

## **ICT and Urban Family Generation Gap in Iran**

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**Abstract:** *The present paper aims to determine the relationship between ICT usage and generation gap in Tehran urban family. This research is based on a survey in which a systematic random sampling of 384 families has been chosen to be questioned from different districts of Tehran. The results of the test showed a meaningful relationship between the usage of ICT and generation gap in urban households of Tehran. This means that the type and amount of Internet and satellites utility differ by parents and children and this difference has led to a gap between two generations. This gap gradually reduces the common points and the mutual understanding of current generation (children) and the previous generation (parents) and ultimately social interaction within such families is faced with major problems.*

**Keywords:** *Generation gap, generational distance, information and communication technology, social interaction.*

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### **Introduction**

Information and communication technology is one of the most important influential factors on changes created in societies particularly in families. In particular since this phenomenon in today world has crossed the borders and penetrated in farthest and outermost parts of the earth. In present circumstances through media tool, many countries both seek to consolidate their own culture and vaccinating it against alien culture attack and use this media to introduce their culture to other communities. Increasing power and capability of this technology has made that even governments also don't consider it only as a informing and entertainment tool and utilize it as an efficient tool in intercultural communications. Naturally societies enjoying from more advanced media tools with more interesting media products have a more rapid cultural progression and superior cultural position. In addition to satellite channels and websites, many of movies, television films, commercials and TV programs play a role in public opinion orientation and creating change in societies.

Due to social functions of mass media and the role media play in presenting lifestyle, mass media influence on beliefs, values and behaviors have been subjects of much communicative research in recent half a century. In mass communication theory, various views have been suggested about media role and impact on social attitudes formation and social life worldview (Emam jomeh zadeh, Marandi, Rahbar ghazi, Saeedi, 2013, 102).

Information and communication technology has had many effects on cities social structure, because it has affected citizens' social interactions. As in study of information age, Toffler has concentrated on social developments and introduces a new era named third wave. Era in which all dimensions of human social life are affected by developments in information and communication ground and hence apart from changes in state and government systems, individuals' career and family life are affected by new alterations (Navabakhsh, 2009: 136).

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In Iranian society also information and communication technology wittingly or unwittingly have a prominent role in creating changes in society. Family is one of the most affected areas of this technology. Family especially in urban community of Iran during past several decades has undergone many changes due to information and communication technology. One of these changes is a relatively large gap between two generations. So that common points between current and past generations has been reduced gradually and has resulted in a significant large social problem called generation gap.

This article based on data obtained from a field research in Tehran city aims to address to information and communication technology in generating a generation gap in urban families of Iran.

### **Problem Statement**

Information and communication technology has caused a fluctuation of power pyramid in family framework. As today access to information is counted power and as parents deprive themselves from this ability or don't provide its access conditions, take away from power resource and this makes that children as active and update power forces through achieve to the information highway capabilities available in their cities such as café net and computer services centers or thoroughly more tangible and accessible using internet facilities in their homes, and overtake their parents. Today's family by presence of ICT also has undergone change and alteration in behavioral patterns, since the presence of internet and other world media from organizations and corporations level to individuals' home has resulted in disruption of families' personal and upbringing privacy. Because adolescents and even kids have access to pictures and contents that are seemed not only unnecessary but also immoral and anti-value and in order that families make logical and desirable their control and supervision on their children must get continual and updated training in information and communication era and hope to its positive outcomes, because it reduces generation gap in family and regulate their generation distance logically (ibid, 137).

Concerning generation concept and generation gap different people and theorists have argued. The concepts of generation construct or generations issue in sociology first was raised by Mannheim. According his definition generation concept is applied for a group of peers that their collective experience has been shaped by an event or historical incidents (Abercombie, 2000, 150).

There are two notions about generation issue:

- *Generation discontinuity*: this view refers to lack of cultural reproduction by new generations. This view has a structural attitude to contemporary culture and considers what new generation produces lack of adaptation with past generation values (Abdollahian, 2003, 252). In generation discontinuity the most central concept distinguishing it from generation gap is cultural discontinuity. In the other words, generation discontinuity is a rereading of cultural and social discontinuity. Cultural discontinuity means formation of fundamental gaps in terms of culture (lack of semantic and cognitive agreement) and social (lack of agreement on values and social norms) that will result in non-aligned behaviors. In this event people of a society in the form of different cultural-social groups will provide different and conflicting interpretations from their life, future and history and will follow different behavioral patterns (Azad Armaki, 2004, 232). Two generations difference in some cases is applied as generation discontinuity or break and it is a disagreement on values or norms and attitudes that cause separation of new generation from old generation and rebellion of the former against the latter (Pahlevan, 2007, 108).
- *Generation gap*: most applies concept concerning generations difference is generation gap. Oxford dictionary has defined generation distance (gap) as difference on attitude or lack of understanding between young and elderly people (Crowther, 1998, 492). In view of this definition it can be said that the wider generation gap, the more difficult and less understanding between them. It seems that difference in situations like knowledge, attitude and behavior in two age groups of young and elderly results in generation gap (Azad Ermaki, 2007, 17).

One of the social institutions in which most expressions of generation gap are appeared is family particularly in urban community of Iran. Such that a great distance between children and parents has been created that its result is lack of social interactions formation and appropriate communication between them and this gap is fundamental factor of family functions inefficiency and, in turn, this efficiency itself results in another problems in families and consequently in society. Thus, generation gap in urban family of Iran is significant as a social problem and research is necessary in this regard.

### **Research Method**

This study is performed by survey method and with the aim of determining relation between information and communication technology and generation gap in family in Tehran city and in the form of a Ph.D. thesis. In this research using systematic random sampling procedure 384 families were selected from different parts of Tehran and investigated. The collected data was analyzed using statistical tests.

### **Theoretical Bases**

Mannheim is among the first people that raised generation gap issue. In an article on “generations’ problem” in 1925, he started discussion about generation seriously afterward and many paid attention to this issue. His discussion most central element is “generation unit” that is considered in the sense of biological-age group and has several features:

- Has common place in social and historical current. This place is determinant in area of experience earning in view of conditions.
- Has a common destiny and interest in terms of economic-social classification.
- Has a common identity based on common experience.

According Mannheim generation unit is more than a biological-age group and each of peers. Generation unit isn’t like gathering similar age people; rather, it is a social unit connecting with each other through a common structure position, common capacity system and consciousness as a administrative unit and social mutual action and coherence between members (Lauer, 1994: 190).

Among the other people that has discussed about generation gap is Margaret Mid. She through study of student movements during 1960s in western countries argued that the cause of unconventional and anti-cultural behaviors of young people is generation distance between those who were born before and after World War II. According Mid those who have been born after World War II live in a world that is entirely different with before war world since the before war generation have grown in a world without atomic bomb, spacecraft, television, satellite, computer, and mass international media ... and hence can’t understand the new generation’s experiences. According this Margaret Mid believes in a deep generation gap between before and after World War II generations in western countries and other parts of the world (Panahi, 2004).

According Mid there is three kinds of society in terms of two generations relation. A society that new generation is completely follower of the previous generation and culture of past generations is transmitted without any change to next generation (ancestorism culture). Second case is in societies that undergo transformations and social conditions so change that past generation can no longer be an appropriate pattern for life of next generation. Culture transmission from previous generation to next generation takes place very deficient and previous culture can’t be accountable of next generation requirements. Therefore new generation consider other members of their generation as a model (peers culture). Mid believe that such a situation doesn’t occur just by industrialization of societies but also take place in circumstances such as villagers’ migration to city, happening social revolution and converting to a new religion. In third situation tremendous changes occur in a society such that previous generation in order to survive is forced to modify its old values and norms according next generation culture and initiate socialization again. New generation also hasn’t a defined model and has to enter in a vague and unknown world (young culture). Mid claims that generation gap between two before and after World War II generations is from this kind, as none of next generations hadn’t experience such many changes (ibid).

But other scholars don't agree with Mid's opinion. They believe when rapid and extensive changes occur in a society, it makes children's training and growth conditions more different than previous generation and consequently a generation distance is created between them and cause cultural differences between two generations. According these issues it can be stated generally: the more rapid, extensive and deeper social changes occur in a community, the more is distance of two generations of parents and children. These rapid social changes can take place through migration, revolution, war and industry that it seems the latter one is one of the most important factors of alteration in developed countries like Iran.

Among the famous theorists about generation gap is Ingelhart. Ingelhart has collected multicultural data of different societies and analyzed them in view of generation and age effects. He says that value change is a process that occurs from one generation to another, not continually but from a year to year (Yoosefi, 2004: 42). Ingelhart while dividing values into two classes of material and post-material values believe that material-post-material theory is based on two essential assumptions:

- Scarcity hypothesis in which an individual's priority is his social-economic environment, so that the person considers most mental value for things that their supply is partially less.
- Socialization hypothesis in which the person's main values are largely reflection of governed situations in years before his maturation (Ingelhart, 1994: 61).

These two hypotheses together provide an interconnected set of predictions concerning values changes. While scarcity hypothesis imply that economic prosperity results in extension of post-material values, socialization hypothesis explains that neither individual values nor social values change over a night. On the contrary, values fundamental alteration occur gradually and intangibly. This change in extensive scale emerges when a younger generation takes place of an older generation in adult population of a society (ibid, 76). According this Ingelhart in his work considers presence a set of changes in a system level the cause of changes in individual level and hence some outcomes for the system. He considers changes in a system level as economic and technology development, fulfilling natural requirements of a more extensive population, increase of education level, and different experiences of age groups such as lack of war and extension of mass communications, influence of mass media and increase of geographical movement (ibid, 50).

Ingelhart in testing hypothesis of generations' socialization and value difference between age group does a multivariate analysis that its dependent variable is material-post-material values. Predictive variables are: age group respondents, their income, marriage status, and children numbers and employment situation (ibid, 99). According Ingelhart one important component of value change is generation substitution. Ingelhart doesn't consider a significant effect for life cycle and regards sustainable differences between age groups a reflection of generation transformation and relates value alteration theory implying movement of material priorities toward post-material priorities to economic development of communities in extent that doesn't consider a significant weight for cultural institution in this transformation. Young people emphasize on post-material demands much more than adults and age groups analysis shows that this issue is much more reflection of generations changes than reflection of aging. Ingelhart defines resulting alterations in society based on economic and social changes in the form of cultural change in framework of value orientation that result in generation difference. Consequently, important cultural changes results in difference between generations (ibid, 115). Herbert Marshal McLuhan (1911-1979), a Canadian scholar, believe that when a novel technology enters in a society, it changes the society forever and young people are affected by these changes because of their modernism and readiness to accept novelties more than old people that their beliefs have been formed. That is they are attracted by changes such as communications, fashion, policy and accepting a cultural model other than theirs (abnormality). Since this model accepting is contrary to values, norms and generally culture of their own society, results in identity crisis and finally in generations gap.

According to this approach, rapid technological change in the information and communication area and young generation's extensive access to media such as satellite and internet has put them in a different position from the previous generation. Speed of these changes has affected a young person's life, growth and maturation and has transformed the socialization process completely. In the past, socialization was made mainly by family, school and institutions in which some elements of the past generation like father, mother, teacher, and preacher were trustful in this cultural transmission. Extensive access to modern technological possibilities has confronted the new generation with new changes, hence by change of entering bases of value propositions, this generation's value system has become different from the previous generation (Tajik, 2007: 43). McLuhan, over long studies on historical change of communications, concluded that media in different historical periods has had a certain impact on human historical developments. He divides these developments into three classes: oral culture, print culture and electronic culture. He calls them "oral communication age", "print communication age" and "electronic communication age", respectively. He argues that TV and computer impact is removing space-temporal difference and announcing a new era which must be called "international community age".

In McLuhan's view, although technology is originating from human mind and action, a man of every era and period is a product of his/her time technology. In other words, every technology puts human gradually in a new space and every new space is considered a determinant factor in human destiny and life (Alie, 2009: 212). Therefore, looking at McLuhan's theory shows that he considers the very effective influence of media on created changes in values, attitudes and generally in norms of a new generation and for the same reason he has performed an extensive study about this phenomenon. This theorist has reduced the main reason of created changes not only to media but also has denied other factors of this multi-dimensional phenomenon. The author doesn't deny the influence of this new technology on community, but believes that social phenomena are multi-dimensional and couldn't be viewed only from an angle and analyzed from one perspective.

Industrialization and modernization are two key concepts in social changes. Industrialization results in an industrial society and modernization results in a modern society. The important dimension of industrialization is cultural dominance importance in which values and norms are shaped based on a developed capitalism. Modernization also doesn't merely include external variables. Rather, it includes transmission of religious cultural components, attitudes, beliefs and behavior. Modernization has caused emergence of post-modern values in developed industrial societies such as aesthetics and wisdom, more trained and impersonal community (Khaleghi far, 2002: 103-104). Inglehart says in this regard: a very extensive cultural change has occurred in contemporary western culture. He also argues that rise of economic development levels, higher education levels and mass media result in a change of most important values. Inglehart and Abramson in theory of value alteration between generations emphasize on increase of education level that itself is a component of modernization. Increase of individuals' formal education levels and their career experiences help them to increase their talents to independent decision making (Inglehart, 2000: 15-19).

Among the influential factors in this context in Iran, some state modernization and urbanization (Sheykhi, 2001: 357). Both of these factors have taken place with much acceleration in Iran during recent decades, particularly after revolution. Resulting from these changes Iran has shifted from a traditional society to a modern society. Increase of cities number and also growth and development of existing cities has made that most of the country's population settle in cities, while in the past most of the country's population lived in villages. Modernization and its different economic and social dimensions have led to labor division in society and relative separation of different institutions such as education and economic institution. Urban families have lost mostly their productive functions and have become a consumption institution. As a result, training children after initial years of life largely is assigned to educational institutions outside the family. Furthermore, with development of higher education, now many young people have high education degrees that their parents haven't. All these can result in generation gap between children and parents (Inglehart, 1994).

During the last decades of twentieth century changes in technology particularly electronic information communication technology has been so extensive and effective that some remind a fundamental technologic revolution and entering to a new era in human history and use terms such as “three wave”, “post industry society”, “post-modern society” etc. to introduce this new era. With electronic revolution virtual world entered in an unprecedented scale into social life. In virtual world temporal and space distances reaches to its minimum, so that a user can connect immediately from his room with different circles in different places. No obstacle can in the virtual world prevent others to enter in one’s privacy. In this virtual space, social norms seriously weaken or disappear. In the other word, social monitoring decreases to minimum in making connection with remote circles. In fact a person can connect anonymously with remote circles and make a close and intimate relationship with people and communities that essentially don’t know each other (Saraee, 2006: 43).

It seems that social monitoring weakness that appears in this space gradually in socialization process becomes a component of adolescents’ and young people’s social personality and afterward receives a place in his/her daily social relations and action and slowly become a subculture of adolescents and young people friendship groups and shape their behavioral model. Living in virtual world and unrestricted exposure to various circles which have thousands of values, attitudes, beliefs, lifestyle and personality type, in one hand, and severe weakening of experimental community monitoring, in the other hand, not only by extending individuality circle create intensive changes in personal identity, but also by disruption of family members’ defined roles in terms of age and gender involves a family in disturbance at least for a short term. So that family institution instead of a place to seek a shelter from full of tension life of outside world is a conflict place of members that their dependence on virtual circles is usually non-aligned and consequently their worldview is usually different. Hence we see during this period by severe weakening of society and family monitoring on individual, personal demands have overcome on family expectation and interests, so that personal interests are prioritized in decision making over social interests and expectation.

### **Information and Communication Technology in Iran**

Establishing a satellite TV channel (Star) in 1991 is considered a significant event in receiving system of Asian countries satellite programs. After this date, 38 Asian countries including Iran joined to Satellite TV reception space. Importance of the satellite employed by this channel was that included many audiences and covered largest continent of the world. Changes of satellite TV channels development in Asia occurred so rapidly that many of communication researchers hadn’t opportunity to examine it exactly. Presence of various and numerous satellite TV channels of Europe and America in Asia shows enthusiastic audiences that are ready to pay more costs to receive coded programs by particular cards of these channels. Doubtlessly audiences welcome to satellite programs isn’t only due to weak media relations of Asia. Attention to native culture delicacies and producing contents different from national media has been influential as well. Historical studies of mass media suggest the fact that audiences of these media both can be raised from the society itself and from media and its contents. In the other words, in audience identification discussion the masses select consciously particular productions of a media or are attracted by content of a special media that practitioners of that media have generated. Concerning this issue, many theoretical studies has been performed that its result is confluence of two views with each other. The theory of value expectation in using media (Crespi, 2012) is a significant approach to justify this issue that generating satisfaction results from what content production (Sharafodin, 2013, 24).

Also this finding that audiences to answer to their demands including need to entertainment and leisure, need to knowledge, need to information ... will select from media and other competitive resources and meantime they will a media that more satisfy them, has been suggested many years ago by Bloomer and Katz (Gerson, 1993, K) and up today include planning of many media in competition area. Beside this theory, Bouer (Korman Leslie and G, 1985) have suggested tough audiences to show active audiences of media are reluctant to accept what media offer (ibid, 14). Therefore, media practitioners can’t work without attention to their audiences’ demands and motivational and attitudinal necessities. Inattention to audiences’ demands and attitude follows by media destruction. Prominent

theoretical findings also emphasize that messages of media are founded on audiences' thought issues and advise them what they think about them. In this process, media remind relative importance of different issues to their audiences and accompany them with themselves. Review of these theoretical issues shows the important fact that welcoming of satellite TV programs is dependent on audience type relations and coordinates governing it more than every other factor.

**Iranians' 60 Percent Use of Internet**

Last statistics about internet users in Iran show that 60 percent of people use internet; 40 percent of internet users are in age group 20 to 29 and mobile internet is most parameter of internet connection to internet in Iran. According Mehr report, National Center of Internet Development Management in its last report announces internet users in Iran up to the end of first six months of 2012 over 45005644 that connect to world web by parameters such as Dial up internet, ADSL internet, Mobile internet, GPRS, Wimax and fiber. According this data internet influence coefficient in our country is 59.5 percent of which 36.46 percent constitute users of mobile internet GPRS; hence about 28581799 users connect to internet through mobile phone. Meanwhile dial up internet users with 6934760 users constitute about 9.17 percent of whole internet connections to themselves and the number of ADSL internet subscribers also based on this data is 3515980 with influence coefficient of 4.65. In this rating, Wimax internet share from all internet connection in Iran is 1.15 percent with 867105 and share of connection through optical fiber is 8.07 percent with 6000106 users.

Also according last data of MATMA center, 5 provinces of Tehran, Isfahan, Tabriz, Yazd and Shiraz allocate most users to themselves in terms of internet influence and 40 percent of Iran's internet users include age group of 20-29, 30 percent include age group of 30-44, 15 percent include age group of 45-59, 10 percent include age group of 10-19, 3 percent include age group of 1-10 and 2 percent include age group of more than 60 years old.

*Table (1): age group of internet users*

Age group	Percent of total
0-10 years old	3%
10-19	10%
20-29	40%
30-44	30%
45-59	15%
above 60	2%

**Research findings**

Respondents (fathers) status in terms of type of using satellite programs

*Table (2): frequency distribution and percent of frequency of respondents (fathers) status in terms of type of using satellite*

Satellite programs	Frequency	Frequency percent	Valid percent	Cumulative percent
news	145	38	38	38
Movies and series	111	29	29	67
sports	45	12	12	79
Scientific	35	9	9	88
Other	48	12	12	100
Total	384	100	100	

Table 2 shows status of respondents (fathers) in terms of type of using satellite programs. Such that 145 persons of these respondents watch 38% news, 111 persons watch 29% movie and series, 45 persons watch 12% sports, 35 persons watch 9% scientific programs and the remaining 48 persons watch 12% other programs.

**Status of respondents (mothers) in terms of type of using satellite programs***Table (3): frequency distribution and percent of frequency of respondents (mothers) status in terms of type of using satellite programs*

Satellite programs	Frequency	Frequency percent	Valid percent	Cumulative percent
news	56	15	15	15
Movies and series	198	52	52	67
sports	23	6	6	73
Scientific	21	5	5	78
Other	86	22	22	100
Total	384	100	100	

Table 3 shows status of respondents (mothers) in terms of type of using satellite programs. Among these respondents 56 watch 15% news, 198 watch 52% movie and series, 23 watch 6% sports, 21 watch 5% scientific programs and 86 watch 22% the other programs.

**Status of respondents (child) in terms of type of using satellite programs***Table (4): frequency distribution and percent of frequency of respondents (child) status in terms of type of using satellite programs*

Satellite programs	Frequency	Frequency percent	Valid percent	Cumulative percent
news	67	18	18	18
Movies and series	223	58	58	76
sports	49	13	13	89
Scientific	21	5	5	94
Other	24	6	6	100
Total	384	100	100	

Table 4 shows status of respondents (child) in terms of type of using satellite programs. Among these respondents 67 watch 18% news, 223 watch 58% movie and series, 49 watch 13% sports, 21 watch 5% scientific programs and 24 watch 6% other programs.

**Status of respondents (fathers) in terms of type of using Internet***Table (5): frequency distribution and percent of frequency of respondents (fathers) status in terms of type of using internet*

Internet	Frequency	Frequency percent	Valid percent	Cumulative percent
Scientific cultural	35	9	9	9
Music download	136	36	36	45
news	126	33	33	78
game	36	9	9	87
Social networks	51	13	13	100
Total	384	100	100	

Table 5 shows status of respondents (fathers) in terms of type of using Internet. Among these respondents 35 have 9% scientific cultural use, 136 have 36% music download use, 126 have 33% news use, 36 have 9% game use and 51 have 13% social networks.



### Status of respondents (mothers) in terms of type of using Internet

*Table (6): frequency distribution and percent of frequency of respondents (mothers) status in terms of type of using internet*

Internet	Frequency	Frequency percent	Valid percent	Cumulative percent
Scientific cultural	45	12	12	12
Music download	145	38	38	50
news	98	25	25	75
game	26	7	7	82
Social networks	69	18	18	100
Total	384	100	100	

Table 6 shows status of respondents (fathers) in terms of type of using Internet. Among these respondents 45 persons have 12% scientific cultural use, 146 have 38% music download, 98 have 25% news use, 26 have 7% game use and 69 have 18% social networks.

### Status of respondents (child) in terms of type of using Internet

*Table (7): frequency distribution and percent of frequency of respondents (child) status in terms of type of using internet*

Internet	Frequency	Frequency percent	Valid percent	Cumulative percent
Scientific cultural	33	9	9	9
Music download	117	30	30	39
news	38	10	10	49
game	81	21	21	70
Social networks	115	30	30	100
Total	384	100	100	

Table 7 shows status of respondents (child) in terms of type of using Internet. Among these respondents 33 persons have 9% scientific cultural use, 117 have 30% music download, 38 have 10% news use, 81 have 21% game use and 115 have 30% social networks.

Considering that information and communication consumption and generation gap are ratings variables, Wilcoxon rating difference test is used to measure existence of a significant difference.

*Table (8): Wilcoxon rating difference test to measure difference of ICT consumption and generation gap*

Wilcoxon rating difference test	
ICT consumption and generation gap	
4.092	z
0.003	Asymp. Sig. (2-tailed)

According to table 8 the amount of Wilcoxon ratings difference test between information and communication consumption and generation gap has been calculated equal to 4.092. Considering the significance level of this test that has been obtained equal to 0.003 and smaller than 0.05, therefore this research hypothesis is supported. That is, there is a significant relation between information and communication consumption and generation gap in urban families in Iran.

### Discussion and Conclusion

Satellite and broadcasting satellite TV programs in Iran hasn't been raised long. Courageously it can be said that during the short time satellite TV programs despite of prohibition have found their audiences and its extent increases every day. According last survey that was performed in 2001 February in Tehran city, 62.6% of respondents stated that watch satellite programs and remaining 49.8% stated that tend to watch satellite TV programs. Comparison of these data with a similar survey performed in 2010 November shows that the number of people who watch satellite TV programs has increased by 6.9%. This growth trend suggest that despite of legal prohibition – and at the same time with gathering satellite antennas during 2002 World Cup events – using equipments of receiving

satellite programs expand day by day in large, small and even religious cities. According some statistics there are three millions satellite receiver set in Iran. While according estimations less than 70,000 set have been detected and seized by related authorities during the last eight years.

One reason for increase of interest in using satellite programs is launching numerous Persian channels that have been started from two years ago. Random sampling in 1994 only identified 30,000 dishes antenna on roofs. This fissure in 1999 increased to 500,000, and now it is said that there are 3 million satellite programs receivers. Certainly there are different statistics in this regard because of prohibition and limitation resulting from that. One of the communication sciences thinkers believe that when it can be claimed that a media has found “public audience” that the media’s issues and contents become a subject of common conversations of ordinary people. Today we see that political, social, medical, legal ... problems are subjects of many of social conversation on satellite TV. Impressibility of public opinion of Iran society from satellite TV programs is a notable point. An issue that apart from conventional discussions must be paid attention is the social environment of countries receiving satellite programs. Studies show that pressures from formal culture in developing countries, particularly identity crisis and inattention of national TV to technologic weaknesses and media programs, intensify tendency to satellite TV. In these conditions, audiences seek a new identity through this choice; an identity that pales under the influence of formal culture. What is taken in granted is that we recognize that a new society has been built according a new social environment and without understanding mechanisms of this social environment, every attempt will confront with difficulty. If parallel to development of satellite programs using, process of informing society members is accelerated, people will use mass media under the created internal control (individual-family). By increase of people conscious level, criticism and judgment contexts are provided for people and they can choose and evaluate media products based on attitude and social ethics of their own community.

Audiences often emphasize more on impartiality and validity of media than their freedom of speech right. Audiences in most cases react to broadcasting extreme or distorted political beliefs in mass media. So new resources are evaluated and judged based on their relative validity. Among the Asian countries, Iran has particular cultural, social and psychological circumstances that distinguish audiences of satellite TV in this country from the other audiences. The same distinction has provided an appropriate base to receive satellite. In analysis of satellite position in media, Iranians’ “universalism” morale has been proposed from long ago. Cultural relations and behavioral models of Iranians imply that they show acceptance and adaptation to new human and cultural technologic phenomena that emerge outside of their cultural world (Salaci, 2000, 10). Bu this tendency doesn’t justify indisputable absorbing and digesting transnational media content, because beside this morale there is power of choice and understanding phenomena that support and protect media identity. During last year’s many of communication and social science experts have suggested one way to confront with the satellite TV programs content and technological diversity content of national media in particular TV. The reality is that parallel to quantitative and in some cases qualitative developments of press and national TV channels during last decade, number of satellite receiving equipments users have been increased. It seems that TV channels expand and diversifying programs and even prohibition and physical contact, haven’t been a factor to prevent using satellite channels and even in some cases has made people greedier to more access to satellite equipments. So that in parallel to increase of internal channels because of responding to media demands, satellite programs use even in the form of video transmission has expanded. Studies show that audiences’ tendency to have satellite reduces by aging but in the opposite young, educated people and those with high income are among most important consumers and demanding satellite programs. Despite that younger people are audience of TV programs more than old ones but aren’t very satisfies with programs. As Iran community is a young population and education and general literacy level is developing, in future years demand for satellite receiver equipments will increase.

With these interpretations it must be considered that:

- Satellites increasingly develop in terms of technologic structure and make easier audiences access to global media in the process of world communication system.
- Young population as a potential dynamic force and seeking new phenomena of global life, will put the society in “demand explosion” conditions.
- Legal prohibition physical contacts haven’t could be used as an appropriate and efficient strategies to reduce tendency for satellite programs.
- Expanding and diversifying national media isn’t a strong factor to deal with satellite TV programs; rather increasing content quality will result in comparison, judgment, valuation and choice and will reduce its negative effects. With presence of extensive evidence that emphasize on media undeniable effectiveness, but behavioral features and mental readiness of audiences particularly children and adolescents couldn’t be overlooked. Thus underlying education and training procedures that will result in internal supervision and control, is one of the appropriate means and strategies especially for adolescent age groups. Gontr and Vinstone (Rbiha, 2010) have reported that 90% of a English sample population believe that parents must prohibit their children from watching TV and majority of them even agree with overall control for how their children watch TV (Mac quail, 2001, 154). Behavior of some French people also is noticeable. They boycott some of American movies and use many of TV channels selectively and directed. This boycott and selection has progressed so far as among some of intellectuals and religious critics an “anti-TV movement” has been formed and they prevent somehow presence of American culture in their homes by prevention to buy TV.

But is must be noted that these strategies wouldn’t satisfy demands of third world audiences. European communities have been saturated from plural media elements and resources and by eliminating each of these elements, in conditions of inside family control, are able to substitute another resource. Therefore in the current circumstances in view of the fact that there is no escape from satellite TV and everyday extent of this media audiences increase, it seems that instead of inducing horror and sanction that make public minds more curious and enthusiast, satellite issue must be raised in national media and its real dimensions identified. Another step along this identification is training fundamental and correct ways of using this phenomenon. Promoting awareness level through training families will provide ground to individuals’ internal control and their critical deal with media contents. Following such objectives will result in a process that is called in the world as media literacy movement. Therefore, in a world that media resources are formed outside of national borders, and aren’t under control of internal culture authorities, it seems necessary to adopt policies and strategies proportional with the new world. It is necessary to continue positive functions of such media (satellite TV) in a society by accepting national media plurality principle against transnational plural media, providing thinking and criticism culture and reinforcing internal values through developing media cognition.

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