

Family TV and viewing patterns Ethnographic study of an Algerian sample Chaoui families residing in the capital

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Abstract:

This study is considered among the recent studies in Algeria for its reliance on an ethnographic approach to analyze the behavior of a mass media outlet, after we relied on the family as a unit of analysis. After we selected three Algerian Chaoui families residing in the capital through the intentional sample, we used the two tools of participatory observation and semi-directed interview to determine the different types of viewing for each of the sample units (types of programs watched, the selected channels, the type of watch and its forms, the time of watching and the person who has the authority to make the decision to watch). Let us finally come to a set of results, the most prominent of which are variables: Age, gender and educational level affect viewing habits and quality, the size and shape of the home, and the number of available devices (television and accessories) also have a role in determining the intensity and times of viewing.

Keywords: TV viewing; Zapping; ethnographic approach; ethnography; ethnographic document

ملخص :

تعدّ هذه الدراسة من بين الدراسات الحديثة في الجزائر لاعتمادها على المقترّب الإثنوغرافي لتحليل سلوك جمهور وسيلة إعلامية بعد أن اعتمدنا على الأسرة كوحدة للتحليل. وبعد أن اخترنا ثلاث أسر جزائرية شاوية مقيمة بالعاصمة من خلال العينة القصصية، أدّاتي الملاحظة بالمشاركة والمقابلة نصف الموجهة لتحديد مختلف أنماط المشاهدة لكل وحدة من وحدات العينة (أنواع البرامج المشاهدة، القنوات المختارة، نوع المشاهدة وأشكالها، أوقات المشاهدة وصاحب سلطة اتخاذ قرار المشاهدة)، لتتوصّل في الأخير لمجموعة من النتائج أبرزها أنّ متغيرات: السن والجنس والمستوى التعليمي تؤثر على عادات ونوعية المشاهدة، كما أنّ لحجم البيت وشكله وعدد الأجهزة (التلفاز ولوازمه) المتوفرة دورا في تحديد كثافة المشاهدة وأوقاتها. أمّا عن سلطة اتخاذ قرار المشاهدة فتعود بالدرجة الأولى للذكور (الأب والابن). وهذا بالنظر لطبيعة المجتمع الجزائري (الشاوي خاصة) الذي يعد مجتمعا ذكوريا، يقوم على احترام وتوقير الذكر.

الكلمات المفتاحية : المشاهدة التلفزيونية، فعل المواثبة، المقترّب الإثنوغرافي، الإثنوغرافيا، الوثيقة الإثنوغرافية

1. INTRODUCTION

New information and communication technologies have introduced new technical, economic, cultural and social dimensions to the communication broadcast within the family, as this family communication diffusion has become characterized by a new pattern of interaction between family members on the one hand and between them and home technologies on the other, the latter, which has become an essential image in the majority of homes including, and which has been the focus of many studies of the media and communication audience since its emergence, because of its privacy and impact on viewers as it combines the characteristics of sound and image.

On the other hand, recent trends in media audience studies aim to highlight several themes imposed by the new scientific and technical environment on life in postmodern societies, the same themes that we relied on in this study, namely:

- Introducing the concept of home context introspectively of the receiving process./ Methodological direction of this research, based on ethnographic school approaches./ Selection of the family as a unit for analysis.

Therefore, through this study, we have tried to focus on the audience, and adopt the various axes mentioned above to identify the TV viewing habits of the Algerian family, and accordingly, we can summarize the essence of the problem in the following question:

What are the TV viewing patterns of the Algerian family living in the capital?

The following set of questions have emerged from the core question:

- 1) What is TV viewing? And what is the ethnographic approach?
- 2) What are the Times and intensity of television viewing for the Algerian family living in the capital?
- 3) What are the places and types of TV viewing in the sample units?
- 4) What is the quality of the favorite TV shows and channels in each family of sample units?
- 5) Who has the authority to make the viewing decision in each of the research families?

2. TV viewing:

We will try to go through this subtitle to the definition of: viewing and building on, watching and surfing, and TV viewing patterns.

- First: viewing and building on

Nasreddin Al-Ayadi defined television viewing as "an individual or social practice, although it seems like an intimate individual decision taken within the family environment," and that in many cases the individual does not watch a particular program on television based on his own desire, but may find himself in many cases consistent with the desire of the group to which he belongs to (Samira) .

Television viewing can also be defined in the context of the receiving aesthetic, as a visual interactive process between perception, through the television image, and between the viewer in a selective, time-controlled context and the levels of other television Times (Samira).

What we mean by television viewing is that positive act of the receiving audience during exposure to television content, where the audience is responsible for providing various interpretations and meanings, which vary depending on the type of television material, Images of violence in television such as pornography certainly include a meaning and therefore an interpretive activity different from the interpretive activity routinely required to watch news

programs, where news images lack both continuity and the kinetics of narrative images, and attention should be focused on the "social probability of meaning" And on the interaction between the communicative form and the derived meanings: while there is broad consensus in some cases on the interpretation of the television material, there may be wide differences and differences on the meaning of the television material in other cases, It has different meanings from person to person depending on individual differences, social viewers, according to cultural environments, too; as my TV is on the interpretative activity of the viewer and varies the nature of this distribution according to the different levels where the interaction of the "text - view" that produces the sign "effect - explanation". (John corner, 1999, p. 226)

Television viewers are creative actors who do not accept textual meanings simply and without criticism, but deal with them through their previously acquired cultural abilities and skills and work with different and multiple textual meanings, as the texts do not embody a single set of meanings without ambiguity and thumb. (Parker, 1999, p. 184)

And there are many studies in this field that view the audience as a producer (it produces meanings), an actor and a knowledgeable (it does not receive the TV material without criticism), not just a negative recipient influenced by the text, but: (Parker, 1999, p. 185)

* Meanings are restricted by the way the text is constructed on the one hand and by the domestic and cultural context in which the television viewing process takes place on the other.

* Viewers need to be understood in the contexts in which they watch television in terms of the construction of meaning and routine of everyday life.

* The audience can easily distinguish between fiction and reality and manipulate the boundaries between them effectively.

* The processes of building the meaning and place of television in the daily routine of life vary from culture to culture, in terms of gender and class within a single cultural society.

In this context, both go:(Macanany and Lapastina.1994, p.200) noted that "the audience is an actor, he recognizes the fictional nature of the dramatic template and the style of the work of his rules and derives a variety of Latin soapy operas and connects them to his life".

In the "encryption/ decryption" model, Hall argues that television encryption is a verbal expression of interrelated but distinct moments (production, broadcast, distribution, reproduction), each with its own specific practices necessary for the circuit, but does not guarantee the next moment, therefore, although the meaning is perfected at each level, it is not necessarily consumed at the next moment of the cycle, and in particular, the production of meaning does not guarantee the consumption of that meaning in the form intended by the encoders because the TV messages carry multiple meanings; (Parker, 1999, p. 186) and the more the recipient is proficient in the code used, the quantity of information will increase, to the extent that viewers share with "encrypted" producers in cultural frameworks, to the extent that viewers can absorb ideas in one way, but in the event of a disparity in cultural situations and resources, the assimilation of ideas is done in different ways, especially since television messages carry multiple meanings, they can be interpreted in different ways: this does not mean that all meanings are identical within each other, the text is built in such a way that it leads to a "preferred meaning", which is the meaning to which the text is directed and to which it is supposed to be accessed. (IBERAGON, 2004, p. 196)

- Second: watching and surfing

Our talk about television viewing leads us today to talk about some terms that in turn reflect the new communication behaviors, acquired by the viewer during exposure to television or video cassette, they depict the desire of the individual spectator to change channels during programs in search of the program that meets his needs and desires.

Among these terms we mention:

Surfing, which is defined as the process of moving between channels: the vast amount of TV channels allows to move from one channel to another in order to diversify in topics and often avoid boredom. The term "Zapping" is an Anglo-Saxon term, with a modern American character, it has a modern American character, but overlaps with several other terms, such as Flipping and Zipping, which reflect the culture of the societies in which it has spread, and the viewer's behavior represents the direction of television or video cassette; "Zipping" is the act of speeding up a video, which includes a recorded program, in order to avoid"

Flipping is the act of changing the channel during the broadcast of the program for no other purpose than to want to change, but "zipping" refers specifically to the act of changing the channel during the broadcast of the program in order to avoid advertising flashes. (AZZOUZ, 2001, p. pp)

This modern phenomenon has gained symbolic value to describe the current shifts in viewers ' activities within the home space, where the process of installation has emerged as a new way of television consumption, a more effective and active way, more individual and selective resulting from a voluntary and voluntary endeavor: The viewer can go from watching a TV channel to another and choose programs according to his own desires, needs, preferences and mood swings, all very quickly and easily (by simply pressing a button on the remote control). (BRETON & PROULX, 1993, p. 123)

Some studies of viewers ' behavior in front of television have also shown that the phenomenon of **Zapping**-which emerged in the early 1980s with the discovery of the remote control - has gained symbolic value in order to describe the most important variables in viewer activity and this has led to a profound change in the way the small screen is used.

This phenomenon '**The Zapping**' was first observed in the United States of America, where, in 1982, a report by the Center for viewer studies (TAA) was published that revealed that about 40% of American viewers subscribed to cable television and 15% of cable television viewers, these results stunned everyone, especially as they highlighted a phenomenon that had until then been unknown (eleyad, 1998, p. 104)

The phenomenon of surfing, which is an image of the selectivity exercised by the audience by going and going in the direction of the content that is broadcast across a huge amount of channels, may pose a real danger to the viewer: the spectator may move to another channel as an escape from a sudden publicity but we cannot guarantee that he will return to the first Channel, he may pick up another program that attracts him and make him interested to watch it, and the intrepid viewer may fall into the trap of the so-called Button-playing phenomenon 'Taping': It changes channels just to change and play with the buttons of the remote control; although the interactive nature of this technical tool is the remote control, it does not encourage effective communication because it is an individual practice, Instead of encouraging communication, it leads to the exclusion of the participation of others in the television experience and to the closure of the individual in his or her own world, and even though the individual feels responsible for shaping his or her own program and is in control of television viewing, he or she escapes from one program or channel to find himself or herself in another program. (eleyad, 1998, p. 105)

- Third: TV viewing patterns

What we mean by TV viewing patterns are: those times when individuals are exposed to television, the amount of time they spend in exposure to TV programs (viewing intensity), how

to watch (companionship during viewing), reactions during and after viewing, selected channels and programs to which the viewer is exposed,

Responsible for this choice, and his decision-making authority to watch, who's in charge, such as for the remote control, and who is responsible for the exercise of the surfing, and do parents have authority over children, and likewise, do males have authority over females?). (<http://www.ethnographiques.org/2006/Weber,Lambelet.htm>)

3. Ethnographic approach:

In this part of study we will try to explain the ethnographic approach and its tools after we have provided a definition of ethnography

- First: definition of ethnography

The term ethnography means Anthropology, which is aimed at the descriptive and analytical study in the field, of the Customs and customs of specific peoples, especially primitive peoples. The word consists of two parts: (ethno) - taken from the Greek word (Ethno-ενοϋς) which means : "any kind of object of common origin or circumstance"

And (Graphia) is also taken from the Greek word graphie-γράφειν)), i.e.: "write", Ethnography therefore means verbally: "description of people", specifically ethnography means the work of researchers looking at peoples' natures and their life cycle. (<http://www.ethnographiques.org/2006/Weber,Lambelet.htm>)

Ethnography is also defined as the analytical study of contemporary "ethnic" ethnic groups (the study of the physical, social and linguistic characteristics of those groups), which is "the observation and recording of cultural material from the field, the description of cultural activity as it appears and the descriptive study of the way of life and the set of traditions, customs and heritage that have to do with those human communities that are characterized by a harmonious family, economic and social structure where unity is based on a common language and culture." Major folklorist Lotfi Al-Khoury defines ethnography as: "Note and record cultural material from the field, it also means a description of cultural activity as it seems through the study of historical documents". (<http://www.ethnographiques.org/2006/Weber,Lambelet.htm>)

Ethnography, for its part, differs from Ethnology which means (anthropology as a cultural object), it is defined as the science of peoples, their culture and the history of their lives as groups without regard to the degree of their civilizational progress; it also means ethnography: "The works of folklorists and others who have examined the nature, customs, traditions and life cycle of peoples while Ethnology is concerned with the analytical and Comparative Study of ethnographic material, and therefore complement each other." The terms Ethnology and Ethnography were often used in France, and until World War II, indiscriminately, a reference to one of the humanities that tended exclusively to the study of "primitive" societies", when the distinction was made, it was agreed that the task of ethnography was to collect material analyzed by Ethnology (<http://www.ethnographiques.org/2006/Weber,Lambelet.htm>). Two books were published after the war: The first was by Mauss Marcel in 1947 entitled "The Handbook of ethnography", and the second by Griaule Marcel in 1957 entitled "The method of ethnography", these two books, generated by a long-term intellectual choice, have given ethnography its reputable rank and status. (Pont & Isar, 2001, p. 24)

14Dictionnaire Encyclopédique, Op.cit, page. 411.

15<http://www.ethnographiques.org/2006/Weber,Lambelet.htm>(consulted on the 10.10.2007) .

16Idem.

Ethnography, and the second by Griaule Marcel in 1957, entitled "Ethnography Method." These two books, generated from a long intellectual test, came to give ethnography its rank and status. (Pont & Isar, 2001, p. 24)

The ethnographer presents the field material in a descriptive manner after collecting it according to special criteria. If the ethnologist begins his work, he performs analysis and comparison, and on this basis, the work within the field of popular culture contains both sides together, considering that the main effort of the folklorist, the collecting historian, and the traveler is to collect the material in question, while the ethnologist relies on that raw material for analysis and comparison and puts the basic material in its scientific framework that adopts foresight and work methodology.

The term ethnography appeared for the first time in 1607 AD, and was mentioned to refer to 'publishing collections', and in Germany it is used simultaneously with the phrase: Volkskunde "the study of its own people", and Völkerkunde is "describing foreign peoples", and in Russia they talk about "studying peoples", as for Anglo-speaking countries they talk about "cultural and social anthropology." (<http://www.ethnographiques.org/2006/Weber,Lambelet.htm>)

The previous expressions differ not only through the names of the sciences, but because of their different treatment of the subjects of their study: man, society, people, or culture. Although there are different old and modern different theories, however, the approach is clear between opinions about the meaning of ethnography, given that the distinct subject of study is le peuple, not in the sense that it is considered a group of people or nations, but in the sense that is associated with the ancient Greek word.

And since Claude Levy-Strauss introduced the word "anthropology" to France in the 1950s, which had been prevalent since the end of the previous century in the Anglo-Saxon countries, the words ethnography and ethnology have since become connotation of three independent and complementary stages of a single journey: Ethnography denotes the data-gathering stage of the monograph project, and begins with an ethnography the first steps towards a conclusion that can be expanded in multiple directions (Geographical, historical, or systemic), while anthropology, through comparison and generalization, and moving to the field of theory, places the results of ethnological research at the service of "general knowledge of man." (Pont & Isar, 2001, p. 15)

Second: Methods of observation in ethnography

Mauss Marcel sees in his book: Manuel ethnography that the ideal work on this task requires the availability of three people: A geologist, a botanist, an ethnographic researcher, an ethnographer; he believes that the first way to start work requires going through three basic elements: the first is the opening of a so-called "The Road" newspaper in which the daily work of the researcher is recorded, it facilitates his task and organizes the work so that the researcher can easily access his recorded information. The researcher is also obligated to carry out an "inventory" of the information gathered, (MAUSS, 1967, p. 16).

A detailed "A descriptive sheet" has been drawn up with several appendices, especially a photographic supplement and a cinematographic appendix if possible.

Before discussing methods of observation, Mauss Marcel devised a plan that he considers most appropriate for studying a society, which includes three consecutive, interrelated and complementary steps: (MAUSS, 1967, p. 15)

Study plans of a company:

1- Social morphology: Every society consists of masses, and the study of this society - as it consists of the masses - and in its field constitutes what we call "social morphology", It allows an understanding of demography and human geography. 24

2- Social Physiology: It studies the phenomena in themselves and their functions, during their movement, and has classified them according to the degree of their materialism to:

A) The techniques: They include all the arts and crafts of production, including all the sciences: no primitive society is devoid of science, just as it has considered war among the techniques as it is considered an art of sabotage.

B) The esthetic: It is concerned with the aesthetic aspect of society, which is considered to be highly materialistic even when it appears ideal.

C) The economy: concerned with all economic phenomena and everything related to money; In addition to legal phenomena, all of it is related to religions and sciences.

3- **General phenomena:** These phenomena include language in the first place, followed by national phenomena: (within the country itself) and external phenomena for example, a society is heading to another country that does not belong to it, or through foreign tribes; On the other hand, General phenomena include the so-called "The collective ethology": which refers to the study of psychological, political and national characteristics, and its relationship to psychological and biological phenomena (such as the relationship between hygiene and mortality or living).

And since social life is an interconnected set of material and intangible elements for this reason, Mauss classifies methods of observation into: (MAUSS, 1967, pp. (17-21))

A) The morphological and cartographic method: The first point in studying a society is to know who we are talking about, it is necessary to get to know all the members of the society under study, a geographic location of the studied community must also be drawn up, and all places where we can monitor the attendance, number, and population of the studied groups, The demographic census is the basis of any task, as for families, the inventory should be complete by specifying: age, gender, class, etc.

The inventory method includes a cartographic sheet that allows for a precise identification of each location: the house plan, the floor plan of each floor if possible, the plan for each room, etc.

B) The photographic method: All studied objects must be photographed without neglecting any element, and the photographing process must be accompanied by specifying the time, place and dimensions of each image.

C) Phonographic method: We mean by it the recording of sounds, and we do not mean by that the human voice alone. Rather, it is appropriate for the researcher to record everything so as not to neglect the surrounding music, footsteps and hands, etc.

D) The Philological Method: It is the method of philology, and it assumes the researcher's knowledge of the language of the indigenous peoples*, where the researcher finds himself obliged to establish a complete set of audio texts without any exclusion, including the crude or vulgar texts that are no less important, he must transmit all "the original words" and record the music when it comes to languages that contain several dialects; the process of finding informants who can give established habits is the best way to learn the language of the country under study, as the philological recording must be completed word by word while preserving the validity of the translation.

E) The Sociological Method: This method is based mainly on focusing on the history of the studied society, where it is necessary to go back to at least three or four previous generations, that is, go back to 100 or 150 years; it is also worth studying the structure of society and focusing on the history of families, given that the family is the basic cell of society, and from there the history of individuals.

The simultaneous use of various of these methods not only permits access to define audiences, but also enables the identification of individuals within the audience and the identification of them more and more; and to be more specific, the note should be complete and comprehensive in all aspects: Where? By whom? when? How? Why did this or that thing happen?

Third: the ethnographic document

Anthropology was concerned with codifying the processes of collection, classification, and use of ethnographic materials more than defining the epistemological status of the ethnographic document; the ethnographic document defines: "Every available source of information".

It does not reach the rank of an ethnography document unless the ethnologist can use it as an indicator, and its existence precedes field research, because it is related to the form of the event to which it is attributed, as a document that creates the question that he had created and the process that had separated it from the application in order to adopt it as a tool of knowledge. (Pont & Isar, 2001, pp. 29-30)

4. RESULTS AND DISCUSSION

First: the study sample, the curriculum and the tools

This study stems from the idea that the public is active and effective in its exposure to television, by clarifying the process of television viewing in the family context, where we went to probe - using the ethnographic approach - the interaction between different family members around the small screen in the natural context of receiving (the home environment), so we - through employing the directed screening method, which represents one of the types of non-probability screening procedures - selected three households in an intentional manner from the capital that meet a set of conditions that make them appear more representative of the research community, and these conditions are:

* Indigene: a word that Gustave Geffrey (1855-1926) derived from the Latin word Indigena which means "who was born in a specific country and resides in it for life.", that is, the sons of the country or the natives in exchange for those who immigrated to that country. But this phrase acquired in the colonial era the connotation of the ignorant, backward and uncultured, it contains all the sordid characteristics that the French colonialists gave to the indigenous people in every colony that they settled in. See Mahmoud Ibrakan, introduction to Communication Semiology, Lectures for the third year BA, 2004-2005.

- That the families are the core (consisting of two parents and two or three children), Algerian with "Chaoui" roots, and reside in the capital.
- Children are over 10 years old, so we can monitor interactions.
- Families belong to the working class, where the income ranges between (30,000 and 60,000 AD).

The period of study

The study period was determined between 1 January and 4 March of the year 2020, where we allocated a period of one week for each family as follows: The first family (from January 1 to February 7) / the second family (from February 12 to February 18) / the third family (from March 27 to March 4) and our visits were on a daily basis from nine in the morning until nine in the evening.

And before we begin their interrogation and observation by relying on the ethnographic approach, and by employing the two tools of the semi-codified interview and the observation of participation, we extracted the following technical cards, which would help us explain the relationships and differences in behaviors and habits.

A) Technical card for the first family:

Family members	Age	Academic level	Social status
The father	52 yearsold	Third secondary	Employee
The mother	48 years	Third secondary	Housewife
The daughter 1	23 years	Bachelor's degree	searching for a job
The daughter 2	20	2 nd year undergraduate	Student
The daughter 3	19	1st year undergraduate	Student
Identify the house (its type)	Number of rooms	How rooms are distributed	
Flat	3 rooms + kitchen and bathroom	Parents' bedroom Girls bedroom + living-room	
Televisions at home		Its place	
3 electronicdevices		A device in every room	

B) Technical card for the second family:

Family members	Age	Academic level	Social status
The father	48years old	Bachelor's degree	Employee
The mother	40years	Bachelor's degree	Teacher
The son1	15years	The 1st J. High school	Pupil

The son 2	years 11	The 1 st secondary Schoo	Pupil
Identify the house (its type)	Number of rooms	How rooms are distributed	
Flat	3 rooms + kitchen and bathroom	Parents' bedroom Girls bedroom + living-room	
Televisions at home		Its place	
2electronicdevices		The first is in the parent's bedroom / the second is in the living-room	

C) Technical card of the third family:

Family members	Age	Academic level	Social status
The father	64 years old	Primary	Retired
The mother	55 years	Primary	Housewife
The son	27 years	Master's degree	Employee
The daughter1	21 years	Third year BA	Student
The daughter 2	19	BA First year	Student
Identify the house (its type)	Number of rooms	How rooms are distributed	
A traditional house	4rooms + kitchen and bathroom	Parent's room / son's room A room for two girls and a salon	
Televisions at home		Its place	
2electronicdevices		Two devices, the first in the parenting room / the second in the son's room. The third is in the living-room	

Third: Results of the study

After examining the different families of sample, observing them, and analyzing their various behaviors, we were able to extract the following results:

- 1) The first result in our study is related to the time of observation, as the period between five in the evening and ten at night represents the period of peak viewing for the three families studied, the matter may be due to the nature of Algerian society in itself, where the morning and afternoon periods are mostly reserved for professional and academic work.
- 2) There are differences between the studied households in terms of viewing intensity, which we find related to the number and gender of each family on the one hand, and the number of television sets in each home on the other hand, where the first family, which includes three teenage girls, and owns three television sets, the largest viewing intensity is estimated at 50% of the total 720 minutes (12 hours) per day, while each of the second and third households recorded the lowest viewing rates, which were estimated at 29.16% and 36% for each household, respectively; the lowest viewership was recorded in the second family,

which has two boys aged 11 and 15 years. This is the age of schooling and the beginning of adolescence, which calls for the necessity of imposing supervision by parents and reducing the size and intensity of viewing; it can also be linked to the way television sets are distributed, as the two boys in the second family do not have their own set in their bedroom, unlike the girls in the first family.

- 3) The third family pays attention to Amazigh programs (Al-Abwan) such as the Amazigh newscast, and weather conditions in Amazigh (Chaoui in particular) as a kind of nostalgia, in addition, the parents also master the language and understand Shawi, while the children consider themselves from the new generation, especially as they were born in the capital.
- 4) Cultural differences (language and degree of religiosity) affect the type of programs watched and the channels chosen. Parents in the third family are more inclined to Amazigh programs, and for the Arab channels, especially since they do not understand French, and they hate France and the French colonialists; while we find that the son prefers to watch on the hotbird gallery, and he likes foreign films and programs.
- 5) Males (parents and children) prefer individual views, as we find them tend to focus more during viewing than females who do not stop talking and commenting, especially when viewing collectively (among females).
- 6) Males tend to watch political programs (especially fathers), news bulletins and sports programs, as the son in both the second and third families attends national and international sports leagues, as for the night, males may watch a movie, or give up the TV set to sail through the Internet (social networking sites) through the phone, which does not leave them while they are at home.
- 7) Girls tend to watch dramas, especially Turkish or Indian ones, and they often use the TV to listen to songs and watch video clips on Arabic channels (Krotana, Music, etc.).
- 8) The mothers in the three families studied are considered to be less exposed to television and less watched, and this is due to their association with housework, especially during the peak viewing periods (the evening period), where is the mother interested in preparing dinner and preparing the table? Perhaps the most appropriate time to watch for the mother staying at home is in the afternoon to watch the daily series.
- 9) The mother's educational level may affect the quality of the content viewed, as well as the selected channels, as we noticed that the mother in both the first and second families pays attention to newscasts and political news, in contrast to the third family, where the mother does not have a high level of education, which we find has the lowest viewership, and does not show any interest in political programs, you just watch some social classes (like the secret of the crime, behind the walls, etc.) that you watch with the father.
- 10) The viewer in the Algerian Chaoui family accepts the effects of the program, whether positive or negative, in the form of a set of emotional psychological responses (relief, anger, pleasure, joy, sadness, criticism, contentment, etc.).
- 11) Most members of the surveyed families resort to the practice of accompanying and changing the channel in the event that they do not like the watched program, or to avoid advertising breaks, unlike the mothers who have noticed, they are less practicing pacing, and they use the time of advertising breaks to leave the room in order to complete a pending domestic work or activity, or check on children and make sure they review their lessons.
- 12) Individuals resort to watching by trading on programs, and this happens especially among girls, in cases where they find two favorite programs, so the break in my advertisement is considered an opportunity to watch the second program, and thus we find them continuing to watch by changing the channel from time to time.

- 13) Individuals are affected by realistic programs such as quotas and Algerian social programs (beyond the walls, the secret of the crime, etc.), more than the dramas that they realize are fictional, and this is due to the degree of awareness and perception generated by individuals.
- 14) It is clear that the authority to make the decision to watch and choose programs rests largely with parents, and this matter appears through the way televisions are distributed in every home, where we find priority to the parents' room, then the son's room, if any, followed by the guest room, and finally the girls. The father is primarily responsible for determining the place to watch, and the quality of the programs watched, it also often obtains the best equipment available in the home (television or demo), and this may explain the nature of the Algerian family in general and the Chaoui family, which is considered a patriarchal family to some extent, in it the father occupies the position of authority and responsibility and enjoys a special place among his family members based on appreciation, respect and obedience, and this position also derives from religious beliefs and traditions that emphasize obedience to parents.
- 15) It can also be said that financial independence would grant freedom to individuals, and this is what we noticed in the second family, where the son is an employee, and he is financially independent, which allowed him to acquire the best TV at home and the best demo set.
- 16) The process of authority in making the decision to watch may be related to gender and age, as this is shown by giving priority to males over females, and the elder over the young, through the way of distributing rooms and distributing devices, as well as owning a remote-control device.
- 17) The authority process can be related to force, or to accelerate the acquisition of a remote-control device, so that the owner of the device becomes the owner of the authority to choose the program or channel.
- 18) The younger the children, the greater the parental authority over them, in terms of controlling the timing and quality of the programs watched, and this may be due to the interest of some parents in studying their children and ensuring their supervision and guidance, and this control diminishes as the children grow older and begin to assume responsibilities.

4. Conclusion:

Through our study, we touched upon the patterns of television viewing of the Algerian Chaoui family, using the ethnographic approach, which has been known since its use in the field of social sciences, and it is considered to be newly used in the field of information and communication sciences, as it was the first ethnographic study we completed in 2007 entitled: "Patterns of television programs receiving by the Algerian family, an ethnographic study of a sample of Arab families residing in the capital," which came in the light of David Morley's study entitled Family TV in 1986, in which he relied on the ethnographic approach. It is the same approach that we employed in this study, which allowed us, by relying on the two observation tools to participate and the semi-directed interview, by getting to know the various behaviors of Algerian Chaoui families residing in the capital related to viewing patterns, habits, dates and times of viewing, as well as determining who has the authority to decide to watch in each family to make it clear to us that the authority belongs primarily to males (father and son), this is due to the nature of Algerian society (Chaoui in particular), which is considered a male society, based on respect and reverence for the male.

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