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The Egyptian Revolution: How Egyptians Were Freed from Fear of Death

By

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PSYC 508: Advanced Research Design and Statistical Analysis

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The American University in Cairo (AUC)
Abstract

During the 18 days of the Egyptian revolution of 2011, people coexisted each day with death and all the linked fears surrounding it. Though death anxiety is a persistent matter and has a powerful effect on people's minds and psychological well-being, the shift of the Egyptian people's beliefs and feelings towards death and how it compelled them to action during the revolution led us to focus on the following: the comparison of the degree of death anxiety in people who participated at least once in the protests, with that of those who did not go at all. Our hypothesis is that those who were politically active have a lower fear of death than those who weren’t. We also explore the connection between decreased death anxiety and political action.

*Keywords:* Egyptian revolution, death anxiety, fear of death, political action, political participation
The Egyptian Revolution: How Egyptians Were Freed from Fear of Death

Fear is a basic emotion that has a strong impact on individuals and is considered a present feeling that has roots in our memories of past experiences (Bar-Tal, 2001). As a result, fear leads to the suspension in beliefs and actions. Furthermore, it is believed that fear is an emotion that can influence an entire society. This happens when a society is exposed to certain circumstances that trigger a collective emotional orientation of fear (Bar-Tal, 2001). The other emotion which serves a similar function is hope. Both fear and hope can become collective emotional orientations that move societies towards different forms of thinking and action (Bar-Tal, 2001). In other words, these emotions can play a critical role in shaping future actions, and decisions, which may then lead to acute and critical behavior in societies, since “emotions are not merely phenomena in individuals, but cultural-societal reflections as well” (Bar-Tal, 2001, p. 602).

However, there is a kind of fear that is not a fear of something definite (Riezler, 1944), such as fear of death. This fear of death plays a central role in Sigmund Freud’s philosophy. The death drive (Thanatos) is one of the primary driving forces of human life, one that opposes the life drive in that it leads one towards death. However, even though it is repressed by us and relegated to the unconscious, it greatly influences our life. Death anxiety is also masked by symbolic fears, such as the fear of personal or social failure, fear of pain and suffering, and fear of illness – (Ishiyama, 1986). Three major elements related to death anxiety are a fear of the process of dying, a fear of what might happen after death, and a fear of ceasing to exist (Abdel-Khalek, 2002; Power & Smith, 2008). Those fears can either be magnified or reduced, depending on people’s religious beliefs and socio-cultural background.

The enthusiasm and hope for a better future and change for individuals gradually and slowly transform into demands for action (Hunt, 1957). Because ruling by fear is the only way
for governments that have not been based on the will of the people, the opposition against these regimes could only pressure the need for reforms by the presence of large numbers of people rather than “any underground activities” (Hunt, 1957, p. 99). In the case of the October Revolution in Hungary and Poland in 1953, the regimes’ illogical authoritarian rule was thinning when the feelings of unhappiness and discontent in the shape of a revolution broke out into the open air (Hunt, 1957). The resentment pushed people to act out and rebel. The period of transition from discontent to action has always been a “momentous step” in all revolutions (p. 103). Therefore, the usual fear is put on hold and the government’s power to keep their people in oppression is weakened (Sidis, 1918). Of the factors that can accelerate the process of revolution across a country is fear of death (Sidis, 1918).

In his research about death experience and politics, Peterson concludes that death experience is correlated with political thinking and behavior. Through his data collection on the topic presented above, Peterson found that people associated with any form of death experiences are usually much more greatly drawn to one aspect of political participation whether directly or indirectly (Peterson, 1985). The author introduces Schachter’s work on anxiety and its effect on people’s behavior. He indicates that great anxiety makes people tend to develop greater “affiliative tendencies” (p. 25). This means that in order for people to cope with anxiety and fearful situations, people tend to act in a more outward behavior (Peterson, 1985). Death experience is correlated with a higher level of political involvement (Peterson, 1985).

Further, an awareness of death promotes the “development of human creativity and culture” (Rank as cited in Wirth, 2005, p. 101), so one can surmise that death anxiety has a counteractive effect on human culture. Freud then proposes that death be returned to consciousness, because “if you want to brave life, prepare yourself for death” (from Thoughts for
The times on war and death, 32:345f, as cited in Wirth, 2005, p. 101). That means that, once we are aware of death, and accept it as a natural part of our life, we start to take on challenges in life that we ordinarily might not. In fact, leading a life governed by a fear of death prevent people from facing obstacles in life that are necessary for personal, and societal development. However, once we come to accept death as inevitable, we can face those obstacles and goals, and start acting on them (Lowen, 1980; Wirth, 2005).

It is therefore possible to infer that a realization of the inevitability of death might help inspire people to act in a field they previously feared to enter, i.e. politics. The events of January 25th – February 11th 2011 in Egypt seem to suggest such a phenomenon. The culture of fear that had pervaded Egyptian society (Egypt Human Development Program 2010) for at least three decades was suddenly shaken off and in its stead a wave of political action went through Egypt. Previously, political action was limited because of valid fears of persecution (Egypt Human Development Program 2010), but during the Egyptian revolution people were seemingly freed from those fears and the silence broken. The exposure to the random violence perpetrated by the state security apparatus might have brought into focus the reality of that death could hit at any moment and so compelled people to act and take charge of their fate (also suggested by Peterson, 1985).

Our independent variable is fear of death, or death anxiety, and our dependent variable is the move to action. In our study we intend to compare the degree of death anxiety in people who participated at least once in the protests, with that of those who did not go at all. Our hypothesis is that those who were politically active have a lower fear of death than those who weren’t. As our study is also exploratory, we intend to address the following research questions:
HOW EGYPTIANS WERE FREED FROM FEAR OF DEATH

- How does the degree of death anxiety differ between the two groups, those who participated in the protests and those who didn’t, and why?
- What is the connection between the degree of death anxiety and the move to action?

Method

Participants

A total of 277 participants responded voluntarily to our questionnaire in English. The sample was 33.6% male (n=93) and 66.4% female (n=184). The mean age was 26.60 (SD=7.04). Of the respondents, 53.4% (n=148) participated at least once in the protests, and 46.6% (n=129) did not. A total of 36 participants responded to our Arabic survey, however, due to the omission of some values within a question, we decided to exclude those participants, and refer to their responses to the open-ended questions in the discussion section.

Materials

To address our research hypotheses and questions, we developed a four-part questionnaire packet (attached in Appendix B). The questionnaire packet consisted of a) a modified political participation scale, b) the Arabic Scale of Death Anxiety, or ASDA (developed by Abdel-Khalek, 2004), c) a section on demographics, and d) open-ended questions developed by the research team.

Section I: Political Participation Scale. The political participation scale used is a modified version of the Political Participation Scale (PPS) developed by Matthews and Prothro (1966). It assesses political participation via four sections, namely a) political discussion, b) voting, c) campaign participation and d) office holding and political membership. The original
PPS was modified to suit the Egyptian culture and political scene. The modified version consists of 13 questions, most of them to be answered with either ‘no’ or ‘yes’, and a few open-ended questions. Lower scores indicate low political participation and higher scores indicate high political participation. The Cronbach’s alpha for the original study was .98 for one group of participants (Caucasians) and .95 for the other group (African Americans). No validity tests were conducted for this measure. The Cronbach’s alpha for our study was .558 (N=277), which shows moderate internal consistency.

**Section II: Arabic Scale of Death Anxiety.** The ASDA is a 20-item scale that was developed to assess death anxiety, or fear of death, in Arabs (Abdel-Khalek, 2002). It was influenced by Templer’s Death Anxiety Scale (Templer, 1970), but was modified to fit Arab culture. Although death anxiety is a universal experience, some items, which might induce fear in Western culture, might not be fear-inducing in Middle Eastern culture, and vice versa (Abdel-Khalek, 2002). The ASDA assesses respondents’ death anxiety on a scale from “no” (=1) to “very much” (=5). The total score of the ASDA ranges from 20 (lowest) to 100 (highest). Lower scores indicate lower death anxiety, and higher scores indicate higher death anxiety.

Abdel-Khalek tested the ASDA on Egyptians, Kuwaitis, and Syrians, with internal consistencies ranging from .88 to .93 in the three countries. Of interest to us is the reliability of the Egyptian participant group in Abdel-Khalek’s study; the Cronbach’s alpha was .90, which indicates a high internal consistency (Abdel-Khalek, 2002). When analyzing the data of the Egyptian participant group, four components were dominant, namely “(a) Fear of Dead People and Tombs, (b) Fear of Postmortem Events, (c) Fear of Lethal Disease, and (d) Death Preoccupation” (p. 444). The Cronbach’s alpha for our study was .926 (N=277), which shows strong internal consistency. Our scoring followed the scoring set by Abdel-Khalek’s study.
Section III: Demographics and professional characteristics and open-ended questions. The first part of the section consisted of four questions that helped provide an understanding of the background and characteristics of the participants of our study. Participants were asked to fill in demographic information such as gender and age, as well as details pertaining to education and work experience. One question addressed participants’ religious beliefs, since religion may be tied to the degree and presence of fear of death. They were also asked whether they had participated at least once in the 18 days of the revolution, and if yes, for how many days.

To help us answer the exploratory research questions, we formulated five open-ended questions. We asked participants whether they felt reduced, or increased, fear during the 18 days of the revolution, and if so, what the factors were that contributed to this. Other questions addressed the connection between a reduced fear of death and political action. Further, we asked whether participants had been politically active during the revolution, and what factors lead to this. Finally, we asked participants where they had heard of the study, which helped us identify the amount of participants we had obtained from the different Internet mailing options; and whether they had additional comments.

Procedures

We asked a non-probability purposive sample of Egyptians to respond to our online questionnaire packet. The packet was hosted on the Smart Survey form-building website. We sent e-mail invitations in English and a link to the questionnaire to individual participants, and asked of them to pass it on, as well as Facebook ‘revolution-inspired’ groups such as “Egyptian Revolution 25”, “Say No to Corruption”, “Egypt 25 Jan”, “We Are All Khaled Said”, “Kherna”,
and “Egypt…a New Start…a New Initiative”, among others. We also sent informed consent forms, with the requirements necessary for participation (Appendix A).

To prevent us from having missing data, participants were required to answer most of the questions, in order to be able to go to the next page. After answering the survey, a thank-you page was displayed to participants. In the thank-you page, we asked our participants to contact us at hamika@gmail.com if they were interested to know more about the purpose of the study, and/or to get a copy of its results. Further, we provided a list of psychosocial services, in various locations in Cairo and accessible to participants of different SES, which participants could contact if they experience any discomfort or distress while filling out the survey.

Results

Responses to the online questionnaire packet were analyzed to address our research hypotheses and exploratory questions. The Arab Scale of Death Anxiety and the Political Participation scale, demographic questions, and open-ended questions were examined carefully to test the study’s hypotheses. Furthermore, additional findings that arose during the process of data analysis are presented.

Demographics

The participants’ ages ranged between 18 and 66, with most participants being in their 20s. A total of 89.8% were Muslims, 8.2% were Christians and 2% were Atheist, Agnostic or Deist. A substantial amount of participants were students or worked in various professions. A few participants were either housewives or unemployed.
When asked about the groups or clubs participants were members of, 35.4% answered that they were members of political pages on the Internet such as RNN/Rassd, We are all Khaled Saeed, 6 April, and Supporting Mohamed El Baradei. A total of 10.1% were members of business/professional/civic groups such as AEISEC, Rotary, Rotaract, and Zedny; and 9.4% were members of mosque/church-connected groups such as the Muslim Brotherhood, and YWCA. A total of 54.2% were not in any groups or clubs.

Comparison in death anxiety level between participants and non-participants in the protests

Our first hypothesis was that those who participated in the protests between 25 Jan. and 11 Feb. would have a lower fear of death than those who didn’t. Of the total amount of participants, 53.4% participated in the protests, and 46.6% didn’t participate (Figure 1). The t test for independent means was statistically significant, as displayed in Table 1. People who participated in the protests were less likely to experience death anxiety, $t(275) = 2.379, p<.01$, whereas those who didn’t participate were more likely to experience death anxiety, $t(275) = 2.374, p<.01$.

Connection between the degree of death anxiety and the move to political action

To evaluate this hypothesis that there is a connection between the degree of death anxiety and political participation, the Pearson’s Correlation was conducted and results showed that there is a negative correlation between political participation and death anxiety ($p<0.01$), as displayed in Table 2. That negative correlation, although significant, was weak, $r = -1.87$. 
Upon asking if the participants were afraid during the protest days or not, 46.2% answered that they were a little afraid, 37.5% were very afraid, and 16.2% were not at all afraid (Figure 2).

To help us explore this connection, participants were asked about their reasons for protesting or not protesting, and for their fear or lack thereof. When asked why they participated in the protests, 14.4% did so out of hope for change and freedom; 13.7% did so out of hate towards the old regime and a desire to fight corruption, social injustice, and oppression; and 8.7% did so to be a part of history-in-the-making and to support the cause. Other participants were motivated by the Tunisian revolution, the protestors that died for that cause and out of curiosity.

When asked why participants did not protest, 22% explained that there were family concerns (i.e. their parents didn’t want them to go) or family responsibilities (i.e. they had to take care of their children); and 4.7% didn’t protest out of fear. Other participants didn’t protest because they doubted the effectiveness of the revolution; were part of the nightly community watch; or were against the cause.

Those participants who had indicated fear during the protests were asked why they were afraid. A total of 15.9% were afraid of police brutality, retribution, of dying, or of the death of loved ones. A similar amount, 15.2%, replied that they were afraid of an uncertain future, and of possible ensuing civil war or chaos. Other participants were afraid of the security vacuum and subsequent increased criminality, or of the failure of the revolution.

Those participants who had indicated a lack of fear during the protests were asked for the reasons. Of those participants, 13.7% replied that they had faith in God, Egypt and its people, and in the certainty of success. Another groups of participants, comprising 5.1%, gave as reason
their belief in the revolution being a good, justified cause. Other participants were not afraid because they were in a safe area with a community watch, were with their families and friends, and had the army to protest them. A small amount, 3.2%, gave as reason their belief in fate, predestination, and the inevitability of death.

**Correlation between death anxiety and other factors**

Although this wasn’t one of the research hypotheses, connections between death anxiety and other factors were made. A correlation test between death anxiety and religion was made, with the hypothesis that as religious belief increases, death anxiety decreases. The result of the Pearson’s Correlation was that there was indeed a significant negative correlation between both factors (at $p<0.05$), as displayed in Table 3, however, that negative correlation was weak, $r = -0.132$.

**Responses to the Arabic Survey**

When participants were asked for the reasons of why they participated, the most dominant motive was that they were against corruption and wanted the removal of the regime. Other reasons were the need for change and fighting for dignity and freedom. A few participants participated because their family asked them to, because of the Muslim Brotherhood, and because of the reaction of the government, such as cutting certain mediums like the Internet and telephone lines.

When asked for reasons of why they did not participate, the predominant reason was family responsibilities. Other reasons were that they wanted change but were against protesting as a way to ask for change, they were not convinced of the cause, or they were scared.
When participants were asked for additional comments, some added that protests during the 25 Jan revolution was a reason that they overcame their fear.

**Discussion**

One of the hypotheses of the study is to show that people who participated in the protests have lower death anxiety than those who did not participate. Indeed, the data showed that participants, who participated in the protests, experienced lower death anxiety than those who did not participate. The themes that were extracted from the open-ended questions, allow us to surmise that those who participated in the protests were not afraid of death for the following reasons: they had faith in God and the Egyptian people; they believed that it was a good justified cause and they wanted to fight for freedom and against corruption, injustice, social inequality and oppression. Some participants were motivated to protest without fear, because of the success of the Tunisian revolution, and witnessing the deaths and persecution of demonstrators. As Peterson (1985) writes, death experiences are connected with increased political participation. A few of the participants reported witnessing protestors being shot, and carrying their bodies away; others described how they and their friends were shot. Those encounters with death may have triggered increased political participation and decreased fear of death.

A few participants related that they were not afraid to protest because they believed in predestination and the inevitability of death. Those few participants match our primary hypothesis. It is possible to presume that, once they accepted death as inevitable, their fear was reduced and they were compelled to act. Those participants who responded to the Arabic survey gave similar answers. Their faith was a strong motivating factor, as was their condemnation of social injustice and corruption. Interestingly, some replied that they were not afraid because they
wished for martyrdom, and knew that death was inevitable. One participant related that he was not afraid because for youths life has no meaning, and they feel like they are locked in a giant prison. So a possible interpretation is that the Egyptian revolution offered him a way of escape from this “giant prison” and a way to rejuvenate Egyptian youths. Another participant explained that he was desperate for a humane life for himself and his family, and that, whenever he remembered that and any unjust situation, his fear was diminished.

However, contrary to our secondary hypothesis, the negative correlation between fear of death and political participation was weak. An explanation for this is that there are various factors which contribute to an individual's political participation, besides fear of death. Further, the score of our negative correlation indicates that the impact of fear of death, though present on political participation, is trivial, and that other factors may have a stronger impact on political action.

A lot of participants reported experienced fear because of the security vacuum, and the increased criminality and looting by thugs. A total of 83.7% reported experiencing either a little or a lot of fear. Since it is presumed that many of those participants did not encounter in person the criminal acts they describe, we can suppose that various media had a powerful impact on people’s level of fear. Indeed, many participants used the words ‘we heard reports of…on TV’ instead of ‘we saw…’ with regard to looting and thugs. A few participants described the role of the media in painting a negative picture of the protesters, and magnifying acts of criminality and chaos out of proportion. Some of those participants described the media as a tool of the old regime to devalue protesters’ beliefs and actions, and to spread fear and negativity among the majority of Egyptian society. Indeed, the media’s role contributed heavily to people’s fear.
Limitations

The study had a few limitations. Firstly, the number of female participants exceeded the number of male participants. Indeed, a sample including more male participants would be more representative of the protests. However, the dominant limitation to this research is a methodological limitation. The online questionnaire packet was distributed via convenience sampling, and so might not have reached Egyptians from all districts or sectors of society. Our sample is therefore not representative of the Egyptian society, and consequently results cannot be generalized. To reach a more representative sample, it would be recommended to use another distribution method in addition to the online tool. Finally, time constraints resulted in using convenience sampling for survey participants. This is likely to impact the degree to which the survey sample provides results that can be generalized to Egyptian society as a whole.

Implications for Future Research

This survey has provided an important baseline from which future research can further explore the connection between fear of death and the level of political participation among Egyptians who participated in the Jan 25 Revolution. Because of the non-representative sample, future studies should consider distributing paper-based versions of the questionnaire packet amongst people of different SES, and living in different governorates of Egypt, in order to collect more accurate and generalizable information. Since political activity is on the increase since the revolution, future research could explore the various factors which have more of an impact on political participation, than fear of death. Equally, future research studies could explore the role fear of death plays now in Egyptians’ lives, in relation to the current instability within the country and uncertainty of the future socio-cultural and political landscape.
References


Appendix A
Informed Consent

The American University in Cairo
Political Participation and Anxiety during the Revolution

A study conducted by: Alexandra Gazis, Eman Onsy, Hamida Stelzer, and Mahitab El Ramlawy, under the supervision of Prof. Dr. Joseph Simons-Rudolph.

Dear Participant,

We kindly appreciate your participation in this study related to political participation and anxiety during the revolution. Egypt has recently seen a lot of socio-political turmoil, from January 25th 2011 onwards. We intend to gain an understanding of some of these changes, specifically as they relate to people’s feelings of anxiety, and political activism. Our study has been approved by the American University in Cairo’s Institutional Review Board. To join this study, you need to be:

1) 18 years of age or above.
2) Egyptian.

You will kindly be asked to fill out a questionnaire in which you select the options that best represents your experiences and views. You will also be asked to fill out a demographic section, and answer a few open-ended questions. The completion time of the study is approximately 10 minutes. There are no known risks connected to participating in this study, except that it may take up some of your time, and may cause slight discomfort. The study may not be of benefit to you directly, but as someone who is living in Egypt, you have been a part of this ‘history in the making’. As such, your participation would be valuable in helping us capture some of the perspectives and experiences that are shaping this time.

Participation in this study is completely voluntary, and you have the right to withdraw at any time without negative consequences by exiting the web site, before submitting. Any data that is submitted, even if only part of the questionnaire, will be used in the study. Results are completely confidential and your ISP address will not be traceable. We will not be able to identify which survey you completed. You have the right to receive the results of your participation, by contacting us via e-mail.

If you would like to know more about the study, or have any questions, you are welcome to contact us at hamikast@aucegypt.edu, or you can contact Dr. Simons-Rudolph at joesr@aucegypt.edu.

By clicking “Next” and completing this study, you are agreeing to the following statements:

- I understand the requirements of this project, and my role as a participant.
- I understand that my participation is completely voluntary and that I have the right to withdraw at any time.
- I acknowledge that I am at least 18 years old, and am Egyptian.
Appendix B

Questionnaire Packet

I. Political Participation Scale

Instructions: The following questions about political participation refer to the time period before the revolution started. So please read the questions carefully and reply with this in mind.

(on political discussion)
1. When you talk with your friends, do you ever talk about public problems – that is, what’s happening in the country or in this community?
   ___a) yes
   ___b) no

2. Do you ever talk about public problems with any of the following people?
   ___a) Your family?
   ___b) Colleagues at work/school?
   ___c) Community leaders?

3. Do you ever talk about public problems with people from a different socioeconomic status?
   ___a) yes
   ___b) no

4. Do you ever talk about public problems with government officials or people in politics?
   ___a) yes
   ___b) no

5. Have you ever talked to people to try to get them to vote for or against any candidate (e.g. in the Parliament elections 2005 or 2010)?
   ___a) yes
   ___b) no

(on voting)
6. What about you? Have you ever voted?
   ___a) yes
   ___b) no

(on campaign participation)
7. Have you ever financed in any way any candidates or political campaigns?
   ___a) yes
   ___b) no

8. Have you ever gone to any political meetings, rallies, or things like that in connection with an election?
   ___a) yes
   ___b) no
9. Have you ever done any work to help a candidate in his/her campaign?
   ____a) yes  
   ____b) no

(on office holding and political membership)
10. Have you ever held an office in a political party or been elected or appointed to a government job?
   ____a) yes  
   ____b) no

11. If yes, what office or job was that:____________________________________

12. Do you belong to any clubs or groups like these:
   ____a) Labor union  
   ____b) Political groups (like NDP, El Wafd party, Al Ghad, the Muslim Brotherhood, etc.)
   ____c) organizations concerned with human rights (like UNHCR, National Council for Women, etc.)
   ____d) Business, professional, or civic groups (like Rotary and Rotary Act)
   ____e) a mosque/church or mosque-/church-connected group
   ____f) Political pages on the Internet (like Kolena Khalid Saeed, RNN/Rassd, etc.)
   ____g) other: ___________________________
   ____h) none

13. If yes to any of the above, which specific club/group do you belong to:
   __________________________________________

II. Arabic Scale of Death Anxiety (ASDA)

Instructions: Read the following statements, and then decide to what extent each one describes your feelings, behavior, and opinions. Show how far it does, or does not, apply to you in general by circling the appropriate number after each statement.

<table>
<thead>
<tr>
<th>Statement</th>
<th>No (=1)</th>
<th>A little (=2)</th>
<th>A fair amount (=3)</th>
<th>Much (=4)</th>
<th>Very much (=5)</th>
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<tbody>
<tr>
<td>1. I fear death whenever I become ill.</td>
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<td>2. I fear looking at the dead.</td>
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<td>3. I fear visiting graves.</td>
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<td>4. The possibility of having a surgical operation terrifies me.</td>
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<td>5. I am afraid of suffering a heart attack.</td>
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<tr>
<td>Statement</td>
<td>No (=1)</td>
<td>A little (=2)</td>
<td>A fair amount (=3)</td>
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<td>6. I worry that death may deprive me of someone dear to me.</td>
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<td>7. I am worried of unknown things after death.</td>
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<td>8. I am afraid of looking at a corpse.</td>
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<td>9. I fear the torture of the grave (if not applicable, please select ‘no’).</td>
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<td>10. I fear getting a serious disease.</td>
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<td>11. Witnessing a burial procedure terrifies me.</td>
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<td>12. I fear walking in graveyards.</td>
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<td>13. I am preoccupied with thinking about what will happen after death.</td>
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<td>14. I am afraid of sleeping and not waking up again.</td>
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<td>15. The pain accompanying death terrifies me.</td>
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<td>16. I get upset by witnessing a funeral.</td>
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<td>17. The sight of a dying person frightens me (if not applicable, please select ‘no’).</td>
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</tr>
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<td>18. Talking about death upsets me.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>19. I am afraid of getting cancer.</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>20. I fear death.</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

### III. Background and Exploration Section

1. Gender:
   ____a) Male
   ____b) Female

2. Age: _______

3. Religion:__________

4. Professional position (e.g. student, teacher, etc.):____________________
5. Did you participate in the protests on any day between Jan 25 and Feb 11?
   ____a) yes
   ____b) no

*If yes, please answer the following questions (6-9):*

6. How many days did you go (even if you stayed there for one hour)? _______

7. In which city did you protest?
   ____a) Cairo
   ____b) Alexandria
   ____c) Suez
   ____d) Mansoura
   ____e) Tanta
   ____f) Beni Suef
   ____e) other: ______________

8. Who did you go with?
   ____a) on my own
   ____b) with family/friends
   ____c) as part of a political/religious/social group
   ____d) as part of a labor union

9. What motivated you to attend the protests?

10. If you did not participate in the protests, why not?

11. Were you afraid during the protests?
   ____a) a little
   ____b) a lot
   ____c) not at all

12. Why were you afraid?

13. Why were you not afraid?

14. Is there any additional information you would like to share with us?

15. How did you find out about this study (check all that apply)?
   ____a) family member
b) friend

c) colleague at my work setting

d) other colleague

e) political/religious/social group

f) I'm a member of a listserv/Internet group related to the protests

g) Other, please specify: _______________
Table 1

*Level of death anxiety in those who participated in the protests and those didn’t*

<table>
<thead>
<tr>
<th></th>
<th>t-test for Equality of Means</th>
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<tr>
<td></td>
<td>t</td>
<td>df</td>
<td>Sig. (2-tailed)</td>
<td>Mean Difference</td>
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<td>ASDAmean</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Equal variances assumed</td>
<td>2.374</td>
<td>275</td>
<td>.018</td>
<td>.25281</td>
</tr>
<tr>
<td>Equal variances not assumed</td>
<td>2.379</td>
<td>272.039</td>
<td>.018</td>
<td>.25281</td>
</tr>
</tbody>
</table>

Table 2

*Correlation between death anxiety and political participation*

<table>
<thead>
<tr>
<th></th>
<th>ASDAmean</th>
<th>PPSsum</th>
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<th></th>
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<tr>
<td>ASDAmean</td>
<td>1</td>
<td>-.187&quot;</td>
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<td></td>
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<td>Sig. (2-tailed)</td>
<td>.002</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>N</td>
<td>277</td>
</tr>
<tr>
<td>PPSsum</td>
<td>-.187&quot;</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.002</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>N</td>
<td>277</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the 0.01 level (2-tailed).
Table 3

*Correlation between death anxiety and religion*

<table>
<thead>
<tr>
<th></th>
<th>ASDAsum</th>
<th>Q17. Religion:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ASDAsum</strong></td>
<td>Pearson Correlation</td>
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</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td></td>
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<tr>
<td></td>
<td>N</td>
<td>277</td>
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<tr>
<td><strong>Q17. Religion:</strong></td>
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<td></td>
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<td>255</td>
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</tbody>
</table>

*Correlation is significant at the 0.05 level (2-tailed).*
**Q19. Did You Participate in the Protests?**

- **Yes**: 53.4%
- **No**: 46.6%

*Figure 1.* Participation of respondents in the protests on any day between Jan. 25th and Feb. 11th 2011.

**Q25. Were You Afraid during the Protests?**

- **Not at all**: 16.2%
- **A lot**: 37.5%
- **A little**: 46.2%

*Figure 2.* Fear of participants during the protests from Jan. 25th – Feb. 11th 2011.