



THE EFFECT OF TV HAMOUN CHANNEL ON NATIONAL AND RELIGIOUS IDENTITY OF PEOPLE LIVING IN SIS TAN AND BALUCHISTAN, IRAN

Gholamreza Ibrahim ^{a*}, Ebrahim Fayaz ^b, Masoud Motalebi ^c

^a *Human Sciences School, Department of Communications, Imam Reza University, Mashhad, IRAN*

^b *Department of Anthropology, Tehran University, IRAN*

^c *Department of Politics, Islamic Azad University, Azadshahr Branch, Azadshahr, IRAN*

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ABSTRACT

This study was conducted to analyze the effect of provincial TV channel called Hamoun on the national and religious identity of people living in Sis tan and Baluchistan, Iran. The survey method is used in this research. The questionnaire consists of two parts as well as the open and close-ended questions. Statistical society of this study focused on educated people who were older than 19 living in Sis tan and Baluchistan. From the 2011 census, there were over a million people living in rural and urban areas; of them, almost half a million members were educated people, 19 years old and older. Sample size was calculated ($n = 383$) using Cochran's formula. The sample size in each construction block was determined using systematic method based on the proper sampling method (based on the classification and convenient assignment) after determining the sample size in each category (construction blocks) then the questionnaires were filled out by the selected members. It is found that Hamoun Channel's attention to the participation of citizens of Sis tan and Baluchistan Province in different fields has been related with the national and religious identity of people at significance level of 1%. This relationship was direct so that an increase in people's attention to the programs of Hamoun Channel in different scopes of traditions and customs, ethnics, products, economics, historical issues, and participation of people leads to increment in national-religious identity of people living in Sis tan and Baluchistan. In this case, Hamoun Channel has performed successful programs related to the national and religious identity.

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1. INTRODUCTION

Identity is one of the most important key factors of human and social sciences in recent years, which has been considered by scholars and scientists. Undoubtedly, national and religious identity and relevant subjects are the recent phenomena at this era. In traditional communities, various relations such as tribe, religion and the government created solidarity in the society; while industrial developments and reconstruction have made an imbalance between the old coherent and interrelated components. Hence, the issue of alliance at the cultural, social and national level is one of interesting subject in developing societies and systems. Reconstruction and industrialization process leads to collapse of traditional relations; on the other hand, the modern links cannot be deployed easily. Under such circumstances, policy-making should be employed as a priority to protect the solidarity [1]. National identity is the most substantial identity playing a vital role in culture, community, politics, and economics. In other words, national identity is the most inclusive and legitimate identity in all of social systems without consideration of ideological tendencies [2]. The most important function of identity is creation of solidarity and homogeny [3]. The more the solidarity among the nation, the higher the political power will be in the country. National identity strengthens social cohesion and national solidarity using symbolic abilities such as language, religion, history and mutual interests in order to create national awareness and direct the social life [4]. The identity of each society depends on the national, religious and cultural information of that society so that any change in information should be conveyed gradually based on the needs of audiences in order to prevent from unity collapse in religious patterns. In other words, it can be stated that media can affect the behavioral methods, styles and public tastes in society; among this media, television acts as the most powerful tool. As a mass media and a powerful cultural center, TV have positive or negative effect on the kinship system, customs, social and ethical values, language, art and literature, which are the foundations of the community identity. TV can affect the cultural ideas and attitudes of people based on the communicational techniques. Furthermore, it is essential to know that first, how TV programs affect their audiences culturally; second, whether these effects are creative or destructive and third, how can direct effectiveness of this media in protecting national-religious identity of the society because the mass media and TV particularly are the most significant sources affecting the values, beliefs, and formation of individual and social identities in all of communities also our society [5].

Nowadays, identity of people is influenced and formed by the media. Considering the increasing expansion of mass media particularly the new communicational technologies, the experts and researchers have more studied the effect of mass media on the culture and national identity of people. As the communication era can be used as the proper title for current time, the mass media can be in relation with national beliefs and values or national identity affecting them. This issue may harm the culture of country by creating cultural delay since exposure to the mass media may affect the attitudes, behavior and identity of people. Continuous attention to mass media may lead to negative impacts in long term by lacking empathy and sense of national-religious belonging [6].

Accordingly, ethnical diversity is associated with a larger community, which can be defined as a society consisting of different ethnics with various identities [7]. When defining the Iranian national identity based on some elements such as the language, history, culture, and common land, it is seen that these elements are rooted in the past, and create relationship between Iranian people over time. Intercultural relationship can be defined in different forms such as interracial, interethnic, intercultural and interregional relationships. In total, there are two types of relationships including the government-ethnic (political approach) and ethnic-ethnic (social approach) relationships if the ethnical relations are correlated with the national solidarity. Mass media are responsible to transfer and direct a wide range of symbols, norms, values, beliefs, messages and common thoughts of communities so that many experts believe that mass media can change the cultural and social life [8]. Mass media are significant social components of social and cultural identities, which their function is to attract people's interest. Identical harms (identity crisis) are debatable issues of societies, which have been created by mass media in viewpoint of intellectuals. It means that the effect of mass media on the culture, social structures and international system has led to the identity crisis in the world [5]. Cultural system of the Iran depends on a thousand-year history of the country and a social interaction between ethnical groups, which have formed cultural identity of Iran. Each group can add positive or negative layer to the system to form the macro cultural identity. In fact, the cultural identity of Iran is an inclusive shield, which covers all of ethnical groups and tribes. To this end, some substantial subjects are mentioned under the title of ethnicity and security. The accepted coexistence of ethnical identities, which forms the national identity, looks for some security and integrity-based approaches to unity and removal of ethnical identities in framework of national identity. (An experience, which was provided by the modern government of Reza Shah trying to create a unique clothing and language and expanding the Iranian culture with emphasis on the western teachings and before-Islam Iran) [9]. One of problems in this case is lack of an acceptable theoretical strategy for ethnical and national identity, which leads to conflicting security, cultural and social policies making trouble for the planners and managers when making decisions and developmental plans and misleading the main process due to numerous changes. The advent of TV opened a new window to the world of mass media so that many of intellectuals could express their ideas via TV [10]. Owing to numerous capabilities and using modern communicational technologies (satellite), TV has expanded its influence and attractiveness more and more. TV benefits from some specifications distinguishing it from the other kinds of media; hence, the effect of TV on national and religious identity has been addressed in this research. Accordingly, this study aimed to analyze the effect of Hamoun Channel on national-religious identity of people who live in Sis tan and Baluchistan, Iran.

2. RESEARCH METHODS

Survey method was used in this research to collect data. Questionnaire is the most proper instrument in this method; a questionnaire including open and close-ended questions with

two parts. The designed questionnaire and items were evaluated and revised before the final implementation. 40 questionnaires were distributed among people in order to evaluate reliability of the instrument at the pretest step. Statistical population comprised the educated individuals at the age of 19 and older who live in Sis tan and Baluchistan. According to the census of 2011, there were 1048000 people living in rural and urban areas; of them, 467049 members were educated people at the age of 19 years old and older. Sample size was calculated to 383 (n=383) using Cochran formula. The sample size in each construction block was determined using systematic method based on the proper sampling method (sampling based on the classification and convenient assignment) after determining the sample size in each category (construction blocks) then the questionnaires were filled out by the selected members. Statistical tests of Chi-square, t student, ANOVA and correlation coefficient were used to analyze the obtained data. All of statistical calculations were done through the SPSS®19 Software.

3. FINDINGS

It should be explained about descriptive findings that 50.7% of respondents were men and 49.3% were women. Majority of respondents (30.6%) were at age range of 30-39 and 4% were at age range of 60 and older. 51.3% of respondents had diploma and 3.9% of them had MA and higher degree. 68.6% of respondents came from Baloch tribe, 28.6% came from Sis tan and 2.8% from other tribes. 67.3% of respondents were at middle class of society, 31.3% was from the low class and 1.4% from the high class. 68.7% of respondents were Sunni and 31.3% were Shia.

3.1 INFERENTIAL FINDINGS

3.1.1 TESTING HYPOTHESES

Hypothesis 1: Attention of Hamoun Channel to the national-religious identity of people living in Sis tan and Baluchistan can affect their national and religious identity. The Pearson correlation coefficient Table 1 shows that Hamoun channel and its programs related to national-religious identity has heightened sense of national and religious belonging among people who live in this province. In other words, there is a direct linear relationship between attention level of Hamoun channel to the national-religious identity of people and their national-religious identity. Therefore, the more attention the Hamoun channel pays to the national-religious identity, the higher the national-religious identity of people will be. Therefore, there is a relation between Hamoun channel's attention to the national-religious identity and national-religious identity of people in accordance with the obtained Pearson correlation coefficient at the confidence level of 99%.

Table 1: Pearson correlation coefficient between Hamoun channel's attention to the national-religious identity of people and their national-religious identity

Variable	National-religious identity of people	
Hamoun channel's attention to the national-religious identity of people	Correlation coefficient value	0.838
	Significance level (Sig)	0.000
	Number	400

Hypothesis 2: increase in Hamoun Channel' programs, which are watched by people in Sis tan and Baluchistan improves their national and religious identity.

The Pearson correlation coefficient Table 2 shows that increase in Hamoun Channel' programs, which are watched by people in Sis tan and Baluchistan improves their national and religious identity. In other words, there is a direct linear relationship between the programs of Hamoun channel watched by people and their national-religious identity. Therefore, this hypothesis is accepted at the significance level of 1%.

Table 2: Pearson correlation coefficient between the programs of Hamoun channel watched by people and their national-religious identity

Variable	National-religious identity of people	
How much people watch the Hamoun channel	Correlation coefficient value	0.712
	Significance level (Sig)	0.000
	Number	400

Hypothesis 3: content production of national-religious identity by program makers and participants of Hamoun channel leads to increased use of programs in viewpoint of respondents. The Pearson correlation coefficient Table 3 shows that content production of national-religious identity by program makers and participants of Hamoun channel has led to increased use of programs in viewpoint of respondents. In other words, there is a direct linear relationship between content production of national-religious identity by program makers and participants of Hamoun channel and watching programs of this channel by people. Therefore, content production of national-religious identity by program makers and participants of Hamoun channel leads to increased use of programs in viewpoint of respondents. According to the obtained Pearson correlation coefficient ($r=0.811$), there is a relationship between content production of national-religious identity by program makers and participants of Hamoun channel use of programs by people at the significance level of 99%.

Table 3: Pearson correlation coefficient between content production of national-religious identity by program makers and participants of Hamoun channel use of programs by people

Variable	National-religious identity of people	
content production of national-religious identity by program makers and participants	Correlation coefficient value	0.811
	Significance level (Sig)	0.000
	Number	400

Hypothesis 4: attention of Hamoun channel paid to the traditions of people living in Sis tan and Baluchistan has effect on their national and religious identity. The Pearson correlation coefficient Table 4 shows that Hamoun channel has expanded the sense of national and religious belonging of people in studied province by making programs related to their customs and traditions. In other words, there is a direct linear relationship between customs and traditions of people and their national-religious identity. Therefore, increased attention of Hamoun channel paid to the traditions and customs of people has expanded their national-religious identity. According to the obtained Pearson correlation coefficient ($r=0.794$), there is a relationship between attention of Hamoun channel paid to the traditions of peoples and their national-religious identity at the significance level of 99%.

Table 4: Pearson correlation coefficient between customs and traditions of people and their national-religious identity

Variables	National-religious identity of people	
	Attention of Hamoun channel paid to the traditions and customs of people	Correlation coefficient value
Significance level (Sig)		0.000
Number		400

Hypothesis 5: attention of Hamoun channel to the ethnics and tribes living in Sis tan and Baluchistan has effect on their national and religious identity. The Pearson correlation coefficient shows Table 5 that Hamoun channel has expanded the sense of national and religious belonging of people in studied province by making programs related to tribes. In other words, there is a direct linear relationship between attention of Hamoun channel paid to tribes of people and their national-religious identity. Therefore, increased attention of Hamoun channel paid to the tribes and ethnics of people has expanded their national-religious identity. According to the obtained Pearson correlation coefficient ($r=0.831$), there is a relationship between attention of Hamoun channel paid to the tribes of people and their national-religious identity at the significance level of 99%.

Table 5: Pearson correlation coefficient between the attentions of Hamoun channel paid to the tribes of people and their national-religious identity

Variables	National-religious identity of people	
	Attention of Hamoun channel paid to the ethnics and traditions of people	Correlation coefficient value
Significance level (Sig)		0.000
Number		400

Hypothesis 6: attention of Hamoun channel to products of Sis tan and Baluchistan has effect on the national and religious identity of people. The Pearson correlation coefficient shows that Hamoun channel has expanded the sense of national and religious belonging of people in studied province by making programs related to the products of Sis tan and Baluchistan. In other words, there is a direct linear relationship between attention of Hamoun channel paid to products of Sis tan and Baluchistan and national-religious identity of people. Therefore, increased attention of Hamoun channel paid to the products of the province has expanded national-religious identity of people. According to the obtained Pearson correlation coefficient ($r=0.646$), there is a relationship between attention of Hamoun channel paid to the products of the province and national-religious identity of people at the significance level of 99%.

Table 6: Pearson correlation coefficient between the attentions of Hamoun channel paid to the products of the province and national-religious identity of people

Variables	National-religious identity of people	
	Attention of Hamoun channel paid to the products of the province	Correlation coefficient value
Significance level (Sig)		0.000
Number		400

Hypothesis 7: attention of Hamoun channel to the economy of Sis tan and Baluchistan has effect on national and religious identity of people. The Pearson correlation coefficient Table 7 shows that Hamoun channel has expanded the sense of national and religious belonging of people in studied province by making programs related to the economy of Sis

tan and Baluchistan. In other words, there is a direct linear relationship between attention of Hamoun channel paid to the economy of Sis tan and Baluchistan and national-religious identity of people. Therefore, increased attention of Hamoun channel paid to the economy of the province has expanded national-religious identity of people. According to the obtained Pearson correlation coefficient ($r=0.631$), there is a relationship between attention of Hamoun channel paid to the economy of the province and national-religious identity of people at the significance level of 99%.

Table 7: Pearson correlation coefficient between the attentions of Hamoun channel paid to the economy of the province and national-religious identity of people

Variable	National-religious identity of people	
	Attention of Hamoun channel paid to the economy of the province	Correlation coefficient value
Significance level (Sig)		0.000
Number		400

Hypothesis 8: attention of Hamoun channel to the historical issues in Sis tan and Baluchistan has effect on national and religious identity of people. The Pearson correlation coefficient Table 8 shows that Hamoun channel has expanded the sense of national and religious belonging of people in studied province by making programs related to the historical issues of Sis tan and Baluchistan. In other words, there is a direct linear relationship between attention of Hamoun channel paid to the historical issues of Sis tan and Baluchistan and national-religious identity of people. Therefore, increased attention of Hamoun channel paid to the historical issues of the province has expanded national-religious identity of people. According to the obtained Pearson correlation coefficient ($r=0.731$), there is a relationship between attention of Hamoun channel paid to the historical issues of the province and national-religious identity of people at the significance level of 99%.

Table 8: Pearson correlation coefficient between the attentions of Hamoun channel paid to the historical issues of the province and national-religious identity of people

Variables	National-religious identity of people	
	Attention of Hamoun channel paid to the historical issues of the province	Correlation coefficient value
Significance level (Sig)		0.000
Number		400

Hypothesis 9: attention of Hamoun channel to art issues in Sis tan and Baluchistan has effect on national and religious identity of people. The Pearson correlation coefficient Table 9 shows that Hamoun channel has expanded the sense of national and religious belonging of people in studied province by making programs related to the art issues of Sis tan and Baluchistan. In other words, there is a direct linear relationship between attention of Hamoun channel paid to the art issues of Sis tan and Baluchistan and national-religious identity of people. Therefore, increased attention of Hamoun channel paid to the art issues of the province has expanded national-religious identity of people.

Table 9: Pearson correlation coefficient between the attentions of Hamoun channel paid to the art issues of the province and national-religious identity of people

Variable	National-religious identity of people	
	Attention of Hamoun channel paid to the art issues of the province	Correlation coefficient value
Significance level (Sig)		0.000
Number		400

According to the obtained Pearson correlation coefficient ($r=0.651$), there is a

relationship between attention of Hamoun channel paid to the art issues of the province and national-religious identity of people at the significance level of 99%.

Hypothesis 10: attention of Hamoun channel to participation of citizens of Sis tan and Baluchistan in different scopes has effect on their national and religious identity. The Pearson correlation coefficient Table 10 shows that Hamoun channel has expanded the sense of national and religious belonging of people in studied province by making programs related to their participation in different scopes. In other words, there is a direct linear relationship between attention of Hamoun channel paid to participation of citizens of Sis tan and Baluchistan and their national-religious identity. Therefore, increased attention of Hamoun channel paid to the participation of citizens of the province has expanded their national-religious identity. According to the obtained Pearson correlation coefficient ($r=0.751$), there is a relationship between attention of Hamoun channel paid to the participation of citizens of the province in different scopes and their national-religious identity at the significance level of 99%.

Table10: Pearson correlation coefficient between the attentions of Hamoun channel paid to the participation of the citizens of province in different scopes and their national-religious identity

Variables	National-religious identity of people	
	Attention of Hamoun channel paid to the participation of citizens of the province	Correlation coefficient value
Significance level (Sig)		0.000
Number		400

3.2 CONFIRMATORY ANALYSIS OF TRADITIONS AND CUSTOMS, TRIBES, PRODUCTS, HISTORICAL ISSUES AND MONUMENTS, ECONOMY, CITIZENSHIP RIGHTS, AND NATIONAL-RELIGIOUS IDENTITY

Confirmatory analysis for variable of traditions and customs consists of six components and indicates that “use of custom cloths in programs of the channel” has the highest factor load (0.75) on its variable (traditional customs) showing that almost 57% of changes in this variables can be explained by the above-mentioned component. Confirmatory analysis for variable of products consists of two components and indicates that “introduction of handicrafts” has the highest factor load (0.64) on its variable (products) showing that almost 41% of changes in this variables can be explained by the above-mentioned component, Table 11. Confirmatory analysis for variable of traditions and customs consists of 6 components and indicates that “use of custom cloths in programs of the channel” has the highest factor load (0.75) on its variable (traditional customs) showing that almost 57% of changes in this variables can be explained by the above-mentioned component. In case of confirmatory analysis, variable of historical works and monuments is measured with factor load of 0.36 on the component of “introduction of important historical events of the province” with effectiveness of 13% changes in the variable; economy with factor load of 0.28 on “providing economic information and news” with effectiveness of 8% changes in the variable; art issues with factor load of 0.26 on “paying attention to the music in the province” with effectiveness of 7%; citizens’ participation with factor load of 0.21 on “paying attention to activities of people in field of revolution issues in the province” with 4% effectiveness; tribes with factor load of 0.18 on “common communicational language” with 3%

effectiveness; and national-religious construct is measured with factor load of 0.72 on “traditional customs” with 52% effectiveness of changes in national-religious identity.

Table 11: Model fit indicators, obtained from competitiveness model

Index	Benchmark index	Traditions and customs	Tribes	Products	Historical woks and monuments	Economy	Art issues	Citizens' participation	National-religious identity
χ^2	df<3	0.000	0.000	0.000	0.009	0.008	0.005	0.002	0.001
AGFI	Between 0 and 1; close to 1	0.980	0.991	0.814	0.910	0.921	0.896	0.912	0.982
GFI	Between 0 and 1; close to 1	1.000	1.000	0.938	0.982	0.960	0.912	1.000	1.000
RMR	Between 0 and 1; the smaller the index, the better the value	0.000	0.005	0.066	0.034	0.022	0.014	0.000	0.001
RSMEA	0.05 and lower	0.268	0.061	0.174	0.000	0.321	0.021	0.157	0.042
NFI	0.8 or greater than 0.9	0.989	0.887	0.727	0.929	0.912	0.817	1.000	1.000
CFI	Greater than 0.9	1.000	1.000	0.938	0.942	0.958	0.943	1.000	1.000

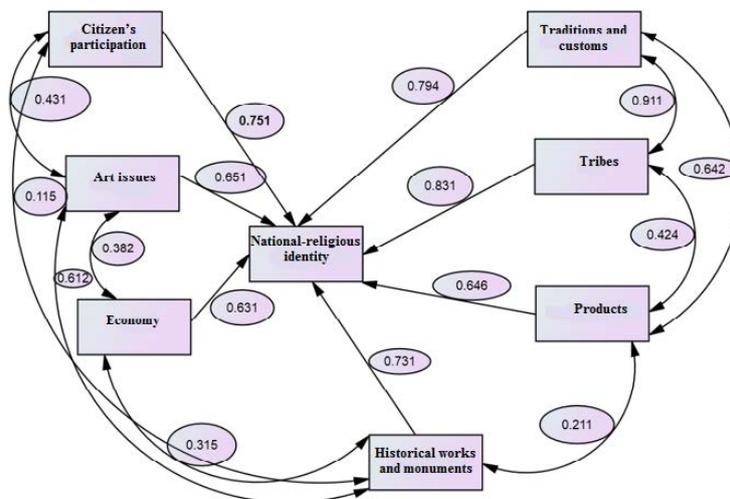


Figure 1: The regression results from path analysis.

Table 12: Coefficients of independent variables entered into the regression equation.

Entered variable	Non-standard coefficients		Standard coefficients	t-test	Sig.	Co-linearity value
	B	SD	BETA			Tolerance factor
Constant value	0.586	1.314		0.446	0.656	
Traditions and customs	1.104	0.171	0.328	6.472	0.000	1
Tribes	0.101	0.032	0.155	3.110	0.002	0.845
Products	0.257	0.048	0.278	5.396	0.000	0.798
Historical works and monuments	0.067	0.011	0.322	6.321	0.000	0.891
Economy	0.156	0.036	0.222	4.345	0.000	0.891
Art issues	0.089	0.049	0.083	1.831	0.000	0.814
Citizens' participation	0.051	0.10	0.261	5.084	0.000	0.799

Path analysis, considering the regression results at this step (Figure 1), those significant variables in relation with the dependent variable of study (national-religious identity) are inserted into the regression equation; it means that independent variable with highest beta coefficient with dependent variable is selected then considered as the next dependent variable. This process continues up to the last equation. According to the multivariate correlation analysis, it was concluded that traditions and customs, tribes, products, historical

works and monuments, art issues and citizens' participation had significant relationship with national-religious identity at the thousandth level. Among the mentioned variables, traditions and customs had the highest beta; hence, it was selected as the next dependent variable, which other variables were addressed in relation with this component. Table 12 demonstrates the results of this equation.

All of research hypotheses were significant at 1% level. These relations were direct so that an increase in the programs of Hamoun channel watched by people in different scopes of traditions and customs, tribes, products, economy, historical issues and participation of people led to increase in national-religious identity of them. The effect of people's use of programs of Hamoun channel in field of traditions and customs, tribes, products, economy, historical issues and participation of people on the national-religious participation of them was tested using linear regression and this effect on all of the above-mentioned variables was confirmed at the significance level of 1%. Stepwise multivariate linear regression indicates that these variables can predict more than 89.9% of changes in dependent variable (national-religious identity of people living in Sis tan and Baluchistan). Traditions and customs, tribes, historical issues, people's participation, products, art issues and economy had the highest effect, respectively. In addition, determination coefficient of 89.9% indicates that these factors could predict national-religious identity of people very well and only 10.1% of changes in national-religious identity of people was related to stochastic and unpredictable factors. According to the structural equations and confirmatory factor analysis on the factors affecting national-religious identity, traditions and customs, tribes, historical issues, people's participation, products, art issues and economy could affect national-religious identity of people in Sis tan and Baluchistan both in direct and indirect ways.

Considering the above-mentioned objectives, there have been various activities in different radio and TV channels in recent years and numerous radio and TV programs and festivals have been produced. This study was conducted to examine the relation between attention of Hamoun channel (Sis tan and Baluchistan) paid to some issues such as traditions and customs, tribes, historical issues, people's participation, products, art issues, economy and national-religious identity of people. The results obtained from correlation tests showed that those audiences who estimated high attention of Hamoun channel paid to traditions and customs, tribes, historical issues, people's participation, products, art issues and economy, had stronger national-religious identity. In other words, there is direct relation and correlation between use of program contents in fields of traditions and customs, tribes, historical issues, people's participation, products, art issues, economy and national-religious identity of audiences. Therefore, the hypothesis associated with the relation between audiences' use of the contents including traditions and customs, tribes, historical issues, people's participation, products, art issues and economy presented by Hamoun channel and national-religious identity of people with direct effect on it.

Another objective of producing programs particularly documentary and fiction films is to broadcast them from national channels; in fact, this is done to show the culture and different issues of the province for people who live in other parts of the country. Therefore,

some films and programs are produced to convey the mentioned messages to the future generations. Handicrafts can perform as an activity composed of the culture and economy of every society to transfer the culture and create an economic space. In this case, the effect of this variable on national-religious identity of people was tested and accepted.

TV has an inclusive but indirect effect on families and audiences fostering them within long term and making worldview, roles and values in their minds. According to proponents and founders of cultivation theory, TV forms thoughts, life style, intra and extra-individual relationships more effectively compared to other ones since this media is highly used in daily life.

Cultivation theory does not imply driver-response model or simple linear relation between the media's content and audiences, but indicates the increasing long-term implications, fixed contact and frequent messages not short-term responses. According to the research hypotheses, there was a relation between age and effect of paying attention to the programs associated with traditions, tribes, historical issues, people's participation, products, art issues and economy. According to the cultivation theory, effect of TV viewing means that it is possible to create some of beliefs or keep some viewpoints throughout the increasing and stable contact with the TV world.

4. CONCLUSION

According to the research results and accepted hypotheses, the process of persuading the audience can be mentioned based on the cultivation theory. People have positive attitude toward the way TV pays attention to programs related to traditions, tribes, historical issues, people's participation, products, art issues and economy and the studied channel has performed successfully in producing cultural programs. Therefore, the hypothesis about effect of Hamoun channel's attention to the programs about traditions, tribes, historical issues, people's participation, products, art issues and economy was accepted. Media can expand their effectiveness using such techniques. Mass media create mutual interaction between audiences and media by creating a suitable field for elites. To realize audience persuasion, various media should focus on the mental layers and feelings (emotionally and rationally) to create a link between audience's needs and their goals in order to make the audiences to benefit from the message, deepen their attitudes and behaviours, and feel satisfaction. Among the common media, TV plays a vital role in affecting audiences. The main assumption of this research stated that all of audiences are persuaded if their needs are met by the media and their position is reproduced on TV programs.

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Gholamreza Ibrahim is a PhD student in Culture and Communication, Human Sciences School, Department of Communications, Imam Reza University, Mashhad, Iran.



Dr. Ebrahim Fayaz is an Associate Professor at Department of Anthropology, Tehran University, IRAN.



Dr. Masoud Motalebi is an Assistant Professor of Politics, Islamic Azad University, Azadshahr Branch, Azadshahr, Iran.

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