole world what it believes in and what it stands for. Through centuries Americans succeeded in presenting their values in the image of the most right, correct and nonnegotiable beliefs. From the early start of this nation’s history, Americans have succeeded in convincing the world that they stand upon a democratic basis that calls for the freedom of the individual. Perhaps what the Americans believe in is not that different from other nations, but this well-known reputation is due to the myths they have successfully created and promoted to the whole world. This act of promotion was always at the heart of the American nation, from the promotion of mere ideas to the promotion of products. This nation’s ambition of expansionism is derived from its long history of imperialism and lasts to the present day. The methods are not the same: the formal empire’s strategies of acquiring foreign territories militarily have extended through time to an ambition of open access to world markets.

Today, the American popular culture is the most influential and well-known culture in the globe. American lifestyles, movies, and music are distributed to the whole world on a large scale. The American brands are introduced daily through the large Media to the world via an excessive propaganda. Products are never an issue
but it is their promotion of a foreign cultural change which threatens the local identity and culture. Therefore, this work’s main purpose is to investigate the American cultural threat on the Algerian society through television advertising.

Accordingly, this research tackles the issue of the American advertisements through the MBC channels as the main tool for the American cultural imperialism’s impact on Algerians. This research aims to analyze those commercial advertisements that are promoted on the Arabic satellite channels, particularly the Middle East Broadcasting Center (MBC). In addition, it investigates the availability of American products on the Algerian markets to show their impact on the local culture.

The questions that are raised through this research are the following: What are the reasons behind the global adaptation of the American Culture? To what extent is the Algerian society threatened by American cultural imperialism? Is the advertisement of American products the main tool for such cultural influence? What kinds of products are presented to Algerians and in what shape? With this rate of commercial advertisements for the American products along with their availability on markets, a cultural threat over the Algerian society is predicted.

This research tries to measure the effects of the American cultural imperialism on the Algerian society through television advertising via a quantitative method. A sample of 65 Algerians are surveyed to investigate the channels that are most watched by the Algerians. The results of the survey show that the MBC channels are the Algerians’ first choice. Thus, they are studied and through an empirical study, the American commercials presence on the channels is analyzed too. A group of Algerians of different ages and backgrounds are interviewed to uncover their attitudes toward the American products and commercials. The purpose is to find
out whether these products are welcomed among Algerians or if they are considered as a threat to their culture. The MBC channels excessive broadcasting they provide for the American commercial products is the main cause behind such a cultural invasion.

For the lack of sources that tackles this issue, personal investigations are carried among a sample of Algerians. In addition to that, Secondary sources are used as a support for the research claims. The main works that are used in this research are mainly those dealing with “American Cultural Imperialism” theory. One of the most influential works is the 1991 book of the scholar of media communication John Tomlinson *Cultural Imperialism: A Critical Introduction* which provides a clear view of the term cultural imperialism as well as its history in the academic field. Like many other parts of the world, Algerian local culture is threatened by this wave of America cultural imperialism. As a criticism for this American influence that grows daily and affects other cultures, Julia Galeota’s “cultural Imperialism: American Tradition” 2004 is included in this research. However, works that tackle directly the American cultural influence on Algeria are few which called for a personal research and investigation.

This research work includes three chapters. The first chapter is a clarification of the concept of cultural imperialism, its history and the postcolonial theories working around it. It also gives an overview about American cultural imperialism. The second part of this chapter deals with the American Media imperialism and the Arabic Media. It surveys as well the channels that are watched by the Algerians. Later, through this chapter cultural imperialism is presented in relation to the Algerian case, mainly through the higher viewership of the Algerians for the MBC channels.
The second chapter is a study of the American advertisements through the media, particularly the MBC channels. This chapter provides a background and introduces the MBC channels’ emergence and impact. In addition to that, it examines the promotion of the American commercial products and how they are presented through the MBC Channels and used by the Algerian society as well as the cultural influence they bring.

The third chapter is dedicated for the findings of this research. It includes the results of the survey which uncover the degree of influence of the American advertisements on Algerians and therefore their consumption of the American products. Finally, it measures the American cultural influence and impact over the Algerian society. Tables and graphics developed from scratch are extensively used for the purpose of illustration.
Chapter One:

American Cultural Imperialism

Introduction

The prominence of a powerful culture and the influence it plays over other cultures from weaker nations is not a new phenomenon. Many cultures through history played a major role in affecting different cultures around the world. This cultural influence was always a process of change induced by powerful empires or colonizers under different forms that were excuses for exploitation and colonization such as the so-called act of civilizing or modernizing. Through the 19th century, the European colonial powers worked to spread their cultures and languages in their colonies as an assurance for their subordination. However, the world’s concern about American cultural imperialism is of new origins. Discussions on American cultural influence emerged during the 1970s; it became known as the “cultural imperialism thesis.”

The American ceaseless global cultural influence and the threat it brings to native cultures called for the attention of many scholars. Postcolonial studies discussed the importance of culture and investigated the threat many indigenous cultures encounter mainly from the U.S.A. What characterizes the American cultural impact on other cultures across the world is the unprecedented use of technology. No culture has ever succeeded before in spreading its ideas and values through the same manner. American cultural products invaded the global markets and gained prominence among other products. The American way of life and values has
influenced the world’s cultures via these products. The Media particularly, is the main vehicle for spreading American cultural influence.

This chapter will discuss the emergence of American cultural imperialism as a thesis in postcolonial studies as well as its history in an attempt to clarify the American global cultural influence and show why it should be considered as a threat. The Media, medium of this cultural threat, will also be considered with a specific reference to the Algerian media where American culture is highly effectual, which also affects the Algerian society.

I. Cultural Imperialism in Academia

Contemplation of cultural imperialism took place after the Second World War. Different names were used to refer to this notion; among them we find “neo-colonialism,” “soft imperialism,” and “economic imperialism.” After years of academic study and production, more terms were associated with cultural imperialism. It has been called “media imperialism,” “cultural colonialism,” “communication imperialism,” “cultural synchronization,” and “ideological imperialism.” In his 2001 article entitled “Reconsidering Cultural Imperialism Theory” the lecturer and researcher in media and communication Livingston A. White reviews the different names that were associated with this term in academic literature:

Critical theorists have coined various phrases in reference to notions of “cultural imperialism.” An examination of the international communication literature will reveal several different terms such as “media imperialism” (Boyd-Barrett, 1977); “structural imperialism” (Galtung, 1979); “cultural dependency and domination” (Link, 1984;
Mohammadi, 1995); “cultural synchronization” (Hamelink, 1983);
“electronic colonialism” (McPhail, 1987); “communication imperialism”
(Sui-Nam Lee, 1988); “ideological imperialism,” and “economic
imperialism” (Matteleart, 1994) - all relating to the same basic notion of
cultural imperialism (1).

Through his 1991 book, Cultural Imperialism: A Critical Introduction, the
professor of cultural sociology and director of the Institute for Cultural Analysis in
England John Tomlinson specifies the period at which the term emerged: “The term
‘cultural imperialism’ does not have a particularly long history. It seems to have
emerged, along with many other terms of radical criticism, in the 1960s and has
endured to become part of the general intellectual currency of the second half of the
twentieth century” (2).

1. Cultural Imperialism:

The notion of cultural imperialism emerged as an essential topic on academic
and political agendas throughout the 1970s. For the researcher in communications
and cultural issues Colleen Roach, the cultural imperialism theory was renowned in
Latin America and has produced “a host of adherents including Antonio Pasquali
(1963), Luis Ramiro Beltran (1976), Fernandez Reyes Matta (1977) and Mario
Kaplun (1973)” (“Cultural Imperialism and Resistance in Media Theory and Literary
Theory” 47). This prominence resulted in creating an atmosphere of research and a
movement for a New World Information and Communication Order during the 1970s
that helped in creating international organizations such as the United Nations
Educational, Scientific, and Cultural Organization (UNESCO). Cultural imperialism
was heavily debated in the 1970s at the UNESCO for the creation of a New
International Information Order, later to be renamed a New World Communication and Information Order.

1.1. Defining Cultural Imperialism:

The cultural imperialism theory raised different interpretations and disagreements among scholars mainly for a clear definition: “Part of the problem… is that ‘cultural imperialism’ is a generic concept, it refers to a range of broadly similar phenomena. Because of this it is unlikely that any single definition could grasp every sense in which the term is used” (Tomlinson 2-3). Despite the different definitions that were presented no, single definition enjoyed a unanimous agreement. For that, several definitions of cultural imperialism were developed.

One of the famous theorists that tackled the definition of the issue of cultural imperialism was the American media critic and sociologist Herbert Schiller who used the term in his 1976 Communication and Cultural Domination. He presented it as a manifestation of domination from the developed countries through large multinational corporations on the developing countries. Consequently, this has a powerful effect on the native cultures that are gradually replaced by cultures from the western world. Western views and values are imposed through the media and the multinational corporations the western world masters. Therefore, the Third World countries started the adaptation process whether consciously or unconsciously neglecting their cultural backgrounds. For that, cultural imperialism is considered to be a form of an empirical process that is dangerous and more influential than colonialism or any other military occupation for it effects culture.

Schiller defined the term cultural imperialism as: “The sum of the processes by which a society is brought into the modern world system and how its dominating stratum is attracted, pressured, forced, and sometimes bribed into shaping social
institutions to correspond to, or even promote, the values and structures of the dominating center of the system” (9). From this assumption, it can be noticed that cultural imperialism is constructed of many key terms that were presented and explained by Livingston White as follows:

- Modern world system: a primitive concept which implies capitalism;
- Society: a primitive concept which implies any country… considered to be lesser developed than the dominating center;
- Dominating center of the system: refers to developed countries… or Western power (7).

This interpretation of Schiller enjoyed an international fame that almost no work that tackles cultural imperialism theory is presented without including it as a main reference.

Colleen Roach referred to other important theorist’s works, he claimed that “some of the most influential theorists in the field have been Westerners: the Belgian Armand Mattleart and the Canadian Dallas Smythe” (48). Thus, the term cultural imperialism has many other different definitions as it is the core of research in different fields, not only communication, such as literature, history, anthropology, education, sciences and sports. For a full understanding of this phenomenon, many areas of study are important. Yet, this research work is concerned with the media; thereby, it is limited to the communication aspect.

Although there is no single agreed main definition of the term cultural imperialism, scholars seem to agree on its source, which is the developed world. In *Cultural Imperialism* (1991), Tomlinson attempted to provide a clear definition that would embrace all the aspects of the term. He brought five ways of talking about the term cultural imperialism. These are cultural domination, media imperialism, the
discourse of nationality, the critique of global capitalism, and the critique of modernity (19-26). These simply mean the domination of the developed world culture on the weaker native cultures that is promoted through the media, which it controls in addition to a criticism of global modernity.

For Tomlinson, the reason for the complexity of the term cultural imperialism is that it is composed of two words that are “culture” and “imperialism” which are already complex and problematic. For that, he argues: “briefly, setting out to define ‘cultural imperialism’ non-controversially would require a broadly accepted view of both ‘culture’ and ‘imperialism’” (3). For a better understanding of the term, these two concepts are going to be analyzed later in the research through post-colonial perspectives. The international impact of American culture grasped the attention of scholars as well as the public. Thus, American cultural imperialism emerged since about the mid-1980 affecting cultural studies that study all cultural aspects such as literature, music and religion.

1.2. The “Dependency Paradigm”

The post-world war explosion of the American cultural influence raised many debates and theories that studied and explained the reasons behind this cultural emergence. One of the most famous theories that emerged during the 1960s and 1970s is the “dependency paradigm”. The dependency theory is related to the long history of colonization of the third world by the European colonizers during the 19th century, that resulted in the “global relations of dominance, subordination and dependency between the affluence and power of the advanced capitalist nations, most notably the U.S and Western Europe, and the relatively powerless underdeveloped countries” (Shuker 44). The dependency theory emerged in the
1960s and 1970s in Latin America. It is named after the director of United Nations Economic Commission Raúl Prebisch and is known as the “Singer-Prebisch thesis.” Prebisch claimed that the underdeveloped countries, for their own benefits, need to employ some degree of protectionism.

The defenders of the “dependency paradigm” consider the raising cultural influence from the developed world, mainly the U.S., as a form of colonialism that works on spreading capitalist values. This paradigm attributes transnational media to capitalist production that influence the underdeveloped world. One of the prominent advocates of this theory is Herbert Schiller who accuses the U.S. transnational corporations for the third world’s dependency on the western media. He claims that they are the “ideologically supportive informational infrastructure” of capitalism and efficient tools for “the promotion, protection and extension of the modern world system which create attachment to the way things are in the system overall” (‘Transnational Media and National Development’ 11).

The promoted foreign products, particularly, are considered as a threat to the original culture since they bring with them American values which result in cultural alienation and homogenization. The promotion of these products is one of the forms of American cultural imperialism because of the pressure and the change it brings through media and products on the native culture. The proponents of the dependency theory argue that consumers are passive and that they have no role or a willing power of choice: “The public for mass culture are viewed, to some degree, as passive consumers manipulated by those skilled in manufacturing and packaging a product. The producers of mass culture, in this view, encourage the artificial acceptance of the status quo by supplying a rosy picture of existing society” (Lindstrom 101).
The dependency theory faced criticism from many economists who proclaimed that: “many poor countries were never colonies, for example, Ethiopia (Andersen and Howard 254). Others argued that “the involvement of multinational corporations does not always impoverish nations or increase their dependency. Some have argued that multinationals do as much if not more economic damage to the industrialized nations by pulling out jobs and sending profits overseas” (Andersen and Howard 254).

For a better understanding of cultural imperialism, it is important to refer to postcolonial studies. Postcolonial studies provided many interpretations of culture and considered it as one of the important aspects of human life and identity. For them, many indigenous cultures are threatened by the long history of imperialism.

1.3. Defining ‘Culture’ and ‘Imperialism’

Culture is very important to our understanding of American cultural imperialism in the sense that weaker cultures have been always subjected to the everlasting and the imposed change that is presented by imperialism. For that, to depict the cultural change, it is important to understand what culture is and what could be considered as a cultural threat on the latter. Many sociologists, linguists, anthropologists and historians tried to define and explain what “culture” is in different fields of study. Yet, as for the term cultural imperialism, this word has always raised questions and different definitions that seem not to be sufficient and accepted.

Culture is "that complex whole which includes knowledge, belief, arts, morals, laws, customs, and any other capabilities and habits acquired by member of society" (qtd. in Lassiter 39). Each culture is composed of different beliefs, arts,
behaviors, customs and all what it characterize and distinguish a particular society from another. For that, there is a cultural diversity and each culture tries to preserve its own identity and soul, believing that it is the right thing to do for what its individuals share from values to traditions. Societies believe that their values and traditions are the most accepted if not the best. Culture, therefore is the way of life that, if it is changed for certain reasons, is going to be considered as a change or an invasion and in this case a cultural imperialism.

Imperialism, on the other side, is as much a complex concept as culture. The term imperialism lacks a single and clear definition because it is viewed and presented from different perspectives and backgrounds. Because they are from different ideological and cultural positions, scholars often provide many definitions of imperialism that are totally in opposition to each other. As an illustration, from a Marxist perspective, as it is the case for the 1916 study *Imperialism, the Highest Stage of Capitalism* by the Russian communist revolutionary and political theorist Vladimir Lenin, imperialism is a product of a new stage in the development of capitalism. This differs totally from the postcolonial perspective where the literary theorist and public intellectual Edward Said in his 1993 work *Culture and Imperialism* considers it as “the practice, the theory, and the attitudes of a dominating metropolitan center ruling a distant territory” (9).

Regardless to the different perspectives held by many scholars, they seem to agree on the main essence of imperialism. Imperialism, no matter what is its stage or position still represents a form of domination, it is the practice of power and control of a stronger nation on another smaller or weaker nation. From a postcolonial view, the U.S. is the power that represents the malicious empire with a black history of imperialism and exploitation. The U.S. with its economic power continues to
manipulate smaller and dependent countries. Despite the efforts of the American historians to present American imperialism as different from previous powers with good and non-imperialistic intentions, particularly those who see that “To be imperialist was un-American” or “to call the United states imperialism was especially un-American” (Morgan 4), the United States and imperialism, in general, have been viewed negatively as one and the same thing.

1.4. Postcolonial Studies and the Cultural Imperialism Thesis

The Cultural imperialism thesis emerged in the 1960s within the postcolonial discourse as a reaction against forms of colonialism and its cultural legacy. Advocators of this theory are Michel Foucault, Edward Said and Jack Derrida. Cultural imperialism criticizes the process that is beyond the military force and the economic exploitation that is associated with colonialism. As Edward Said put it: the process “is complex and interesting because it is not only about soldiers and cannons but also about ideas, about forms, about images and imaginings” (Culture and Imperialism 7). The cultural imperialism theory promotes the idea that western culture is threatening the colonized cultures through its cultural products and that these are diminishing the native cultures and considering them as less important. Collectively, they criticized the acceptance of the superiority of western culture and denied the proclaimed concept of enriching the cultural identity and considered it as a threat to the native culture.

At the very start of the theory of cultural imperialism, its proponents were interested in the political and cultural aspects as they were the most important issues of the post-independent era. Until then, imperialism was seen as being motivated by economic aspirations and that the colonies were affected merely on that level,
neglecting the importance of culture. The relationship between culture and imperialism was not discussed until the 1990s. At that time, the United States emerged as a hyper power and started to promote its culture that influenced many cultures, which called the attention of many scholars to this not only economic but cultural threat too.

The postcolonial theorists emphasized the importance of the post-colonial identity and stood against American hegemony, attempting to get rid of the colonial values along with the colonial era. In this field, Edward Said’s *Orientalism* (1978) criticized western knowledge of the east. His second book *Culture and Imperialism* (1993) brought the “culture of imperialism” under the spotlight. The French philosopher and social theorist Michel Foucault had a major role in the use of the term ‘cultural imperialism,’ particularly in his philosophical analysis of power. This theoretical criticism of western cultural hegemony focused on the United States that invaded the world’s cultures and markets.

2. American Cultural Imperialism

From a group of colonies that struggled for their independence to a huge empire, the U.S is viewed as the world dominant cultural imperialist in today’s world. American cultural imperialism and the cultural hegemony inspirations existed from the early days of the American republic. A letter sent by the president of the United States Thomas Jefferson to the governor of Virginia in 1801 shows the American thirst for cultural hegemony. The letter urged not only for the need of territorial expansion but also for the need of spread American culture. Jefferson wrote: “… our rapid multiplication will expand itself beyond those limits, and cover the whole northern, if not the southern continent, with a people speaking the same language, governed in similar forms, and by similar laws” (qtd. in Onuf 181).
This letter shows the intention of not just a political and an economic expansion but of a cultural invasion too. It expresses the need for a cultural hegemony headed by America. Through his expression of the dream to be an empire, Jefferson first description before even mentioning “similar forms of government” and “similar laws” was “people speaking the same language.” One language means one culture. As the Afro-French psychiatrist Frantz Fanon put it: “To speak a language is to take on a world, a culture” (*Black Skin, White Masks* 38).

### 2.1. The Growth of American Cultural Imperialism

Thus, the U.S. succeeded in promoting its culture to the whole world from its early days till the present day. Just as Jefferson dreamed, the English language is nowadays the universal language and the most used language in all fields including in the world of communication. Certainly, it is not the only language of the entire world but it definitely presents a linguistic imperialism that is associated with cultural imperialism. American products as well have invaded the global markets along with American culture. These products have not just proved the economic power that the U.S. enjoys but they have promoted the American values, lifestyles and all that is American. This entire Jeffersonian dream seems to turn into a reality day after day.

As it is argued, the American culture influence, imperialistic desires and global cultural influence have started a long time ago. Yet, the American culture and its huge influence around the world started to be more apparent during the late 20th century while other competitive powers have either vanished, as is the case of the USSR, or hold a less superpower status as is the case of UK and France. After the end of the Second World War, the U.S. economic superiority helped in exporting a
variety of American products into the global markets. American products became labels for the U.S around the globe, carrying a disproportionate part of the image of America. The journalist David Barboza wrote:

The lines between America, its foreign policy and its corporate brands are blurred, particularly in parts of the world where governments own or control oil companies, utilities and other big businesses…. To many, [Americans] are the sum of their corporate identities (“When Golden Arches Are Too Red, White and Blue”).

The American cultural dominance was a result of the developing technology that the Americans knew very well how to use for their benefits. The United States had the greatest impact in the post-world war II era. American entertainment industry was one of the main tools for the spread of the American cultural influence. These American products starting from music, films and goods invaded the world markets and called for the attention of scholars and frightened people. For that, it was not only about the population of these goods but also about the culture and the cultural invasion they brought along.

2.2. Hollywood and American Cultural Dominance

During the 1970s, American culture and way of life gained popularity among the world youth mainly through the film and music industries. Hollywood and the U.S. film industry succeeded to invade the global market and “Hollywood’s power to reach millions of people, across the Unites States and across the world, inevitably made it a target of suspicion” (Stanfield, Krutnik, Neve, and Neale 4). These American products invaded houses across the world and people started to be influenced easily; back then, they made a revolution. The American life-style
pictured by Hollywood was presented to the whole world which made the American elite worry about the gangster and the high-levels of crime in the American streets that were presented in the movies. American diplomats “were worried about the image of the United States being provided from Hollywood about crime-ridden New York streets full of muggers and drug-takers” (Phil 1). Whether it was an honest depiction or an exaggeration is not the point, what matters is that through this film production the American way of life found its way to the whole world easily.

The 1960s and 1970s produced the boldest and the most commercially successful films ever made. These films gained a huge fame that they are still remembered and highly considered among them are The Godfather (1972), Rocky (1978) and Star Wars (1977). Those films had a significant imprint on modern popular culture. Star Wars, for example and many science fiction works references became a culture by itself and had a huge cultural influence. Lines and expression from the movie such as “May the Force be with you” started to be used all around the world. All those movies turned to be a medium for cultural imperialism. This huge success of the American movies is not just because of the production itself or that they are different from other films or that there is something special about them. The issue is more complex than this.

Music, on the other hand, was a main tool for the American cultural imperialism. Popular music during the 1960s and 1970s enjoyed success all over the world: “Rock music, as creative practice and as ideology, was successfully exported to many parts of the world. During the 1970s and 1980, it was gradually adopted and embraced by musicians and audiences all over the world” (Beck et al. 226). Rock music that appeared in the U.S turned to be a universal music with universal themes and played an important part in the Western musical.
It was also the decades of the *disco*, *rock n’ roll* and *pop* that turned to be not just an American music but caught the interest of all societies. In these days, there were no homes that were empty from the American vinyl records; those were affordable to everyone. *Rock n’ roll* and *blues* turned from being an African-American music that was played by few people to a global music and to a world’s biggest music industry. The American values and lifestyle were accepted unconsciously by the non-American cultures through music.

Though it does only reflect the American problems and life struggle, this music did not stop from being a number one listened to music in foreign cultures: “Bill Haley and the Comets sold 16 million copies of their hit song ‘Rock around the Clock’ in one year” (Williams 31-32) in many countries. This huge number did not only transmit the musical genre but a whole American culture. All this wide reception of the American cultural commodities made the American culture the most accepted worldwide culture for generations.

**2.3. Impact of American Cultural Imperialism**

Cultural imperialism was always about forcing developed countries societal systems upon less developed cultures. For that, the postcolonial theorists wrote against this raising threat that was working against peoples’ identities and native cultures. Many cultures were changing in the name of civilization and modernity. Colonizing powers worked on spreading Christianity, educational systems as well as their political and economic values while dismissing the local culture and its traditions. Culture is very important; therefore, changing it was essential to the colonizers for it was a form of an assurance of the colonized submission.
Postcolonial studies called for the preservation of cultural diversity that started to disappear for a one culture that is the American culture. They have noticed that people unconsciously started to absorb the American life style, values and culture through the unquestioned consumption of the American commodities. The spread of western ideals had a devastating effect on the Third World cultures. This notion of the American cultural influence affected the Third World heavily and changed it in the name of modernization and civilization; this is in itself a form of imperialism.

For a deeper understanding of American cultural imperialism, a study of the concept “media imperialism” is important to show how cultural imperialism works and to show its effects on world cultures. The Algerian media would be analyzed as well, as an illustration for the impact of the American cultural imperialism through the Media and the change it brings to native cultures.

II. The Media as a Vehicle for American Cultural Imperialism

The media is considered by many as a vehicle for the spread of American cultural influence around the world. The domination of the media by the western countries and by the United States in particular allowed for the spread of western values and culture and represents a form of cultural imperialism on the developing countries.

1. The Theory of “Media Imperialism” and Culture Influence

2. Defining “Media Imperialism”

Cultural imperialism is a wide topic that involves many concepts. One of the concepts that are included within this phenomenon is ‘media imperialism.’ Media
imperialism emerged in the early 1970s as a criticism for the control of the developed countries of the media. The media that includes literature film, television, music as well as other forms is considered a form of cultural imperialism. The media started to be the main tool of the western countries for spreading their culture and ideas to the developing world as well as a form of domination where the western image and values are acclaimed.

For the professor in media studies Fred Fejes in his article “Media Imperialism: An Assessment,” media imperialism emerged from the dependency model as an opposition to modernization theories. Fejes considers media imperialism as cultural imperialism and sees that one of the concerns that the “media imperialism approach must address if it is to progress is the issue of culture” (qtd. in Tomlinson 35).

From another perspective, many theorists deny media imperialism as a part of cultural imperialism but they equate it instead to the latter: “For some theorists ‘cultural imperialism’ is synonymous to ‘media imperialism’ which will entail the media to be incredibly important in the process of cultural imperialism” (Tomlinson 22). Tomlinson cleared up those two approaches and their upholders through the attempt of Chin-Chuan Lee, professor in media and communication, to distinguish between them. He argues: “Chin-Chuan Lee (1979) reasons that the ‘neo-Marxists’ are the ones using the concept of ‘cultural imperialism’ since they adopt a more holistic view of the media whereas the ‘non-Marxist’ or the ‘pluralist’ prefer the term ‘media imperialism,’ keeping it restrictive, without linking it with other aspects of culture like economics or politics” (20-21).

It is almost impossible to analyze media without relating it to culture as it has a huge effect on individuals and their daily lives. Media cannot be separated from
culture and as it is suggested by many theorists, it is an aspect of cultural imperialism: “The main difference between the concepts of cultural imperialism and media imperialism lies in the fact that the former term is much broader in its scope than the latter. Media imperialism was narrowly concerned with the structures and content of the media themselves” (Sparks 96).

Media imperialism refers to the case of the culture that is exposed to media interests of another culture, as it is defined by Boyd Barrett as:

The process whereby ownership, structure, distribution, or content of the media in any one country are singly or together subject to substantial external pressure from the media interests of any other country or countries without proportionate reciprocation of influence by the country so affected (qtd. in Sparks 96).

The Western media gained a huge domination and an access to many developing countries, which weakened and destructed the local media production. This domination of the media by the developed countries like the United States helped in the transmission of their cultural and economic values, such as consumerism and individualism, to developing countries and threatened their local traditions. Boyd-Barrett defines the process of media imperialism: “the country which is affected by media influence either adopts this influence as a deliberate commercial or political strategy, or simply absorbs this influence unreflectively as the result of the contract” (qtd. in Rantanen 77).

Media imperialism is a one-way flow of information between the western world and the developing countries. It creates an imbalance with the reception and the presentation of information. Western news and interests covered in the western media, which exceeds the developing countries media production in number and
power, are shaped and presented from its western view while the developing countries opinion or their views are neglected. What is important to the west, even if it is not of much importance to the rest of the world, would be under the spotlight and as soon as they decide simply to cover it in the media they control. For that, many writers have argued that there is an imbalance in the flow of information within the media by many writers:

Ninety per cent of international news published by the world’s press comes from the ‘big four’ Western news agencies. They are United Press International (UPI), Associated Press (AP), Reuters and Agence France Presse (AFP). Two are American, one is British, one is French. Their output is supplemented by the transnational giants: from Murdoch to Times Warner to CNN. Almost all of these are American. The largest news agency, UPI, gets 80 percent of its funding from US newspapers. A survey in the mid-1980s found that UPI devoted 71 per cent of its coverage to the United States, 9.6 per cent to Europe, 5.9 per cent to Asia, 3.2 to Latin America, 3 per cent to the Middle East and 1.8 per cent to Africa (Gupta 31-32).

The developing countries, therefore, play no role in the world media production but being recipients. The Third World is considered to be no more than a passive audience. Undeniably, the U.S. is the world’s media imperialistic power since the one-flow of information is derived from the latter. Issues of the day and news shaped by its media about the U.S. national concern are globally diffused:

In the total volume of UPI’s information, news about the United States took up more space than that devoted to the whole African continent, where more than 50 countries are situated. Former Tanzanian
President Julius Nyerere once noted sarcastically ... that the inhabitants of developing countries should be allowed to take part in the presidential elections of the United States because they are bombarded with as much information about the candidates as are North American citizens (Gupta 32).

In sum, the American media invaded the world and represent what is called media imperialism. The latter controls the world with its ability of promoting what it is considered for the U.S. to be either important such as the news or what needs to be distributed as it is the case for the American cultural commodities. This media imperialism resulted in the emergence of the U.S. as a global economic power. Through the media, the American products invaded the world markets and consequently the whole world cultures.

3. The American Cultural Influence through the Media:

The American media seems to grow day after day and it started to displace the local media. Consequently, the American mass media is exported on a huge scale to all countries around the world: “The concentration of media ownership during the 1990s enabled both American and British media organizations to gain control of the majority of the world’s news services. Satellites allow over 150 million households in approximately 212 countries and territories worldwide to subscribe to CNN, a member of Time Warner” (Galeota 23).

Undoubtedly, this concentration of the news would affect the public point of views and behaviors either at the personal level or the social and political levels, such as the influence they might have on popular movements. The western point of view
and values started to influence many parts of the world especially those developing countries that newly had their interdependence. The form of direct colonialism and exploitation may have changed but they have been replaced by an electronic and indirect imperialism. Acts of civilizing and developing the former European and western colonies through missionaries and the call for adopting western values and standards have disappeared as well. However, they are replaced by advertisements and cultural commodities mainly through the use of the media. The ways and tools used did change but what has never changed is the superiority of western culture and the Third World’s dependency on the West that clearly masters the tools of the media.

Many critics argue that the American media is the most dominant media across the globe. It is clear then that the American music and film productions and what they promote, from fashion to values, are the most exported and appreciated in the world. This global presence of the American media and the perception of its products raised tension among critics about the values it promotes along with its impact on the receivers. American ideas of individualism, freedom of expression and the American consumer lifestyle that are embedded in the American way of life succeeded in attracting the attention of many around the world especially the young people. These are the most affected by the American cultural commodities and ideals and turned out to be the primary market for the American media. Therefore, American lifestyle and fashion seem to change from merely purchased products to a sign of civilization.

For a teenager or even an adult, to wear T-shirts and jeans while listening to an American music groups and rock stars grant the privilege of being not just accepted but appreciated. The free and informal American style and clothing became
essential not just to the Americans but to the world’s youth. This adopted fashion was inspired mainly from the American movies where they depict people of different ages and backgrounds wearing blue trousers that make them look rebellious and act freely. For that, jeans have become a label for America and the American way of life that started to inspired many people from various cultural backgrounds. After the appearance of the blue jeans in America, they have become the most fashioned clothes and the Americans’ first choice. Later on, even non-Americans adopted this fashion especially when this type of trousers was shaped with different styles that were welcomed by different cultures. Jeans later on succeeded to be the choice of many social classes not just in the United States but around the world. It is actually frightening to think about what could possibly be a later fashion that would be adopted by different cultures regardless to its origins just as far as it is made in the USA and promoted by the American Media.

Some scholars argue that the American cultural influence and the concentration of its media are somehow exaggerated; after all, the American media or products are not the only ones that are distributed in the world. Many European countries contribute to the global cultural emergence with their products as well, and they certainly have a considerable share in the global markets. French, German, Swiss and English products and brands enjoy a global fame and they have their consumers around the world too. Undeniably, when it comes to fashion Italian shoes or Gucci leather goods as well as the French clothes and fashion accessories mainly those distributed by the French brand Chanel are an obsession to the world. Brands such as Hugo Boss, Dior, and Lacoste are multinational corporations that compete with the American products. Yet, a second look at the global media market would reveal that it is heavily dominated by the U.S. The American mass media and its
communication networks across the globe gave the American products a privilege among the other products. Therefore, the American media enabled the U.S. to sell its products to the whole world.

Today, the global media market is dominated by American multinational corporations. This point has been summarized by the American professor at the University of Illinois at Urbana–Champaign Robert McChesney: “the global media market has come to be dominated by seven multinational corporations: Disney, AOL Time Warner, Sony, News Corporation, Viacom, Vivendi, and Bertelsmann …, nearly all of them will rank among the largest 300 nonfinancial firms in the world” (Global media, neoliberalism & imperialism).

American products reached the globe and became global products that are established in all the parts of the world not just in the U.S. thanks to the global media. This dominance of the international markets by the American media denotes that the American cultural products and the American culture are the most influential on the world’s cultures and the nearest to consumers more than any other producers of different origins are. The American media and culture influenced heavily the Third World media and culture. The Arab media and consequently culture, is no exception.

**Conclusion**

Today, American cultural imperialism threatens many cultures across the world. The American culture is the most dominant culture in the whole world. This culture’s values and icons are massively spread and impacted different countries. This cultural threat uses many tools for enlarging its influence mainly the Media. The U.S succeeded through centuries to spread what it believes in and shaping it as the
most ideal for the rest to follow. It presented itself as the only culture in the world which enjoys favorable characteristics that needs to be acquired. Media paved the way for these ideas to be known and spread to the whole world. The power and influence which the U.S enjoys over the media made the latter a dangerous and effective vehicle for the U.S. It allowed the American ideologies and values and all what is interested about promoting it to be transmitted out the U.S boundaries. The American cultural commodities as well enjoyed a massive propaganda through the media and therefore an open access to the world markets. The American products are a vehicle for the American cultural influence over many countries around the world today. They are transmitted not only as mere form of consumption but as a cultural threat over the local cultures.
Chapter Two:
The MBC and the Algerians

Introduction

Today, the MBC channels are considered to be one of the most important channels in the Middle East. The MBC group succeeded to be one of the most watched channels in the Arab world. From the first years of its broadcasting, it maintained large audience of different backgrounds and ages and gained different names such as the “Middle East first channel” and the “the Arab family channel.” The success of the latter is a result of its programs’ diversity. It presents exclusive and various programs to different ages through its multiple channels. The Algerians are one of the faithful audiences of the MBC group and precisely both MBC1 and MBC4. These channels succeeded to grasp their attention and replaced in the process their national TV channels. The MBC channels became the first choice of most of the Algerians of different ages and backgrounds.

This chapter will discuss the Algerians higher viewership of the MBC channels particularly MBC1 and MBC 4. It will be concerned about measuring the importance and the existence of these channels among Algerians. It would tackle as well the history of the latter and how it succeeded to be in a short time how it is now.
I. The Arab Media: Satellite TV

1.1. A Historical Background

After many years of full Arab media absence, many Arabic channels came to existence. These channels succeeded and gained a large fame in a short time such as: Al-Jazeera and the various MBC channels. The success of these channels was due to the economic and political changes that the Arabic world enjoyed recently. However, the media appeared long time ago in the Arab countries before their independence. According to Muhammad Ayish, a professor of Mass Communication at the American University of Sharjah, the Arab media went through three major historical phases that are: “the colonial phase, the post-colonial phase and the 1990s phase” (qtd. in Lahlali 10). The first stage or the colonial phase occurred at a time when the Arab countries were colonized by western powers. The colonizers “used their media technologies in order to promote the colonial propaganda message” (qtd. in Lahlali 10). After independence, the Arab countries started developing their own national media. This phase according to Ayish, is the “post-colonial phase” during which the ruling elites used the media as a tool in order to serve national transformation and independence” (qtd. in Lahlali 10). The 1990s is the most important phase for the Arab Media because it brought about major changes that affected not the Arab media but the Arab world as a whole.

The introduction of technology of transmission via satellites during the 1990s transformed the Arab media from a regional broadcasting to a pan Arabic one. In addition, the government’s control over the media was lost as many new channels emerged. Within a short period, the pan-Arab television industry included approximately 470 news, entertainment and niche channels, led by a handful of industry leaders” (Kraidy and Khalil 146). Private channels in the Arab world
increased constantly and gave the Arab audiences much more choices than before. Most of the new private channels claimed to be family channels which attracted multinational audiences in the Arab world as a whole. These channels helped in transmitting local cultures of their original countries to the large Arabic audience. They “attempt to capture the largest possible multinational Arabic speaking audience. Institutional profiles of LBC, MBC and Dubai TV described sharply different trajectories of growth, culminating in the emergence of multiplatform conglomerates like LBC Holding, MBS Group and Dubai Media Incorporated” (Kraidy and Khalil 146). One of the factors that contributed to the emergence of various private channels is the launching of the Nilesat satellite. The Nilesat satellite hosted various channels that are of different Arab origins which helped in creating a form of an Arabic cultural fusion. Thus, the satellite channels ability in broadcasting outside their national borders afforded them more freedom:

In April 1998 Egypt launched its satellite, Nilesat101 which carried at that time, 12 satellite TV channels, including 12 satellite channels, including 72 radio channels covering the Middle East Africa and parts of Asia. It was the first satellite of its kind in the Arab world in August 2000, a second digital satellite, Nilesat 102 was launched. The number of channels carried by Nilesat rose in 2002 to 160 Arab and international TV channels, Nilesat, which is based on the digital system, also carries 135 radio station (Cooper 85).

These channels could challenge in a way the regional and the governmental constrains. One of the important channels that succeeded to have a large audience is the MBC. It gained vast followers of different ages from different parts of the Arab world. This channel became in a short time of much importance than other channels
and competed channels inside their national borders. One of the important followers that are faithful to the MBC channels are the Algerian audiences. This was revealed in this research work through a survey that investigated the Algerian channels’ choices. Algerians favored in away other channels than their national TV channels such as the MBC. These Algerians tendencies to the satellite channels’ watching is resulted from the lack of the national TV channels that are even in their presence are mannered by the government.

1.2. The Algerian Media

The Algerian Media did not enjoy a full freedom whether before or after the independence. Although, there is a big difference between the two and that the Algerian media got much more freedom after the Algerian independence from France, the Algerian media kept in being restricted by the Algerian government instead. During the colonial years, the French put severe policies over the media. Many laws restricted the freedom of press such as 1881 which limited the latter to the French authorities and “considered Arabic language as a foreign language and printing in Arabic or the importation of Arabic papers and documents were considered serious violations of the law” (qtd. in Ayish 105). However, years later the Arabic language were allowed in the printing process but it did possess a full freedom for it required a severe censorship. The French “tolerated the emergence of papers under the strict control of the colonial administration between 1910s and 1930s” (Mellor et al. 56). After the Algerian independence, the Algerian media started to grow and develop and achieved a far more freedom and gained a self government. Yet, the Algerian media kept in hands of the government and needed to provide depictions that does not contradict with the governmental atmosphere. After
many years of independence “passive civil servants took over the operation of the Algerian media, which became a mere instrument of the state” (Mellor et al. 56).

The Algerian media and the freedom it enjoys in transmitting and treating news varies from a medium to another. The Algerian newspapers, privately owned, are not limited as the radio and television that are still owned by the government. The Algerian press has been for a long time dependent and loyal to the government. It was a government property until the Information Act on March 1990, which paved the way for an independent news media. “In 1990, a ministerial decision guaranteed two years of salary to journalists in the public sector that created or worked for new independent or partisan newspapers. As a result, a virtual stampede of journalists and editors founded new publications” (Algeria Press, Media, TV, Radio, Newspaper). This act gave the freedom of choice to journalists either to stay working in the public sector or to open and own private companies. However, “in 2000, it was reported that state controlled printers delayed the publication of certain newspapers for political reasons. Some newspapers accused the state of favoritism when it came to distributing government advertising” (Algeria Press, Media, TV, Radio, Newspaper). Yet, the Algerian press is believed to share more freedom of expression than both the Algerian Radio and Television. The Algerian media is heavily controlled by the government. Although, there are no straight laws that can be named and listed which directly prohibit the total freedom of expression, the Algerian legislative promise those who would contradict or out loudly affront the government with severe punishments.

The prevailing governmental dominance over the Algerian media which affected its efficiency pushed the Algerians to look for alternatives such as the satellite channels. These channels as foreign to the local culture brought many
changes and affected the Algerian tastes and perspectives. One of these channels which are highly watched by the Algerians is the MBC (see table 1). As it is claimed in this research work to be a tool of the American cultural imperialism, it presented a threat and a call of a change which menaces the Algerian indigenous culture.

2.1. The Rise of the MBC

Arabic countries and government is famous for its strong tight on the media. Arab media and institutions have suffered from the over control and pressure that is held by the Arabic regimes. For that the censorship of the media has been the main obstacle for the free expression as well as the emergence of media institutions. One of the most successful media private stations that is famous for its challenge of the Arab Media censorship is the Middle East Broadcasting Center (MBC). It succeeded in a way to overcome intelligently the government constrains: “Director of MBC Group, makes it clear that MBC does take government restrictions into consideration when it comes to political and religious sensitivity. In his words shiekh Walid's role is “to abide by the rules but not to the extent that he loses viewers” (Skovgaard et al. 103).

The MBC is the first private free to air broadcasting company in the Arab world. It emerged in a time when the prevalence of the governmental channels is undisputed “taking the lead in establishing what has become a hugely popular media empire modeled on the Western programming style and format” (Khater 363). The Middle East Broadcasting Center is privately owned and founded by the owner of Arab Radio and Television (ARA) group International Holding Company, Saudi businessman Sheikh Walid al-Ibrahim in September 1991. He is considered to be the only legitimate owner of the Middle East Center after the withdrawal of his partner the Saudi Businessman Salih Kamil, who launched Arab Radio and Television
(ART) in 1994. The Middle East Broadcasting Center was launched on 18 September 1991 in London with a huge “working capital of 300$ million” and “an annual budget of $ 60 million” (Dresch and Piscatori 38). This huge budget and the financial prosperity that it enjoys for it is sponsored and funded by one of the richest Saudi businessmen, reveal its intention in being in parallel with the most important Western Media industries.

The Middle East Broadcasting Center achieved great success in a very short time that surpassed many older Arabic media institutions. This station’s outstrip could not be possible with a local base. There was a desperate need for a more freedom of broadcasting that cannot be obtained inside the Arabic world. For that London was the station’s base: “Satellite transmission first started from London in September 1991, making MBC the first-ever, independent Arabic satellite TV station and a market leader, delivering news and quality, family entertainment programming to more than 130 million Arabic speaking people around the world” (“MBC: Middle East Broadcasting Center”). By the time of the creation attempt of the Middle East Broadcasting Center, Arabic media was dependent on government with an exception for Lebanon. Back then there were no private stations that enjoyed freedom of separate and independent broadcasting and the only stations that existed belong to the government. For that as it is argued in a public interview by the Middle East Broadcasting Center chairman Sheikh Walid al-Ibrahim himself “London at the time was for us a refuge, the only place where we could have freedom of expression, freedom of thinking … in order to establish a pan-Arab group” (Full interview: MBC chairman Sheikh Waleed al-Ibrahim).

The MBC succeeded in being one of the most important Arabic channels broadcasting from London, from its first year of broadcasting in 1991 till 1998.
Through the first eight years of broadcasting, it had a “strong financial backing as well as a high level of revenues that are regularly gained from advertising. These factors allowed it to grow and expand its staff in London to 150 bureaus in many Arabic countries” (Rugh 213).

Ten years later, the Middle East Broadcasting Center moved its headquarters to Dubai in 2002. Dubai Media City becomes the official base for the MBC till the present day. The main reason behind this move is that “Both human resources and facilities have a high cost in London, which forced companies like MBC to restructure its staff … with the objective of cutting production coasts and boosting efficiency after 10 years in London” (Kraidy and Khalil 23). Yet, the high costs of production that were imposed by London and most European countries were not the only reasons for this move.

The MBC needed a substantial relationship with the Arabic audience that requires a closer geographical distance. The development of the Arabic Media and the inviting offers that were presented precisely by Dubai ruler Sheikh Mohammed bin Rashid were significant for this step. The ruler Sheikh Mohammed bin Rashid in person succeeded after many meetings in convincing the Middle East Broadcasting Center chairman Sheikh Walid al-Ibrahim to move to Dubai. This was revealed by the chairman Walid al-Ibrahim later on in a public interview in 2014 where he stated that:

I would like to thank His Highness Sheikh Mohammed bin Rashid, because at that time I had ruled out completely the idea of moving to any Arab country. However, Sheikh Mohammed was very convincing. We held long meetings and every time we used to sit with Sheikh
Mohammed, he used to approve and accept all of our demands. There are of course many sensitive issues in the Arab world. And I was very reluctant. But Sheikh Mohammed opened the doors of Dubai for us. (Full interview: MBC chairman Sheikh Waleed al-Ibrahim)

This step of coming back to the Arab countries after the long existence outside in many western countries such as the United States and United Kingdom was not taken by only the Middle East Broadcasting Center. In fact, through the 1990s many Arab Channels that are based in Europe of not less importance “began considering moving their headquarters to Arab world’’ to mention : ART company that “faced challenges from the Italian labour union syndicate, which accused the network of violating the country's labour rules …after eight years in Italy” (Kraidy and Khalil 23). The move of the Middle East Broadcasting Center to Dubai was beneficial that it became one of the most important channels in the Arab world. Leaving London was never a retreat for the later for” In fact, leaving London helped MBC cut overall cost by 30 percent” (Kraidy and Khalil 23). Dubai’s conditions suited very well the Middle East Broadcasting Center that its headquarters still exist where they existed fourteen years ago.

2.2. MBC Group:

The MBC became in a short time one of the important channels in the Arabic world. By Broadcasting via Arabset and Nilesat Satellites, this channel succeeded in entering Arabic homes as a first channel choice. Today the Middle East Broadcasting Center is growing rapidly and becoming the largest media group in the Middle East. Starting from a one single channel that is the MBC1 in 1991, the Middle East Broadcasting Center succeeded in presenting to the Arab world many channels that
are of different natures. The MBC could gain different names such as “Middle East Channel” and “The Arab Family Channel” for the fame that it gained from the first year of its broadcasting. Perhaps what made the MBC achieve all that fame among thousands of channels in the Arab world is the diversity it presents through its broadcasted programs. Many programs of different natures and nationalities are constantly broadcasted, starting from entertaining programs to news, movies and series. Thus, the Middle East Broadcasting Center could grasp the attention of the Arabic Family as a whole.

Through this research work, the MBC group is studied, starting from 8 March 2015. The study analyzed and followed the channels’ programming for the aim of uncovering their type of broadcasting and therefore for a realization of a better understanding of the Middle East Broadcasting Center’s nature. It devote one week for each channel which are the following: MBC1, MBC4, MBC2, MBC3 and MBC MAX. The MBC channels were chosen as an object of this study for they are the most watched channels in Algeria (see Table1). There are many other channels that are part of the MBC Group. Yet, they are not all studied for they are not watched by the Algerians. Unlike the rest of the channels, these six channels proved to be the channels that are watched most by the Algerians (see table 2). The study included the following:

**MBC1:**

MBC1 is studied in this research for one week, starting from 16 to 22 March. It is the first broadcasted channel in the group. From the very beginning, this channel gained the interest of the Arabic audience for the different entertaining programs that it presents. MBC1 is considered to be the Channel of the Arabic family for its programs are dedicated particularly to the latter. Unlike the other channels of the
same group, MBC1 presents local and Arabic soap operas and all what it concerns the Arabic family in particular. It delivers news of the world daily, as well as well as presents the world important news of each week in a show that is broadcasted on weekends that is called MBC in a Week. News of Sports in the world are presented as well through a daily sports show that is Sada Al Malaeb. Many shows are dedicated for woman to mention the weekly women talk show Kalam Nawaem, the health show Green Apple and the fashion show Style. Reality shows have their share on this channel as well such as Arab Idol, which is one of the highest rated shows on the MBC1. Talent Shows are presented and produced by the MBC1 as well such as the reality singing competition The Voice.

MBC4:

MBC4 is dedicated for the western programs and series especially the American ones that are in general with English subtitles. It was noticed through the study that lasted one week, starting from 8 to 14 March that it is presented to the young people. This is for its programs that are exclusive and full of diversity and suspense mainly though American series and Talent shows. Many famous American Soap Opera are presented as well to mention Grimm, and Days of Our Lives and many other series such as Smash, Greys Anatomy and Suits. MBC4 produces as well local shows such as the most famous talent show television format Arabs Got Talent and the television music competition to find new singing talent, the X-Factor.

MBC4 shows as well many American talk shows that are very famous in the united states such as Dr. Phil, The Dr. Oz Show, The Doctors, Exclusive news programs that are famous and broadcasted in American channels are showed on the MBC4 as well such as Good Morning America, in addition to famous games shows
such as Wheel of Fortune and Jeopardy. Many celebrity news shows are broadcasted as well such as The insider and the American television syndicated news magazine program The Insider, in addition to Music and Cinema awards shows. In addition to that, MBC4 shows Korean Drama that are dubbed into Arabic such as Sayido Ashams (Master of Sun) as well as Turkish Soaps to mention Kara Para.

**MBC3:**

MBC3 is an entertainment channel that is dedicated for children. It is studied from 23 to 29 March 2015. MBC3 shows some programs that are entertaining and educational at the same time. The most famous programs that are delivered through this channel are: Yu-Gi-Oh, Looney Tunes, Batman and Astro Boy. MBC3 delivers many show programs from the American basic cable and satellite television network Nickelodeon. Many Nickelodeon famous shows are daily presented with Arabic subtitles such as Drake & Josh and I Carly. Fairly Odd Parents, Dora the Explorer, Sponge Bob Square pants” and many others. MBC3 presents many Disney Cartoons such as Mickey Mouse and Looney Tunes, in addition to the animation movies as well.

Many educational games are presented such as Graduate in A Day, that is similar to Who Wants to Be a Millionaire but only for children that they play and receive help from their parents, in addition to a live game show where children can play games through phone calls with MBC3 presenters that is named Tasali Ahla Alan. In addition to the live games, MBC3 presents as well games that are not just for fun but experimental such as the show that is named Al Tajroba (the experiment) where one of the channel’s hosts work on scientific experiments with a group of children. MBC3 delivers talk shows as well for children, to mention Banat Wa Bass
(Girls Only) that is presented only for young girls. Many shows of cooking are presented as well such as Eish Tabkheen ya Dania.

Reality shows are a part of the channel programming as well such as the locally produced show: Eish Safari that transmits young Arab kids in a month-long trip in a remote place where they play games and answer mental and physical challenges. Eish Safari is the first reality TV show for girls and boys in the Middle East. This show is produced by MBC3 and succeeded to gain a huge fame in the Arab World.

**MBC2:**

MBC2 is a well-known and a very popular channel that broadcasts for twenty four hours Western movies and especially the American ones. What characterized this channel and makes it different is that it is the first channel that shows daily free and multiple movies for free. Consequently, MBC2 raised confidently many messages that no channel dared before to announce such as non-stop movies and non-stop emotions. For that MBC2 became one of the most important and most watched channel among the youth that their love for movies cannot be denied. MBC2 is studied starting from 30 March to 5 April 2015. It was noticed that it delivers daily different movies that are based on different themes. Each night holds a different theme and shows movies that match the chosen theme. Movies are distributed to times and themes that are: Monday Night Premiers where MBC2 delivers exclusive movies that are presented on the MBC2 for the first time, Saturday Comedy Night that is dedicated for only comedy movies and many others. It gained a huge success for these movies that are broadcasted continuously for the first time in the Arabic World for free.
MBC MAX:

MBC MAX presents Western movies and particularly American ones the same as the MBC2. The study on this channel lasted for one week dating from 6 to 12 April 2015. The two channels are similar for that they both specialized in movies broadcasting. What makes MBC MAX different from MBC2 is that it rarely delivers new Bollywood movies while MBC2 never did. MBC Max has always presented movies that are of different themes and significance similarly with MBC2. It delivers most American comedy, action, romantic, as well as drama movies.

In addition to movies, MBC MAX airs different shows that are American. This kind of shows report Hollywood events and brings celebrities latest news. One of the shows that are aired is the American entertainment news program Entertainment Tonight, which is known with as ET. This program brings Hollywood’s exclusive stories and interviews with music and sports celebrities. Another show that is similar to the latter is the American entertainment news program The Insider which reports Hollywood starts events and exclusivities. However, these entertaining program shows that are aired on MBC MAX are not only American. Scoop is another entertainment news program that is locally produced by the MBC, particularly MBC2 and aired regularly on MBC MAX.

II. The MBC Channels and Algerian Viewership

With the expansion of the Arab satellite channels, television became the most used media in the Arab world and the first source of entertainment. Today’s technology brought satellite channels to every Arab home enabling positive as well as negative effects on the Arab viewers. One of the threats that are daily imposed on
the Arab people is advertising. The broadcasted advertisements on the satellite channels affect the Algerian society because they advertise for foreign products, as is this case for American products. The threat lays in the fact that these advertised products came from a totally different culture that is alien to the Algerian culture. These products bring along an American culture and work on spreading and imposing it on our native culture. To investigate the American cultural threat that is imposed on the Algerian society through the satellite channels, American advertisements (ads) on the MBC channels are scrutinized in this research.

1. The Algerians Viewership

The reason for choosing the MBC channels in particular is that they proved to be the most watched channels in Algeria according to the survey I conducted for the purpose (see Appendix 1). The survey, investigating the most watched channels by the Algerians, included Algerian national TV channels (AT) and the MBC channels. From a sample of 70 people, 65 people answered it. The people who answered belong to 3 different age categories: children, teenagers and adults. The results of Algerian viewership of satellite TV appear in the following table.

1.1. Algerian viewership of satellite TV

As it is shown in Table 1 the MBC channels audience represent 92.31 % of the total surveyed people, which means that the MBC channels are the most watched by the Algerians. The AT channels audiences however; represent only 7.69 % from the sample total, which is very low compared to the MBC. For this, the MBC channels are used in this research for they are showed to be largely watched by the Algerians.
1.2. Who Watches the MBC Channels?

The MBC advertising of the American products represents a threat to the Algerian society because ads are the main tool of American cultural imperialism. For that a group of Algerians that are of different ages and backgrounds were surveyed. Table 2 shows the distribution of the MBC channel’s audience according to the age and the occupation for both sexes. As it is clearly showed, the MBC channels are not only the most watched channels by a specific age of Algerians, but they are watched by the different demographics that are of different backgrounds. The MBC channels succeeded to have audiences of different ages for its diversity that is present through its multiple channels. The table also shows that young people that are aged between 16 to 20 watch the MBC channels on a large scale, which is 50 % of the sample total. This is due to the channel’s nature which targets the young people along with other ages. The loyalty to the channels makes them displayed to a great influence particularly because of the sensitivity of their age.

<table>
<thead>
<tr>
<th>Channels</th>
<th>MBC channels</th>
<th>AT channels</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number of the audience</td>
<td>Percentage of watching</td>
</tr>
<tr>
<td>Sex</td>
<td>Male</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>60</td>
</tr>
</tbody>
</table>

Table 1: Algerian viewership of satellite TV
Table (2): The Distribution of the MBC Audience According to Age and Occupation:

| Age   | Student |  | Employers |  | Jobless |  |
|-------|---------| |           | |        |   |
|       | Male    | Female | total     | Male | Female | total |
|       |         |        |           |       |         |       |
| 12-15 | 3       | 2      | 05        | /    | /      | /     |
| Percentage | 60% | 40% | 100%   | / | / | / |
| 16-20 | 15      | 15     | 30        | /    | /      | /     |
| Percentage | 50% | 50% | 100%   | / | / | / |
| 21-25 | 6       | 9      | 15        | /    | /      | /     |
| Percentage | 40% | 60% | 100%   | / | / | / |
| 26-30 | 1       | 2      | 03        | 1    | 1      | 02    |
| Percentage | 20% | 40% | 60%   | 20 % | 20% | 40% |
| 30-40 | /       | /      | /         | 2    | 1      | 03    |
| Percentage | / | / | / | 40% | 20% | 60% |
| total | 25      | 28     | 53        | 3    | 2      | 5     |
| Percentage | 41.67 | 46.67 | 88.33    | 5.00 | 3.33 | 8.33 |

2. MBC1 and MBC4

2.1. What MBC channels do Algerians watch?

Table (3) ranks the MBC channels according to their Algerian viewership. With a rate of 91.67 % and 66.67 % MBC 1 and MBC 4 are the most watched channels by the Algerians. Other channels have a considerable viewership as well. However, both the MBC1 and MBC4 succeeded to have a significant audience that is of different ages.

MBC 1 obtained 91.67 % among the other channels, which makes it the channel that has the largest audience compared to the other watched channels by the Algerians. This is due to the fact that, MBC1 is not only one of the most important
and oldest channels in the Arabic world with a significant production, but that it is interestingly geared to all the levels for its different and various programs. MBC4, however, proved to be one of the channels among the Algerians, which confirms the latter’s interest in western programs the channel broadcasts, particularly the American ones. Algerians are interested as well about American movies, which explains the good ratings of the movie channels MBC2, MBC Action and MBC Max. MBC 2 has the largest audience compared with the other movie channels for it is the oldest and most known among them all.

The rest of the channels that are MBC Drama and MBC Bollywood obtained though the survey the lowest ranks among the other watched channels. This is due to the nature of the channels for that, unlike the other channels, they are either geared to specific age or display similar types of programs.

**Table (3): Rating the MBC Channels according to the Algerians’ Choices**

<table>
<thead>
<tr>
<th>MBC Channels</th>
<th>Total of audience</th>
<th>Watching percentage</th>
<th>Ages</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>12-15</td>
</tr>
<tr>
<td>MBC1</td>
<td>55</td>
<td>91.67 %</td>
<td>4</td>
</tr>
<tr>
<td>MBC4</td>
<td>40</td>
<td>66.67 %</td>
<td>4</td>
</tr>
<tr>
<td>MBC2</td>
<td>32</td>
<td>53.33 %</td>
<td>0</td>
</tr>
<tr>
<td>MBC3</td>
<td>25</td>
<td>41.67 %</td>
<td>5</td>
</tr>
<tr>
<td>MBC Max</td>
<td>25</td>
<td>41.67 %</td>
<td>0</td>
</tr>
<tr>
<td>MBC Action</td>
<td>13</td>
<td>21.67 %</td>
<td>0</td>
</tr>
<tr>
<td>MBC Bollywood</td>
<td>6</td>
<td>10.00 %</td>
<td>0</td>
</tr>
<tr>
<td>MBC Drama</td>
<td>4</td>
<td>6.67 %</td>
<td>0</td>
</tr>
</tbody>
</table>
2.2. The Dominance of MBC1 and MBC 4 among Algerian Viewers

MBC 1 and MBC4 are watched daily by the Algerians because they broadcast various shows and programs that are a mix of Arab and western shows. The channels target all ages which explains their high viewership. Young people, particularly teenagers, are considered to be one of the most important followers of the channels. For that they are massively subjected to the channels programs and easily influenced.

Talent shows, Talk shows and the Series enjoy a higher viewership among Algerians. It also shows that the American production is very famous, particularly among the young people and teenagers. The American programs include TV series and talk shows aired on both channels. More, both the Arabic and the American productions, Talent shows are very famous and enjoy a higher viewership. These shows are America’s Got Talent, Arab’s Got Talent, X- Factor, Arab Idol and The Voice.

Table (4): MBC1 and MBC4 most watched Programs by Algerians

<table>
<thead>
<tr>
<th>Programs Age and channels</th>
<th>Types of Programs</th>
<th>The nationality of Programs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Talent Shows</td>
<td>Talk Shows</td>
</tr>
<tr>
<td>MBC1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12-15</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>16-20</td>
<td>20</td>
<td>6</td>
</tr>
<tr>
<td>21-25</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>26-30</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>30-40</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>MBC1 Total</td>
<td>33</td>
<td>17</td>
</tr>
<tr>
<td>MBC4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12-15</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>16-20</td>
<td>18</td>
<td>10</td>
</tr>
<tr>
<td>21-25</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>26-30</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>30-40</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>MBC4 Total</td>
<td>30</td>
<td>24</td>
</tr>
</tbody>
</table>
2.3. Algerians’ Watching Time of MBC1 and MBC4

The diversity of the programs of both MBC1 and MBC4 called the attention of the different demographics in the Algerian society. Consequently, Algerians spend a considerable time watching MBC1 and MBC4 as their first choice channels. Table (5) shows that Algerians from different ages watch both the MBC1 and MBC4 channels for no less than an hour a day. Time of watching differs according to age: teenagers and kids spend more time watching television with 46.67% of the teenagers and 20% of the kids spending more than six hours a day watching MBC1. This is true for the MBC4 too for 53.33% of teenagers and 60% of kids watch it more than six hours a day as well, which is a very huge time. As it illustrated, young people and teenagers are not the only ones who spend a huge time watching the MBC channels. For this, this spent time is more than enough for a logically expected threat and an influence on the channel’s audiences.

More, table (5) shows that other surveyed Algerians of different ages watch both the MBC1 and MBC4 channels for a long time as well. This would suggest an influence on the latter too for they spend a considerable time watching both channels. However, they are not threatened with the same degree of the teenagers. One of the threats that the channel’s audiences face are advertisements particularly, the American commercials.

Table 5: Algerians’ Watching Time of MBC1 and MBC4

<table>
<thead>
<tr>
<th>Channels</th>
<th>Age</th>
<th>12-15</th>
<th>%</th>
<th>16-20</th>
<th>%</th>
<th>21-25</th>
<th>%</th>
<th>26-30</th>
<th>%</th>
<th>30-40</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>MBC1+MBC4</td>
<td>1-2 hours</td>
<td>2</td>
<td>40.00</td>
<td>2</td>
<td>6.67</td>
<td>2</td>
<td>13.33</td>
<td>1</td>
<td>20.00</td>
<td>0</td>
<td>0.00</td>
</tr>
</tbody>
</table>
### Conclusion

The MBC channels transmit daily different commercials that present a threat on its audience and most of all on the Arab youth. The broadcasted commercials via the satellite channels are of considerable danger on the Arab society. This danger is not only about the already proposed bad effects of the advertising itself, but it is about the foreign culture that is transmitted through the products’ ads too. The American products global availability and advertising is considered to be one of the major tools of the American cultural invasion. Television advertising helped in paving the way for such imposed cultural threat, which menaces many indigenous cultures around the world. The Algerian society is one of the threatened Arab
societies by American cultural imperialism that is transmitted through the satellite channels. Despite the fact that there is a very clear anti-American sentiment in the Arab world, it is not shared or shown through the Arab satellite channels, particularly the MBC. On the contrary, the Arab satellite channels appear to glorify all that is American. This is shown through the advertising of American products and presentation of American programs. This might be for financial purposes; yet, it certainly has its effect on the Arab culture in general. The next chapter considers the impact of MBC’s American ads on the Algerian society and culture.
Chapter Three:
The MBC as a Vehicle for American Cultural Imperialism in Algeria

Introduction

The Algerian society is one of the threatened cultures by the American cultural imperialism. With the easy accessibility to the Media in Algeria, particularly television, the American products could find their way to the Algerian society and have a considerable effect on the latter. One of the sources that present and advertise for the American products which are available to Algerians is the MBC channels. The large access to the MBC channels by the Algerians and the high level of advertisement of American products stared to affect the Algerian society. The Algerians openness and consumerism of American products that started to affect their culture is unquestionably a result of the huge advertisements that they daily receive.

This chapter investigates the nature of American commercials on MBC channels because of their dominance over Algerian viewership as seen particularly; MBC1 and MBC 4 are used as a case study. By doing so, this research work would examine the effect of the American ads on the Algerian society. Thus, it will show if there is an impact of American cultural imperialism on the Algerian society.
I. The MBC Channels and American Commercials

Television Advertising became inevitable and it turned to be a part of our daily lives, to the point that we took it for granted and stopped thinking about its effects. Many television channels present on a large scale various commercials that are of different origins and kinds. The MBC channels do not deviate from the rule. MBC4 and MBC1 are entertainment channels that depend heavily on commercials. These two channels are not different from the rest of the MBC group channels in terms of commercials diffusion. However, they are chosen in particular because they are the most watched channels by Algerians according to the conducted survey (Table 3).

The study’s aim is to conduct an investigation about American commercials’ presence on both channels. Such presence would suggest an expectable impact on the channel’s audience. The impact would be measured according to the intensity of their presence: A small presence of advertisings of the American products would have a small impact on the viewers of the channels. While a large presence of American commercials would have a higher impact on the viewers. For a more specified investigation about American commercials on MBC4 and MBC1 channels on Algerians, another survey that inquires about advertising for the Algerians was conducted as well. After a one week count of American commercials on both channels, it has been noticed through our empirical study that lasted for a one week for each, 08-22 March 2015, on both channels, it has been noticed that commercials are very important to the point they exceeded the channels’ programs themselves. The results show that the MBC4 and MBC1 programs’ rate among commercials was very low for both channels compared with commercials. For MBC4, programs represented only 6.30% of the daily programming (Table 6). MBC1 showed even
lower programs’ percentages compared to commercials with 4.44 % (Table 7).
Commercials, therefore dominated both channels.

1. Studying American Commercials on MBC4

1.1. A One Week Broadcasting on MBC4

For analyzing MBC4 broadcasted American commercials, a random period of a week of broadcasting was chosen. The plan of studying started from 8/3/2015 to 14/3/2015. The study surveyed the MBC4 broadcasting daily for 12 hours; starting from 12 p.m. to 12 a.m. MBC4 broadcasted daily various programs along with a huge number of commercials of different types and nationalities. The following Table (Table 6) presents the number of the MBC4 broadcasted commercials and programs in one week. The table presents a direct comparison between the numbers of broadcasting of commercials of different nationalities: The American commercials and others (Arabic, Italian, Spanish, and French), in addition to programs.

Table (6): A One Week Broadcasting on MBC4

<table>
<thead>
<tr>
<th>Nationality of the commercial type</th>
<th>Number of broadcasted commercials and programs</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>American commercials</td>
<td>752</td>
<td>52.04%</td>
</tr>
<tr>
<td>Other commercials</td>
<td>602</td>
<td>41.66%</td>
</tr>
<tr>
<td>programs</td>
<td>91</td>
<td>06.30%</td>
</tr>
<tr>
<td>The total</td>
<td>1445</td>
<td>100%</td>
</tr>
</tbody>
</table>
The Table shows the percentage of American commercials compared to others (commercials from different countries) and MBC4 TV programs as well. American advertisements in terms of numbers won the highest number of broadcasting: with about 752 advertisements (ads), the American commercials represent 52.04% of the channel’s broadcasting in one week. The other commercials, a total of about 602 ads, represent 41.66% of the MBC4 broadcasting while the MBC4 channel TV programs took only 6.30% from the channel broadcasting in one week.

In conclusion, MBC4 as an entertaining channel depends heavily on commercials for its broadcasting. Consequently, the channel’s audiences receive daily more commercials than TV programs themselves with American commercials taking the largest part of the channel’s commercials broadcasting time. The following Percent Circle provides more clarification for Table 6: It is an illustration for the American commercials’ broadcasting percentage in one week on MBC4.

Percent Circle 1: A one week broadcasting of American Commercials on MBC4
From these results we can say that MBC4 largely relies on American commercials for profit, compared to the rest of the other commercials. The other commercials represent smaller portion when compared to the American ones; considering that this portion is distributed to commercials from several other countries. The proportion of American commercials alone exceeded 50%, confirming that the MBC4 channel is primarily dependent on American ads for profits.

2. American Commercials on MBC1

Aside from the MBC4 channel, the MBC1 channel is another entertainment channel that presents daily to its audiences multiple American commercials. For proving this claim as well as studying these American commercials and how they are introduced through the latter, another empirical study that is similar to the MBC4 channel is done as well. The channel’s examination lasted for a week, dating from 16/3/2015 to 22/3/2015. The study surveyed the MBC1 channel broadcasting daily for 12 hours from 12 p.m. to 12 a.m.

2.1. A One Week Broadcasting on MBC1

MBC1 channel presents to its audience different programs through the day along with various commercials of different kinds. By studying this channel, it was noticed that commercials of different origins are competing in a way with other products that are of a one source that is the U.S. This is noted via Table (7) which demonstrates the strong presence of the American products and the huge advertisement of the latter simply through the high number of commercials. The
following Table (table 7) presents the number of the MBC1 channel’s broadcasted commercials and programs in one week.

**Table (7): A One Week Broadcasting on MBC1**

<table>
<thead>
<tr>
<th>Nationality of the commercial type</th>
<th>Number of broadcasted commercials and programs</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>American commercials</td>
<td>978</td>
<td>51.80%</td>
</tr>
<tr>
<td>Other commercials</td>
<td>826</td>
<td>43.75%</td>
</tr>
<tr>
<td>Programs</td>
<td>84</td>
<td>04.44%</td>
</tr>
<tr>
<td>The total</td>
<td>1888</td>
<td>100%</td>
</tr>
</tbody>
</table>

The above table (7) shows the percentage of American commercials broadcasted on MBC1 in one week compared with other commercials from different countries as well as MBC1 TV programs. American advertisements in terms of numbers won the highest number of broadcasting with about 978 ads representing 51.80% of the channel’s broadcasting in one week. The other commercials, about 826 ads, count for 43.75% of MBC1 broadcasting while MBC1 programs took only 4.44% from the channel broadcasting in one week.

Table (7) confirms the findings of the previous table (Table 6). It proves what has been claimed before about MBC entertainment channels and its dependence on American commercials for profit making. MBC1 along with MBC4 present daily different kinds of commercials that are from different origins. Yet, the American products and their advertisements surpass the other commercials. Consequently, the channel’s audiences receive daily a high number of commercials that proved to be essentially American. The following Circle provides more clarification for Table (7).
It is used as an illustration for the American commercials’ broadcasting percentage in one week on MBC1.

**Percent Circle (2): A one-week broadcasting of American commercials on MBC1**

As it is shown on the above Percent Circle, American commercials are highly broadcasted on MBC1. These commercials represent 50% of the channel’s broadcasting in a one week, which means that they exceeded other commercials that are of multiple countries. For this, it can be said that the American commercials present much higher possibilities of influence on MBC viewers. The channel’s audiences would be more interested, whether consciously or unconsciously, about the products they see most which are in this case the American products.

### 3. The American Products as a Cultural Threat
Today, the American products have become one of the main tools of American influence on the cultural spheres. These American products are available across the globe and started to be part of the different peoples’ tastes across the world. This global availability of the American products is not merely a simple global consumerism, but it is as a matter of fact a frightening truth that menaces indigenous cultures across the world. It is instead a part of a larger process where cultural commodities are used as a major tool for cultural homogeneity and domination.

American products global existence and consumerism is a result of the huge advertisement that is transmitted through the different mediums of the media. The MBC1 and MBC4 channels are considered to be one of the opening ways for such advertising to the Arabic world. In this research work, these two channels are considered to be a main tool for the introduction of American products to the Algerian society. Therefore, the consumption of American products in Algeria is a result of these channels’ advertisement which leads to an American cultural threat on Algeria.

II. The Presentation of American Products through MBC1 and MBC4

Many of the American products’ commercials are presented through the MBC1 and MBC4 daily and on a large scale. The Algerian people, faithful viewers of these channels come across these advertisements each day along with others commercials of different origins as well. According to the research results (see pages 19-25), the channels’ advertising of American commercials surpass
others’ products commercials. For this, there is a much higher possibility of American commercials influence on Algerian consumers.

Both MBC1 and MBC4 present different commercials of American products such as Head and Shoulders, Coca cola and Pepsi. The following tables (table8) and (table9) presents the daily American products commercials on MBC1 and MBC4. The American products are mentioned by name and distributed separately. Each product is presented on the tables according to its daily as well as weekly broadcasting along with its recurrence.

**Table (8): Broadcasted American Products on MBC1, 16-22 March 2015**

<table>
<thead>
<tr>
<th>The product</th>
<th>The days</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>16 mars</td>
</tr>
<tr>
<td>Always (feminine hygiene)</td>
<td>1</td>
</tr>
<tr>
<td>Ariel (detergent)</td>
<td>2</td>
</tr>
<tr>
<td>Burger King</td>
<td>2</td>
</tr>
<tr>
<td>Chevrolet</td>
<td>0</td>
</tr>
<tr>
<td>Coca cola</td>
<td>10</td>
</tr>
<tr>
<td>Coco Pops (breakfast cereal)</td>
<td>2</td>
</tr>
<tr>
<td>Corn flakes (breakfast cereal)</td>
<td>3</td>
</tr>
<tr>
<td>Colgate (toothpaste)</td>
<td>3</td>
</tr>
<tr>
<td>Clean &amp; Clear (skin products)</td>
<td>3</td>
</tr>
<tr>
<td>Crest (toothpaste)</td>
<td>4</td>
</tr>
<tr>
<td>Domino’s Pizza</td>
<td>4</td>
</tr>
<tr>
<td>Duracell (batteries)</td>
<td>1</td>
</tr>
<tr>
<td>Downy (fabric softener)</td>
<td>4</td>
</tr>
<tr>
<td>Fairy (detergent)</td>
<td>0</td>
</tr>
<tr>
<td>Ford (automobile)</td>
<td>2</td>
</tr>
<tr>
<td>Brand</td>
<td>Column 1</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>Jeep</td>
<td>0</td>
</tr>
<tr>
<td>Johnson</td>
<td>3</td>
</tr>
<tr>
<td>Hardee’s</td>
<td>0</td>
</tr>
<tr>
<td>Head and Shoulders (Shampoo)</td>
<td>5</td>
</tr>
<tr>
<td>Heinz (sauce)</td>
<td>1</td>
</tr>
<tr>
<td>Herbal Essences (shampoo)</td>
<td>2</td>
</tr>
<tr>
<td>Gillette (safety razors)</td>
<td>4</td>
</tr>
<tr>
<td>Kentucky fried Chicken (KFC)</td>
<td>1</td>
</tr>
<tr>
<td>Lay’s (potato chips)</td>
<td>2</td>
</tr>
<tr>
<td>McDonald's</td>
<td>0</td>
</tr>
<tr>
<td>M&amp;M's (chocolates)</td>
<td>2</td>
</tr>
<tr>
<td>Max Factor (mascara)</td>
<td>4</td>
</tr>
<tr>
<td>Maybelline New York (Mascara)</td>
<td>3</td>
</tr>
<tr>
<td>Olay (skin care products)</td>
<td>1</td>
</tr>
<tr>
<td>Oral-B (Toothbrush and toothpaste)</td>
<td>9</td>
</tr>
<tr>
<td>Oreo (sandwich cookie)</td>
<td>9</td>
</tr>
<tr>
<td>Pampers</td>
<td>5</td>
</tr>
<tr>
<td>Pantene (hair care products)</td>
<td>0</td>
</tr>
<tr>
<td>Pepsi</td>
<td>5</td>
</tr>
<tr>
<td>Pert Plus (shampoo)</td>
<td>8</td>
</tr>
<tr>
<td>Pringles (crisps)</td>
<td>1</td>
</tr>
<tr>
<td>Pizza Hut</td>
<td>3</td>
</tr>
<tr>
<td>Safeguard (soap)</td>
<td>14</td>
</tr>
<tr>
<td>Snickers (chocolate bar)</td>
<td>24</td>
</tr>
<tr>
<td>Tide (detergent)</td>
<td>4</td>
</tr>
<tr>
<td>Twix (chocolate)</td>
<td>5</td>
</tr>
<tr>
<td>Vicks (medications)</td>
<td>1</td>
</tr>
</tbody>
</table>
### Table (9): Broadcasted American Products on MBC4, 8-14 March 2015

<table>
<thead>
<tr>
<th>The product</th>
<th>The days</th>
<th>08 mars</th>
<th>09 mars</th>
<th>10 mars</th>
<th>11 mars</th>
<th>12 mars</th>
<th>13 mars</th>
<th>14 mars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Always (feminine hygiene)</td>
<td>8</td>
<td>5</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Ariel (detergent)</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Chevrolet</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>14</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Coca Cola (soda)</td>
<td>13</td>
<td>5</td>
<td>12</td>
<td>7</td>
<td>9</td>
<td>2</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Coco pops</td>
<td>0</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Colgate (toothpaste)</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Corn flakes (breakfast cereal)</td>
<td>6</td>
<td>4</td>
<td>5</td>
<td>5</td>
<td>8</td>
<td>7</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Crest (toothpaste)</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Clean &amp; Clear (clean products)</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>4</td>
<td>4</td>
<td>5</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Domino’s Pizza</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>7</td>
<td>6</td>
<td>4</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Downy (fabric softener)</td>
<td>2</td>
<td>6</td>
<td>0</td>
<td>4</td>
<td>2</td>
<td>20</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Duracell (batteries)</td>
<td>6</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>9</td>
<td>8</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Fairy (detergent)</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>8</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Ford</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>3</td>
<td>0</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Jeep</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Johnson (skin care)</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>1</td>
<td>0</td>
<td>6</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Hardee's</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Head &amp; Shoulders(shampoo)</td>
<td>1</td>
<td>4</td>
<td>0</td>
<td>3</td>
<td>3</td>
<td>4</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Gillette (safety razors)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Kentucky Fried Chicken (KFC)</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>20</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Lay’s( potato chips )</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>14</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>McDonald's</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>
As it is showed on the tables (8) and (9), both MBC1 and MBC4 hugely broadcast different commercials of American products. Both channels present daily to their audience multiple names of different American brands. The considerable existence of such names of American brands is logical because both rely on American production in their broadcasting; and therefore American Pop culture dominates their programs. Most of the broadcasted programs, especially on MBC4, whether series or reality shows, are American. Meanwhile, one of the highly watched

<table>
<thead>
<tr>
<th>Product (Brand)</th>
<th>MBC1</th>
<th>MBC4</th>
<th>MBC6</th>
<th>MBC7</th>
<th>MBC8</th>
<th>MBC9</th>
<th>MBC10</th>
</tr>
</thead>
<tbody>
<tr>
<td>M&amp;M's (chocolates)</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Max Factor (mascara)</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Maybelline New York (Mascara)</td>
<td>0</td>
<td>1</td>
<td>5</td>
<td>2</td>
<td>2</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Mr. Clean (cleaning product)</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Olay (skin care products)</td>
<td>4</td>
<td>4</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Oral-B (Toothbrush and toothpaste)</td>
<td>7</td>
<td>5</td>
<td>8</td>
<td>8</td>
<td>4</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Oreo (sandwich cookie)</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Pampers (diapers)</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>4</td>
<td>5</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Pantene (hair care products)</td>
<td>9</td>
<td>3</td>
<td>7</td>
<td>5</td>
<td>6</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Pepsi (soda)</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Pert (shampoo)</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Safeguard (soap)</td>
<td>7</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>5</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Snickers (chocolate bar)</td>
<td>5</td>
<td>3</td>
<td>2</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Tide (detergent)</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Twix (chocolate)</td>
<td>3</td>
<td>6</td>
<td>1</td>
<td>7</td>
<td>8</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Vicks (medications)</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>7 Up (soda)</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>23</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total (per day)</strong></td>
<td>105</td>
<td>98</td>
<td>81</td>
<td>90</td>
<td>104</td>
<td>165</td>
<td>109</td>
</tr>
<tr>
<td><strong>Total (per week)</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>752</td>
</tr>
</tbody>
</table>

As it is showed on the tables (8) and (9), both MBC1 and MBC4 hugely broadcast different commercials of American products. Both channels present daily to their audience multiple names of different American brands. The considerable existence of such names of American brands is logical because both rely on American production in their broadcasting; and therefore American Pop culture dominates their programs. Most of the broadcasted programs, especially on MBC4, whether series or reality shows, are American. Meanwhile, one of the highly watched
programs of MBC1 includes singing competitions such as Arab Idol that is inspired from American Idol.

Throughout the empirical study we noticed that channels’ exclusive Programs, reality shows or American series are sponsored by American advertisers. Singing competitions, for instance, are sponsored by American brands: Arabs Got Talent is sponsored by 7 up and the X-Factor main sponsors are Ford, Coca Cola and Kentucky Fried Chicken (KFC). This raises questions about the nature of the funding which might include an economic pressure. These sponsors to some extent control the channels. For that, both channels would be heavily dependent on the advertising that would bring them more sponsors for their programming.

1. The Dominance of the American Brands:

The presentation of the different commercials of the American products by MBC1 and MBC4 is in fact a presentation for already well-know and global brands. The products that are advertised on both channels belong to global American multinational companies. These American multinational companies enjoy a global predominance and have multiple branches around the world.

The study of both channels, MBC1 and MBC4 has shown that the broadcasted commercials are for the most famous brands that belong to American global multinational companies; these include cosmetics, drinks, fast foods and many others. The American brands’ commercials that are regularly broadcasted on MBC1 and MBC4 belong to various American multinational companies. These multinationals are:

- **Procter & Gamble:** this company produces different products that are one of the world’s most know brands. The company’s advertisements are for
different consumer goods such as cleaning agents and personal care products. The commercials are for: Ariel, Crest, Gillette, Head & Shoulders, Olay, Pampers, Oral-B, Pantene, Tide, Vicks, Herbal Essences, Safeguard, Downy, fairy, Always, Mr. Clean, Pert Plus, Duracell, Max Factor, Safeguard.

- **Johnson & Johnson**: The Company’s advertised products are Johnson shampoo, Johnson body lotion, Johnson Baby wipes as well as Clean and Clear skin care.

- **The Colgate-Palmolive Company**: The company advertizes one product which is Colgate toothpaste.

- **The Kellogg Company**: The company advertizes Corn flakes and Pringles.

- **Mondelēz International Company**: The company’s commercials are for the Oreo product.

- **Mars, Incorporated Company**: the company’s commercials are for Twix and Snickers products.

- **PepsiCo Company**: The company’s commercials are for the two famous drinks 7 Up and Pepsi.

- **The Coca-Cola Company**: The company advertizes for the most famous drink which is Coca-Cola.

- **Heinz Company**: this company produces one of the most advertised products on both MBC1 and MBC4 channels which is Heinz Sauce.

In addition to the food and cosmetic goods commercials, MBC1 and MBC4 present different commercials of American automobiles brands as well. The American worldwide most known automobiles brands are daily presented to the channels’ audiences such as Ford, Jeep and Chevrolet. For that, both channels can be considered as the richest nests of the American cultural imperialism. These channels
do not present one kind of the American goods but in fact many types of brands that are produced by various American multinational companies.

MBC1 and MBC4 broadcast on large scale commercials of the world’s most known American brands of fast food restaurants (see table 8 and table 9). Daily, both channels present commercials of Kentucky Fried Chicken, McDonald's, Burger King and Hardee’s, Domino’s and Pizza Hut. These brands are considered to be a major tool of American cultural imperialism on the world cultures. These brands managed to be present all around the world, therefore American culture around the world.

III. Findings: The MBC American Commercials’ Influence over Algerians’ Choices

1. The Algerians Reactions to the MBC Advertisements

The MBC1 and MBC4 advertising of American products along with other different commercials present a huge influence over the Algerians psychology and consumption. To investigate this proposed influence a survey was conducted. The survey attempted to measure the Algerians degree of influence of American ads. The survey includes several questions for those who watch the MBC channels. This section completes the first part which investigated the Algerians’ most watched channels. The MBC audiences in Algeria are those who answered that they watch the MBC channels. The sample of the people who watch the MBC channels included people of different ages: (children, teenagers and adults) and backgrounds.

Table 10 below summarizes answers to those that were asked in the survey to know how much the Algerians are influenced by the MBC commercials. Interestingly, Algerians believe that they are not interested by the commercials and
that they never change their minds about anything. 44. 68 % of the sample answered that they are not interested about the MBC commercials at all while only 13.83 % answered that they are interested about them but the degree of interest varies from one age to another. However, 80 % of children are the only ones who answered that they are interested and that they watch commercials.

Table (10): The Algerians’ Reactions to the MBC Advertisements

<table>
<thead>
<tr>
<th>Ads</th>
<th>Age</th>
<th>12-15</th>
<th>16-20</th>
<th>21-25</th>
<th>26-30</th>
<th>30-40</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Watchiing degree of interest</td>
<td>Not at all</td>
<td>0</td>
<td>23</td>
<td>9</td>
<td>2</td>
<td>4</td>
<td>38</td>
</tr>
<tr>
<td></td>
<td>Percentage</td>
<td>0.00%</td>
<td>76.67%</td>
<td>60.00%</td>
<td>40.00%</td>
<td>80.00%</td>
<td>40.00%</td>
</tr>
<tr>
<td></td>
<td>A little</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Percentage</td>
<td>20.00%</td>
<td>3.33%</td>
<td>13.33%</td>
<td>0.00%</td>
<td>20.00%</td>
<td>5.32%</td>
</tr>
<tr>
<td></td>
<td>A lot</td>
<td>4</td>
<td>6</td>
<td>4</td>
<td>3</td>
<td>0</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>percentage</td>
<td>80.00%</td>
<td>20.00%</td>
<td>26.67%</td>
<td>60.00%</td>
<td>0.00%</td>
<td>17.89%</td>
</tr>
<tr>
<td>Watchiing ads</td>
<td>watch</td>
<td>4</td>
<td>3</td>
<td>9</td>
<td>4</td>
<td>2</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>Percentage</td>
<td>80.00%</td>
<td>10.00%</td>
<td>60.00%</td>
<td>80.00%</td>
<td>40.00%</td>
<td>22.34%</td>
</tr>
<tr>
<td></td>
<td>Never watch</td>
<td>1</td>
<td>2</td>
<td>6</td>
<td>1</td>
<td>3</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>Percentage</td>
<td>20.00%</td>
<td>6.67%</td>
<td>40.00%</td>
<td>20.00%</td>
<td>60.00%</td>
<td>14.89%</td>
</tr>
</tbody>
</table>

Adults have showed a less influence and interest about commercials than children and teenagers. This is shown on the table when they have answered that unlike the latter, they do not watch commercials at all. About 60 % answered that they do change the channel while 40 % said that they keep the channel and wait for till the end of the break, but they do not care about the commercials. However the rest of the questions show that commercials massively affect the Algerians decisions and decently catch their attentions.
One of the many reasons to believe that the Algerians watch and remember commercials, despite the fact that they deny it, is their answers both questions about singing and repeating pieces from commercials as indicated in table 11.

1.1. American Advertising’s Long Effect on Algerians

Table 11 below shows that the Algerians do remember the American advertisements because they remember sentences and pieces from the MBC commercials. Thus, there is a considerable influence on the latter which affect his consumption choices and psychology. This question was asked with the aim of knowing if there is a long term influence of commercials on the Algerians. Out of the sample 60% answered positively for the question of table 11 (see also Appendix 1). For this question as well, 80% of the children and 60% of the teenagers answered that they repeat as well as sing what they hear in commercials. This implies that they are more influenced than the other ages which is natural for they have a strong and fresh memory and they are more open to music than older people.

Table (11): American Advertising’s Long Effect on Algerians

<table>
<thead>
<tr>
<th>Age</th>
<th>12-15</th>
<th>16-20</th>
<th>21-25</th>
<th>26-30</th>
<th>30-40</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>4</td>
<td>21</td>
<td>9</td>
<td>2</td>
<td>0</td>
<td>36</td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>9</td>
<td>6</td>
<td>3</td>
<td>5</td>
<td>24</td>
</tr>
<tr>
<td>Percentage</td>
<td>80.00%</td>
<td>7.00%</td>
<td>60.00%</td>
<td>40.00%</td>
<td>0.00%</td>
<td>60.00%</td>
</tr>
<tr>
<td>Percentage</td>
<td>20.00%</td>
<td>30.00%</td>
<td>40.00%</td>
<td>60.00%</td>
<td>100%</td>
<td>40.00%</td>
</tr>
</tbody>
</table>

The American commercials proved to be the most remembered ads among the other MBC commercials. The question that investigates whether the Algerians repeat
and sing pieces from commercials is but an example which proves that Algerians remember a lot the American ads. This was noticed when the surveyed people answered that they remember sentences like “it’s not you when you are hungry, take snickers,” Head and Shoulders shampoo number one in the world” and many other sentences from American ads such as Twix and M&M’s. Table (12) is another proof that the American commercials are the most remembered and appreciated among other commercials from different nationalities.

1.2. The Algerians’ Favored Commercials of the MBC Channels

The surveyed people were asked to answer particularly the nationality of commercials they prefer most. Surprisingly, 68.33 % of Algerians answered in favor of the American ads, while 25 % answered favorably for the European ones. On the contrary, Arabic commercials were chosen only by 6.67% which includes most 40 % people that are aged between 30 and 40. The answers and explanations of why favoring the American ads more were not so different and were centered about the commercials themselves as well as the Arabic products. Algerians answers were in favor of the American ads because they think they are creative and bring always new ideas. On the contrary, the Arabic ones for them, unlike those of the Europeans and Americans, lack creativity and are considered to be merely imitation of the western ones.

Table (12): The Algerians’ Favored Commercials of the MBC Channels

<table>
<thead>
<tr>
<th>Age</th>
<th>Commercials</th>
<th>American</th>
<th>%</th>
<th>European</th>
<th>%</th>
<th>Arabic</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-15</td>
<td>4</td>
<td>80.00 %</td>
<td>1</td>
<td>20.00 %</td>
<td>0</td>
<td>0.00 %</td>
<td></td>
</tr>
<tr>
<td>16-20</td>
<td>25</td>
<td>83.33 %</td>
<td>5</td>
<td>16.67 %</td>
<td>0</td>
<td>0.00 %</td>
<td></td>
</tr>
<tr>
<td>21-25</td>
<td>9</td>
<td>60.00 %</td>
<td>6</td>
<td>40.00 %</td>
<td>1</td>
<td>6.67 %</td>
<td></td>
</tr>
</tbody>
</table>
To make sure of what commercials they remember most and if they really appreciate and remember the commercials that would win the highest rate, another question was added. The question was about mentioning the most remembered ads they have seen on MBC channels. The Arabic commercials were absent and only the American commercials were mentioned along with few European ads. Most of the surveyed people argued that they remember particularly the American ads either because they are interested about the product itself or its commercial. They believe that the reason behind mentioning and remembering the American ads more than others is that the idea of the mentioned ads is either funny or full of creativity. One of the most remembered commercials were: Snickers, Twix, MacDonald’s, Hardies, Pizza hut, Domino’s Pizza and many others. The way of advertising the products is for sure a major factor for making audience remember and being interested about the product. However, it should be mentioned that these answers are logical because as it was argued before, the American commercials are the most repetitive on the MBC channels (See Tables 3 and 4).

2. The American Products in Algeria

a. Buying American Products as a result of Advertising

Table (13) shows that Algerians though they are unaware and deny the influence of the commercials on them, they are unconsciously affected. As it is showed on the table, out of 76.67% bought American products which that they have once seen in commercials. The Table shows that Teenagers and children seem to be influenced more by the advertisements unlike the older people. This is due to the
psychology of both for that teenagers are easily affected while old ones are not. About 86.67% of teenagers answered that they have bought things because they have seen in commercials. For the children, they have claimed that they ask for the advertised American products from their fathers. Surprisingly 100% answered that they have bought and longed for things they have seen in commercials. On the contrary, out of 60% of older people denied answered negatively, while 40% answered they do sometimes whether for their children or they just pick up the product cause it called for their attention when they have seen it. This is logical and it is a proof that the American ads have their influence. Others answered that it is because they favor the American products quality.

### Table (13): Buying American Products as a result of Advertising

<table>
<thead>
<tr>
<th>Ages</th>
<th>Buying advertised American products</th>
<th>Yes</th>
<th>%</th>
<th>No</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-15</td>
<td></td>
<td>5</td>
<td>100%</td>
<td>0</td>
<td>0.00%</td>
</tr>
<tr>
<td>16-20</td>
<td></td>
<td>26</td>
<td>86.67%</td>
<td>4</td>
<td>13.33%</td>
</tr>
<tr>
<td>21-25</td>
<td></td>
<td>11</td>
<td>73.33%</td>
<td>4</td>
<td>26.67%</td>
</tr>
<tr>
<td>26-30</td>
<td></td>
<td>3</td>
<td>60.00%</td>
<td>2</td>
<td>40.00%</td>
</tr>
<tr>
<td>30-40</td>
<td></td>
<td>2</td>
<td>40.00%</td>
<td>3</td>
<td>60.00%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>46</td>
<td>76.67%</td>
<td>14</td>
<td>23.33%</td>
</tr>
</tbody>
</table>

### b. The Algerian consumption of the American Products

In the conducted survey, many answered that they buy different American products. Table (14) shows the products that they are consumed most by the Algerians. The products that are mentioned on the table are considered to be the most consumed according to a small survey that investigated several shops in the city of
Oum El Bouaghi. Many American products are largely consumed by the Algerians which shows that the latter are heavily influenced by the advertisements they watch.

**Table (14): The Algerian consumption of the American Products**

<table>
<thead>
<tr>
<th>Food</th>
<th>Drinks</th>
<th>Beauty products</th>
<th>Baby care products</th>
<th>Cleaning products</th>
</tr>
</thead>
<tbody>
<tr>
<td>Snickers</td>
<td>Coca-Cola</td>
<td>Maybelline, clean and clear, Pert Max factor Head and Shoulders Pantene, Oral B Crest, Always Colgate, Clean and Olay, Clear, Gillette Herbal essences.</td>
<td>Johnson, wipes Johnson Lotion Pampers, Johnson shampoo.</td>
<td>Fairy Ariel</td>
</tr>
<tr>
<td>Twix</td>
<td>Pepsi, 7 up</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lay’s</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oreo</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M&amp;M's</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It should be mentioned that the American products that are consumed by the Algerians are not only the ones shown in this table. Other products include cars such as Ford and Chevrolet that are considerably present in Algeria. In addition to the openness of the Algerians, though few, for the clothing world famous American brands such as Nike and Calvin Klein. These brand names however are very expensive and cannot be afforded by everyone. For that, Algerians found an alternative to please themselves and this is through buying imitated products for the original brands. Today, Algerians and especially the young ones, massively wear imitated brands. Picture 1 (see appendix 2) shows one of the many Algerian teenagers wearing a T-shirt that has the Nike logo on it. This teenager was questioned along with many other adults who answered the survey about if they know what they are wearing. Surprisingly, they answered that they know it very well.
and it is the reason why they bought it even if they know it is fake for they cannot afford to buy a genuine one, though they long for it.

In general, Algerian markets sensed the importance of the American products and the Algerians openness for. For that, many surveyed shops that are in Ain Beida and Oum El Bouaghi cities (the surveyed places), started to put or draw on their shops’ showcases logos of American brands though they do not have the brand name and are not even eligible for marketing. Many of these shop-holders were questioned in the survey process and almost all of them answered that it is because they are either the most wanted or famous ones and that they attract attention. (See appendix 2, pictures 2, 3 and 4).

Not even Clothing shops are not the only ones that used the American brands as a way of advertising. Even Fast-Food restaurants and grocery stores used the same marketing strategy. Many shops use the American brands names and logos on their walls and showcases such as, Coca Cola, Pepsi, Macdonald’s and Kentucky Fried Chickens to attract clients. Other Foodstuffs shops as well use a lot of American brands such as M&M’s, Ariel and others for the same purpose (See appendix 2, pictures 5, 6, 7, 8, 9, 10, 11, 12).

This shows that the American brands have not only invaded the MBC commercials but they invaded the Algerians’ lifestyle too. For that, the American brands and what they stand for, i.e.: American cultural imperialism are threatening the Algerian society.

Conclusion

The MBC is one of the sources for the American cultural threat on the Algerian society. The American advertisements found their way to the Algerians, particularly through the MBC. These presented American advertisements affected
the Algerians and the Algerian youth most. This advertisement did not have its effect on the Algerian consumerism only, but it has far dangerous affects. Consequently, the American cultural imperialism succeeded in having a considerable impact on the Algerian society. The American cultural invasion’s main tool which is advertising managed to have its influence on what is considered to be a conservative society.

For that these products and its advertising are believed to be a major threat, for they bring along a whole culture that is the American culture. Through the research conclusions, the American cultural imperialism impact on the Algerian society is presented as a result of the reception of the American ads through the MBC channels. This American cultural advertising and presence in Algeria is questioned through a conducted survey, which tackles the Algerian liaison to the American advertising.
GENERAL CONCLUSION

This research work is an investigation of American commercials on the Arab satellite channels, particularly the Middle East Broadcasting Center (MBC), and its impact on the Algerian society. After analysis, it affirms the thesis that American commercials broadcasting on the MBC channels is a major tool of American cultural imperialism in Algeria. The reason for choosing the MBC channels rather than the Algerian national channels is that they are the most watched channels by the Algerians. This was revealed through a survey which uncovered that the MBC channels enjoy a higher viewership in Algeria. The survey results showed that, in average, more than 92% of the Algerians watch the MBC channels, which is a very high rate compared to the Algerian channels. The sample included 65 Algerians of different ages and backgrounds who largely answered that they watch the MBC channels instead of the national channels because they are more attractive as they broadcast interesting programs.

After two-weeks of monitoring on both MBC1 and MBC4 which, based to the survey are favored to be the most watched channels by the Algerians, results showed that the MBC channels depend heavily on American commercials for profit-making. The American commercials according to our empirical study occupied more than 50% of the channels’ broadcasting time during the period 4-28 March 2015; thus surpassing the combined advertisements of multiple countries. This higher presentation of American advertisements influences the channels’ audiences,
precisely the Algerians, who would be logically interested, whether consciously or unconsciously, about American products.

To uncover the impact of these repetitive American commercials on the MBC channels and measure their influence on the Algerians, a survey investigated the Algerians’ consumer habits. The results showed that the Algerians’ most watched and appreciated commercials are those that advertise American products. The Algerians favor American commercials because they find the idea of the advertisement itself interesting— if not funny, and creative. In addition, they find the products themselves more attractive and original. Thus, Algerians’ choices and consumption were affected by those advertisements as the survey showed that the Algerians are more open to American products and that they enormously consume them.

This Algerian preference of American advertisements and consumption of American products did not stop at this level; it turned to be a tool of commercial advertising in Algeria. Various shops, legally non-representatives of the American brands, use the logos of these brands to advertise their own merchandise. Worse, they do not sell original American products from the first place. Consciously, they fake American logos to attract clients, particularly young people.

In sum, this study revealed that Algerians appreciate American commercials and products rather than those of other nationalities particularly, the Arabic ones, which they see as pure imitations. This affected heavily their consumption choices that turned to the American products and brands. For that, these products succeed to be a major tool for American cultural imperialism which threatens Algerian culture.
List of Works Cited

Primary Sources

American Products’ Advertisements on the MBC

1. MBC4 (8-14 March)


Clean and clear, Johnson & Johnson. Advertisement. MBC4. 8 March. 2015.

Television.


Television.

Coca-Cola, Coca-Cola Company. Advertisement. MBC4. 8 March. 2015.

Television.


Head and Shoulders, Protector and Gamble. Advertisement. MBC4. 8 March. 2015.

Television.


Television.


Television.


Television.


Television.


Television.


Television.


Television.


2. MBC1 (16-22 March)


Clean and clear, Johnson & Johnson. Advertisement. MBC1. 16 March. 2015.

Television.


Television.
Coca-Cola, Coca-Cola Company. Advertisement. MBC1. 16 March. 2015.

Television.
Head and Shoulders, Protector and Gamble. Advertisement. MBC1. 16 March. 2015.

Television.
Herbal Essences, Protector and Gamble. Advertisement. MBC1. 16 March. 2015.

Television.
Max Factor, Protector and Gamble. Advertisement. MBC1. 16 March. 2015.

Television.
McDonald’s. Advertisement. MBC1. 16 March. 2015. Television.
Mr. Clean, Protector and Gamble. Advertisement. MBC1. 16 March. 2015.

Television.

Television.

Television.
Pringles, the Kellogg Company. Advertisement. MBC1. 16 March. 2015. Television.

Television.

Television.

Television.

Television.
Secondary Sources

Books


Lenin, Vladimir I. *Imperialism, the Highest Stage of Capitalism*. Australia/Moscow: Abercrombie St, Chippendale, 2008. PDF.


**Articles**


Allied Media Corp. *MBC: Middle East Broadcasting Center*. Multicultural Communication. Web. 10 March 2015


Appendix 1: Survey

This survey is about watching television in Algeria. It is conducted for a master dissertation degree. Answering the questionnaire should only take five minutes from your time. Your personal opinion is important and would be helpful for this research. Thank you so much for your help.

I. Personal information
1. Gender:
   Male □ Female □
2. Age:
   16-20 □ 21-25 □ 26-30 □ 30-40 □
3. Occupation: .................................................................

II. TV Watching:
1. Do you watch Television?
   YES □ NO □
2. Do you watch the Algerian Television channels (AT)?
   YES □ NO □
   If not, why? ............................................................................
3. Do you watch the Middle East Broadcasting Center channels (MBC)?
   YES □ NO □

III. If you watch the Algerian Television channels (AT), please tick your preference. If not, please move to section IV:
   a. The Algerian TV Channel 1: (Algerian national television) □
   b. The Algerian TV Channel 2: (Canal Algérie) □
   c. The Algerian TV Channel 3: (ATV 3) □
   d. The Algerian TV Channel 4: (Amazigh) □
   e. The Algerian TV Channel 5: (The Quran channel) □
2. Name your favorite TV program and its broadcasting time.

Program: ……………………………………………………………………………………………

Daily ☐ Weekly ☐ Monthly ☐

3. What is your TV program time slot?

a. Morning (8:00AM - 2:00PM) ☐ b. Afternoon (2:00 PM -10:00 PM) ☐

c. Evening (10:00 PM - 8:00 AM) ☐

4. For how many hours do you usually watch AT?

a. 1-2 ☐ b. 2-4 ☐ c. 4-6 ☐ d. 6+ ☐

5. What programs you watch most?

a. Drama ☐ b. Talk Shows ☐ c. Series ☐ d. Talent shows ☐

Others: ……………………………………………………………………………………………

6. What is the nationality of the broadcasted TV programs you most watch?

Arabic ☐ European ☐ American ☐

V. Advertisements on AT:

1. Do advertisements on your already chosen AT channel catch your attention?

A lot ☐ Not at all ☐ A little ☐

2. What do you often do during commercials?

Watch them ☐ Change the channel ☐ Others: ………………………

3. What commercial on AT do you remember most?

……………………………………………………………………………………………………

Why:……………………………………………………………………………………………

4. Have you ever wanted to try something because you saw its commercial on AT?

YES ☐ NO ☐

5. Do you sometimes sing songs or repeat words from AT commercials?

Yes ☐ No ☐

6. What kind of commercials you like most?

Arabic ☐ European ☐ American ☐

Why?……………………………………………………………………………………………………

IV. The Middle East Broadcasting Center (MBC):

1. Which channel you watch most?
2. Name your favorite TV programs and its broadcasting time.
Programs: ……………………………………………………………………………………………

Daily  □  Weekly  □  Monthly  □

3. What is your TV program time slot?
(a) Morning (8:00AM - 2:00PM) □  (b) Afternoon (2:00 PM -10:00 PM) □
(c) Evening (10:00 PM - 8:00 AM) □

4. For how many hours do you usually watch MBC?
(a) 1-2 □  (b) 2-4 □  (c) 4-6 □  (d) 6+ □

5. What programs you watch most?
(a) Drama □  (b) Talk Shows □  (c) Series □  (d) Talent shows □
Others: ……………………………………………………………………………………………

6. What is the nationality of the broadcasted TV programs you most watch?
Arabic □  European □  American □

V. Advertisements on MBC:
1. Do advertisements on your already chosen MBC channel catch your attention?
  A lot □  Not at all □  A little □

2. What do you often do during commercials?
  Watch them □  Change the channel □  Others: ……………………

3. What commercial on the MBC do you remember most?
…………………………………………………………………………………………
Why:………………………………………………………………………………………

4. Have you ever wanted to try something because you saw its commercial on the MBC?
  YES □  NO □

5. Do you sometimes sing songs or repeat words from MBC commercials?
  Yes □  No □

6. What kind of commercials you like most?
Arabic  □  European  □  American  □

Why?........................................................................................................

Thank You

Additional Remarks: (Feel free to add any comments of your own).

............................................................

............................................................

............................................................

............................................................

............................................................
Appendix 2: Pictures of Algerian Business displaying American brands

Picture 1: shows the Algerian teenagers’ obsession with American cloths Brands even if it is fake

Picture2 : shows an Algerian shop showcase

Picture 3: An Algerian shop showcase

Picture 4: An Algerian shop showcase
Picture 9: An Algerian Grocery Store

Picture10: An Algerian Grocery Store