

## **Patterns of Cultural Practices amongst Digital Native Youth: a Case Study of Gulf Youth Living in Ajman**

**Dr. Soumaya Abdellatif**

Ajman University/ University Tunis El Manar

**Dr. Maha Aboraya**

Ajman University/ University Kafrelsheikh University

**Dr. Amel Beichi**

Ajman University

### **Abstract**

The paper presents the subject of cultural practices among Gulf youth by answering a main problem, which is the essence of these practices, how the primary upbringing circles contribute to their acquisition and how the information and communication technologies influence them. To answer this problem, we conducted a field exploratory study that follows the quantitative approach through social-survey technology in the sample. A resolution distributed to a random, disproportionate sample of 164 young Gulf citizens living in the city of Ajman. The study found that the role of familial socialization was important especially in guiding cultural practices for young people and identifying the most prominent practices, as sport was at the forefront, followed by the Internet navigation, the use of communication applications and then the artistic and cultural practices in general. The study also revealed that the youth prefer paper-based books in regard to reading and prefer field visits to museums and galleries rather than virtual visits, as opposed to the practice of listening to music, on which young people rely heavily, and not exclusively, on Internet usage.

Key words: Cultural practices - youth - Gulf - Information and communication technology

## 1-Introduction

In recent decades, Arab societies have been actively involved in the global context of digital consumption. This engagement was imposed by the rapid development of information and communication technology, as the number of Internet users worldwide passed from 16.8% in 2005 to 53.6% in 2019. On the Arab level, this percentage passed from 8.3% in 2005 to 51, 6% in 2019 (International Telecommunication Union, 2019). Given this context, cultural practices have undergone many profound changes in recent decades. The evolution of cultural practices, which can be described as social acts with sociological implications that refer to lifestyles, the engineering of societies, and the nature of the connections between individuals and groups, to a great extent reflects the process of social change. In this context, it can be noted that the youth of the digital revolution, whether in the Arab countries or in other countries (we talk here about the generation usually referred to as "Generation Z" and the millennial generation, also called "Millennials" or "Generation Y", that precedes the former), has a special relationship with culture, artistic products, and creative activities. Since a large part of these young people grew up in national contexts that are characterized by easy access to education, low illiteracy rates, and the generalization of the culture, which became available to all through the widespread use of the Internet, audio-visual technology, and equipment. These means, practically and symbolically, have changed traditional cultural practices by influencing the representation of individuals, in addition to updating their position in providing leisure-time activities and building lifestyles. It is clear that the accelerated technological development has the ability to change the boundaries of the cultural field, which is witnessing a gradual "extinction" of a set of practices, bearings and tools (for example, listening to music on the cassette player) and, from the other hand, the emergence of new types of activities and cultural productions, in addition to different ways and methods of their experimentation (for example, listening to music through a digital system such as Spotify).

## 2-Problematics

Based on what we have mentioned in the introduction to this research, it can be noted that many artistic areas and cultural activities have experimented fundamental changes regarding the methods and levels of their consumption, especially with the growth of digital trade and the consumption of virtual products. In France, for example, the percentage of domestic internet shopping increased from 33% to 60% between 2007 and 2016 (Agence du numérique / Arcep, 2016). This development had mixed effects between different sectors. For example, the publishing sector succeeded in maintaining its balance compared to the audio or audiovisual sector. Thus, readers still prefer paper books, even though 21% of French indicated that they read digital copies from time to time. This may be due to the characteristics of this sector, which mainly depends on language and text as products for marketing, besides taking advantage of its interaction with other fields such as education and institution administration, for example, which widen its market. On the other hand, the technological development enabled the publishing and distribution sectors to reduce the costs of production by reducing the

cost of paper and printing due to the spread of digital texts and by controlling the cost of printing through the on-demand printing approach (Donnat, 2018).

As for the audiovisual field, we notice a great today's trend, popular among young people, towards watching movies and soap operas in the internet (for example, Netflix) instead of visiting cinemas or watching TV series. Music consumption has also undergone this development, which forced many activists in this field to modify marketing strategies. In France, once again, the number of CD dealings was known to decrease by 60%, to the benefit of direct downloading of music clips, especially with the success of iPod. A significant decrease of 40% in the number of transactions in favour of digital platforms took place (Donnat, 2018).

These trends are not exclusive to Western societies, since we also notice them in our Arab societies, despite the scarcity of numbers and studies that tackle the topic. Therefore, the problem of our study is the identification of cultural practices of Gulf youth residing in the Emirati city of Ajman together with the analysis of the impact of information technology and communication on these practices and the role occupied by the primary development institutes (mostly, family) in building the cultural taste of the individual.

### **3- The objectives of the study**

Based on the above-described research problems, the objectives of the study can be summarized in:

1. To learn about the reality of cultural practices of Gulf youth.
2. To measure the extent of the access of Gulf youth to information and communication technology.
3. To learn about the different ways of use of information and communication technology by Gulf youth.
4. To learn about the impact of information technology and communication on the cultural practices of Gulf youth.
5. To learn about the role of the primary and the secondary education levels in defining the taste trends of Gulf youth.

### **4- Research questions**

Based on the goals that we set up in the previous section, in this section, we will define our current research questions, which can be formulated as follows:

1. What are the most prominent cultural practices of Gulf youth?
2. To which extent Gulf youth has access to the Internet?
3. What are the most prominent activities carried out by Gulf youth when they are surfing in the Internet?

4. What is the impact of information and communication technology on the cultural practices of Gulf youth?
5. What is the impact of the primary and secondary education departments in defining the cultural practices of Gulf youth?

### **5- The theoretical framework of the study**

In the previous section, we have identified the research questions of the study and here we will try to provide its theoretical framework, which, to a large extent, will be based on the legacy of the French School of Sociology, which was distinguished by having coined the concept of cultural practices and bringing to social sciences, allowing its passage from the sociology of culture to the sociology of cultural practices. Culture in our understanding here does not cover all the aspects that can characterize its anthropological definition, rather we will refer to it as one of the most prominent symbols, which, according to Edward Burnett Tylor, includes religion, language, law, customs, techniques, arts, and everything that the individual acquires, with what he or she can be considered as a member of the group (Cuche, 2010).

The major epistemological shift consists in that the concept of culture from its origins, during the eighteenth century, was viewed as an intellectual issue but, through a deep evolution that it witnessed with the progress of ethnic and anthropological studies, it had transformed due to the contributions made by social scientists. Their orientation was to study this concept in its dynamics relating it mainly to the research of social change, driven by many contemporary sociologists, especially by pioneers of the modern French school, who are concerned with this concept, most notable of whom are Pierre Bourdieu and Jean-Claude Passeron, who are distinguished by their approaches to modern societies interspersed with hierarchical divisions of social classes.

They use the term culture differently to how it was perceived by the pioneers of anthropology, that is, culture in its broad sense was referring to representations, lifestyles, thinking and beliefs of the society, and they turned more towards the study of "cultural productions" (Hassoun, 2000) to find themselves, once again, closer to linking culture to what comes to be the sum of literature, artistic productions, and their associated practices. It is also about the perception that the German School in Frankfurt addresses as "masses of the masses", which is based on the criticism of the idea of "cultural industry" (Adorno, 1964). Through this, the sociologists' interest was focused on studying cultural practices adopted and valued by specific societies, groups or classes; on the study to which extent they influence the social hierarchy in the light of class conflicts and the dialectics of social negotiation that governs them and pushes them to reproduce this hierarchy by the hegemony of the "legitimate culture" (Bourdieu, 1979), which had been monopolized by negotiating actors at the expense of other negotiators.

So, what we call "sociology of cultural practices" today is our primary area of interest in this research, as we are concerned with culture and all the educational and recreational activities that contribute to building lifestyles (Coulangeon, 2010) through a preference that does not contribute to leisure time, "but rather reflects the affiliation of individuals to the groups or social classes in which they grow up or decide to belong to". In this context, Pierre Bourdieu and John Claude Basrun are among the most important theorists of this trend, they presented their theoretical contributions in the 60s of the 20th century, in particular, they emerge in 1964 with the book *The Heirs: Students and Culture*, which is a kind of confession that still relevant nowadays.

Bourdieu's conception of cultural practices is based on developing a model for the structural similarity between social location, lifestyles, and social practices. Much of the success of this analytical model is owed to the empirical evidence that it was possible to establish based on the results of successive studies of the cultural practices of the French between 1973 and 1997, and the same trends were examined in other countries, in Europe or America (Coulangeon, 2004). The theory proposed by Bourdieu is based on the basic idea that cultural tastes and practices are structured in constructed social systems in which everything that is related to lifestyles is the result of what he called "habitus", meaning all judgments and paths of perception of an individual and actions that are internalized during the initial formation, which reflect basic social characteristics from the original setting. In his model, Bourdieu focused on the idea of cultural legitimacy, which explains the dominant classes' imposition of their taste as the best taste, which reproduces the social hierarchy within societies. From this point of view, we note Bourdieu's attempt to reconstruct the theory of social classes (as a return to his Marxist intellectual origins), but in this turn it is not done through locating individuals or groups within the space of the economic capitalistic movement, but rather through their positioning vis-à-vis the cultural and epistemological capital, and the resulting symbolism contributes to the creation of the inner fusion, belonging to the other classes (Coulangeon, 2004).

## **6-Previous studies**

### **1. Arabic Studies**

A study (Ben Zina, 2010) that comes under the title "Adolescents and Reading in Tunisia." This quantitative field study attempts to study the reasons for the low demand for reading and the frequency of public libraries by examining their representations and gustatory trends and how they relate to modern means of communication, and this study was based on A sample of 1015 adolescents between the ages of 10 and 14 years, and the results of this study showed the role that his school plays in stimulating reading without ignoring the confusion that this has caused in the teenager's mind between homework and reading, in addition to that the use of means of communication does not contribute to reducing desire in reading.

A study (Zaidi and Boutaleb, 2005) under the title "Cultural practices and expressions developed by young people" was completed within the framework of the National Observatory of Youth in Tunisia. The study included a sample of the representative statistical units for the year 2011 for the youth of the suburbs adjacent to the capital, Tunis. This study confirmed the increasing association of cultural practices of urban youth with modern means of communication. This study also showed that there are many other variables that have an important impact, most notably the level of family living, the educational level of youth and family members (mother and father in particular) and the demographic environment of education.

(Triki), 2010 study, titled: "Representations and uses of students in communication technology." This study was published in a group book entitled "The New Generation of Tunisian University Students: A Changing World" and was included in the publications of the Center for Economic and Social Studies and Research in Tunisia. In this article, the researcher focused on the concept of "use" in relation to information and communication technology. In this context, the researcher reached to clarify the difference in the frequency of use and mastery of technology in a group of disciplines such as medicine, media, and behavior in exchange for other in which these technical competencies are withdrawn, such as arts, arts, rights, and humanities. On the other hand, the study indicated the importance these new technologies hold for all student groups, despite the fact that this consensus reflects a difference in representation between the more empowering constraints that link them to the functional characteristics of technology and the less able groups that link them to a shrinking mechanism that reduces the use of Simple or inflationary levels of employment E give technology exaggerated connotations. On the other hand, the researcher in this paper tried to find a relationship between technology and a set of usage values such as rationality and effectiveness. The results highlighted the limits of rational behavior and the disruption of efficiency in dealing with techniques.

A study (Al-Qizani 2010) entitled: "Students and recreational activities in Tunisia: areas of communication and engines of estrangement." This study was published in a group book entitled "The New Generation of Tunisian University Students: A Changing World" and was included in the publications of the Center for Economic and Social Studies and Research in Tunisia. In this study, the researcher comments on most of the students establishing their relationship with the university on the basis that the university space is a space for education and obtaining a university degree, in complete disruption with the various recreational spaces in it.

## **2. Foreign studies**

A study (Donnat, -32018) was published under the title: "Évolution de laiversité consommée sur le marché du livre, 2007-2016". The researcher relied in this study on the statistics gathered from the studies published by the Department of Studies and Forecasts of Statistics at the French Ministry of Culture in the period between 2007 and 2016. He was able to provide a comprehensive picture of market books and the

development of French book consumption during this period, focusing on The effects of development technology in this field, and one of its most important conclusions was that the printing and publishing sector managed to maintain its balance despite the collapse of other sectors as a result of this the acceleration of the digitization pattern in the cultural field.

A study (Donnat, 2018) was published under the title: *Évolution de la diversité consommée sur le marché de la musique enregistrée, 2007-2016*. In this study, the researcher relied on the statistics collected from the studies published by the Department of Studies, Forecasts and Statistics of the Ministry French culture between 2007 and 2016. He was able to provide a general image of the recordings market and audio technical materials (mainly songs) and the evolution of their consumption before the French. During that period, focusing on the effects of technological development in this field, which created new consumer practices that are moving more towards electronic display platforms (Spotify, etc.) and broadcast directly on the intranet or through applications downloaded to end smart phones without the need to market QB TV channels Classic J, radio stations or music product distributors.

A study (Octobre, 2009) entitled: "Pratiques culturelles chez les jeunes ET Institutions de transfer: un choc de cultures?" The researcher pointed out in this study that technology has a major impact on the cultural practices of individuals. Most of this is true for young consumer segments. We are witnessing a profound change in the relationship of youth to the cultural field through its impact on three main factors: their relationship to time and their relationship to the product. Culture and its relationship to cultural production patterns and "trademark" registration.

## **7- The Methodological Framework of the Study**

This research is part of an exploratory context. It can be classified within the inaugural survey research. Our reliance on this systematic alignment comes in the context of the scarcity of studies that have focused on the subject of our research in the Arab Gulf states. In it, we relied on the quantitative method, through a social survey of the sample. This survey aims to elicit the opinions of Gulf youth residing in the Emirati city of Ajman about their cultural practices and gustatory preferences. The survey also specifically targeted young people under the age of 40. To achieve the goals of the study and answer the problematic questions, a questionnaire was developed for the purpose after reviewing two forms of questionnaires: the first, which was used in the study of the National Observatory of Youth in Tunisia, which came under the title "cultural practices and expressions developed by young people" (Zaidi and Boutaleb, 2005) and the second It is the questionnaire that was used in the study of the Center for Economic and Social Studies in Tunisia and its title: "The new generation of students of Tunisian universities: a transformed world" (Bouchouche, 2010).

To ensure the validity of the study tool, it was presented to two arbitrators with a specialization in sociology who have sufficient experience in relation to quantitative

studies and building questionnaires. We also conducted an exploratory study (Étude pilote), during which the questionnaire was distributed to a sample of twenty units, in order to ensure clarity in formulating questions and the ease of passing them. Based on the results of this study and the arbitrators' assessments and observations, the questionnaire was modified to take its final form. In a second stage, it will be distributed on a simple random sample consisting of 164 analytical units and not compatible with the original study community, due to the absence of an official public survey of the number of Gulf youth residing in the city of Ajman.

The questionnaire consisted of three parts. The first part is devoted to variables related to social and demographic characteristics, which are the following: Nationality, place of residence, gender, domains of ages, marital status, educational level, family income, and current activity. As for the second part, it was devoted to exploring general cultural practices. This part contained seven questions that dealt with four topics, which are the main sources of information, activities, and favorite hobbies, belonging to clubs and cultural societies, and the use of the Internet. As for the third part of the questionnaire, it touched upon the dimensions of cultural practices, and it in turn contained five major axes, namely the practice of reading, visiting museums, archaeological sites, hesitation on the stage, cinema, listening to music and surfing the Internet. These hubs are designed according to the Likert triple scale (Disagree, Little Agree, and Agree).

To verify the consistency of the study instrument, we calculated the internal consistency coefficient of the main axes of the study using the Cronbach-Alpha equation. The stability factor values for all study axes ranged between 0.57 and 0.18, which are good stability values that ensure that the questionnaire is subject to analysis and capable of achieving the study objectives.

Table 1: Cronbach-Alpha coefficient

Cronbach value-alpha	Variable
0,81	Reading practice
0,88	Visiting museums and archaeological sites
0.87	Frequency of going to the theatre and cinema
0.9	Listen to music
0.75	Surfing in the Internet

As for the level of data processing, we used the SPSS program for conducting descriptive statistics, extracting percentages, iterations, means, and standard deviations.

## 8-The Results of the Study

### 1. Characteristics of the studied sample:

**Table 2:** Distribution of the sample according to socio-demographic characteristics

Percentage	Repetition	Variable	
68,9	113	Female	Gender
31,1	51	Male	
100	164	Total	
11	18	Between 15 and 19 years old	Age ranges
48,8	80	Between 20 and 24 years old	
25,6	42	Between 25 and 29 years old	
14,6	24	Between 30 and 39 years old	
100	164	Total	
45,1	74	Secondary	Educational level
51,2	84	Bachelor's	
3,7	6	Master	
100	164	Total	
75,6	124	Unmarried	Marital status
22	36	Married	
2,4	4	Divorce	
100	164	Total	
33,5	55	Employer	The current position
64,6	106	Student	
1,8	3	Job Seeker	

100	164	Total	
5,5	9	Weak	Family income
35,4	58	Average	
53,7	88	Good	
5,5	9	High	
100	164	Total	
41,5	68	UAE	Nationality
18,9	31	Kuwait	
7,3	12	Saudi	
14,6	24	Bahrain	
17,7	29	Other nationalities	
100	164	Total	

The study sample consists of 68.9% of females. Since most of the sample units belong to the age group between 20 and 29 years (48.8%), they belong to the age group 20-24, and 25.6% belong to the age group (25-29). 45.1% of the sample units obtained Secondary education, while 54.9% received secondary education,% university education (51.2% Bachelor's level and 3.7% Master level) and this is what was approved by the current activity of the sample units (64.6%) of which were divided into students, while the rest was divided among employees (33.5%) are looking for work (1.8%). As for the level of marital status, it is 75.6% of the sample units belonging to the category of singles that correspond to the characteristics of young people in the sample. As for the level of income, most of the sample units belong to the middle class and the upper middle class (35.4% average and good 53.7%. The sample included youth from different Gulf nationalities, most notably the UAE (41,5)% (and Kuwait) 18.9% (and Bahrain) 14.6% (and Saudi Arabia) 7.3%).

## 2. Providing leisure for Gulf youth:

**Table 3:** Types of hobby of Gulf youth

Percentage	Repetition	Variable
32,9	54	Athletics

21,3	35	Surfing in the Internet
19,5	32	Culture
13.4	22	Artistic practice
5,5	9	Search for information
7,3	12	Other
100	164	Total

The results of the study indicate that mathematical identities are at the forefront of the gustatory preferences of the Gulf youth living in Ajman with a percentage of 32.9% .In second place, we find sailing on the Internet by 21.3%% Then cultural hobbies followed, with a percentage of 19.5% .Artistic identities ranked fourth with 13.4%% .Media hobbies ranks 7.3%.

### 3. Communication practices of Gulf youth and the location of culture:

**Table 4:** The most well-known sources of data for Gulf youth

Percentage	Repetition	Variable
90,2	148	Internet
2.4	4	Newspapers and magazines
1,8	3	TV and satellite channels
5,5	9	Other sources
100	164	Total

The table confirmed the results of the study that the Internet is the most important source of information for young Jie vinegar residing in Ajman. Top the list with 90.2% of all answers. Newspapers and magazines ranked second with 2.4%. The satellite channels that are broadcast on TV are ranked third with 1.8%.

**Table 5:** Internet surfing hours for Gulf youth

Percentage	Repetition	variable
15,9	26	From one to two hours
30,5	50	From three to four hours
22	36	From five to six hours
30,5	50	More than six hours
1,2	2	I do not use the Internet
100	164	Total

The results of the study confirm the high number of surfing hours on the Internet for young Gulf residents living in Ajman83 .%From the sample they sail on the Internet for more than three hours a day .We also find that 30,5% From the sample, they sail on the Internet for more than six hours a day.

**Table 6:** The most-used applications by Gulf youth

Percentage	Repetition	Variable
36,6	60	Communication applications
32,9	54	Knowledge applications
30,5	50	Entertainment applications
100	164	Total

The results of the study indicate that the communication applications are the most used by the Gulf youth residing in the city of Ajman with a percentage of 36.6% . While cognitive applications rank second with 32.9%% .The last place is ranked by entertainment applications, with a ratio of 30.5% from my sample answers.

**Table 7:** The sites most visited by Gulf youth

Standard deviation	SMA	Agree %	Neutral%	% Disagree	variable
0.62	2,48	54,3	39	6,7	I visit study / work related sites

0.65	2,41	50	40,9	9,1	I visit educational sites that are not related to the field of study / work
0.78	1,96	28	39,6	32,3	I visit museum and archaeological sites
0.67	2,45	54.9	35,4	9,8	I visit the TV and movie show sites
0.73	2,29	45,1	38,4	16,5	I visit video and video presentation sites

At the level of most visited sites, the results indicate that the mean averages range from 1.96 to 2.48 and with record deviations ranging from 0.62 to 0, 78 sites of relevant specializations for study or work are ranked first as a mean of 2.48 and a standard deviation of 0.62 . Second place is for websites and platforms to display series and movies with average 2.45 and standard deviation 0.67. As for the third grade, we find working educational sites unrelated to study or work specialization, with an average of 2, 41 and a standard deviation of 0.65. Followed by video sites and video rendering with an average of 2.29 and a standard deviation of 0.73. While museums and archaeological sites are ranked last with an average of 1.96 and a standard deviation of 0.78. This is what makes us conclude that the use of the Internet by Gulf youth is directed in two tracks, the first of which is the knowledge path, whether pragmatic, and related to the development of capabilities, competencies and knowledge in academic or professional fields, specialization or education related to acquiring new knowledge outside the scope of study or work. The second is the entertainment track related to sites with audiovisual content of an artistic nature.

**Table 8:** The effect of primary education circles on gaining a culture of surfing the Internet

Standard deviation	SMA	Agree %	Neutral%	%Disagree	variable
0.73	2,12	32,9	46,3	20,7	It has gained a culture of sailing online from within the family circle
0.69	2,29	42,1	44,5	13.4	It has gained a culture of sailing online from outside the family

The acquisition of a sailing culture on the Internet often comes from outside the family .As the results indicate that Bruises August the culture of sailing online from outside the family records the arithmetic average is equivalent to 2.29 and that for a standard deviation equal to 69. in exchange for recording the acquisition of a culture of sailing on the Internet from within the family average of my account the equivalent of 12 ,2 and This is with a standard deviation of 0.73.

#### 4. The most prominent cultural practices of the Gulf youth:

**Table 9:** Varieties of cultural practices of the Gulf youth residing in the city of Ajman

Percentage	Repetition	Variable
32,9	54	Watching movies and series
22	36	Reading
11,6	19	Visiting museums and archaeological sites
7,9	13	Other activities
6,7	11	Playing games
6,1	10	Attending seminars and lectures
5,5	9	Visiting the exhibition halls
4,3	7	Video games
3	5	Listening to music
100	164	Total

As for cultural practices, the results of the study indicate that watching movies and series is the highest, with a score of 32.9% While reading comes second with 22% As for the third place, it is occupied by 11.6% visiting museums and archaeological sites% .The most prominent of these practices is carried out in a free framework, as 21.3 indicated% only from the sample to their belonging to cultural or artistic clubs, societies or teams.

## 5. Dimensions of the cultural practices of the Gulf youth:

### 1. Reading practice:

**Table 10:** General directions for practicing reading

Standard deviation	SMA	Agree %	Neutral%	%Disagree	variable
0.7 2	2,32	46,3	39	14,6	My reading relates to study and specialization requirements
0.74	2.4 0	55,5	29,3	15,2	My readings are directed according to my areas of interest
0.6 4	2,57	64,6	27,4	7,9	My readings are varied and unstable on a specific domain.

Table No. (10) Shows the general trends in reading practice among Gulf youth residing in the city of Ajman in terms of their relationship to other areas of activity. Average answers range from 2.25 to 2.57, with standard deviations between 0.64 and 0.72 recorded. It is noted through the results that the practice of reading among Gulf youth is diverse and not related to a specific field, where the answer recorded the third average arithmetic equivalent of 2.57 with a standard deviation of 0.64. Whereas, the influence of the areas of interest comes from outside the study's interest in the second recorded mean of 2.40, and the standard deviation is 0.74. As for the last rank, the reading link is related to the requirements of study or specialization, which were recorded on average 2.32, with a standard deviation of 0.72. These results indicate the cognitive dimension of entertainment for reading practice, which mainly aims to entertain in terms of self and develop the general culture of the youth, in different areas of interest.

**Table 11:** Gulf youth tendencies towards different bearings

Standard deviation	SMA	Agree %	Neutral %	% Disagree	variable
0.72	2,45	58,5	28	13.4	The best hard copy while reading and reading
0,80	2,01	32,3	36	31.7	The best digital version during reading and reading

0.76	2,04	30,5	42,7	26,8	Best listening to audio (books, novels, stories(...
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The table shows the number of 11 tendencies of the Gulf youth residing in the city of Ajman towards different bearings when practicing reading. The arithmetic mean ranges between 2,01 and 2,45, with standard deviations ranging from 0.72 to 0.80. The results indicate that Gulf youth still prefer reading paper copies of books with an average of 2.45 and a standard deviation of 0.72. Audio versions come in second place with an arithmetic set of 2.04 and a standard deviation of 0.76. As for the third position, we find the digital copies with an average rate of 2,01 and a standard deviation of 0,80. These results are in line with the trends set out in the study (Donnat, -32018) published under the title: "Évolution de la diversité consommée sur le marché du livre, 2007-2016". And in which the writer emphasized that the paper copies still maintain their value and favor the readership, despite the rise in the consumption of digital copies, the emergence of sites and platforms working on the marketing of audio copies.

**Table 12:** Frequency level for libraries and book fairs

Standard deviation	SMA	Agree %	Neutral%	%Disagree	variable
0.79	1,97	29,9	37,2	32,9	I visit the fixed libraries
0.79	2,26	45,1	36	18,9	Visiting book fairs

On the other hand, despite the fact that reading is the second cultural practice in terms of preference for a young Gulf audience living in Ajman .However, there are many indicators that may indicate a weak attendance in a youthful day .The first of which we referred to in Table 10 whose results confirmed the relevance of this practice to various interests rather than it's fixed and entrenched interests in the daily practice of individuals .On the other hand ,Table 12 shows the frequency of youth visits to bookstores .The results indicate that the Gulf youths acquisition of books is more seasonal than it is usually included in its daily practices .Beats young reluctance to book fairs at a frequency of its hard libraries of an average arithmetic equivalent of 2.26 and a value deviation of a standard equivalent to 0.79 versus an average arithmetic equivalent of 2.97 for the frequency of the libraries at a value deviation of a standard equivalent to 1,79

**Table 13:** The effect of primary education departments on acquiring a culture of reading

Standard deviation	SMA	Agree %	Neutral%	%Disagree	variable
0.77	2,32	50,6	30,5	18,9	It gained a culture of reading from within the family
0.73	2,32	48,2	36	15,9	It gained a culture of reading outside the family

Through Table No. 13, we try to explain the role that primary education departments play in providing youth with a reading culture. The results indicate that there is no clear effect of the family's influence on the acquisition of this practice. Whereas, the mean of the arithmetic score equals 2.32 in the kidneys and with responses to the deviation of the equivalent criterion .77 for the acquisition of "reading the culture from within the family and .73 to acquire this culture outside the prisoners."

## 2. Visiting museums and archaeological sites

Table 14: Motives for visiting museums and archaeological sites

Standard deviation	SMA	Agree %	Neutral%	%Disagree	variable
0.79	2,15	39,6	36	24,4	Visit museums and archaeological sites to satisfy the curiosity and passion for salt
0.75	2,23	42,1	39	18,9	Visit the museums and archaeological sites for the development of culture in public contact
0.79	2,02	32,3	37,8	29,9	Visiting museums and archaeological sites for the decision of family members and accompanying them
0.75	2,13	35,4	42,7	22	I visit museums and archaeological sites for the desire of a group of friends to visit

0.76	2,22	42,1	37,8	20,1	I visit museums and archaeological sites organized by my affiliation (school, work)
0.77	2,06	32,9	40,2	26,8	I visit museums and archaeological sites during my trips organized by tourist agencies

From this axis, we try to address the motives for visiting museums and archaeological sites by Gulf youth residing in the city of Ajman. Average averages are between 2.02 and 2.23, and record standard deviations between 0.75 and 0.79 are recorded. The occupiers defended the deepening of the general culture of the individual who ranked first with an average score of 2.23 a standard deviation of 0.75. While I came to defend participation in organizing visits through partisan affiliation, whether it is the educational institution, work or other second rank with an average of 2.22, the standard deviation equals 0.76. In third place we find the motivation to satisfy the curiosity and passion of knowledge, and that the mean is 2.15 standard deviation equals 0.79. This indicates that this practice occurs especially in the cognitive framework which is the most prominent motivation. The drivers related to the effects of the training circuits came second. The average number of visits to museums with friends is 2.13. The mean is 2.02 for visiting museums with the family. These results once again indicate the priority of secondary training circuits. This is what we also examine in the next question, which mainly targets this issue.

**Table 15:** The effect of primary development departments on acquiring a culture of visiting museums and archeological sites

Standard deviation	SMA	Agree %	Neutral%	%Disagree	variable
0.78	2,15	38,4	37,8	23,8	It gained the culture of visiting museums and archaeological sites from within the family
0.75	2,18	38,4	41,5	20,1	It gained a culture of visiting museums and archaeological sites outside the family

The results of the study indicate that the arithmetic mean for acquiring a culture of visiting museums and archaeological sites from outside the family is equivalent to 2,18 by a standard deviation of 0.75, while the arithmetic mean to acquire a culture of visiting museums and archaeological sites from within the family perimeter is 2,15 by a standard deviation Equivalent to 0.78 .

Table 16: The impact of the Internet on the practice of visiting museums and archaeological sites

Standard deviation	SMA	Agree %	Neutral%	%Disagree	variable
0.7 0	2,35	50,6	33,5	15,9	Best to visit museums and archaeological sites on the spot
0.8 0	1,96	29,3	37,2	33,5	Best to visit museums and archaeological sites online and browse their sites

On the other hand, the results of the study indicate that Gulf youth still prefer to visit museums and archaeological sites on the spot instead of visiting them by default via the Internet. The option to visit museums and archaeological sites on the spot recorded an average mean of 2.35 with a standard deviation of 0.70, while the option to visit museums and archaeological sites across the Internet and browse their sites recorded an average mean of 1.96, with a standard deviation of 0, 80 .

### 3. Theater and cinema frequency:

Table 17: Reasons of going to the theatre and the cinema

Standard deviation	SMA	Agree %	Neutral%	Disagree %	Variable
0.78	2,07	34,1	39	26,8	I am a frequent theater / cinema visitor because of my interest in acting and in the artistic field.
0.76	2,35	51,8	31,1	17,1	My frequency of visiting the theatre / cinema is related to fun and entertainment.
0.79	2,03	32,9	37,2	29,9	I am a frequent theater / cinema visitor because my family members encourage me.
0.76	2,25	44,5	36	19,5	I go to the theater / cinema because of my friends who want to visit it.
0,80	1,94	28,7	36,6	34,8	My university / school / work center organizes visits to the theater / cinema.

Through this axis, we are trying to address the motives of hesitation on the stage and cinema by Gulf youth residing in the city of Ajman .The arithmetic mean for the options presented in the questionnaire ranges between 2, 35 and 1.94, with record deviations between 0.76 and 0.70 .The existing entertainment impulse leads the way with an average mean of 2.35 and a standard deviation of 0.76 .Whereas, the friends' companion motivation occupies the second position with an average score of 2.25 and a standard deviation of 0.76 .The third motivation is represented by frequenting theater and cinema as a result of interest in the art of acting, with an average of 2.07 and a standard deviation of 0.78 .The first basic observation that we draw from these results is that the frequency Alemsr h and cinema are mainly practices with yet entertaining t towards some collective practice frameworks ,especially in secondary socialization (mainly friends.)

**Table 18:** The effect of primary formation circuits on acquiring a culture of hesitation on stage and cinema

Standard deviation	SMA	Agree %	Neutral%	%Disagree	Variable
0.77	2,14	37,8	38,4	23,8	It has acquired a culture of frequenting the theater / cinema from within the family circle
0.77	2,10	35,4	39,6	25	It has gained a culture of indecision on the stage / cinema outside the family

But this does not necessarily reflect that this practice is acquired within these circles, as the results indicate that the family weighs in making individuals tend to watch plays and movies in theaters with an average of 2.32 and a standard deviation of 0.76 .Whereas, the option of acquiring a culture frequency on the outside of the theater / cinema outside the family had arithmetic mean of 2.10 and a standard deviation of 0.77 .

**Table 19:** The effect of the Internet on the practice of frequency on stage and cinema

Standard deviation	SMA	Agree %	Neutral%	%Disagree	variable
0.72	2,32	47	38,4	14,6	The best hesitation on the stage / cinema on the ground

0.76	2,17	39	39	22	Best to watch theater / cinema shows online
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On the other hand, the results of the study indicate that Gulf youth prefer to watch movies and theatrical performances in cinemas and exhibition halls rather than on digital platforms on the Internet .The option to record the frequency on the theater and cinema arithmetic average is equivalent to 2.32 as a standard deviation equal to 2 0.7 while the option to record watch theater offers and cinema online arithmetic average is equivalent to 17 , 2 as a standard deviation equal to.76.

#### 4. Listening to music

**Table 20:** Motives for Attending Music Shows

Standard deviation	SMA	Agree %	Neutral%	%Disagree	variable
0.84	1,73	25	22,6	52,4	I visit the music education centers for my passion in this field
0,86	1,94	33,5	26,8	39,6	Attend music shows for entertainment and entertainment

In this element, we will try to address the dimensions of the practice of listening to music .We start by examining the factors that drive Gulf youth towards this practice, and we have noticed through our study that entertainment and entertainment is the most prominent motivation, with an average of 1 94 ,and a standard deviation of 0,86, in exchange for frequency for music education centers .The option which scored an average mean of 1.73 and a standard deviation of 0.84 .

**Table 21:** Gulf youth tendencies towards music genres

Standard deviation	SMA	Agree %	Neutral%	%Disagree	variable
0.82	1,96	31.7	32,3	36	My listening is related to religious music and Sufi chants
0,81	2,16	41,5	32,9	25,6	I listen to folk music from the local cultural

0,80	2,17	41,5	34,1	24,4	I listen to Arabic classical music
0.84	1,99	34,8	29,3	36	I listen to world classical Western music
0.82	2,20	45,1	29,9	25	I listen to Arabic youth music
0,83	2,00	34,1	31,7	34,1	I listen to international Western youth music

Table No. 21 shows the Gulf youth's preferences for music genres .Arab youth music is at the forefront with an average score of 2.20 and a standard deviation of 0.82 .The second place is classical Arabic music with an average score of 2.17 with a standard deviation of 0 .80 ,While local popular music occupies third place with an average score of 2.16 and a standard deviation of 0.18.

**Table 22:** The effect of the Internet on the practice of listening to music

Standard deviation	SMA	Agree %	Neutral%	%Disagree	variable
0,81	2,11	39	32,9	28	I prefer listening to music directly in live shows
0.76	2,26	44,5	36,6	18,9	I prefer to listen to music online

Table No. 21 shows the effect of the Internet on the practice of listening to music .The results indicate that Gulf youth prefer to listen to music online, with an average of 2.26 and a standard deviation of 0.76 .Whereas, the option to listen to music in live shows recorded an average of 2, 11 and a standard deviation of 0.18 .

**Table 23:** The effect of primary education circles on gaining a culture of listening to music

standard deviation	SMA	Agree %	Neutral%	%Disagree	variable
0.79	2,10	36	37,8	26,2	I gained a culture of listening to music from within the family

0.79	2,21	43,9	33,5	22,6	It has acquired a culture of listening to music outside the family
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The results of the study also indicate that means for acquiring the habit of listening to music from outside the family's area is 2.21 with a standard deviation of 0.79, while the mean for the acquisition of a culture of listening to music from within the family's area is 2.10 with a standard deviation of 0,79 .

## 9-Conclusion

In this paper, we have tried to address the topic of cultural practices among Gulf youth by providing an answer to the fundamental problem, whose essence is to know what are these practices and to which extent primary education institutions contribute to their acquisition, we also have tried to analyze the impact of information technology and communication on it. In order to find a solution to this problem, from the systematic point of view, we have undertaken an exploratory field study that introduces a quantitative approach through the social survey technique in Al-Samna. For this purpose, a questionnaire was developed and distributed to a disproportionate random sample, which consists of 164 young men and women from the Gulf citizens residing in the Emirate of Ajman, whose age is less than 40 years.

From the theoretical point of view, we have based our analysis of this phenomenon on the heritage of the French sociology of culture, which focuses on the concept of cultural practices and how it contributes to building lifestyles and reflects the social affiliation of the individual. This affiliation, through the process of initial nurturing, reproduces patterns and ways of life and affirms them or illegitimate them. So we have focused on the most important implications, highlighted by the recent studies on the effects of communication and information technology, especially, on the role of the Internet.

As a result of this study, we were able, through our exploratory field study, to determine the most prominent cultural practices carried out by the Gulf youth residing in the city of Ajman. Sports activities came at the forefront, followed by surfing in the Internet and then by other cultural and artistic practices. In the first phase, we focused on surfing in the Internet as one of the most important cultural communication practices. The results of the study showed that more than 30% of the sample spent more than six hours per day surfing in the Internet. We also noticed a consensus (more than 90%) on the primary source of information. On the other hand, applications for communication occupy the first place in terms of its frequency of use by young people. Regarding the content, the content that they search for in the internet is related to different specializations of their studies or work, the second place is occupied by the audiovisual content.

On the level of cultural practices, watching movies and series becomes to be the primary activity, followed by reading, visiting museums, and archeological sites. The practice of reading is mainly related to the recreational cognitive dimension, which is not related to any specific discipline, neither professional nor academic. The primary goal of this practice is self-entertainment and the development of the general erudition of an individual. As for visiting museums and archaeological sites, we have noticed that this practice is linked to the academic framework of knowledge, which represents the most important motivation to undertake such visits, which are often organized by educational institutions. With regard to going to the theater and cinema, we note that these are mainly practices with an entertaining dimension, they lay towards collective practices, especially within activities shared by groups of friends. This is also what we have observed with regard to the practice of listening to music, which dominates the entertainment dimension, situating itself above the requests for artistic practice. The study has also demonstrated the primacy of the Arabic-speaking content over the Western content, distinguished by its youthful character on the first place, the classic one on the second place, and the local popular culture on the third place.

As for the effects of the Internet on these various practices, in particular, regarding the practice of reading, we have witnessed a clear tendency in a part of Gulf youth towards paper books over the rest of options, and a preference towards visiting museums, archaeological sites, theatres and cinemas on the spot instead of planning to visit them, and viewing their products and contents on world wide web. It seems that the practice of listening to music is the most affected by the expansion of the Internet, since young people prefer to listen to music in the Internet instead of attending live concerts and shows. As for the influences of the initial upbringing circles, we have noticed that family plays an important role in making young people to acquire most cultural practices. We have noticed a significant impact of the family factor, especially with regards to the practices of reading, watching movies, and playing games. At last, searching for outdoor activities was more frequent query in comparison to visiting museums and archaeological sites, for which we noted the importance of the role played by educational institutions in the organization of visits to these cultural institutions.

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