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**The American University in Cairo**  
**School of Global Affairs and Public Policy**

**Impact of Western Cultural Values as Presented in  
Egyptian Movies**

**A Thesis Submitted by  
Mariam Nasr El Shenawi**

**To  
The Department of Journalism and Mass Communication**

**In partial fulfillment of the requirements for the degree of  
Master of Arts**

**by**

**Mariam Nasr Abdel Fattah El Shenawi**

**Under the supervision of Dr. Hussein Amin**

**February/2013**

## DEDICATION

To my grandmothers Aliah Schleifer and Galila Ramadan (الله مايرحمه) (May Allah bless their souls), you have taught me how to be confident, honest and thankful to those who help me. To my Father Nasr El Shenawi, you encouraged me to be self-determined and hard working and to my mother Rafika Schleifer, you taught me to be active, pray on time and ask Allah for the best. To my Grandfather Abdullah Schleifer, you always encouraged me to do my best in life to benefit humanity. To my husband Kamel Abu Zaid and my aunt Samia El Shenawi, you were very supportive to me in hard times. To my best friend Dr. Doaa Gamal El Din (الله ايرحمه) (May Allah bless her soul) who died on the night of my defense leaving her three year old daughter Zeina, you taught me to be cheerful and strong.

I love you all and I will never forget you.

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## ABSTRACT

### **The social identification and cultivation theories & the impact of Western cultural values as presented in the Egyptian movies**

Signs of the Western cultural values are noticed in some Egyptian movies. Watching television everyday affects the educated Egyptian's perception of their culture and the Western culture. This study looks at the cultivation theory and social identification theory and their relation to educated Egyptian's perception of the image of the US and Egypt. It examines the recent Egyptian movies reflection on the Egyptian lives' details of eating, talking and speaking.

The researcher uses cultivation and social identity theories to check how Egyptian movies contain Western values or ideas that might be imitated by the Egyptian youth or that might influence their ideas of the world.

A primary survey was administered among an available non-random sample of educated Egyptians on the street and of various majors at different Egyptian Universities, a military hospital and an IT company for programming consisting of 434 participants. It is prepared to measure the educated Egyptian's idea about the old and new Egyptian movies in presenting Egyptian culture as well as the educated Egyptian's perception of their language and favor the Western culture.

Cultivation theory shows that television enlightens viewers about their social realities. Enormous exposure to TV for a long time structures a person's view of life and society creating stereotypes. It can make people see the world negatively or positively. Here in this study the researcher notices the difference in the educated Egyptian's responses of favoring the West or their own culture due to watching recent television movies which provide the Western lifestyle as the best style. The recent movies also provide a negative image of life in Egypt by pointing out all the economic and political problems people are living.

The results show a relation between the cultivation and the educated Egyptian's identifying with the Egyptian culture. This shows how watching movies may affect their understanding and love to their culture.

Social identity theory clarifies how self-perceived association in a group shapes attitudes and social insight (Burke, 2006). The study tries to find out whether the educated Egyptians are affected by watching Egyptian movies which present Western cultural values. This is found through their imitating the Western life style of the actors: in their language use (talking in English or adding some English words to the Arabic), choosing to watch Western movies to Egyptian movies, choosing to watch new movies to old movies as they represent the new style of life and Westernization.

The social identification theory is used to show which association encourages the educated Egyptians to learn about their culture. Also, it explains whether Egyptian movies can cause the youth to perceive themselves as Egyptians by shaping their attitude about their culture and identity or not (measured with their culture, use of language spoken, choice of English or Arabic movies to watch).

Some questions were addressed to determine whether new Egyptian films respect Egyptian values and whether they reflect the Egyptian culture.

Qualitative interviews with professionals in various fields addressed research questions on the topic who gave insights on the Western values imbedded in some recent Egyptian movies.

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## Chapter 1: Introduction

Culture is how people behave and experience their life. It is human beings “way of life” (Stacks & Salwen, 2009). It is the means by which people do particular actions. Some authors believe that the origin of culture research started with Herodotus of the 5<sup>th</sup> century BC, Tacitus from Germany in the Western culture and Fa-hsien of the East (Stacks & Salwen, 2009). However, Adamson Hoebel, an Anthropologist in 1966, disagreed with this belief, saying that Greeks were only interested in the social organizations and political structures of different cultures (Stacks & Salwen, 2009).

Some people think the media should be observed cautiously out of their fear of the media’s effect on people (Kamalipour, 2007). A culture is the bond which joins society members together and contains meanings shared by its individuals (Kamalipour, 2007).

Joshua Meyrowitz (1985) mentioned the first cultural encounters in his book “No Sense of Place”, by saying the young mainly learns about culture from their family (cited in Kamalipour). Meyrowitz (1985) said afterwards, the radio and TV appeared and started allowing unfamiliar ideas and images to come into the home, and transmitting of various cultures. However, it has become evident that there is almost always disagreement between what parents say regarding culture and what the TV states. Young children become skilled at discussing differences among cultures (Kamalipour, 2007).

According to Herbert Schiller (1969), *Mass Communication and the American Empire* the US has controlled cultural products worldwide by its films and TV programs

(cited in Kamalipour, 2007). A study by Kaarle Nordenstreng and Tapio Varis (1971) tested TV programs flow to the whole world by spreading to TV stations' program directors questionnaires to answer (in Kamalipour, 2007) . Kaarle Nordenstreng and Tapio Varis (1974), said they found in 50 countries, "TV programs was overwhelmingly one way, from the United States... to the rest of the world" (Kamalipour, 2007, p. 212). This is how much people's emotions are aroused by the US media, shaping individuals' well-being and thoughts of the world (Kamalipour, 2007).

Jeremy Tunstall (1977), in his book *The Media are America* discusses also the US dominance over the media worldwide. He said a country that imports news is allowing its ideas, thoughts and politics to enter another country. The media has control over when individuals are entertained, happy, or sad (cited in Kamalipour, 2007). According to Marian Bredin (1996) the media has a partial effect on altering people thoughts in terms of culture (cited in Kamalipour, 2007). France is a good example of a country which protects its culture against foreign invasion by allowing only 40% of foreign films to be broadcasted on its channels (Kamalipour, 2007).

After major areas of Brazil's Amazon rain forests were damaged, local inhabitant feared that their culture may become extinct. The native group called Kayapo who lived in these rain forests solved this by forming their private media; they videotaped their ceremonies, and history (Kamalipour, 2007). On the contrary, there are countries which do not have a culture of their own. Canada is one of these countries because it shares the English language with the US as well as "a 2,000-mile border with the United States" (p. 219). Movies in theaters in Canada are 96% foreign. Radio music is 3/4 from foreign origin and magazines are 4/5 American (Kamalipour, 2007).

Translated from Galal Amin's (2006) book *Khurafat al-taqaddum wa-al-ta akhkhur: al-Arab wa-al-haqārah al- Gharbiyah fi mustahall al-qarn al-wahid wa-al-ishrin* (Myths of progress and delays: The Arab and Western civilization at the beginning of the twenty-first century) said, "It is not important to compare developing and developed countries according to their advancements and economic success" (p. 17). He said, comparison between countries should be according to positive differences such as: "compare a country's music with another ... how one country treats women in a more respectful manner than another, and whether children in a country are cared for and loved more than in another country" (Amin, 2006, p. 17). Moreover, "Loyalty towards one's tribe, religion, and group are important to learn, but not by arousing negative feelings towards another tribe, religion or group. This negative attitude may result in disrespect of the other and devalue of moral ethics" (Amin, 2006, p. 118).

In translation from Arabic, Amin (2006) wondered the reason why a country is considered more progressive than another; he thought the reason could be people's religion, color of skin or their language. His answer was, the advanced or best country is shaped by the media. This causes "less powerful, less rich and less progressive countries to want to imitate the countries that are portrayed in the media as more superior in everything" (Amin, 2006 p. 15). He explains that nobody, not even the media, dares to mention weaknesses of the superior countries. He said "Economic, technological, artistic, literary, and scientific successes do not ensure success in all other aspects of life. Other aspects may include social security, social relationships, political organization, level of moral ethics, and beauty of soul" (Amin, 2006, p. 15).

Amin (2006) gives the example of an inferiority complex by saying that some Egyptian intellectuals are directly affected by dealing with foreigners. He said that those Egyptian intellectuals get a chance to know the differences between foreigners and themselves (Amin, 2006). These Egyptians find rewards for their loyalty to foreigners; thus these Egyptian intellectuals' holding onto their traditions and confidence declines (Amin, 2006). "To please the foreign boss, one might even laugh at his own cultural norms, if his boss started making fun of them" (Amin, 2006, p. 17).

Bofilja Ghayat (2005) wrote in "*Tahawolat Thakafia*" (Cultural Transformations) that there is lack of understanding of the other which is the cause of terrorism and violence worldwide. He said, "Despite the political conflict among Arab countries and their European colonizers, globalization has resulted in a bond among them in culture and economics" (Ghayat, 2005, p. 39). Ghayat added that "due to colonialism, arab communities become forced to face the new cultures and take a stand to protect their civilization and identity" (Ghayat, 2005, p. 40).

## **1.1 Thesis Statement**

It was not an easy task to narrow down fears of cultural imperialism and test of the US culture presentations in the Egyptian movies into a thesis study, especially that it was not done before in other studies on recent Egyptian movies. It is difficult to test how people feel towards their culture, values, movies and products. The hybrid culture can be a choice for some educated Egyptians, to be detached from their customs and cultural norms but still be themselves on the inside.

According to the World Values Survey's analysis conducted for the Egyptian Human Development Program in 2010: the Egyptian youth were very conservative and believe in the value of "parental authority, religion, and specific gender roles in society" (p. 7). Almost 82% of the sample of young youth "stressed the importance of preserving customs and traditions rooted in religion and family as characteristics that apply to them completely" (UNDP, 2012, p. 7).

Some people think that what they watch on television is reality or should be taken for granted. They may follow values and customs in a local movie, thinking this is the new fashion or a part of their culture. Reactions people have towards what they watch depend on the person's age, background, educational level and family's economic level.

The study tests the educated Egyptians' reaction towards watching parts of the US cultural values presented in the Egyptian movies. This study attempts to find out whether the educated Egyptians favor their culture or the US culture more.



## **Chapter 2: Theoretical Framework**

### **2.1 Social Identification Theory**

According to Phillips Davison, a professor of sociology and journalism at Columbia University, all communication is influential in causing some change in audiences. This means that all media theories focus on a kind of change in audience's perceptions, knowledge, beliefs, attitudes, emotional states, behaviors, or values (1983). In other words, all media affect the audience in one way or another.

Albert Bandura in 1977 (Carroll & Bandura, 1982 cited in Fraser and Brown 2002) & 1986 and his peers at Stanford University investigated the practice of imitating other people's behavior. Bandura (1977) said that the social learning theory "emphasizes the prominent roles played by vicarious, symbolic, and self-regulatory processes" (p. vii) shown in media incidents, such as television (p. 186) . Television is the strongest of all mediums by its every day presenting of famous persons, athletes, thousands of television films and stars (Fraser and Brown, 2002). This explains how television is a device that has an impact on people's behavior.

According to Wilson II, scholars since the 1940s have found that media's impact was complicated but limited (1995). It reinforces ideas and attitudes of people according to their psychological and social structure (Wilson II, 1995). Media oftentimes supports people's preexisting ideas, but does not change them; then, people make selective decisions in choosing to remember certain details and dismiss others (Wilson II, 1995). A study on the media's negative effect shows that stereotyping of minority groups, for

example, is actually encouraging racist attitudes (Wilson II, 1995). The degree of these effects, however, differs according to the psychological structure and individual's age.

According to Charles K. Atkin, Bradely S. Greenberg, Steven McDermott (1983) said that children learn from television depending mainly on school and parents (Wilson II, 1995). Atkin et al. said "what the child brings to TV is just as important as what TV does to the child" (Wilson II, 1995, p. 55). The media messages impact is not easy to measure as it deals with societies and people who are by nature changeable (Wilson II, 1995).

"A social role" consists of the beliefs and ideas that a person interprets from the world (Severin & Tankard, 2001). Therefore, the information people have about their culture is a record of their prior experiences or schema, including stories believed by their parents, soap operas on TV and things they heard from their friends. However, if the media ads always say, "Wearing Jeans is Cool", then many people who want to be considered cool and stylish will wear jeans, even if their schema does not yet have an experience of being cool (Severin & Tankard, 2001). People usually take what the media says for granted and do not look and search for other sources of information (Severin & Tankard, 2001).

Solomon E. Asch's, an American psychologist (1955, 1956) did a study on whether people would follow group pressure or not. He had seven people tell wrong answers in the presence of one subject. He was affected by their answers and thought something was wrong with his eye sight. This caused him and other people like him to ignore their senses. The results showed that at least one time, 76% of 123 subjects agreed with the pressure of the group and an overall 36.8% of their answers were incorrect (cited

in Severin & Tankard, 2001). Another finding was that when the subject was put in a large group was similar to the effect of a group of three individuals, in giving mistaken answers. However, when there was one person telling the correct answer, this gave the subject support against the group's pressure. Muzafer Sherif, founder of social psychology, and Asch's studies showed how "casual groups, people who had never seen each other before, exert a strong influence" (Severin & Tankard, 2001, p. 188). The author hints that the effect of work peers and the family can be even stronger (Severin & Tankard, 2001). It seems that people can learn about their social identity and cultural attitudes through the media as well as from their primary groups.

Concerning people's favoring their in-groups, John C. Turner, in the School of Psychology, Australian National University, Canberra, stated that people maximize variations among their in-group and the out-group (1986). As a result, they are led to believe that the differences between them and those in the out-groups are bigger than they actually are (Tajfel and Turner, 1986). This explains their favoring their in-group associates.

Henri Tajfel, who was the chair of social psychology at Bristol University, said that the social identity theory is an effort to clarify how self-perceived association in a group shapes attitudes and social insight (1978). Social identity is the element of a human being's identity that originates from his knowledge of the group which he is part of, including the emotional significance and value associated with that group (Tajfel, 1978). Egyptian movies can also help shape the youth's sense and understanding of their identity. They learn to accept their lives or to hate their lives when comparing them to those of the characters portrayed in movies they watch.

McCall and Simmons (1978) and Sheldon Stryker ([1980] 2002) in (Stets, 2007) said, “Individuals have multiple identities given the different positions they hold in society”. McCall and Simmons formed *prominence hierarchy* and *salience hierarchy* as a division to various identities. McCall and Simmons said, “The prominence hierarchy reflects the ideal self or which role identities are central, important, and enduring to actors. It represents actors' priorities that guide their behavior across situations and across time” (in Stets, 2007, p. 205).

According to Stets and Burke (2000), “Social identities are the meanings that individuals attach to themselves as a member of particular categories such as being a female, an American, a Democrat”... etc (cited in Stets, 2007, p. 204). These persons will see themselves connected to the in-group and excluded of the out-group. Stets and Burke (2000) said, “The identification with in-group members leads to a similarity in perceptions and action among group members and a feeling of acceptance and social approval” (cited in Stets, 2007, p. 204). Therefore, a person has a better self-understanding and self value in having a variety of social identities (Stets, 2007).

Stets (2007) said, “The self can be conceptualized in terms of different parts or *identities* with each identity tied to a different aspect of the social structure”. He said that William James (1890) introduced the availability of various selves a person can represent in life and; nevertheless, one can join dissimilar groups (Stets, 2007). Therefore, individuals have different “role identities” (Stets, 2007, p. 203).

One definition of identification is to imitate well-known people. Freud (1922) explained “identification” as “the earliest expression of an emotional tie with another person” (cited in Fraser and Brown, 2002, p.187). Lasswell (1965) explained nationalism

as a kind of “mass identifications” by the same previous “identification” definition (Fraser and Brown, 2002, p. 187).

Overall, McCall and Simmons said that people usually choose the more outstanding personality to define themselves with in society (cited in Stets, 2007). They said that in some cases identities that are needed in action are not the ones favored by the individual. Therefore, the person feels “sensitive to what role identities should be played out in some situations but not others. These become the salient identities” (cited in Stets, 2007, p. 205).

Explaining the structural prominence of the identity theory, Stryker ([1980] 2002) in (Stets, 2007, p. 206) said, social actors “assume multiple role identities in society because they are tied to diverse social networks”. Stryker said salient identities are:

- (1) “Role performances are consistent with the role expectations tied to the identity,
- (2) Situations are seen as the opportunity to enact the identity, and (3) actors seek out situations that provide the opportunity to play out the identity” (Stets, 2007, p. 206).

Stryker also said that a person will be more dedicated to an identity, if he has strong connections with that role he is playing (in Stets, 2007). He said, for instance, a person who has many strong friendships as a professor, “the professor identity will be high in the person's hierarchy of identity salience” (Stets, 2007, p. 206). Therefore, this person will prefer to play this identity role more than other identities he engages in.

“During the past several decades, the celebrities have had a growing influence through mass media” on the audiences (Fraser and Brown, 2002, p. 183). The media

makes use of celebrities to encourage people to promote a certain idea or product.

Kittelson (1997) portrayed those celebrities as providing people with self confidence in their imagination and conveying for their followers their values and sincere ambitions (in Fraser and Brown, 2002, p. 184).

According to Fraser and Brown (2002) people's starting to perceive celebrities as their role models has caused some trouble because some celebrities are good and others are bad. Celebrities have an "enormous social influence" on people (Fraser and Brown, 2002, p.186). Furthermore, a lot of superstars teach certain attitudes and values that are positive; other public figures give in harmful characteristics. There are famous cases in which fans emulated celebrities in their violent nature. Wren (2001) mentioned "the Columbine High School massacre by two students who idolized Hitler and rock star Marilyn Manson, or the murder of 6-year-old Tiffany Eunick in Florida by a 168-pound, 12-year-old boy imitating World Wrestling Federation (WWF) wrestlers" (Fraser and Brown, 2002, p. 186). Therefore, the impact of some celebrities on youth can be powerful and may cause trouble.

## **2.2 Cultivation Theory**

George Gerbner, Dean of the Annenberg School of Communications at the University of Pennsylvania, developed the cultivation theory. He started the "Cultural Indicators" project in the middle of the 1960s. His main goal was to study how and if viewing television influenced viewers' ideas of the world. Cultivation theorists said that television has indirect and steady "long-term effects" that are major and "cumulative" (Gerbner, 1976).

Cultivation researchers still argue for the importance of focusing on television as a medium (Morgan & Shanahan, 2010), even though some scholars explore cultivation effects from other media sources (e.g., Grabe & Drew, 2007; Ogles & Hoffner, 1987). According to Gerbner and other researchers watching television heavily causes the audiences to have wrong ideas about the real world and feel uncertain and unsafe (Morgan & Shanahan, 2010)

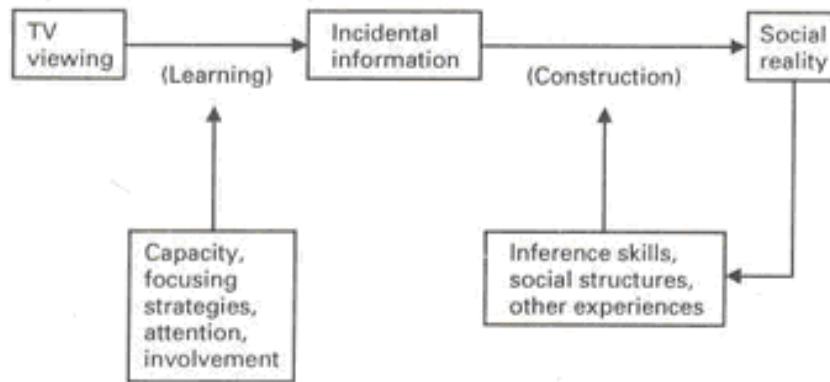
Cultivation theory confirms that television enlightens viewers about their social realities (Gerbner, 1976). Enormous exposure to TV for a long time structures a person's view of life and society. Gerbner said that mass media rears attitudes and values present in a culture: the media passes on and sustains those values among affiliates of a society in order to preserve values. He said television promotes main political perceptions, referred to as mainstreaming (Gerbner, 1976). The researcher believed that the media is capable of passing on values. For instance, a thesis conducted using the cultivation theory studied the effect of TV's Arabic music video clips on Egyptian men's attitudes and perceptions of females (Said, 2007).

According to Pontius (2003), many researches support the cultivation theory. O'Guinn and Shrum (1997) said, television's influence on the viewer is difficult to weigh and to know the extent of which people view reality altered (in Pontius, 2003). Viewers of soap operas become more likely to lack trust in others and see reality negatively, instead of using their critical thinking to discover the truth (Pontius, 2003). His study presumes that viewers will view reality differently after watching reality programs. People who view television for five or more hours a week had higher scores of seeing

reality negatively than the people who view TV from zero to three hours per week. This study's findings agree with those of Gerbner's earlier cultivation theory research.

Moreover, the effects of reality TV are larger than ordinary TV programs (Pontius, 2003).

The Concept Model of the cultivation theory:



Source: Hawkins and Pingree (1983, p. 1)

Shrum (1999) argued that the three main causes why exposure to media increases openness to related topics in the media are: “recency”, experience regularly and clarity. Cultivation theory, which focuses on TV’s messages’ long-term, cumulative effects, is above all concerned with “frequency effects” (Shrum, 1999).

Western societies’ politicians and educators are concerned about the effects of TV on audiences and youth (Cohen & Weimann, 2000). But researchers faced difficulty in designing experiments to test these effects (Cohen & Weimann, 2000).

The majority of disapproval of the cultivation theory was due to the lack of validity of cultivation research. An argument was that the cultivation effects in studies were dependent on demographic diversity in perceptions and TV viewing (Hirsch, 1980).



The debate among supporters and opponents of cultivation theory has focused on TV viewing as a uniform activity while overlooking dissimilarities in viewers, including the content they are exposed to and the circumstances in which they watch TV (Cohen & Weimann, 2000).

A few experimental efforts on the cultivation theory shed light on the “recency” effects of social reality beliefs. One test (Tamborini, Zillmann, & Bryant, 1984) on recency effect determined that exposure to an illusory crime drama augmented real-world crime perceptions, and the outcome decreased after an interruption or delay (cited in Riddle, 2000). Recently, another experiment proved that if people are asked about the crime they have watched, right after viewing the violent TV program, they are affected more in their estimation of real-world crime (Riddle, 2010).

Busselle and Shrum (2003) claimed that people holding vivid memories of previous events (for example, a fistfight and a murder) can easily access and recall them. Emotion causes the high access of these vivid memories. “Emotional events” are easily memorized (Dewhurst & Parry, 2000; Pillemer, 1984) and this may be attributed to the release of hormones upon arousal leading to encoding (Bradley, Greenwald, Petry, & Lang, 1992; Brown & Kulik, 1977).

The results of a study support memory vividness effects on the “social reality beliefs” (Karyn Riddle, W. James Potter & others, 2011). Findings reveal that the more participants refer to guts, blood, and stabs in their essays, the more they estimate frequency of violence and crime in the real world. As a consequence, those holding in their memories vivid violent details, found in movies and television programs they watched long-ago, appear to have “social reality beliefs” that reveal these aggressive

memories (Karyn Riddle , W. James Potter & others, 2011). Because of their previous experiences, it is easier for them to recall violent scenes they saw long ago.

According to Leo W. Jeffres, a professor of communication at Cleveland State University, the vividness of images shown in the media is so multifaceted nowadays that people start losing the ability to discern between reality and what is depicted on TV, and how the media influences them (Jeffres, 2008). Furthermore, the more time people spend in front of television, the more those people will imagine that the TV world is in harmony with the real world (Karyn Riddle, W. James Potter & others, 2011). That explains how some people come to believe that what they see on TV is a representation of reality.

### **2.3 Some Assumptions about the Cultivation Theory**

Cultivation researchers distinguish between: the ‘first order’ and ‘second order’ effects. The first order effects are common beliefs observed in everyday life, such as the frequency of cruel behavior, while the second order effects are accurate attitudes, such as the regulation of personal safety (Gerbner, 1976). Another distinction between the heavy and light TV viewers is the focus of intense TV spectators. People who do not view TV frequently are not heavily affected in terms of how they frame the world, especially when it comes to a topic about which the viewer has less experience; people who watch a lot of TV, however, are more prone to construct realities in their minds based on what they see on TV (Gerbner, 1976). He also claims that light viewers have more precise information than heavy viewers. “Resonance” exemplifies that the impact on people is unfathomable, particularly if they saw on television what they have experienced. This double measure of a television message expands the cultivation effect (Gerbner, 1976).

Gunter (1994) noted that the cultivation effect may be program-specific rather than the result of total television viewing. Specific programs, such as crime-related shows, would be most influential in affecting perceptions of crime. Certain television effects are also known to be gender specific and to differ according to cultural background and viewing context (Gunter, 1994).

The “heuristic processing model” advocates that the cultivation effect arises due to the high access of TV constructs in the minds of intense observers. Derived from the “availability heuristic”, the “heuristic processing model” conceives that the audiences utilize information that is easily accessed by their memory in order to judge “frequency” of events (Tversky & Kahneman, 1973).

#### **2.4 Cultivation and Real-life Experiences:**

As Morgan and Shanahan (1997) suggested, "The forces that shape our beliefs are many and varied; television is just one" (p. 33). According to Morgan and Shanahan (1997), cultivation theory nominates two clashing processes: The first is: when viewers gain knowledge of facts about the real world by seeing it on television. Memory traces are then stored automatically. The second: entails comparing the picture of the world on TV with a person's own direct experience. When the real and constructed worlds are consistent, *resonance* takes place and the effect will be stronger. Consequently, real world experiences will interact with the mediated experiences to build a representation of the world (Morgan and Shanahan, 1997).

According to Cohen & Weimann (2000) an individual's social reality that takes into account the society he or she lives in and the individual's status in society in terms of sex and age are two vital parts of forming experiences. The “real world experiences

interact with mediated experiences to create an image of the world” (Cohen & Weimann, 2000, p. 101). A cultivation study of the Israeli youth revealed that TV viewing merged impact of “demographic variables” on insight (Weimann, 1984). Therefore, cultivation is moderated via a range of intervening variables. Cultivation effects should differ in relation to these features: age, gender, community background, and genre devotion (Cohen & Weimann, 2000).

## **Chapter 3: Literature Review**

### **3.1 Definitions of Culture**

Culture has been persistent in the previous four decades. The idea of cultural relativism means that people who survive in unlike places have dissimilar values. A part of this idea is that no values of a culture are better than another culture (Stacks & Salwen, 2009). This means that each culture is special but not necessarily superior. Thus, inevitably, people learn about their culture through their surrounding environments, whether they are the home, school or the media.

It seems that, with time, the meaning of culture remains constant; the term was first used in the seventeenth century and was associated with the words cultivate and agriculture (Klopf, 2001). It described a person's development as being a cultured individual. In 1871, anthropologist Edward B. Taylor wrote that "culture is that complex whole which includes knowledge, belief, art, law, morals, custom, and any habits acquired by humans" (Klopf, 2001, p. 28). He added that culture is characterized by being: "pervasive, learned, shared, adaptable, explicit or implicit, changeable, and ethnocentric" (Klopf, 2001, p. 30).

Correspondingly, Kim, Gudykunst and Fullerton (1988) argue that culture is a group of symbols and meanings people share through identifiable beliefs and norms. It is shared characteristics of values, heritage, worldviews, histories, traditions and behavioral characteristics like spoken and written messages, (Kim, Gudykunst and Fullerton, 1988). Generally, culture is thought to be what people understand and learn to use in their social participation. It is also formed of models of action, thoughts, and beliefs which a group

would generate together, understand, coordinate, and evaluate (Kim, Gudyhunst and Fullerton, 1988). Culture includes the entire social construct, in addition to uses and relations between such social constructions (Fiske, 1996).

According to Ceil Gerald Helman (1990), the founder of medical anthropology, cross-cultural study of illness, health, and medical care, culture is: a group of inherited guidelines people learn from “how to view the world, how to experience it emotionally, and how to behave in it in relation to other people, to supernatural forces or gods, and to the natural environment (in Wiseman, 1995, p. 218). It is the mirror through which people see their world depending on their distinctive experiences and environments. For example, some tribes see the supernatural, nonhuman ghosts and evil spirits as a cause of disease and are things that need to be removed; certain rituals are done to restore health like the rituals of dances or prayer to gods or demons (Wiseman, 1995, p. 221).

A few scholars emphasized that the term culture is no longer relevant, and others see that culture has become a difficult manner of clarifying people’s behavior. According to Agar (2002) culture is a means through which people are influenced (in Shaules, 2007). Oppositely, the scholar Edward Hall (1976) views culture not an object which controls humans, but “the lens through which we see things” (in Shaules, 2007, p. 33). However, no one can live without learning about his or her culture and norms. Culture makes a person feel unique and able to deal with people easily.

According to Bennett (1998) culture is usually remembered with the debates over globalization’s effects, diversity and multicultural societies (Shaules, 2007). He added cultural differences are such as “US American culture is more characterized by individualism than is Japanese culture, which is more collectivist” (Shaules, 2007, p. 33).

According to Klopff (2001) there are two kinds of a culture: one is the invisible part that includes every day human activities such as beliefs and attitudes. The other is the tangible part such as, types of food people eat and which cars they possess (Klopff, 2001). Germans, for example, are thought to be punctual and expect people to deal with them in the same manner; and the names and ranks of people are very necessary in formal communication to them (Klopff, 2001). In France, peers at work do not have a discussion about their job at meal times because they should socialize instead (Klopff, 2001). These are differences among cultures that can be hard to understand or hard to guess at the first encounter.

Of course, there is no universal culture which all people follow simultaneously. However, there is a global culture. According to Mark Poster, who is the Chair of the Film and Media Studies Department at the University of California, Irvine, the global culture allows international use of phone lines, satellite channels as well as individuals being able to collect and share out sounds and photos right away through the internet. He said, the “sophistication, multiplication, and dissemination of information machines change the experience of all culture” (Poster, 2008, p. 698). He said, global culture is dependent mainly on technology. So, people using these technology are in a way having a common imaginary culture such as people chatting on the internet are originally from different backgrounds and various cultures.

Poster said that global media culture has changed and needs to develop. It “requires a new political theory and new political practices that might promote its expansion” (Poster, 2008, p. 700). He said if international corporations plan “to globalize the planet with their habits ... then the task confronting global culture is to promote

something different ... that might extend democracy in unforeseen and unforeseeable directions” (Poster, 2008, p. 700). He then ends his article by saying that global culture needs to develop democracy within the global media culture.

Culture tends to change as more people around the world interact and exchange ideas (Klopf, 2001). Some cultures “borrow” lifestyles and ideas from other existing cultures, for example in Paris, nightclubs play American jazz, and Europeans play American football (Klopf, 2001). Although there can be fusions between different cultures, differences are well pronounced. For example, Asian Indians are often shocked to see how Americans allow their dogs and cats to live in their homes, whereas Filipinos and Koreans eat dogs (Klopf, 2001). In New Zealand, people welcome one another by rubbing noses, not shaking hands; Indian Nayars choose to marry six-year-old brides, whereas some Americans can marry at 80-90 years of age (Klopf, 2001). Each unique culture needs not force foreigners to follow its habits, but people need to acknowledge these major differences among cultures.

It is not easy to see differences between cultures until one compares them. George Murdock (1945) formed 73 cultural universals which are used as a way to compare between cultures to determine which of these items is seen and understood differently by each culture (cited in Klopf, 2001). For example, some of these universal differences (chosen from a table randomly) are: “folklore, gestures, incest taboos, family, joking, mealtimes, supernatural beings, faith healing, puberty customs, marriage, music, dancing, greetings, etiquette, feasting, sexual restrictions, food taboos and cooking” (Klopf, 2001, p. 35). By comparing and contrasting these elements in different cultures, one finds that



each of these elements is practiced and understood differently depending on the culture applying it.

Generally, culture is defined as what people learn to do and say, and how to act as defined by the people they live with since they are born. There are many interesting differences found among cultures that are presented in many research studies and academic sources. Moreover, the media, whether films, soap operas or TV shows, is one main method through which people can learn about their cultural attitudes and norms and that of other cultures.

### **3.2 Egyptian Cultural Values and Globalization**

Nevertheless, Serag (2011) said towards the end of the 1960s and beginning of the 1970s the *Madrasit al-Mushaghibin* (The School of the Naughty) play and after it *Al-Iyal Kibrit* or (The Children Grew up) play, shifted the paradigm of respecting older people. Unfortunately, youth's attitude towards their parents and teachers changed dramatically at home and school. Serag said that parents became mainly focused on collecting money for a living and were not usually available for advice and for teaching morals and ethics (Serag, 2011).

According to Emad El Din Aysha (2011), an adjunct assistant Professor in Sociology the American University in Cairo (AUC), and a freelance journalist in the *Egyptian Gazette* and *Cinema Magazine*, in Egypt, some parents think globalization is a means for allowing them to be economically successful. It makes them careless as to what their children's values and attitudes are and whether they should follow their cultural traditions. They only care about their children's loyalty to them; partly because parents are not available for the sake of raising money. This is why learning about

youth's culture from their parents is not easy in the materialistic world of nowadays (Aysha, 2011). Dalia Ashmawi (2011), a Mass Communication professor at AUC, said that economic reasons cause people to be stressed and make parents not consider teaching values to their children (Ashmawi, 2011).

Egyptian values did not change due to globalization. Egyptian values changed for the reason of people's traveling abroad to make money. This reason caused a change in the values of the Egyptian family, since some families are forced to grow apart geographically (Aysha, 2011).

Samir Soliman, a political science professor at AUC, said that Egyptian movies affect educated Egyptian youth's attitude towards their cultural identity. He thinks that the identity of the Egyptian culture does not have clear distinguishing features. In Egypt, there are many differences among people within the same culture. People can be extremists, conservatives, modern, or casual. Moreover, there are differences in religion, faith and nationalities. "It is difficult to define a specific culture as Egyptian. There is no cultural purity because Egypt is opened towards the whole world; nothing in Egypt is clear as there are many cultures joined together in Egypt" (Soliman, 2011). He gave the example of an old Egyptian movie which showed some details of the Egyptians' history. The "Al Azima" movie portrayed the social status in Egypt and the Egyptian heritage. Then, he added that most educated Egyptian youth do not favor the US culture more than the Egyptian culture (Soliman, 2011).

Opposite to what Soliman said, Sherine Fahmy (2011), a Mass Communication professor at AUC, said that many AUC students favor US culture more than the Egyptian culture. She added that globalization is negative in that it presents Egyptians with

violence and bad manners. Egyptians only look at the negative side of other cultures. Viewing too many foreign TV shows confuses the educated Egyptians to the point that they no longer know how to identify themselves. The US language, way of dressing, and language and body language of stars that appear in movies affect the educated Egyptian youth's style of life (Fahmy, 2011).

According to Soliman (2011), globalization caused actions and reactions towards it. Twenty years of globalization in Egypt had people either go with or against globalization; so there are two extremes. He added that the Egyptian values became very low not due to the US culture's interference, but due to political corruption, unequal money distribution and poverty (Soliman, 2011). However, the media is another technique of encouraging people to follow the globalized world and imitate the USA.

According to Heba Kotb (2011), a psychology professor at AUC, there seems to be an ongoing confusion because of globalization; some people have retained their values and others seem to think that it is more modern to espouse more of the Western culture. The world has become such a small place and all countries influence and get influenced by one another. All movies and all forms of media are considered among the agents of forming Egyptian youths' identity and their attitude towards their culture. Egyptian movies, too, shape educated Egyptian youth's attitudes. There seems to be more pride in the Egyptian identity sensed in the old movies, but today's movies seem to focus more on westernization and on becoming more like foreigners (Kotb, 2011).

According to Hussein Shebka (2011), sociology professor at AUC, people constantly imitate the more powerful. Shebka said globalization allows messages to move easily from one person to another while the government has no monopoly over the

spreading of these messages and ideas from other cultures. The negative messages allow aspects of the local culture to die because they cannot resist intrusion from the more dominant cultures like the US culture. Shebka (2011) said globalization has, in addition, resulted in a kind of consumerism making people care only about buying foreign products. Furthermore, the Egyptian identity was attacked in order to dissolve it by many occupations and faced obstacles in front of developing its nationalism and a national identity (Shebka, 2011).

Kotb believes that Egyptians favor the US culture more than the Egyptian culture. It is evident in the use of the English language instead of the Arabic language in educated Egyptian youth's conversations and in their method of imitating and identifying with anything that is American. This reflects the youth's admiration for and identification with the US culture (Kotb, 2011).

### **3.3 US Culture Expressed through Egyptian Films**

According to Hani M. Henry (2011), psychology professor at AUC, in the past 20 years, films have become more realistic. TV films influence people's political movements such as *Rami al I'tisami* (Rami the Demonsrtator), *Dokan Shahata* (Shahata's Mini-shop), *Al Irhab wal-Kabab* (Terrorism and Kabab) and *Sa`adt al-Wazir* (His Excellency The Minister). All those Egyptian movies influence political movement against corruption or reflect what is happening in the street. He added that Egyptians took several unproductive values from the West, instead of good values, such as equality, social justice, empowerment of minorities and women, democracy and freedom of speech. Furthermore, Henry said the US is a culture of consumption of goods rather than

enlightening of values. Even the US movies which offer values and meaning do not appear regularly on the Egyptian television (2011).

Henry said that former President Gamal Abd El Nasser did not allow Egyptians to have their own identity and said people living in Egypt are Arabs, not Egyptians. Therefore, the Egyptian identity was unclear. Eight million Egyptians have applied for the green card in the USA in 2006. This indicates that a special relation exists between the USA and Egypt. Many Egyptians traveled to Saudi Arabia for work and brought with them different cultures and ideologies, and desired to apply them, such as the Wahabi, Salafi or Muslim Brotherhood. Therefore, Henry believes that the Egyptian identity is squeezed between the US and Saudi identities (Henry, 2011).

Soliman (2011) said that films which portrayed life before 1952, such as the film produced by Youssef Chahine showed only the negative side of the Egyptian rural areas. Movies exaggerated in differentiating between the social levels of the poor and the elite pashas and the Westerners. Recently, the Egyptian Cinema has been limited in its social context and does not really show the Egyptian culture purified from any Western imitation. Moreover, Soliman said the old Egyptian movie “Al Haram” showed the Egyptian culture in the countryside. The actress Faten Hamama was a hardworking wife who was raped in the farmland while working instead of her sick husband (Soliman, 2011).

Ashmawi (2011) said that the US invaded the world’s cultures and Egypt is affected by this invasion just like other countries of the world. The US culture sells because it contains all people’s different tastes and traditions. For instance, in Japan, a

Mac Donald restaurant was inaugurated. This was complicated for the Japanese and they had to hear a speech from their ruler about changing their culture of eating to eat in Mac Donald's with their hands instead of their chop sticks. This shows that it takes some countries time, effort and negotiation for its people to follow a different culture (Ashmawi, 2011).

Soliman (2011) said that the US culture affects the Egyptian culture. Fast food has increased and the style of restaurants has become like the Western style. The money-making and work life Egyptians are living made them adopt the Western concept of quickly catching a sandwich in the middle of their day. However, more Egyptians have recently come to prefer other cuisines like Lebanese, Yemeni, Asian and Italian food over the American food. Restaurants like *Abu el Seed* and *Abu Shakra* are of the best restaurants in Egypt, while McDonald's and Pizza Hut became as popular to the Egyptians as the *Foul*, *Ta`meya* and *Koshary*, which are all "popular Egyptian foods" or Fast Food (Soliman, 2011).

The US and French music have for a long time been engraved in and part of a lot of Egyptians' lives, but now, Latin, Spanish and Algerian music are more widespread in the Egyptian society due to multiculturalism and globalization. There is a retreat in the American culture's influence because other cultures are being introduced and affecting the Egyptian culture (Soliman, 2011). Moreover, Egyptians are creative and fuse styles of various cultures with theirs to make a unique sound. One way they preserve this Egyptian flavor is by rapping in Arabic to a Western beat (Ashmawi, 2011).

Samaa El Kassaby (2011), a Senior Communication Officer in the UNDP Cabinet, an Adjunct Professor at AUC and a former news reporter for MBC, said: "The

Egyptian movies show that there are the rich and the poor classes while providing a middle class, yet, the real Egyptian is not there. The *Asal Iswid* movie stressed on the Egyptian society's identity and touched me as an Egyptian" (El Kassaby, 2011). Old movies did not reflect the Egyptian culture and heritage. The "*El Harah*" movie of Ali El Kassar and Abd El Halim, who was a famous singer and actor, showed people in castles as if all Egyptians lived in castles. Recent movies show the dark side of the Egyptian society but are very realistic (El Kassaby, 2011). She thinks that Egyptians are striving to discover their identity while everything around them (economic and political) is demeaning, so there is a denial to finding out their true identity.

El Kassaby (2011) said that the process of globalization is going to result in joining of the Egyptian and the US cultures in the imitation of superficial behavior (of how to dress, eat, drink and be entertained) rather than in following positive ideas and manners (of how to work hard, value time and be creative) (El Kassaby, 2011). Fahmy (2011) said new Egyptian movies do not represent the culture; although, old movies do.

Aysha (2011) said, "The recent Egyptian movies are negatively affected by the English movies". For example, *Ghaby minno Fih* is an imitation of *Dumb and Dumber*. There is no reason for imitation. An unpleasant part of the Arabic film was taken from the movie *There is Something About Mary*. Also, the *Khali min Al Cholesterol* movie was nice except that it was copied from the movie *The Big*. Imitation was unnecessary for both movies had different ideas and each one stood alone well. The reason for imitation is lack of self-confidence or the ease with which one can copy someone else's work. This illustrates that the Egyptian cinema does not care to provide a true image of life in Egypt

and of the educated Egyptian youth, which is a problem in Cinema production (Aysha, 2011).

Egyptian producers had thought that educated Egyptian youth preferred the US culture before the 25<sup>th</sup> of January 2011 Revolution (Aysha, 2011). The Arab Cinema has always imitated the Western countries' movies. Nevertheless, some of the Arab Cinema's movies are not a mere replication of Western movies, some incorporate elements that reflect realities of life in Egypt. Moreover, he said that Egyptian sellers have learned from the Western culture the food logos which give the sense of quickness and of wanting to rush to catch a sandwich due to the importance of time in the materialistic life people are living now like Westerners. Thus, "Even the style of the logo on food shops looks like that of the Western countries food logo, like Mo2men, Abu Shakraa and Cook Door has the style of MacDonald, Hardees and Pizza Hut" (Aysha, 2<sup>nd</sup> March, 2011).

According to the *Screen Digest* (2003), the US film production has used a lot of money to develop and "US majors heavily dominate film distribution in Europe" (Chalaby, 2006, p. 42). The large amount of money put in Hollywood movies makes the greatest output of movies that are easily imitated more than competed against. Here are some Egyptian movies containing some thoughts of the Western culture or of US movies:

### **3.4 The Egyptian Movies Representing the US Culture**

The romantic comedy movie *Harim Karim*, written by Zeinab Aziz, was produced in 2005. It tells the tale of a husband (played by Mustafa Kamar) who one day meets his old college girlfriends, which makes his wife jealous and ultimately she leaves him. He tries to get rid of those girls to show his wife that he does not wish to betray her, but they



start following him everywhere. Finally, they end up staying at his house. El Kassaby (2011) said that in *Harim Karim* the situation of the college girl friend who stays at her boy friend's house with her children, and asks him to change the diapers of one of her children, is an exaggerated example that does not represent our culture. However, the role of the actress Reham Abd El Ghafour who was the "tom-boy" girl has been an attitude in the Egyptian culture and most cultures for a long time (El Kassaby, 2011).

*Malik wa Kitaba* (Heads and Tails) was produced in 2006. It was directed by Kamla Abu Zekry, starring Hend Sabry and Mahmoud Hemida. The role of the girl who stays away from her parents and goes to live in her boyfriend's house happens a lot, but is not a part of the Egyptian culture. It is a sample available in society while the couple does not necessarily have sex together. It might be shocking for it exists in some villages and rural areas where openness occurs by permitting the man to visit the girl and to chat and eat with her and/or the whole family for parents to get their girls married (El Kassaby, 2011).

*Al-Tagruba Al-Danimarkiyya*, the Denmark Experiment was produced in 2003, directed by Ali Idris, written by Youssef Maaty and starring by Adel Imam and Nicole Saba. The movie succeeded at the highest rate in Lebanon for that year. According to Serag (2011), Nicole Saba wore revealing clothes and was sexually free that all men in the movie were crazy about her when she just passed by them. The movie is worthless and just aims for entertainment. Looking for insignificance, sick situations in society and sexual desires is the goal of this film. Some sectors of the Egyptian society request this type of productions and yet it does not represent the Egyptian culture. Showing or talking a lot about such movies might affect people negatively. The *Limby* is a similar bad

quality movie which shows disrespect to the Arabic language affecting some youth in their talking manner by saying similar expressions they heard in the movie. These movies boost problems in society and spread irrationalism. On the contrary, movies like *Omar Mukhtar* and *Salah El Din El Ayoubi* are more decent and master pieces to the typical Egyptian (Serag, 2011).

Some movies are an imitation of Western movies such as *Alf Mabrouk* which imitates the American movie *Déjà vu*. *Alf Mabrouk* was directed by Sherif Arafa and acted by Ahmed Helmy. The movie *Klashinkof* is also an imitation of the *Body Guard*.

*Umarat Yacoubian* or Yacoubian Building was produced in 2008 by Imad Adeeb, directed by Marwan Hamed, and starring Adel Imam, Nour El Sherif and Hend Sabry. According to El Kassaby (2011), the movie is about Adel Imam being the character who deals with prostitutes regularly and then marries the one he loves. She adds that prostitution has spread in Egypt, even in the villages, and has increased due to poverty and the increase of marriage costs. The character of the actor Khaled El Sawy was a homosexual man, who was looking for partners throughout the movie. Homosexuality has also become wide spread in Egypt and homosexual people are well known in society. Nevertheless, people were shocked and the movie was criticized (El Kassaby, 2011). Homosexuality in the movie may confuse people and cause them to guess that it is part of their society's problems which need to be solved, since no one knows the percentage of Homosexuals that exist in Egypt.

*Film Thakafi* was produced in 2001, directed and written by Mohamed Amin and starring Fathy Abdel Wahab, Ahmed Eid and Soleiman Eid. Serag (2011) said that this movie showed problems in the Egyptian society, such as marriage expenses and poverty.

For example, the Egyptian youth trying to watch a pornography movie during the entire film is an example of such problems. He even mentioned that some low class café provide such movies for the youth to watch and police sometimes arrests these café owners (Serag, 2011).

*Al Basha Telmeez* was directed by Wael Ehsan and starring Karem Abdel-Azeez and Ghada Adel. Serag (2011) said that in the movie, Ghada Adel's mother is very flexible and allows her daughter and her boyfriend to sit together in the bedroom. This flexibility exists in the Egyptian culture and is available not only in the elite class but also exists in villages, because the Egyptians are forgiving in such matters for the sake of getting their daughters married. He added that unfortunately some poor villagers sell their daughters to rich men from other Arab countries for 20, 000 EGP for a year and the girls return to be sold to another. A father who does so is seen as a hero in the eyes of some villagers because he got himself and daughter out of poverty and became rich. The Egyptian culture has changed a lot due to political and economic reasons (Serag, 2011). However, many villagers have dignity and consider such an act as disgraceful to their daughters.

*Murgan Ahmed Murgan* was produced in 2007, directed by Ali Idrees and starring Adel Imam. The movie portrays Egyptian college students in a Westernized college; they are all in relationships, and stay overnight in bars and discotheques. This implies the educated Egyptians imitation of the West in the superficial style of living which is opposite to the core way of life. Therefore, most educated Egyptian youth view the West as their role model in chewing gum, dancing, wearing clothes and saying some English words like Westerners.

All previous movies do not agree with the Egyptian cultural norms. However, their appearance on the Egyptian TV encourages imitating such attitudes that are more modern. This causes these attitudes to seem more accepted to some people who are ready to imitate different cultures, which allow such taboos.

The *Room number 678* movie is an excellent imitation of a Western movie. It shows the different Egyptian social levels in society. The story is a Western one, and was altered to match the Egyptian life (Aysha, 2011).

Marlin Anawati (2011), Anthropology professor at AUC, said that most of the students she teaches at AUC do not watch local soap operas or Egyptian films. They prefer foreign movies to the Egyptian ones because the Egyptian movies' level is demeaning. On the contrary, many Egyptian people are not satisfied with what they have and want to live the luxurious life, which they see in movies on television, of extreme wealth, such as owning castles and farm land (Anawati, 2011).

Anawati added that the Egyptian cinema contains the two extremes in society. People are either semi-Westernized following the positive sides of the West or are totally religious and never learn from the West. Most educated Egyptian youth love imitating the US culture in the materialistic aspects, such as wearing jeans, t-shirts and eating from Mac Donalds, leaving out the values and morals. Globalization increased Egyptian youth's knowledge about different cultures to the extent that the educated Egyptian youth know more about the US than they know about their own culture. However, many Egyptian youth are passive and learn nothing about the US achievements, ambitions and success. Most Egyptian youth give no value to work and care only about buying a car and

owning a flat to get married; they are not really eager to learn and get entertained by the knowledge they are learning (Anawati, 2011).

According to Mohamed Serag (2011), Professor in Arabic Studies, new Egyptian movies lack seriousness and focus only on entertainment. It would be a disaster if all Egyptians imitate comedy actors in their humorous way of life. He gave the example of Kamal Attia director of *Kandil Om Hashem*, who gave in his film a hint on the question of what to take from the West and what to leave (Serag, 15<sup>th</sup> April).

All those movies had clear imitations of the Western culture, its thought, and style of clothing. Worldwide, the US movies are watched and imitated by being dubbed or translated. Not being able to cope with the US production, a country would find it cheaper and easier to imitate the US products. The fear of cultural imperialism is thereby, to be felt.

Egyptian movies need development in their scenarios by including in them cultural morals that need to be established and emphasized. This would encourage the educated youth to imitate and abide by traditions and cultural norms found in old Egyptian movies. Some old Egyptian movies mainly focused on good manners and favored values, such as *Ard El Nifak* or “Land of Hipocracy” directed by Fateen Abd El Wahab, *Safeer Gohanam* or “The Ambassador of Hell” directed by Yousef Wahby and *Al Avocato Madi7a* or “The Lawyer Madiha” directed by Yousef Wahby.

### **3.5 The Egyptian Youth’s Relationship with their Language and Identity**

Language is a means of culture transmission (Kamalipour, 2007). It is the main human mass medium through which all media speak. Benedict Anderson (1983) said print entrepreneurship is when newspapers form imagined societies of readers (in

Kamalipour, 2007). This means that people feel they share some connection with those who read newspapers like them and build up a “sense of we-ness” without ever meeting them (Kamalipour, 2007).

A person who learns to speak Italian would not necessarily feel the strong identity of an Italian person or abide by a set of Italian values. However, language is important when it comes to socialization and self-expression between people in a certain community. “Language is a communication system which allows for meaningful interaction, the shared meanings, values, norms ... enable human interaction” (Shaules, 2007, p. 36). Therefore, learning about a culture’s language produces familiarity with that culture. A person who knows the language of his culture will not become isolated from his own culture.

Kamal Fahmi (2011), professor of sociology, explains that movies reflect cultural characteristics of society. Traditions were more emphasized in the past than they are nowadays, and this is noticeable in Egyptian movies. The language used has changed. New colloquial words, such as *mashi* (okay), are used in movies, but *sa`ida* (goodbye) is no longer said, and does not come up in modern-day movies as it did in Egyptian movies of the past. Fahmi added that many cultures are interrelated; however, the Western culture is more dominant. Some people, he said, try to resist the American culture because they see that it does not fit in with their society (Fahmi, 2011).

According to Galal Amin (2010), the value of the Arabic language comes from its being the language of the Qur’an. He said the original or *fusHa* Arabic language is not used these days in newspapers and books as colloquial Arabic (2010). The Arabic *fusHa* language is becoming more devalued and this affects our culture and civilization. He

alluded to King Harun El Rashid, ruler of the Arab and Islamic world, when the language was at its pinnacle, saying that then, there was true respect for the Arabic language. Harun's children would bow in front of their Arabic teacher and put his shoes on for him. It is more vital to favor the original Arabic language, *FusHa*, Amin says, rather than any other language to show attachment to the Arab identity and culture (Amin, 2010).

Ahmed Shawki El Akabawi (2010), professor of psychology at Al Azhar University, said on *El Masreya* TV channel, in 2010, that Egyptians in the year 1952 had more respect for morals and ethics, such as modesty, magnanimity and generosity (Talk Show, Akabawi, 2010). Egyptians were at that time of colonialism fighting for the sake of each other as one group. Moreover, El Akabawi said that the part of the budget allocated for education is very small. Another example is the amount allocated for healthcare which is less than 4% of Egypt's budget, while in any African country it is not less than 14% (Talk Show, Akabawi, 2010). He added that the problem with the economic status causes people to be less happy, less stable and more dissatisfied. He believes a country needs to have a vision, hope for change and a structured plan to be successful and progressive (Talk Show, Akabawi, 2010). El Akabawi emphasized that if people do not perceive their country as tending to their needs, they are less likely to conform to the norms and ethics of their culture.

El Akabawi (2010) also said that, in Egypt, life is changing and the media is affecting educated Egyptian youth's manners and attitudes. He said teenagers no longer see their parents as more knowledgeable than them, because the youth can access almost any information about any topic from the internet. He added that some youth use their

friends as a substitute for their parents. El Akabawi said that a few parents are unable to guide their children, as the youth think that older people are uninformed. “It is the worst phase in Egypt’s history”, El Akabawi said. He added that the problems in Egypt include over-population, unemployment, low economic status and low optimism (Talk Show, Akabawi, 2010). On the contrary, the 2010 Egypt’s Human Development Report states that the family is a core source of values and structures, and behavior that is practiced in society (Handoussa, 2010).

Tamer Amin (2011), a television broadcaster in *El Bait Baitak* program or “The House is Your House” said that long ago bad words were said in whispers. Now, use of bad language is done out loud while the public listen to it and respond with laughter. Some examples are: foul language, unethical attitudes, disrespect to others, flattering women or the mention of sex and rape. Amin said that he saw this happen in a wedding, in which a performer danced to lyrics of a song saying some of the most disrespectful words that would break taboos, the honor of men and women, and scratch their modesty (Talk Show, 2011).

All these attitudes are a consequence of the media’s representing culture negatively. The media presents the actor saying bad words and dealing rudely with older people and his professor, while his mates laugh as if it were a joke just like the actor Mohamed Hinaedi, the Arabic teacher in the movie “Ramadan Mabrouk Abou El Alamein Hamouda”; the name of the actor in the film is the movie’s name. Dramatically, the disrespect to the teacher in this movie reached the extent of the students’ locking their professor in the study room, when he needed the bathroom. In the Muslim and Egyptian



culture, a teacher is almost like a prophet by giving his knowledge. Therefore, such rudeness with a professor should never be accepted in the Egyptian society.

El Akabawi (2010) says that the whole nation is becoming disintegrated. The government must be cautious and take action to bring people together once more. He explained that the level of good morals is going down and the pretence of being religious is increasing. Adding to this is an increase of bad morals in the public, unfortunately, without shame. To rectify this problem, the government must increase the budget for education. Also, people need not encourage bad manners and attitudes done by others in front of them, because this will increase its happening regularly. El Akabawi (Talk Show, Akabawi, 2010) gave the example of the rising population of China as growing immensely; nevertheless, overpopulation is not so much of a problem because people there are still respectful and honorable.

Generally, the governmental system in Egypt has caused the educated Egyptians not to be loyal and patriotic towards their country. This began during the time of President Gamal Abd El Nasser. The *Hizb Watani* or National Party (El Sadat created it in the 1970's) has always caused the educated Egyptians to feel worthless and has not given them a chance to be useful to their country.

Moreover, post-conquest grammarians viewed Quran diction and pre-Islamic poetry to be the only existing pure language forms. Kamal Salibi (Hammond, 2007), a Lebanese scholar, said Arabic helps people understand some unclear Hebrew biblical texts. The reason of Arabic's being an ancient and rich language is that it includes words from Pharaonic and Sumerian origin, the Middle East's two oldest non-Semitic languages (Hammond, 2007). From the 280 million people in the Arab world, only 40% are literate

(Hammond, 2007). The rate of translating books in the Arab world is 330 books every year which is one fifth the number of books translated in Greece. Arabic Books translated in the 9<sup>th</sup> century A.D. were one ninth the books translated by Spain in one year (Hammond, 2007). Even those who prefer to write in Arabic have a limited audience, because not enough people in the Arab world read (Hammond, 2007).

Ibrahim El Moallem (in Hammond, 2007), head of the Arab Publishers Federation said that, in the Arab world, Egypt has the biggest number of people while it produced less than 12,000 books in the year 2001; this amount is considered 37% of the Arab world's yearly output of books.

According to Wheeler (2000), communication is what reinforces identity, and by communication, cultures come to light. He added that face-to-face communication is no longer needed for people to learn about other cultures. One can learn from the media messages cultural traditions, values, symbolic structures and sense of cultural group. This means that the media can be a source to find out about a certain culture.

Galal Amin (2000) in his book *Whatever happened to the Egyptians* said that Egyptian people do not value the local life as much as they value the Western way of life. He said that Egypt's reliance on the US in economics and politics is disapproved of by many political critics. Nevertheless, he mentioned that there is deterioration in the Arabic language in the media and in educational standards at schools (Amin, 2000). This may result in the Egyptian youth's favoring the English language and looking down upon the Arabic language.

According to Hussein Amin (in Sinclair, 1996), in his book *New Patterns of Global Television* book, the frictions and differences in the cultural and political

directions of the Arab countries lead the Middle East to become the most controlled and blocked TV area in the Arab world.

Joshua Meyrowitz (1985 cited in Louw, 2001) in his book *No Sense of Place*, said that language can bring people together and also separate nations and cultures from each other. Stuart Hall (in Louw, 2001) explains, in *The Media and Cultural Production*, the interpretation of meaning by saying there are three types of decoding of meaning: The decoder understands and interprets meanings “intended by the encoder”; secondly, he or she might “reject the message”; the third is when some parts of the message are accepted while others refused (Louw, 2001, p. 206). Decoding and reading can be as biased as encoding and are subject to people’s prejudices and prior beliefs. For example, the word “snow” for people who never saw snow fall in their countries will mean nothing. To other people, it will have numerous meanings. Southern Africans use the word ‘race’, while the English people use the word ‘class’ “in their coding systems” (Louw, 2001, p. 209).

Sheikh Abdel-Nasser al-Jabri (in Hammond, 2007), the Lebanese expert in Arabic-language, said that the USA is changing globalization into Americanization in order to gain world control and to enforce its values worldwide. This should be faced by allowing the Arabic language to be a means to protect culture, values and heritage.

Hazem Alwani (in Hammond, 2007), the director of an Arabic teaching institute in Damascus, said that satellite channels enable different Arab countries to understand each others' local dialects and local cultures. He added, Arabic is in fact a global language (Hammond, 2007). On the contrary, the spread of English as the main language used in the broadcasting of news, business, scholarship, science, and entertainment raises the fear for the disappearance of other languages. English is used in about 80% of information stored on the internet and the e-mail (Hammond, 2007).

Bofilja Ghayat (2005) said in his book "*Tahawolat Thakafia*" (Cultural Transformations) that colonialism aimed at cutting all connections between people and their past, and causing them to forgetting their religious norms and culture. Consequently, by having new words and language use, people can then forget their history and be controlled easily by alien cultures and ideas. Finally, his solution for this is to change the educational system and "encourage sheikhs to emphasize positive values in the Egyptian culture" (Ghayat, 2005, p. 86).

Syrian Grammarian Hazem Alwani (in Hammond, 2007) said that Arabic is one of the most important aspects that keep Arab identity intact. The Spacetoon Cartoon channels and Sesame Street help bridge "the gap between formal and spoken" Arabic (Hammond, 2007, p. 61). Moreover, linguists said that Arabic is creating expansions of

its verb system. This has occurred by adding new words all the time until number of words is uncountable (Hammond, 2007). Al Badawi and Martin Hinds (1986), a British researcher of early Islam, said that Arab societies use new words regularly so the vocabulary has increased to the extent that the amount of words is unknown. Not documenting words can be a problem because words can be forgotten, altered or misunderstood. Documenting words was once done in Nasser's era and in books of the author Naguib Mahfouz (Hammond, 2007). If documenting continues, and excludes bad words and verbs, the standard of the language will be purified.

According to Terri DeYoung (1999), the rise of Islam has caused the Arabic language to be "a major world language" (p.1). He said, "the two youngest members of the Semitic language family: Arabic and Amharic, both of which emerged in the mid-fourth century" (DeYoung, 1999, p. 2).

According to Amin (2000), in Egypt, a prestigious noble man was overconfident to show the tradition of wearing a "gallabiya" as he walks in grassland. Nowadays, some Egyptian businessmen would not prefer to wear it. Amin said, in pre-revolution times, it was dishonorable for a minister to use incorrect grammar in a verbal discussion (2000). Though, now a minister on TV would use some English words on purpose to show he knows the English language (Amin, 2000). This means he is showing off his identifying with the English language than his identifying with the Arabic language, as if English were prestigious than Arabic in his point of view.

### **3.6 Some implications and possible deterioration of the Arabic Language**

Tamer Amin (2011), a broadcaster in El Beat Betak program (the House is Your House) said that long ago, bad words were said in a whispering manner. Now, use of bad language is done out loud, and the public listening to it would respond with laughter. Some examples are: bad words, unethical attitudes, disrespect to others, flirting with women or the mention of sex and rape. Amin said that he saw this happen in a wedding, in which a performer danced to lyrics of a song saying most disrespectful words that would break taboos, the honor of men and women, and scratch their modesty.

The media can be a means of teaching youth how to perceive their culture and identity negatively or positively. Movies affect the Egyptians directly in showing the different reactions towards ones' identity and language.

Overall, language is used differently in movies nowadays. Some movies show actors speaking English or saying some words at random in English. Nevertheless, youth feel comfortable imitating this by using English words as they speak. If most movies are inclined to showing wrong habits and disrespect to norms and traditions, Egyptians may assume that their cultural norms are deteriorating. In contrast, if movies provide a positive image of their cultural traditions and status, Egyptians may feel confident and proud of their culture. All this can decide the Egyptians' relation towards their culture.

It seems the Arabic language is deteriorating because the educated Egyptians do not read their Arabic literature and poetry. They focus on the media to learn language use which, unfortunately, encourages using the quick, easy words with wrong grammar and

even some insults mentioned in movies, which the Egyptians learn to use freely after watching the movies on television.

### **3.7 Some American people's stereotypes about Muslim women**

According to Bud B. Khleif, the author of Chapter 22 titled "Distortions of Islam and Muslims" in the *Mass Media and Education* Book, there are many stereotypes about Muslim women which he was mentioning ironically such as Muslim wives eating after all members of their family (in Kamalipour and Carilli, 1998, p. 288).

Khleif said another example is the idea that Muslim women refuse to shake hands with men. He said that this exists in other religions and countries such as extremely Orthodox women, some Jewish and Muslim women do not favor shaking hands with men out of their families. Khleif added that Southern women and "some White, Protestant, American women do not like to shake hands at all" (Kamalipour and Carilli, 1998, p. 288). Similarly, Khleif said, "the Japanese bow rather than shake hands (Kamalipour and Carilli, 1998, p. 288). Also, the Muslim women "are considered property" while "in Christianity, women are equal to men" (Kamalipour and Carilli, 1998, p. 288).

Ghayat (2005) said that education increased notions like freedom of speech, rights for women and education, and freedom from traditions and values. Also, the influence of the foreign culture on the Egyptian culture is by seeking for democracy, human rights and establishing globalization. Nevertheless, such notions may affect the stability of the Muslim family (Ghayat, 2005).

Muslim women still own their own money and property even after they get married. Some foreign and Egyptian movies present women who do not shake hands with men or vice versa. It is either by showing the action happening in the movie or the

actress' wearing gloves in the movie as a sign of not shaking hands, such as in the movie "Ana mish Maahum" or "I am not with them" acted by the hero Ahmed Eid (movie which was mentioned earlier). This shows a certain attitude which some people take in the Egyptian culture when women deal with men out of their families, as a kind of modesty or religiousness.

Kalle Lasn (2001) said in his book "Culture Jam: The Uncooling of America" that he was surprised to see Japanese girls in high school give themselves for \$150 after their classes for the sake of buying American products, although, their culture and tradition is a thousand years older than America's. This showed the quickness of the reaching of the American products in many countries of the world (Lasn, 2001).

Lasn (2001) said that marketing, selling and buying of products in industry affects people's lives directly. They choose what they buy, maybe Nescafe', Coke or whatever, according to the choices available on their satellite channels framed to them in the words of the advertisements (Lasn, 2001). This type of business distances the public from wanting to have healthy food and American brands become their chief consumption such as Pizza Hut, Kentucky Fried chicken and Pepsi. This causes the American food to travel worldwide (Lasn, 2001). This business industry and commercials are altering the manner the American people and the whole world eats (Lasn, 2001). Many ads are usually about junk food. However, a nutrition battle exists to stop people from being driven by these ads. This is done to support agriculture, healthy nutrition and devalue of junk food (Lasn, 2001).

Hammond (2007) said that in Ramadan 2001, the soap opera of *Aylit al-Hgg Metwalli* gave an ideal picture of a man who marries four wives. There was a big controversy



around this soap opera in the Arab world because it is an attitude most Arab cultures are trying to discourage legally. This is an example of a confusing message in the popular culture area. According to Egypt's National Council for Women, this act goes against gender equality (Hammond, 2007).

Lasn (2001) said that the television has affected people's way of seeing the world and restructured brain neurons. He added that the commercial media has also affected in manipulating people's emotions. Lasn said people started having material needs more than their requiring of non-material needs. He said that TV network controllers grab audiences by showing violence and sex in the media. Consequently, "TV sexuality is a campaign of disinformation, much like TV news. The truth is stretched, the story is hyped" (Lasn, 2001 p. 18). The use of men and women's bodies in ads for marketing purposes abuses taboos, causes insecurity and a brutal change in people's notion of their sexuality (Lasn, 2001).

### **3.8 Some Previous Theses in relation to women and culture:**

A thesis was conducted about "marriage and sexuality" with a focus on foreign females and Egyptian males in Dahab (Abdalla, 2003).

Another thesis study was published about Romanian/Egyptian mixed marriage in which a case study was done of thirteen Romanian/Egyptian couples living in Cairo. It focused on details such as kinship, religion, states and gender (Vinea, 2005).

A qualitative thesis study was also done about the meaning of adulthood and identity development for Egyptian female college students (Saleh, 2011).

### **3.9 Some Stereotypes of the US & the Arabs in the media:**

A study shows how the Americans view Arabs through the US media and press. US children books present the Oriental according to Western thought and values where Arabs are shown as inferior to the West in their culture and civilization (Kamalipour and Carilli, 1998). Amabel Williams-Ellis (in Kamalipour and Carilli, 1998) said in her 1957 book *Arabian Nights* that these ideas should change to reflect current events, but then she said these ideas might be useful to help people recognize how the Muslim Brotherhood views the non-believers supremacy.

Another study was conducted on the appearing stereotypes of the Arabs and Arab-Americans in Hollywood movies during the years from 1994 to 2000 (Elayan, 2005). If it were not for those people who construct these stereotypes, these misconceptions would not have existed. In 1995, according to Gorham racial stereotypes is “the operationalization” of myths perceived by certain groups about racial groups by viewing these myths as social reality beliefs (Kamalipour and Carilli, 1998). Several studies showed public opinion against Arabs in the American media. Many representations of Arabs presented in the Western media are dependent on stereotypes and racial myths that take root in the past (Kamalipour and Carilli, 1998). Gerbner’s work on cultivation theory shows that viewing TV is in fact a means to gaining information and values about the world (Kamalipour and Carilli, 1998).

Galal Amin (2006) believes that people are susceptible to their media’s scare tactics and are genuinely fearful of terrorism, especially after September 11<sup>th</sup> 2001, and perceive it as a real threat. Amin believes that, in reality, the September attack is a fabrication done under the supervision of those in charge to make people under fear; and

in this way, the media will have control over them, their thoughts, and their perceptions. Nevertheless, he said that many people were caught by the police under the assumption that they were terrorists and were discovered innocent (Amin, 2006).

In 1984, Jack G. Shaheen (cited in Kamalipour and Carilli, 1998) said that some of the mistaken portrayals of Arabs on TV were that Arabs were amazingly wealthy, barbaric and uncultured. Previous research also showed how Arabs and Muslims are misinterpreted as a one whole. However, in 1983, Ghareeb (in Kamalipour and Carilli, 1998) said that Arabs are less than 12% of the world's Muslims.

Shaheen 1984 cited in (Kamalipour and Carilli, 1998) said in his book *The TV Arab* that in the 1970s and 1980s, American TV used negative stereotypes about Arabs. If an American child was asked about a definition of an Arab, the answer was the Arabs are evil. Considering the basis of these stereotypes is a means to fight this “cultural assassination” (Kamalipour and Carilli, 1998, p. 115). Arabs are seen by Westerners as: irrational, violent and mistreat women (Kamalipour and Carilli, 1998). All stereotypes the West has of Arabs have been around since the nineteenth century and have not changed over time; nevertheless, these misconceptions cause fear and uneasiness towards Arabs (Kamalipour and Carilli, 1998).

Globalization offers the educated Egyptians cultural signifiers which lead them not to really know who they are (Aysha, 2011). What cause their lack of identity are the economic and social problems, as well as regional and local problems such as unemployment and impediments to marriage. Egypt and the US might coincidentally have some common problems. However, all these problems were not transported to Egypt from the US (Aysha, 2011).

Some distortions of Islam and Muslims include speaking of Muslims as “them” and the US as “us” (Kamalipour and Carilli, 1998). The West is portrayed as giving “respect for human life”, while Islam is portrayed as a religion “spread by the sword” (Kamalipour and Carilli, 1998, p. 282). Then, the authors ironically ask whether in the Western “brilliant, little, colonial wars by “smart bombs” or “dumb ones” (Kamalipour and Carilli, 1998, p. 282). Here they are making fun of the misrepresentations the US made about Muslims and wonder if the USA uses smart bombs in its colonial wars.

Misleading terminologies are usually used, such as in conferences, like the Middle East Arab countries being referred to as “Islam” just like using the term ““Protestantism” to mean Canada and the US” (Kamalipour and Carilli, 1998, p. 285). Furthermore, an academic lecturer said that the word “fundamentalism” is used to refer to “the Muslim republics in central Asia”, which are portrayed as “posing a threat to the US” (Kamalipour and Carilli, 1998, p. 287). Nevertheless, in 1910 “fundamentalism” was first used by America “to refer to an American phenomenon, to single out those opposed to liberal Protestantism” and those opposing it were fundamentalists (Kamalipour and Carilli, 1998, p. 287).

The Europeans and Euro-Americans have always considered Islam as the “nonhuman “other” ”, while Muslims view Christians and Jews as the “People of the Book” who “were well treated” (Kamalipour and Carilli, 1998, p. 289). The “People of the Book” are considered people who believe in God’s religions. This superficial knowledge about the Arab culture and unawareness of the various ethnic groups within it are obvious shown on American TV, as well as in newspaper and magazine cartoons (Kamalipour and Carilli, 1998, p. 290).

Some Egyptian movies show the US as the best country in the world, while just a few Egyptian movies show Egypt as a special country. Egyptian movies affect how Egyptian youth perceive the US. These movies make the youth believe that living in the US is easy and luxurious. This leads to their favoring living in the US and immigrating to it and other Western countries. According to the international Organization for migration (2009), the Egyptians who immigrated to the US were 2.7 million. This study shows that old Egyptian movies present more faithfully the reality of life in Egypt. However, new movies are far from presenting the Egyptian reality. Moreover, according to the Central Agency for Public Mobilization and Statistics (CAPMAS, 2005), “1.9 million temporary Egyptian migrants working outside Egypt. The majority of these temporary migrants (87.6%) are in Saudi Arabia, Libya, Jordan and Kuwait” (in Handoussa, 2010, p. 39). This shows how television affects Egyptians in determining the importance and benefits of traveling abroad, as actors do in many Egyptian movies, and choose traveling as a solution to the problem of money and skills.

New movies unfortunately imitate Western movies and ideas which tend to introduce negative values to the Egyptian culture, such as violence, terrorism, sex, homosexuality and rape. These values were not excessively used in the Egyptian movies in the past. Thereby, the media introduced imitation of the US values and culture through imitating US movie productions.

Lasn (2001) said America is becoming like a brand like McDonalds, General Motors or Marlboro. “It’s an image “sold”” to the whole world (Lasn, 2001, p. xii). Its culture is framed into celebrities, entertainment and brands. Even the American people have become smiling figures. Some Americans are thought to be applying “the cool”

concept drawn about them in the media (Lasn, 2001). Furthermore, some stereotypes thought about the American people are: they are usually in a rush and do not enjoy their time. Another stereotype is that Americans are individualistic and isolated (Klopf, 2001). These stereotypes do not apply to all Americans. Not all people in the same family act in the same way. Stereotypes are usually fake illusions the media draws to give a certain image of a society, but it is not necessarily true.

Before 1952, there was confusion in Egypt as regards what position to have towards Westernization (Amin, 2000). Some were with complying with it and others saw that Egyptians should go back to their 'roots'. Amin said the July 1952 revolution was with Westernization. President Gamal Abd El Nasser was mainly hoping that Arabs would be equal to the West not essentially different (Amin, 2000). His aim was for Egypt to develop in all fields like education, industry, literacy, but not really by means of creativity and innovation.

Amin said that Nasser did not want to import western values and culture, but wanted to reach the Western civilization's progress (2000). For instance, Nasser changed Al Azhar religious institution into a modern-state university by including in its curricula economics, agriculture and medicine (Amin, 2000). He also had Al Azhar colleges managed by deans who are PhD graduates of Western universities. Nevertheless, graduate students of Al Azhar failed to merge between the old religious knowledge and the new modern subjects (Amin, 2000). After the 1960s, Nasser encouraged Arab socialism and seeking to imitate the West. Furthermore, socialism supported equal distribution of goods among people such as Western products (Amin, 2000).

Educated Egyptians need to decide on what to believe is objective or true, and what is not. They need to decide what to apply and follow, and what to hesitate or totally ignore replicating in their lives. A beneficial exercise a group of educated Egyptians can participate in is to criticize every movie or soap opera and talk show after they watch it together, to determine what they learnt and what they distrust. This can cause them to be more knowledgeable and more able to understand what they watch instead of being only recipients of the information. They become more capable of analyzing and criticizing the media they are being fed unconsciously.

## **Chapter 4 Methodology and Research Design**

This research study applies two research methods by using a survey as the quantitative method and in-depth interviews as the qualitative method. A questionnaire was administered among educated Egyptians to examine the impact of Egyptian movies on thoughts and attitudes towards Egyptian versus American culture and how proud the educated Egyptians are of their culture. Applying the cultivation theory, the research studies the correlation between the impact of watching Egyptian movies on the educated Egyptian's perception of their culture and identity. The social learning theory was used to show the correlation between viewing Egyptian movies and how educated Egyptians value the Western cultural attitudes which they observe in those movies.

The survey was administered after the 25<sup>th</sup> January revolution in April, 2011. The qualitative methodology involved in-depth interviews with media, psychology, sociology, Arabic and political science experts. Experts provided their insight on the impact of watching Egyptian movies on the educated Egyptians' perception of their culture.



#### **4.1 Previous Studies on Egyptian cinema:**

A study of content analysis was conducted about the violence in Egyptian movies between the year 1990 until the year 2008 (Saleh, 2009). This study includes the history of the Egyptian Cinema.

Another study analyzed a group of films to discover Arab cinema's socialist transformation. It showed the change in the Egyptian studio's performance (Massoud, 2009). A thesis study analyzed Egyptian television and its affect on people's ideas of modernity and identity (Seymour, 2000).

A descriptive study supported that Egypt is the largest media stream in the Arab world with details about exports and transactions of the media (Dajani, 1980). This indicates that what is on the Egyptian Television is directly affecting the Arab world viewers.

A recent study was conducted on the impact of journalists' image in Egyptian movies (El Sherbini, 2010). A study which was mentioned earlier showed stereotypes in Hollywood films of the Arabs and Arab-Americans from the period between 1994 until the year 2000 (Elayan, 2005).

Another thesis done showed Egypt's images as being present in the Western culture, since the 19<sup>th</sup> century to the masses (Lewis, 2006). This indicates that a country can share parts of another culture by providing images and knowledge about it to the public.

According to these studies the following hypotheses were conducted on the impact of the Western culture found in Egyptian movies on the educated Egyptians.

## **4.2 The Research Hypotheses and Research Questions**

### **Hypotheses:**

**H1:** The more Egyptians are proud of Egypt, the less Egyptian movies make them perceive Egyptian culture negatively.

**H2:** The more the exposure of Egyptians to Egyptian movies, the more they value the Egyptian culture.

**H3:** The more Egyptians choose to watch US movies, the more they value US culture.

## **4.3 The Independent and Dependent and Operational Definition and Level of measurement:**

**H1:** The more educated Egyptians are proud of Egypt, the less the Egyptian movies make them perceive the Egyptian culture negatively.

The independent variable is the educated youth's pride of their culture. The dependent variable is that the Egyptian youth perception of Egyptian culture.

The operational definition of being proud of ones culture means to identify with it and to perceive it positively no matter what image is drawn of it through movies.

The independent variable is measured in the survey as follows:

**16- The Egyptian movies make me think about the Egyptian culture negatively:  
A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree**

The perception of the culture is measured on a five-point likert scale starting from strongly agree to strongly disagree in question 16 in the survey. The level of measurement is interval.

**H2:** The more the educated Egyptians are exposed to Egyptian films, the more they are proud of Egyptian culture.

The independent variable is the educated Egyptians' exposure to movies. The dependent variable is their proud perception of their culture.

Operational definition of the educated Egyptians' pride in their culture means how they identify with their culture and relate to it.

This variable was measured in the survey in the following question:

**11-You have pride in the Egyptian culture:**

**A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree**

The identification with their culture is measured on a five-point likert scale starting from strongly agree to strongly disagree in question 11 in the survey. The level of measurement is interval.

**H3:** Educated Egyptians' exposure to US movies is more likely to perceive US culture positively.

The independent variable is the educated Egyptians' exposure to US movies. The dependent is their perception of US culture.

Operational definition of the educated Egyptians' perception of the US culture means identification and connection with the US culture.

The question used in the survey is:

**12- You have pride in the American culture:**

**A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree**

The identification with the US culture is measured on a five-point likert scale starting from strongly agree to strongly disagree in question 12 in the survey. The level of measurement is interval.

#### **4.4 Research Questions**

Asking about the effect of the Egyptian movies on the educated Egyptian youth's perception of their cultural identity, this research question was asked:

**1- How do experts perceive the educated Egyptian youth's perception of their cultural identity due to exposure to Egyptian movies?**

To answer the questions of favoring the US culture more than the Egyptian culture, and whether the youth are affected by the US culture, the following research questions were formulated:

**2- How do experts perceive the educated Egyptian youth's favoring the US culture more than their own culture?**

**3- How do experts perceive the US culture's effect on the Egyptian culture?**

#### 4.5 Personal Interviews

Most of the literature review does not cover Egypt fully and is giving information about various foreign countries. Consequently, the researcher conducted interviews with the following people to collect the missing information about the recent Egyptian movies which provide Western cultural values. The educated Egyptians might imitate to cope with the new world and how they might see their own culture positively or negatively accordingly.

1- Samaa El Kassaby:

A Mass Communication Consultant in the UNDP, a Senior Communication Officer in the UNDP Cabinet and an Adjunct Professor at AUC and used to work as a news reporter for MBC.

2- Emad El Din Aysha:

An Adjunct assistant Professor in Sociology at AUC and a freelancer journalist in the Egyptian Gazette and Cinema Magazine.

3- Samir Soliman:

A Political science professor at the American University in Cairo.

4- Heba Kotb:

A Psychology professor and ex-Chair of the Psychology Department at the American University in Cairo.

5- Dalia Ashmawi:

A Mass Communication professor at the American University in Cairo.

6- Sherine Fahmy:

A Mass Communication at the American University in Cairo.

7- Hussein Shebka:

A Sociology professor at the American University in Cairo.

8- Hani M. Henry:

A Psychology Professor at the American University in Cairo.

9- Marlin Anawati:

An Anthropology assistant Professor at the American University in Cairo, specialized in development and Women's issues and Associate for

Enhancement and Development of Women in Egypt.

10- Kamal Fahmi:

A Professor of Sociology at the American University in Cairo.

11- Mohamed Serag:

A Professor in Arabic Studies at the American University in Cairo.

#### **4.6 Pre-test survey**

It was conducted in April 2011 among several JRMC professors including: Dr. Hussein Amin, Dr. Naila Hamdi, Prof. Hafez El Mirazi, and Dr. Justine Martin at AUC who commented on the questionnaire's style and comprehension.

The pre-test survey was very useful as it gave an idea of questions modifications. This made the questionnaire easier to understand, systematic and clear to the sample.

#### **4.7 The Survey**

After some questions were modified for clarity, double barreled questions, loaded questions and leading questions; the feedback of the pre-test survey was maintained. The questionnaire's last draft was finally administered in three universities, a military hospital, and an IT company for programming during April, 2011, (Appendix 1).

Self-administered surveys give a high response rate. The questionnaire design is exhaustive and mutually exclusive meaning: clear and including all various answers. The researcher has used the Likert Scale to find out if the respondents strongly disagree, disagree, neutral, agree, and strongly agree about the following statements:

- 1- Do you think a film should be meaningful?  
A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree

10- Egyptian films nowadays show respect to the Egyptian culture and traditions?  
A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree

11- You have pride in the Egyptian culture:  
A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree

12- You have pride in the American culture:  
A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree

14- Do problems revealed in Egyptian films represent the reality of the Egyptian culture?  
A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree

15- Do you understand the Egyptian heritage more through the Arab films?  
A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree

16- The Egyptian movies make me think about the Egyptian culture negatively:  
A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree

17- The US movies make me think about the US culture positively:  
A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree

The survey includes all the points considered to try and answer the research questions and test the hypotheses. The literature review provides proper examples to similar situations in other countries as well as Egypt to compare between them. This comparison illustrates how the US invades a country's culture and how some countries do not mind this invasion and others do.

#### **4.8 The Population**

The population is educated Egyptians. They are aged from under 20-35 and above. About 434 surveys were distributed as follows: 100 survey from American University in Cairo (AUC), Ain Shams, 140 from Cairo University and 124 from Ain Shams University and 40 from Helmiat El Zatoon Military Hospital and 30 from the ITS company for Programming in Nasr City.

In general, the AUC is a private University and its students are considered from the upper socio-economic class. Ain Shams and Cairo Universities are mostly considered from the mid-low socio-economic class. The sample from the ITS company for Programming is mostly considered from the mid-mid socio-economic class. While the youth from Helmiat El Zatoon Military Hospital are in general considered low-mid socio-economic class. The variety of places the sample was chosen from is to present diverse answers from dissimilar people with different backgrounds.

#### **4.9 The Sample**

-An available sample is a non-random sample.

-The sample is divided into 262 males and 169 females from various majors of the universities as well as employers in the hospital and employers in the company chosen.



#### 4.10 Some Main Survey Statements

##### **The movie language preference:**

4- Most films you watch are in:            A) Arabic        B) English

-It was found that 60.9% often watch films in English while 39.1% watch movies in Arabic.

##### **The movie production preference:**

5- Which of those films do you prefer to watch?

A) Salah El Din    B) The Mask of Zoro    C) Brave Heart    D) Mafiya    E) None

-The results showed 24.5% chose Salah El Din Al Ayoubi as their favorite movies, 32% Brave Heart, 18.1% chose nothing, 16.9% chose Mafiya while only 8.5 chose The Mask of Zoro.

##### **The movie type preference:**

6- Which of the following is your favorite TV film topic?

A) Romance    B) Cultural    C) Science fiction    D) Humorous    E) Action

-Here 30.6% of the sample prefers romantic movies, 28.9% action movies, 22.7% movement and action, 11.4% science fiction, only 6.4% cultural movies.

##### **The movie should inform or entertain:**

7- Do you think a film should be meaningful?

A) Strongly Agree    B) Agree    C) Neutral    D) Disagree    E) Strongly Disagree

-The youth in the sample who thought films should have an aim were 52.7% strongly agreeing, 27.5% agreeing, 16.9 being neutral, 1.8% disagreeing and only 1.2% strongly disagreeing.

**Representing one's nationality and identity:**

8- I consider myself to be: A) Egyptian B) Arab C) Westernized D) Other .....

-The youth were 81.8% considering themselves as Egyptian, 13.9% Arab, 3.1% Other, 0.9% Westernized and 0.2% did not answer

**Favoring recent movies:**

9- Are you more likely to favor watching new Egyptian movies? A)Yes B)No

-The majority of the youth 68.8% like recent Egyptian films, while 31.2% do not like recent movies.

**Egyptian films respect culture:**

10- Egyptian films nowadays show respect to the Egyptian culture and traditions?

A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree

-The responses were 37.4% of the youth disagreed, 24.9% strongly disagreed, 23.6% were neutral, 10.2% agreed while only 3.9% strongly agreed the Egyptian movies are respecting their country's cultural values.

**Pride in the Egyptian or US culture:**

11- You have pride in the Egyptian culture:

A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree

12- You have pride in the American culture:

A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree

-Those who strongly agreed to be proud of **Egypt** were 29.9% then were those who agreed 28.7%, the neutral were 23.6% and 12.5% disagreed to be proud of Egypt and only 5.3% strongly disagreed to be proud of Egypt.

-The youth who are neutral about being proud of the US are 38% of the sample, then 22% disagreed, while 17.1% agreed, 11.8% strongly disagreed to be proud and only 11.1% strongly agreed to be proud of the US.

**Means of learning about culture:**

13- You learn about the Egyptian culture through:

A) Family B) The media C) School D) Friends E) Football team F) Studying History

-The youth who learned about their culture through the media were 21.2% of the sample, and those who learned about their culture from studying history were 11.8% of the sample. The rest of the percentages are the least in number.

**Egyptian films represent the real culture:**

14- Do problems revealed in Egyptian films represent the reality of the Egyptian culture?

A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree

-The Egyptian youth were 37% agreeing about that films are reflecting the reality of their culture, 29.8% were neutral, 15.5% strongly agreeing, and 13.2% disagreeing while only 4.6% strongly disagreeing.

**Egyptian heritage in films:**

15- Do you understand the Egyptian heritage more through the Arab films?

A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree

-The majority of the youth said they agreed 34% that Egyptian Films teach the Egyptian culture, 30.6% were neutral, 23.4% disagreed, 7.4% strongly agreed while only 4.6% strongly disagreed.

**Egyptian movies portray a negative image of culture:**

16- The Egyptian movies make me think about the Egyptian culture negatively:

A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree

-The youth considering the Egyptian films to provide a negative Egyptian culture were 30.8% neutral, 30.5% agreed while 24.7% disagreed, 8.4% strongly agreed and only 5.6% strongly disagreed.

**Representing the culture of dressing, eating and talking in the movies:**

18- People's way of dressing in Egyptian movies represents the Egyptian culture:

A) Yes B) No

19- People's way of eating in Egyptian movies represents the Egyptian culture:

A) Yes B) No

20- People's way of talking in Egyptian movies represents the Egyptian culture:

A) Yes B) No

-The majority of youth 71.6% thought the Egyptian films did not reflect the style of clothing in the Egyptian culture and 28.4% said yes it reflects.

-About 56.5% of them did not think the style of eating in films reflects the Egyptian culture, and 43.5% thought yes.

-About 55.5% were for the style of talking in films considered to represent the Egyptian culture, while 44.5% said no.

**Difference between the old and new movies:**

21- Do you feel pride in the Egyptian culture after watching old movies than new

movies? A) Yes B) No

-The youth who said yes for being proud of old Egyptian movies more than new movies were 74.5% while 25.5% said no.

**Questions about the impact of watching movies on the youth's opinion were:**

- 1- The Egyptian movies make me think about the Egyptian culture negatively.
- 2- The US movies make me think about the US culture positively.
- 3- Do you feel pride in the Egyptian culture after watching old movies than new movies?
- 4- Do new Egyptian movies respect the Egyptian values?

## **Chapter 5**

### **Results**

These results were analyzed through the SPSS data analysis program. Testing the Hypotheses was also done through the SPSS program.

-This chapter is divided into parts:

The first part of the results chapter shows the survey question on the demographics answered.

The second part shows all the questions included in the survey Except for the demographics.

The third part tests the Hypotheses.

The fourth is a list of relation results between questions in the survey.

The fifth part contains the Correlations and Cross Tabulation Analysis.

The sixth part includes the answers of the qualitative interview results.

The seventh are findings of some main survey statements

Tables and charts are used to explain frequency percentages and statistics

results gained from the 434 surveys.

## 5.1 Demographics of the respondents were as follows:

### 1-Level of Education:

The Egyptians were asked about their level of education on a 6 level category.

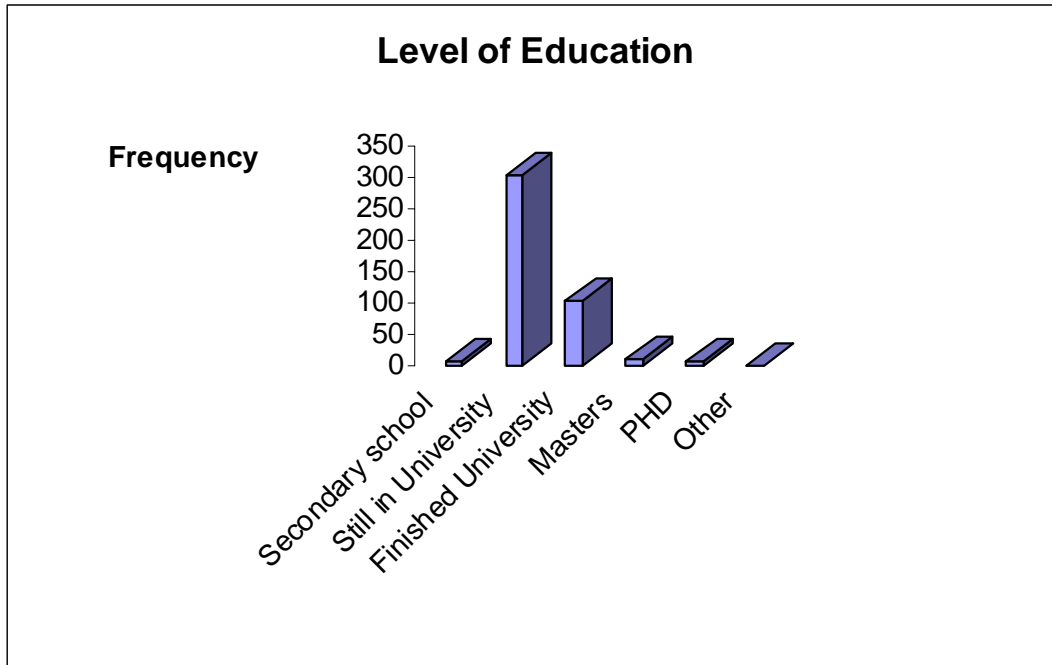
**Table 1.a the Frequency and percentage of respondents' educational level**

<b>Level of Education</b>	<b>Frequency</b>	<b>%</b>
Secondary school	6	1.4
Still in University	302	69.9
Finished University	105	24.3
Masters	12	2.8
PHD	6	1.4
Other	1	.2
Total	432	100.0
Missing	2	

This table shows that the majority of the sample 69.9% is still in the university, 24.3% finished, 2.8% in their master studies, and only 1.4% PHD, 1.4% secondary school and 0.2% other.

The following figure illustrates the educational level of the sample studied.

**Figure 1.b Level of Education**



**2- Area of Residence:**

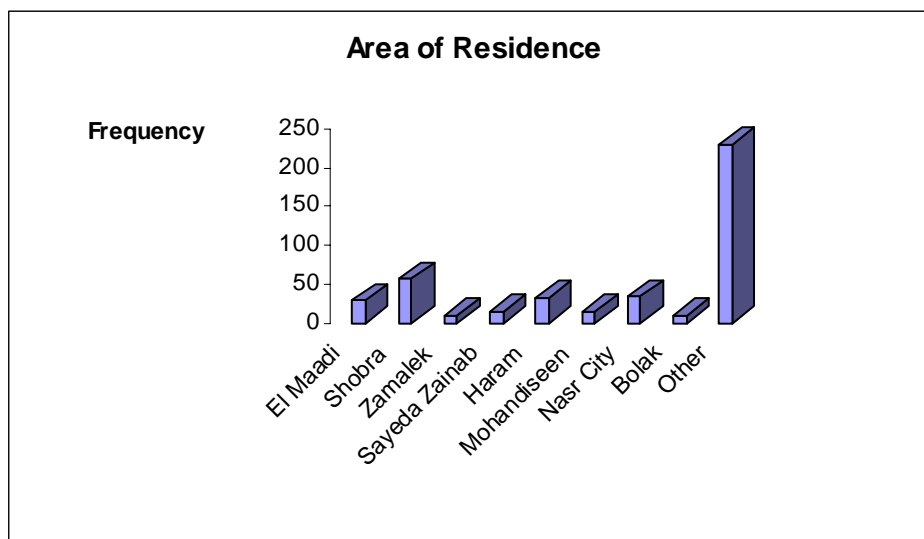
Respondents were asked to answer a question on the area of residence with an 8 closed ended answers and one open ended answer “other”. More than half the respondents did not write an answer; they just chose “other”.



**Table 2.a Area of Residence:**

Area of Residence	Frequency	%
El Maadi	28	6.5
Shobra	56	13.1
Zamalek	9	2.1
Sayeda Zainab	14	3.3
Haram	33	7.7
Mohandiseen	14	3.3
Nasr City	34	7.9
Bolak	10	2.3
Other	231	53.8
Total	429	100.0
Missing	5	

This table shows more than half of the sample was 53.8% other, 13.1% from Shobra, 7.9% from Nasr City, 7.7% Haram, 6.5% El Maadi, whereas, 3.3% Mohandesin and 3.3% Sayeda Zainab, 2.3% Bolak, and 2.1% Zamalek.



**Figure 2.b Area of Residence**

### **3- Age**

The respondents were classified according to their age into five categories as presented in the following table.

**Table 3.a: Age frequency and percentage**

<b>Age</b>	<b>Frequency</b>	<b>%</b>
Less than 20	150	34.6
20-less than 25	205	47.2
25-less than 30	55	12.7
30-less than 35	11	2.5
35 and above	13	3.0
Total	434	100.0

Table 3.a shows that almost half the sample were 47.2% aged from 20- less than 25 years old, 34.6% are less than 20, 12.7% are 25-less than 30, 3% are 35 and above and 2.5% are 30-less than 35 years old.

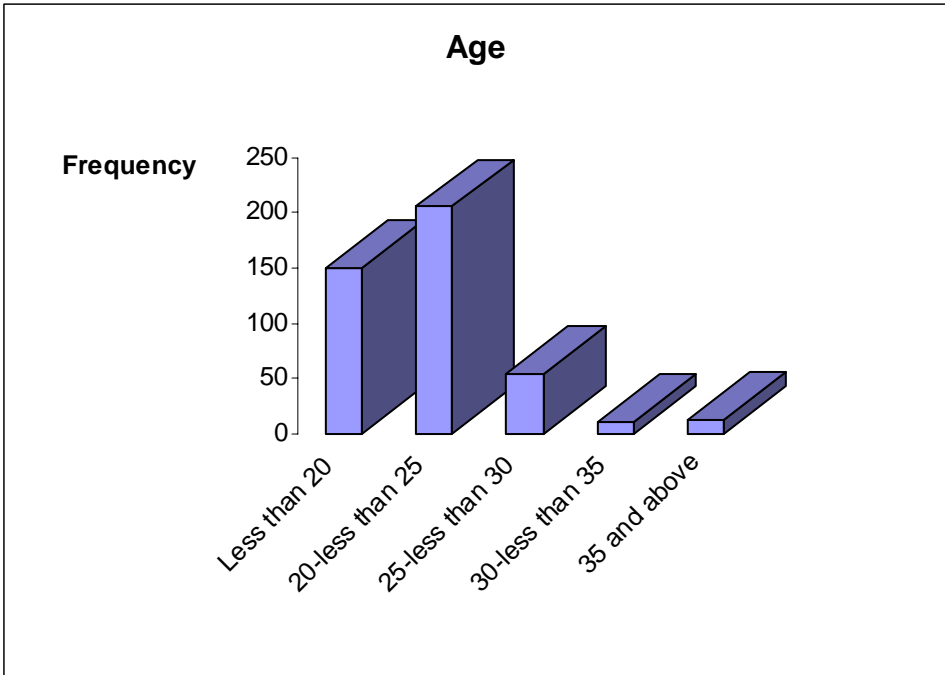


Figure 3.b Age

**4- Monthly Income**

The respondents were asked about their family’s monthly income. A number of 69 did not answer the question at all.

**Table 4.a: Monthly Income arranged in ascending order**

Monthly income	Frequency	%
less than 2000	109	29.9
2000-less than 3000	88	24.1
3000-less than 4000	49	13.4
4000-less than 5000	23	6.3
5000-less than 6000	16	4.4
6000-less than 7000	15	4.1
7000-less than 8000	4	1.1
8000-less than 9000	5	1.4
9000-less than 10000	12	3.3
10000-less than 11000	7	1.9
11000-less than 12000	1	.3
12000-less than 13000	4	1.1
14000-less than 15000	5	1.4
15000 and above	27	7.4
Total	365	100.0
Missing	0	
Total	434	

Table 4.a shows the majority of the respondents 29.9 % earn less than EGP 2000 per month, followed by 24.1 % earning EGP 2000 - less than EGP 3000 and 13.4 % earn EGP 3000 - less than EGP 4000. This is followed by 6.3 % of the sample earn EGP 4000 - less than EGP 5000, while 4.4 % earn EGP 5000 - less than EGP 6000, and 4.1 % of the respondents earn EGP 6000 - less than EGP 7000. On the other hand, only 1.1 % earn from EGP 7000 - less than EGP 8000, 1.4% earn EGP 8000 - less than EGP 9000 and 3.3 % earn EGP 9000 - less than EGP 10,000. In addition, 1.9 % is earning EGP 10,000 - less than EGP 11,000, only 0.3 % EGP 11,000 - less than EGP 12,000 and 1.1 % earn from

EGP 12000 - less than EGP 13,000, 1.4 % are earning EGP 14,000 - less than EGP 15,000 and 7.4 % earn EGP 15,000 and above.

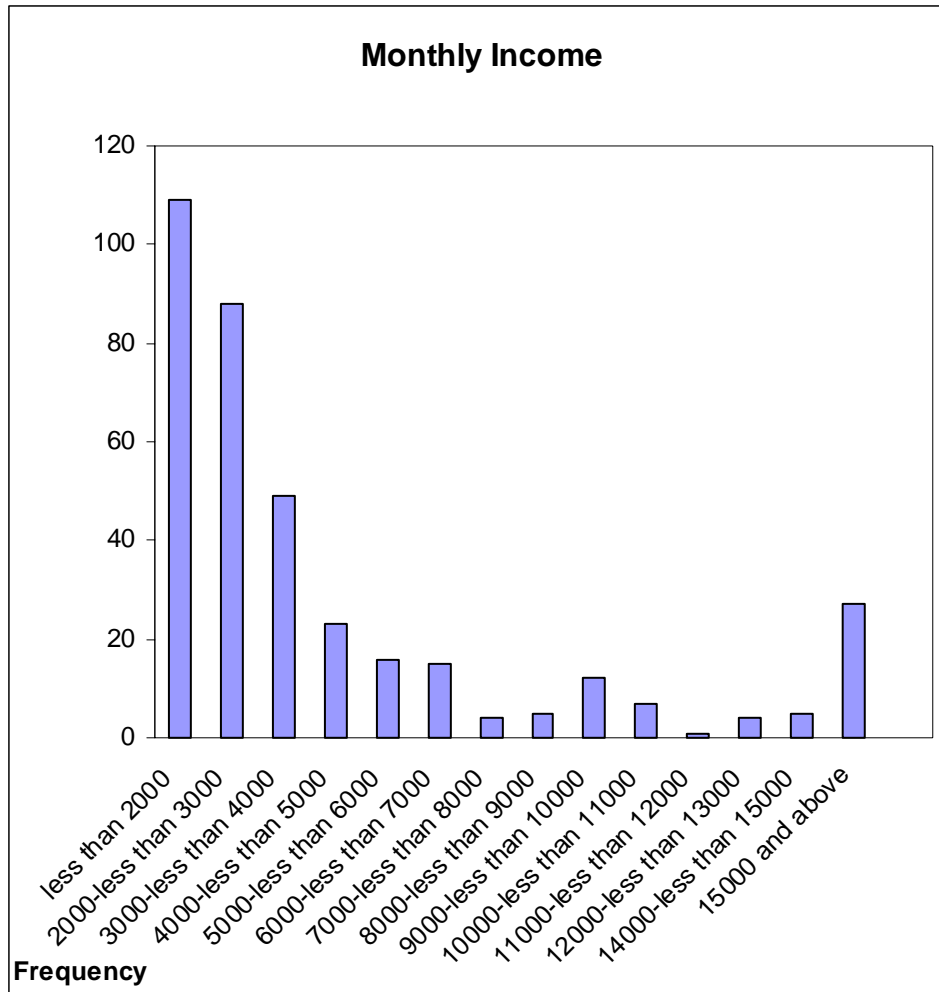


Figure 4.b Monthly Income

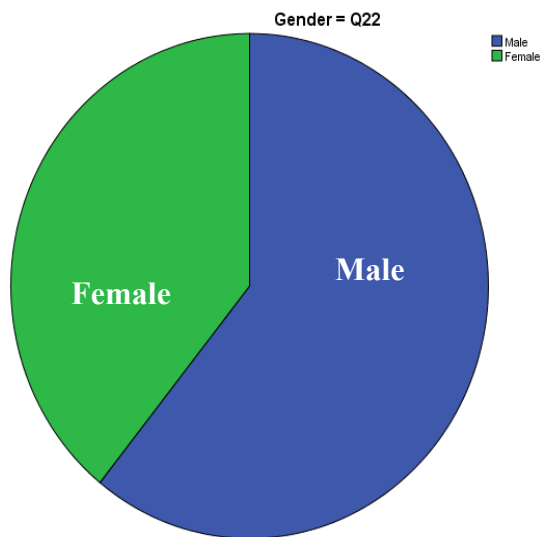
## **5- Gender**

Both males and females took the survey.

**Table 5.a**

<b>Gender</b>	<b>Frequency</b>	<b>%</b>
Male	262	60.8
Female	169	39.2
Total	431	100.0
Missing	3	

The table 5.a shows that males were the majority of the sample representing 60.8% as 262 answered the survey while females were only 39.2% of the sample by having 169 answering the questionnaire.



**Figure 5.b Gender**

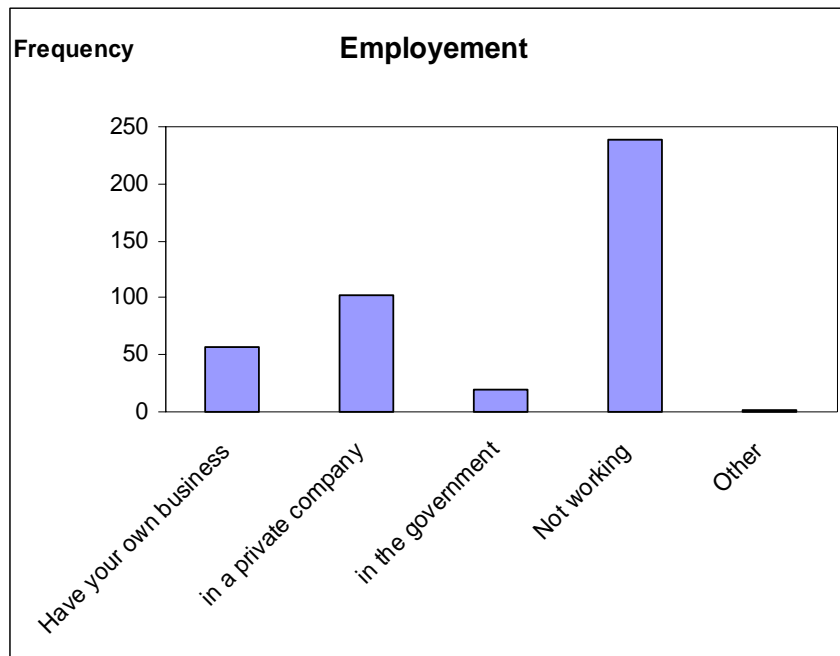
**Table 6.a Employment**

<b>Employment = Q25</b>	<b>Frequency</b>	<b>%</b>
Have your own business	57	13.6
in a private company	102	24.4
in the government	20	4.8
Not working	238	56.9
Other	1	.2
Total	418	100.0
Missing	16	

**Table 6.b**

<b>Employment = Q25</b>	
Mean	3.06
Std. Deviation	1.170
Variance	1.368

The results showed that 56.9% are not working, 24.4% work in private companies, 13.6% have their own business, 4.8% work in the government and only 0.2% chose other.



**Figure 6.c**

## 5.2 More Survey Questions:

**Table 7.a Language Usually Spoken:**

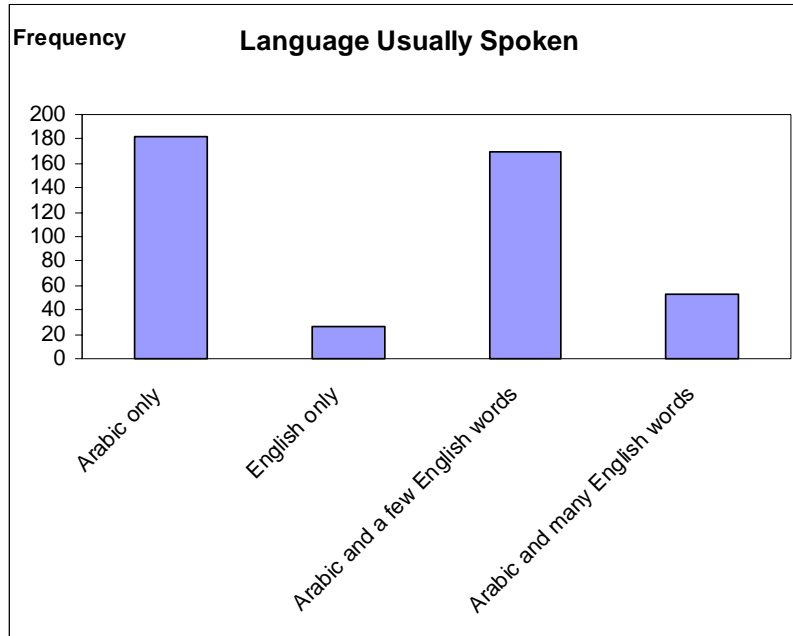
<b>Language Usually Spoken</b>	<b>Frequency</b>	<b>%</b>
Arabic only	182	42.3
English only	26	6.0
Arabic and a few English words	169	39.3
Arabic and many English words	53	12.3
Total	430	100.0
Missing	4	

**Table 7.b**

Language usually spoken = Q1	
Mean	2.22
Std. Deviation	1.125
Variance	1.265

The Egyptians who spoke Arabic only were 42.3% of the sample and 39.3% spoke Arabic with a few English words. Those who spoke Arabic with many English words were only 12.3%. While only 6% spoke English all the time.





**Figure 7.c Language**

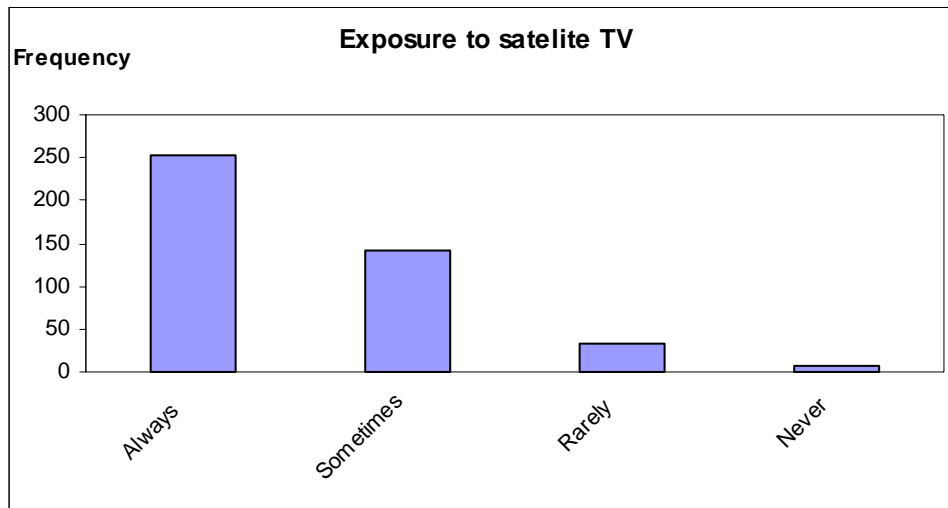
Do u watch satellite TV = Q2	
Mean	1.53
Std. Deviation	.707
Variance	.499
Sum	663

**Table 8.a Exposure to satellite TV**

Do u watch satellite TV = Q2	Frequency	%
Always	252	58.1
Sometimes	142	32.7
Rarely	33	7.6
Never	7	1.6
Total	434	100.0

**Table 8.b**

Testing the variable of exposure to television; results showed 58.1% of the Egyptian were always exposed to satellite TV, 32.7% sometimes, 7.6% rarely, only 1.6% never are exposed to satellite TV.



**Figure 8.c Exposure to satellite TV**

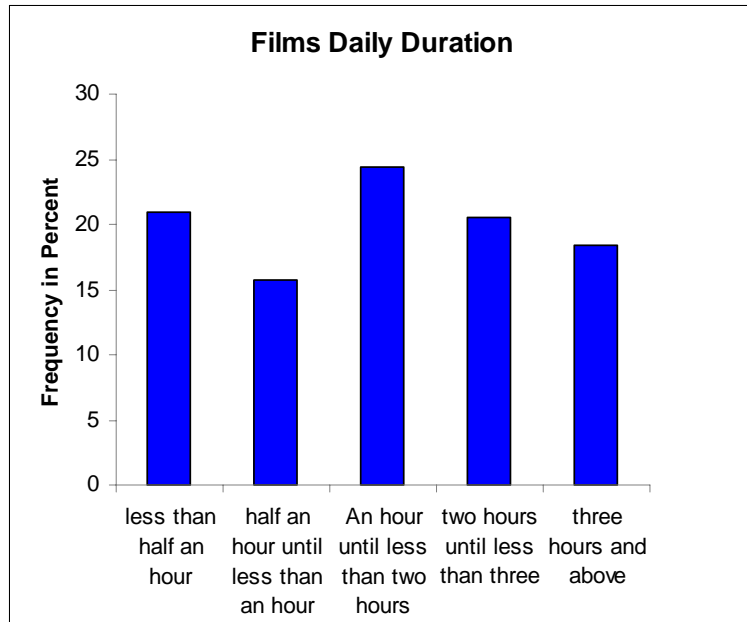
**Table 9.a Daily exposure of films**

Films daily duration = Q3	Frequency	%
less than half an hour	90	20.9
half an hour until less than an hour	68	15.8
An hour until less than two hours	105	24.4
two hours until less than three	88	20.5
three hours and above	79	18.4
Total	430	100.0
Missing	4	

**Table 9.b**

Films daily duration = Q3	
Mean	3.00
Std. Deviation	1.393
Variance	1.939

The Educated Egyptian's daily duration of exposure to TV which is from an hour until less than two hours is 24.4%. Those who are exposed from less than half an hour are 20.9%, those who are exposed from two hours until less than three are 20.5% and those who are exposed from three hours and above are 18.4%. While those who are exposed from half an hour until less than an hour, are only 15.8%.



**Figure 9.c**

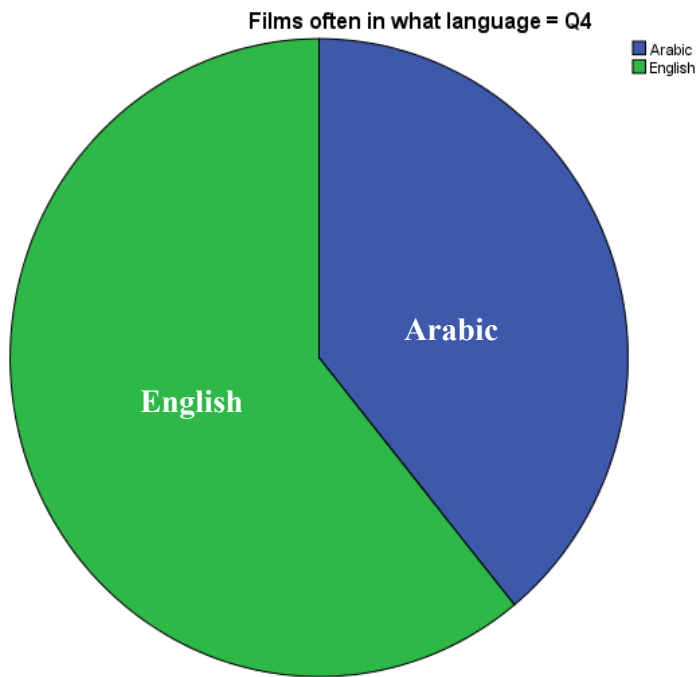
**Table 10.a Language of Film**

Films often in what language = Q4	Frequency	%
Arabic	167	39.1
English	260	60.9
Total	427	100.0
Missing	7	

The table shows that 60.9% often watch films in English while 39.1% watch movies in Arabic.

**Table 10.b**

Films often in what language = Q4	
Mean	1.61
Std. Deviation	.489
Variance	.239



**Figure 10.c**

**Table 11.a Which of those films do you prefer to watch: (the Egyptian or Foreign)?**

<b>Film choice= Q5</b>	<b>Frequency</b>	<b>%</b>
Salah El Din Al Ayobi	104	24.5
The Mask of Zorro	36	8.5
Brave Heart	136	32.0
Mafiya	72	16.9
Nothing	77	18.1
Total	425	100.0
Missing	9	

**Table 11.b**

<b>Film choice= Q5</b>	
Mean	2.96
Std. Deviation	1.400
Variance	1.960

In table 11 a, the response was 24.5% choosing Salah El Din Al Ayobi as their favorite movie, 32% Brave Heart, 18.1% chose nothing, 16.9% chose Mafiya while only 8.5% chose The Mask of Zorro. This means that they choose Brave Heart the foreign movie and did not choose the home produced movies.

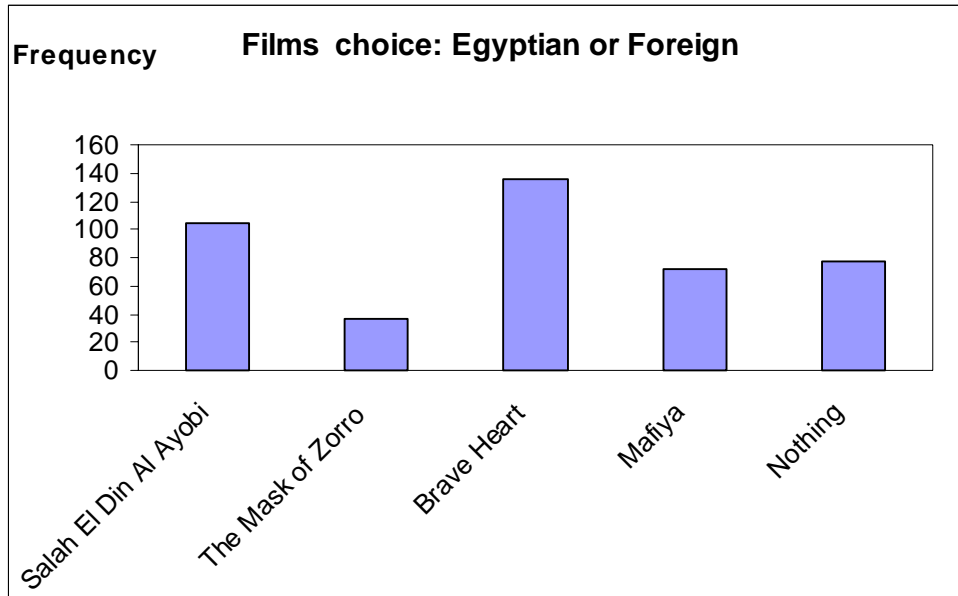


Figure 11.c

Table 12.a Film genre

Film preferred genre = Q6	Frequency	%
Romantic	124	30.6
Cultural	26	6.4
Science Fiction	46	11.4
Humorous	92	22.7
Action	117	28.9
Total	405	100.0
Missing	29	

Table 12.b

Film preferred genre = Q6	
Mean	3.13
Std. Deviation	1.631
Variance	2.662

The 12.a table shows that 30.6% of the sample prefers romantic movies, 28.9% humorous movies, 22.7% movement and action, 11.4% science fiction, only 6.4%

cultural movies. This question was used so as not to have response bias and make the respondents not know what the research is about.

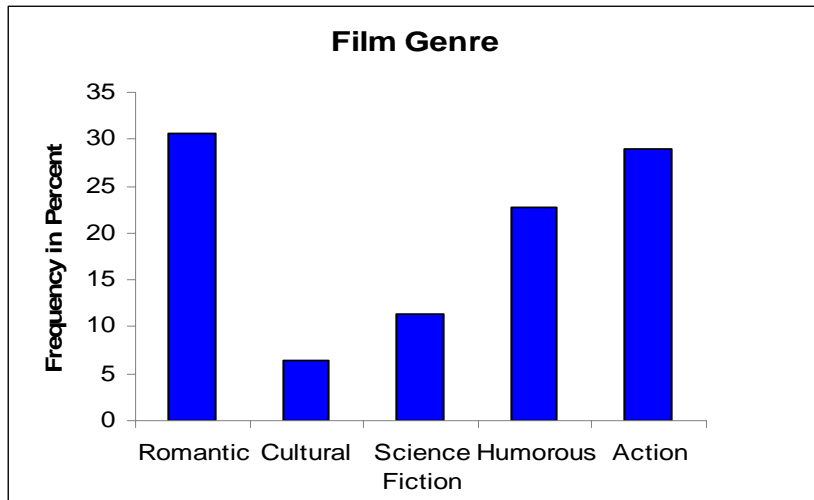


Figure 12.c

Table 13.a An aim to the Film

Should Films have an aim = Q7	Frequency	%
Strongly Disagree	5	1.2
Disagree	8	1.8
Neutral	73	16.9
Agree	119	27.5
Strongly agree	228	52.7
Total	433	100.0
Missing	1	

Should Films have an aim = Q7	
Mean	4.29
Std. Deviation	.890
Variance	.793

Table 13.b

Table 13.b shows the Educated Egyptians in the sample who thought films should have an aim were 52.7% strongly agreeing, 27.5% agreeing, 16.9 being neutral, 1.8% disagreeing and only 1.2% strongly disagreeing. This question was also used in order not to have response bias and make the respondents confused about the aim behind the research.

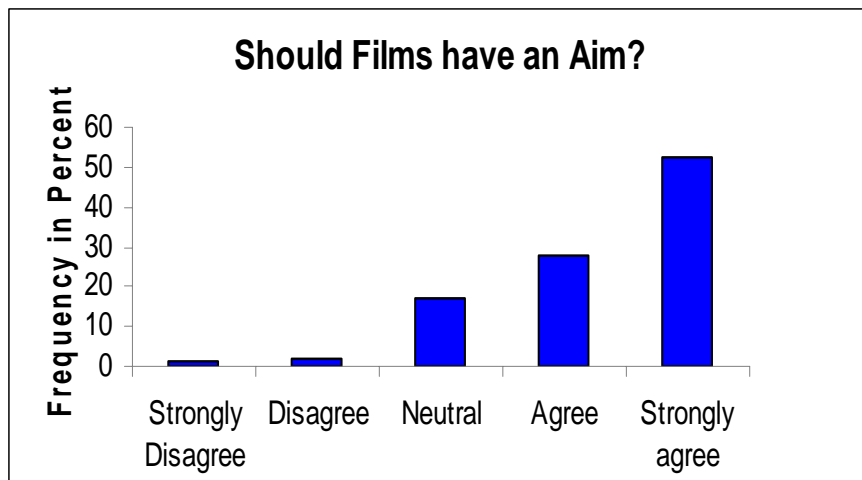


Figure 13.c

Table 14.a Nationality

I consider myself to be = Q8	Frequency	%
Egyptian	347	81.8
Arab	59	13.9
Westernized	4	.9
Other	13	3.1
Total	424	100.0

Table 14.b

I consider myself to be = Q8	
Mean	1.26
Std. Deviation	.651
Variance	.424



In the table 14.a, majority of 81.8% consider themselves Egyptian, 13.9% Arab, 3.1% other, while only 0.9% Westernized. The Egyptian is from Egypt and Arab could be from any Arab country or considers the Arabs as one whole. Westernized here was a little leading to know if the youth see themselves as Americans and like people in the West. Unexpectedly 0.9 % said yes they are Westernized.

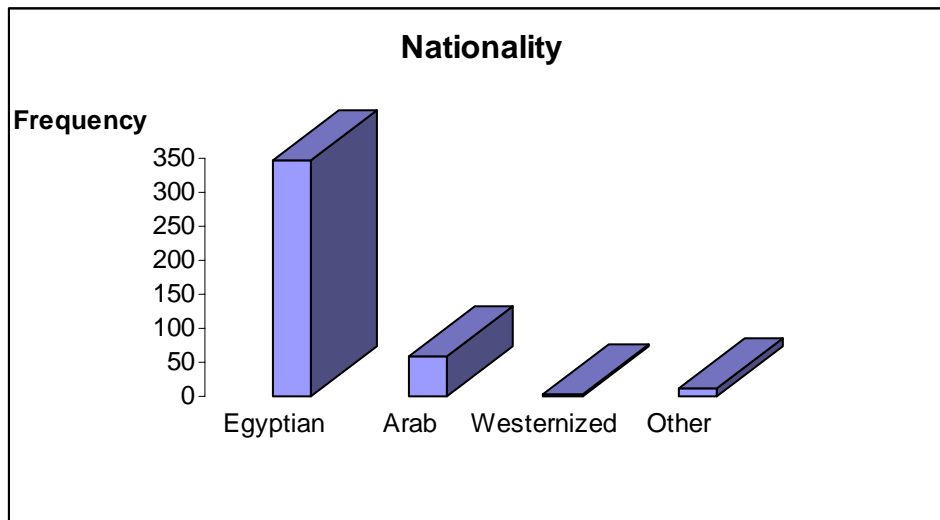


Figure 14.c

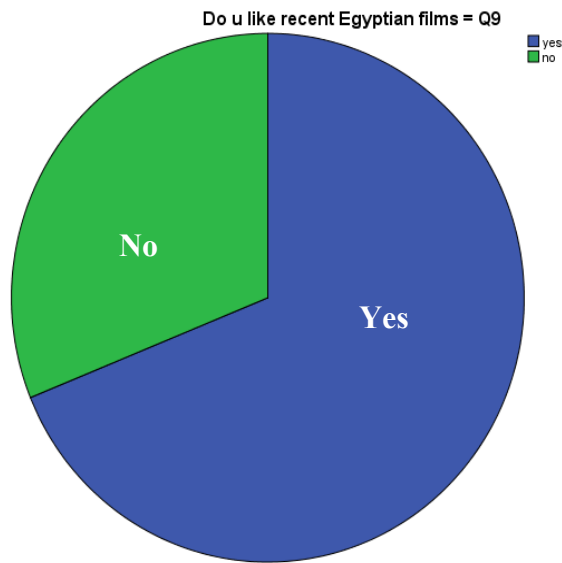
Table 15.a Liking recent Egyptian films that are in the 2000's till now

Do u like recent Egyptian films = Q9	Frequency	%
Yes	296	68.8
No	134	31.2
Total	430	100.0
Missing	4	

Table 15.b

Do u like recent Egyptian films = Q9	
Mean	1.31
Std. Deviation	.464
Variance	.215

Table 15.a indicates that the majority of the youth 68.8% like recent Egyptian films, while 31.2% do not like recent movies.



**Figure 15.c**

**Table 16.a New Egyptian films respect cultural values**

<b>Do new Egyptian films respect cultural values = Q10</b>	<b>Frequency</b>	<b>%</b>
Strongly Disagree	108	24.9
Disagree	162	37.4
Neutral	102	23.6
Agree	44	10.2
Strongly agree	17	3.9
Total	433	100.0
Missing	1	

**Table 16.b**

<b>Do new Egyptian films respect cultural values = Q10</b>	
Mean	2.31
Std. Deviation	1.074
Variance	1.153

The 16.a table, shows that the Educated Egyptians seeing Egyptian movies as respecting the Egyptian cultural values. The responses were 37.4% of the youth disagreed, 24.9% strongly disagreed, 23.6% were neutral, 10.2% agreed while only 3.9% strongly agreed that the Egyptian movies are respecting their country's cultural values.

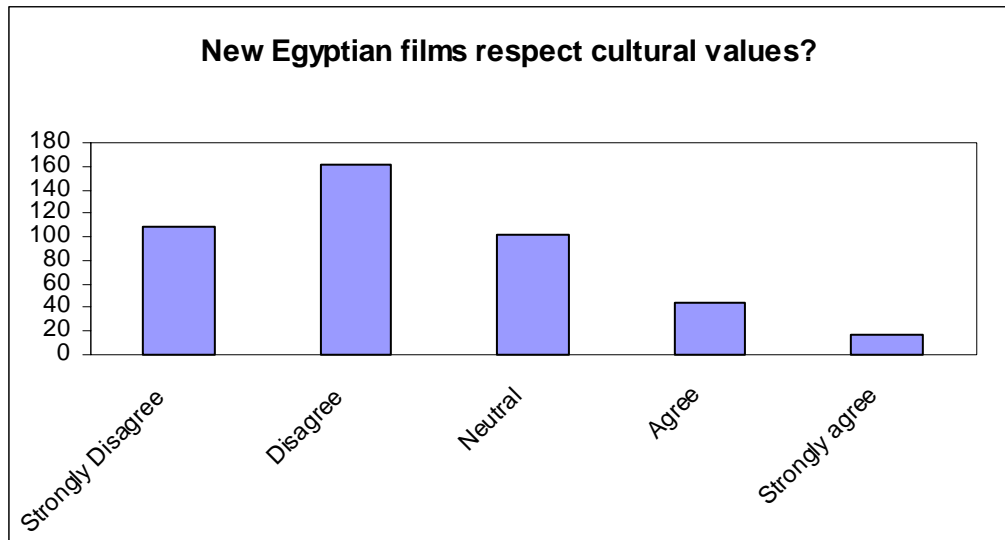


Figure 16.c

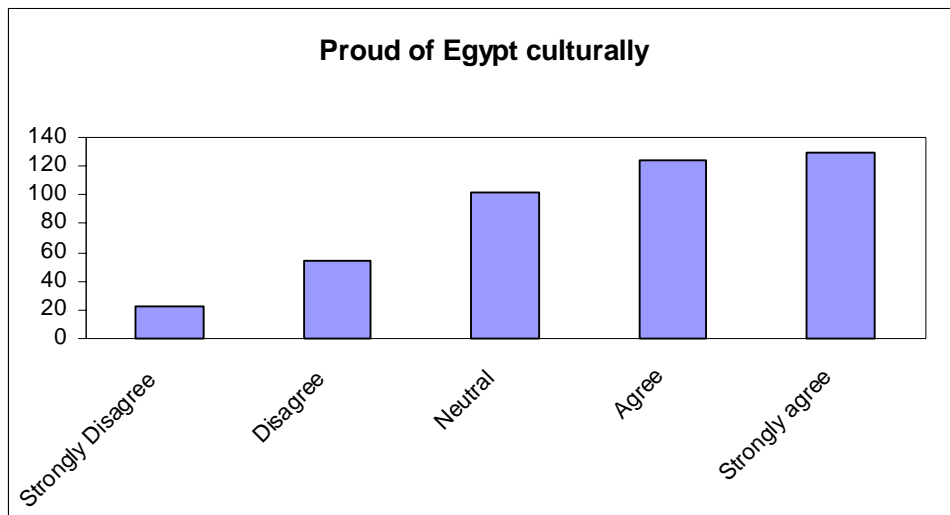
Table 17.a Proud of Egyptian culture meaning (identify with their culture)

Are you proud of Egypt = Q11	Frequency	%
Strongly Disagree	23	5.3
Disagree	54	12.5
Neutral	102	23.6
Agree	124	28.7
Strongly agree	129	29.9
Total	432	100.0
Missing	2	

Table 17.b

Are you proud of Egypt = Q11	
Mean	3.65
Std. Deviation	1.182
Variance	1.397

Those who strongly agreed to be proud of the Egyptian culture were 29.9% then those who agreed were 28.7%, the neutral were 23.6% and 12.5% disagreed to be proud of Egypt and only 5.3% strongly disagreed to be proud of the Egyptian culture.



**Figure 17.c**

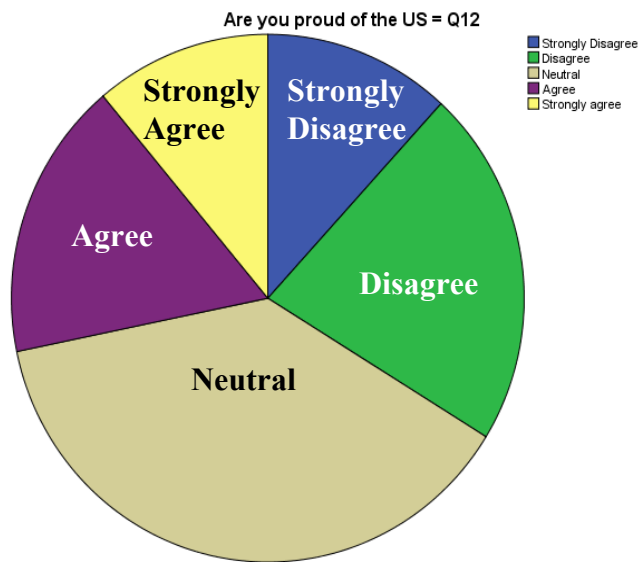
**Table 18.a Proud of the US culture or (identify with the US culture)**

Are you proud of the US = Q12	Frequency	%
Strongly Disagree	51	11.8
Disagree	95	22.0
Neutral	164	38.0
Agree	74	17.1
Strongly agree	48	11.1
Total	432	100.0
Missing	2	

**Table 18.b**

Are you proud of the US = Q12	
Mean	2.94
Std. Deviation	1.143
Variance	1.307

The Educated Egyptians who are neutral about being proud of the US culture are 38% of the sample, then 22% disagreed, while 17.1% agreed, 11.8% strongly disagreed to be proud and only 11.1% strongly agreed to be proud of the US culture.



**Figure 18.c**

**Table 19.a Learning about Egyptian culture**

<b>You learn about Egyptian culture through = Q13</b>	<b>Frequency</b>	<b>%</b>
Family	23	5.3
Family, the media	17	3.9
Family, the media, school	9	2.1
Family, the media, school ,friends	7	1.6
Family, the media, school, friends, football team, studying history	10	2.3
Family, the media, school ,friends, studying history	8	1.8
Family, the media, school, studying history	16	3.7
Family, friends	16	3.7
Family, the media, friends, football team	1	.2
Family, the media, friends, football team , studying history	2	.5
Family, the media, friends, studying history	12	2.8
Family, the media, studying history	17	3.9
Family, school	9	2.1
Family, school, friends	6	1.4
Family, school, friends, studying history	5	1.2
Family, school, studying history	5	1.2
Family, Friends	5	1.2
Family, Friends, studying history	7	1.6
Family, studying history	13	3.0
Media	92	21.2
the media, school	1	.2
the media, school, friends	1	.2
the media, school, friends , studying history	2	.5
Media, school, studying history	4	.9
The media, friends	15	3.5
The media, friends, football team	1	.2
The media, friends , studying history	10	2.3
The media, football team , studying history	1	.2
The media, studying history	27	6.2
School	5	1.2
school, friends	1	.2
school, friends, football team	1	.2
school, studying history	2	.5

Friends	18	4.1
Friends , football team	2	.5
Friends , football team , studying history	1	.2
Friends , studying history	2	.5
Football team	9	2.1
Studying History	51	11.8
Total	434	100.0

The educated Egyptians who learned about their culture through the media were 21.2% of the sample, and those who learned about their culture from studying history were 11.8% of the sample. The rest of the percentages were the least in number.

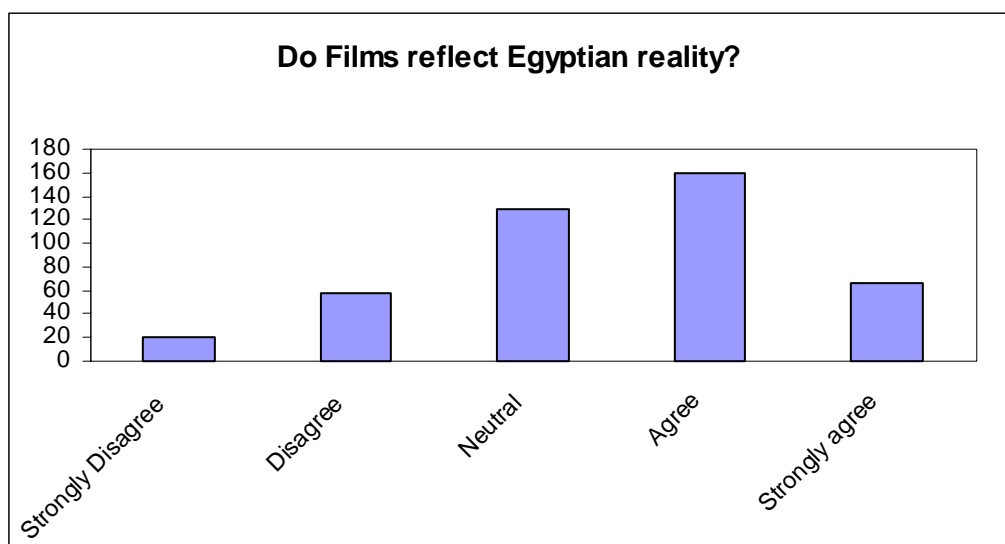
**Table 20.a Films reflect Egyptian reality**

<b>Do Films reflect Egyptian reality = Q14</b>	<b>Frequency</b>	<b>%</b>
Strongly Disagree	20	4.6
Disagree	57	13.2
Neutral	129	29.8
Agree	160	37.0
Strongly agree	67	15.5
Total	433	100.0
Missing	1	

**Table 20.b**

<b>Do Films reflect Egyptian reality = Q14</b>	
Mean	3.45
Std. Deviation	1.049
Variance	1.100

The educated Egyptians were 37% agreeing about the films' reflecting the reality of their culture, 29.8% were neutral, 15.5% strongly agreeing, and %13.2 disagreeing while only 4.6% strongly disagreeing.



**Figure 20.c**

**Table 21.a Egyptian Films teach Egyptian culture**

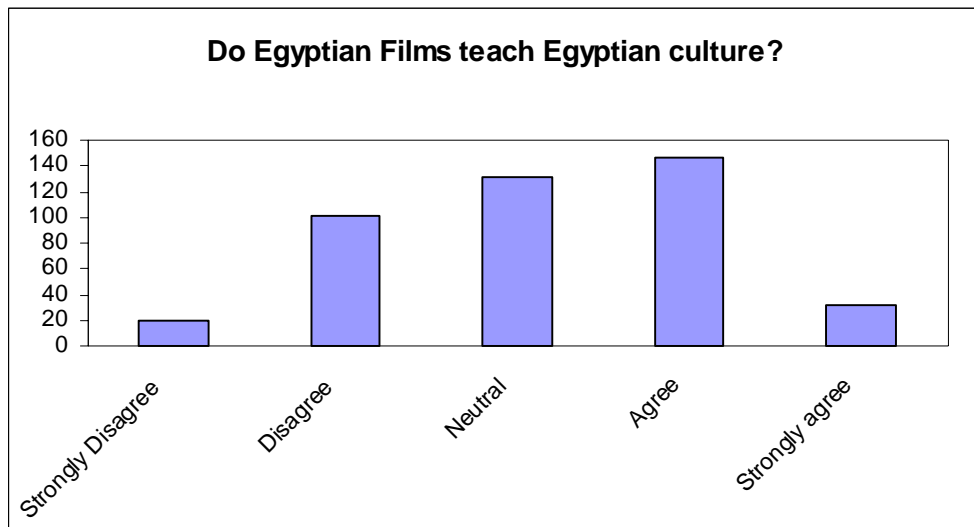
Do Egyptian Films teach Egyptian culture = Q15	Frequency	%
Strongly Disagree	20	4.6
Disagree	101	23.4
Neutral	132	30.6
Agree	147	34.0
Strongly agree	32	7.4
Total	432	100.0
Missing	2	

**Table 21.b**

Do Egyptian Films teach Egyptian culture = Q15	
Mean	3.16
Std. Deviation	1.016
Variance	1.032

An amount of 34% of the sample said they agreed that Egyptian Films teach the Egyptian culture, 30.6% were neutral, 23.4% disagreed, 7.4% strongly agreed while only 4.6% strongly disagreed.





**Figure 21.c**

**Table 22.a Egyptian Films portray the Egypt culture negatively**

<b>Do Egyptian Films show a negative Egypt culture = Q16</b>	<b>Frequency</b>	<b>%</b>
Strongly Disagree	24	5.6
Disagree	106	24.7
Neutral	132	30.8
Agree	131	30.5
Strongly agree	36	8.4
Total	429	100.0
Missing	5	

**Table 22.b**

<b>Do Egypt Films show a negative Egypt culture = Q16</b>	
Mean	3.11
Std. Deviation	1.049
Variance	1.101

The educated Egyptians who consider the Egyptian films as providing the Egyptian culture negatively were 30.8% neutral, 30.5 agreed while 24.7% disagreed, 8.4% strongly agreed and only 5.6% strongly disagreed.

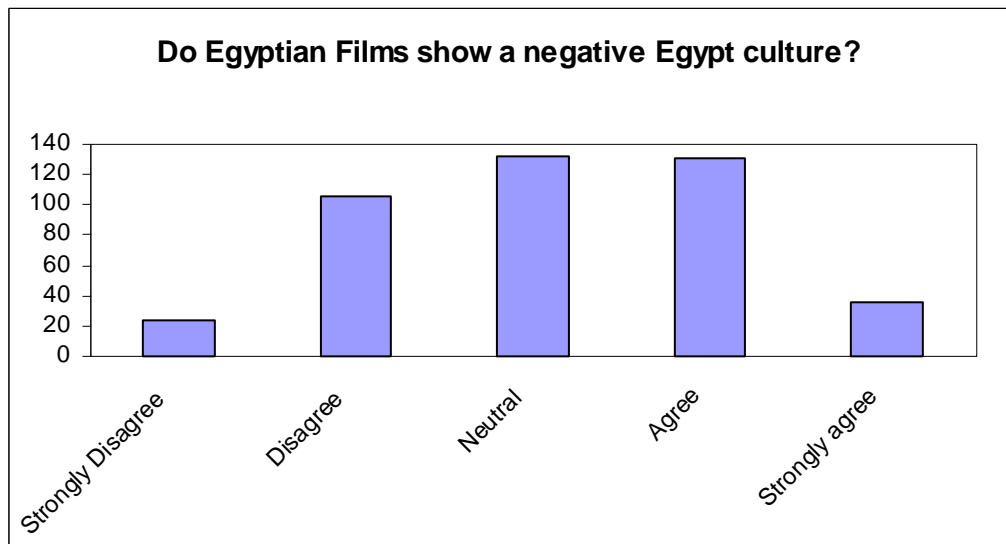


Figure 22.c

Table 23.a US Films portray the US culture positively

Do US Films show a positive US culture = Q17	Frequency	%
Strongly Disagree	32	7.5
Disagree	80	18.7
Neutral	124	29.0
Agree	122	28.6
Strongly agree	69	16.2
Total	427	100.0
Missing	7	

Table 23.b

Do US Films show a positive US culture = Q17	
Mean	3.27
Std. Deviation	1.161
Variance	1.349

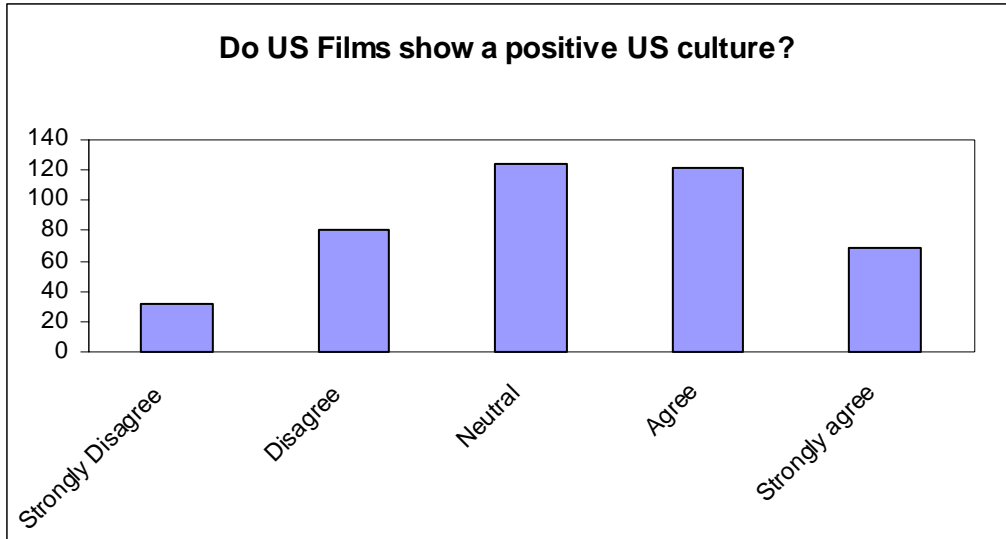


Figure 23.c

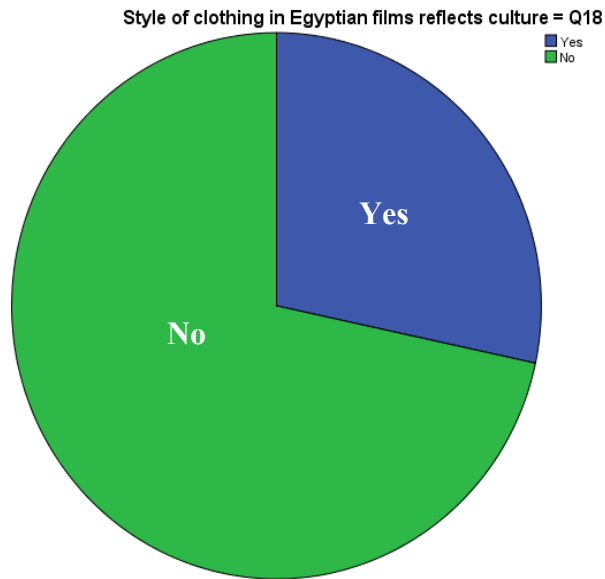
Table 24.a Style of clothing in Egyptian films reflects culture

Style of clothing in Egyptian films reflects culture = Q18	Frequency	%
Yes	122	28.4
No	308	71.6
Total	430	100.0
Missing	4	

Table 24.b

Style of clothing in Egyptian films reflects culture = Q18	
Mean	1.72
Std. Deviation	.451
Variance	.204

The majority of the sample 71.6% thought the Egyptian films did not reflect the style of clothing in the Egyptian culture and 28.4% said yes it reflects.



**Figure 24.c**

**Table 25.a Style of eating in Egyptian films reflects culture**

Style of eating in Egyptian films reflects culture = Q19	Frequency	%
Yes	187	43.5
No	243	56.5
Total	430	100.0
Missing	4	

Style of eating in Egyptian films reflects culture = Q19	
Mean	1.57
Std. Deviation	.496
Variance	.246

**Table 25.b**

More than half of the sample 56.5% did not think the style of eating in films reflects the Egyptian culture, and 43.5% thought yes.

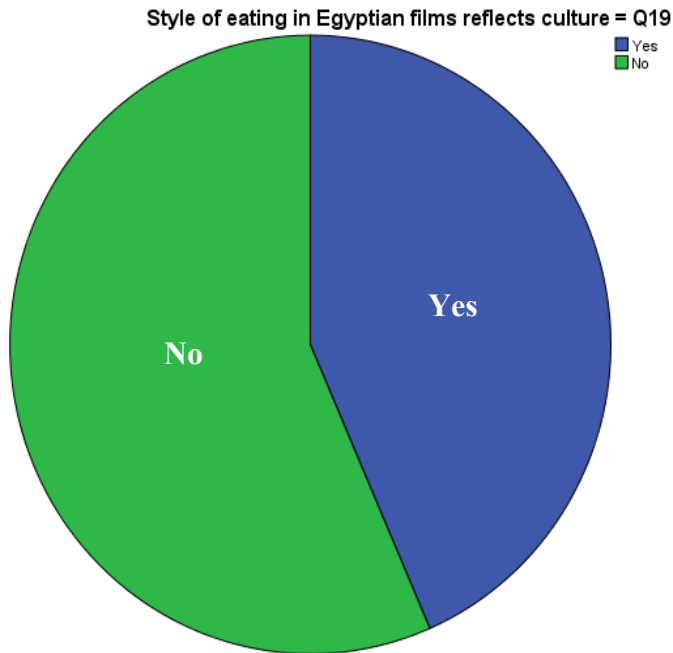


Figure 25.c

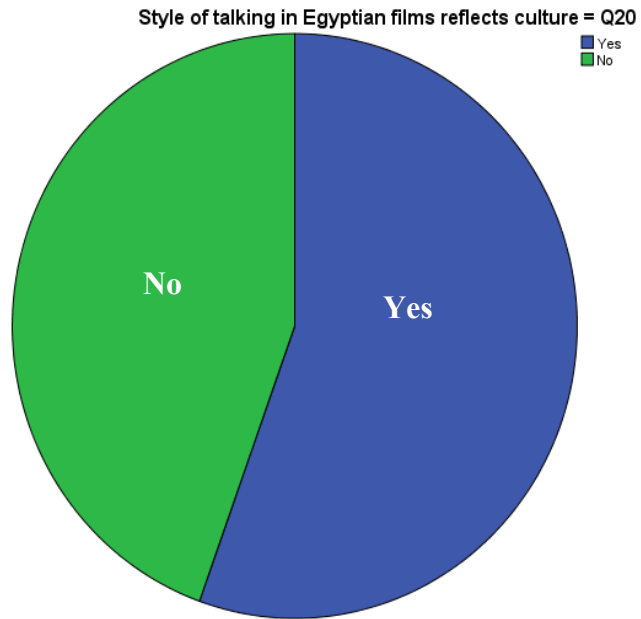
Table 26.a Style of talking in Egyptian films reflects culture

Style of talking in Egyptian films reflects culture = Q20	Frequency	%
Yes	238	55.5
No	191	44.5
Total	429	100.0
Missing	5	

Table 26.b

Style of talking in Egyptian films reflects culture = Q20	
Mean	1.45
Std. Deviation	.498
Variance	.248

An amount of 55.5% was for the style of talking in films considered to represent the Egyptian culture, while 44.5% said no.



**Figure 26.c**

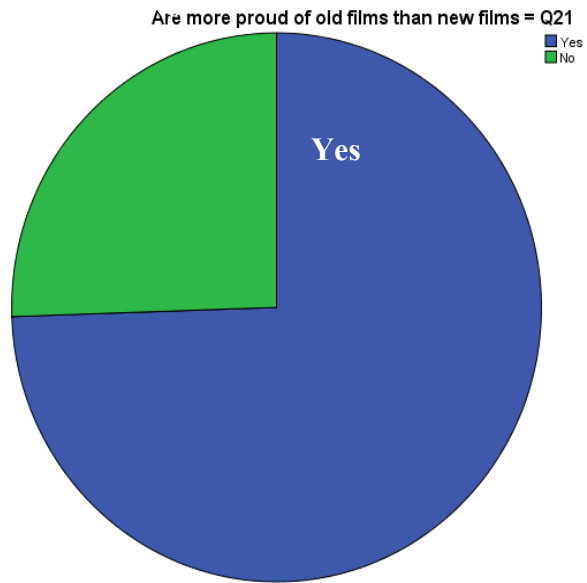
**Table 27.a Proud of old Egyptian films than new Egyptian films**

Are more proud of old films than new films = Q21	Frequency	%
Yes	312	74.5
No	107	25.5
Total	419	100.0
Missing	15	

**Table 27.b**

Are more proud of old films than new films = Q21	
Mean	1.26
Std. Deviation	.437
Variance	.191

The educated Egyptians of the sample were 74.5% saying yes for being proud of old Egyptian movies more than new Egyptian movies while 25.5% said no.



**Figure 27.c**

### 5.3 Testing of the Previous 8 Hypotheses by the cross tabulation correlation

Table 28.a

**H 1 Are you proud of Egypt = Q11 \* Do Egypt Films show a negative Egypt culture = Q16**

Opposite Answers			Do Egypt Films show a negative Egypt culture = Q16					Total
			Strongly Disagree	Disagree	Neutral	Agree	Strongly agree	
Are You Proud of Egypt = Q11	Strongly Disagree	Count % within Do Egypt Films show a negative Egypt culture = Q16	4 16.7%	1 0.9%	6 4.6%	7 5.3%	5 13.9%	23 5.4%
	Disagree	Count % within Do Egypt Films show a negative Egypt culture = Q16	2 8.3%	13 12.3%	17 13.1%	11 8.4%	9 25.0%	52 12.2%
	Neutral	Count % within Do Egypt Films show a negative Egypt culture = Q16	3 12.5%	23 21.7%	32 24.6%	39 29.8%	4 11.1%	101 23.7%
	Agree	Count % within Do Egypt Films show a negative Egypt culture = Q16	7 29.2%	29 27.4%	34 26.2%	44 33.6%	8 22.2%	122 28.6%
	Strongly agree	Count % within Do Egypt Films show a negative Egypt culture = Q16	8 33.3%	40 37.7%	41 31.5%	30 22.9%	10 27.8%	129 30.2%
Total	Count % within Do Egypt Films show a negative Egypt culture = Q16	24 100.0%	106 100.0%	130 100.0%	131 100.0%	36 100.0%	427 100.0%	



**Table 28.b****Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	33.770 <sup>a</sup>	16	.006
Likelihood Ratio	32.133	16	.010
Linear-by-Linear Association	4.649	1	.031
N of Valid Cases	427		
Missing	7		

This table shows the Pearson Chi-Square 0.006 which means the relation is significant because it is less than 0.05

**Table 28.c****Symmetric Measures**

	Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig.
Interval by Interval Pearson's R	-.104	.053	-2.166	.031 <sup>c</sup>
Ordinal by Ordinal Spearman Correlation	-.109	.050	-2.268	.024 <sup>c</sup>
N of Valid Cases	427			
Missing	7			

The Pearson R here is a negative relation with value -0.104 and approximate significance 0.031. Therefore, the more the educated Egyptians are proud of Egypt, the less they perceive their culture negatively.

**Table 29.a**

**H 2 Films daily duration = Q3 \* Are you proud of Egypt = Q11**

Opposite Statements			Are you proud of Egypt = Q11					Total
			Strongly Disagree	Disagree	Neutral	Agree	Strongly agree	
Films daily duration = Q3	less than half an hour	Count % within Films daily duration = Q3	4 4.5%	12 13.5%	23 25.8%	27 30.3%	23 25.8%	89 100.0%
	half an hour until less than an hour	Count % within Films daily duration = Q3	2 2.9%	7 10.3%	20 29.4%	20 29.4%	19 27.9%	68 100.0%
	an hour until less than two hours	Count % within Films daily duration = Q3	9 8.7%	16 15.4%	20 19.2%	28 26.9%	31 29.8%	104 100.0%
	two hours until less than three	Count % within Films daily duration = Q3	5 5.7%	12 13.6%	19 21.6%	28 31.8%	24 27.3%	88 100.0%
	three hours and above	Count % within Films daily duration = Q3	3 3.8%	7 8.9%	20 25.3%	21 26.6%	28 35.4%	79 100.0%
Total		Count % within Films daily duration = Q3	23 5.4%	54 12.6%	102 23.8%	124 29.0%	125 29.2%	428 100.0%

**Table 29.b**

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.667 <sup>a</sup>	16	.883
Likelihood Ratio	9.568	16	.888
Linear-by-Linear Association	.729	1	.393
N of Valid Cases	428		
Missing	6		

The previous table shows **no** relation between films daily duration and the educated Egyptians being proud of Egypt, with a 0.883 being the  $p$  value or approximate significance.

**Table 30.a**

**H 3 Films often in what language = Q4 \* Are you proud of the US = Q12**

Opposite Answers		Are you proud of the US = Q12					Total
		Strongly Disagree	Disagree	Neutral	Agree	Strongly agree	
Films often in what language = Q4	Arabic	26	47	60	19	13	165
	English	25	44	102	54	35	260
Total		51	91	162	73	48	425

The previous table shows that the majority 260 of the educated Egyptians watch English movies, while 165 watch Arabic movies.

**Table 30.b**

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	17.511 <sup>a</sup>	4	.002
Likelihood Ratio	17.678	4	.001
Linear-by-Linear Association	15.012	1	.000
N of Valid Cases	425		
Missing	9		

The table shows the approximate significance = 0.002 meaning **highly** significant relation occurs.

**Table 30.c****Symmetric Measures**

		Value	Asymp. Std. Error <sup>a</sup>	Approx. T <sup>b</sup>	Approx. Sig.
Interval by Interval	Pearson's R	.188	.047	3.940	.000 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	.196	.047	4.117	.000 <sup>c</sup>
N of Valid Cases		425			
Missing		9			

The Spearman correlation value is a positive relation. Thereby, the more the educated Egyptians pick English movies, the more they are proud of the US.

## 5.4 Correlations & Cross Tabulation Analysis

- Correlation coefficient  $r$  is significant (at 0.05 level of probability)
- Correlation coefficient  $r$  is highly significant (at 0.01 level of probability)

### **Some Relations' Results discovered not related:**

#### **a- Correlation between Films daily duration = Q3 & Age=Q23**

The Pearson chi-square test = 0.056. The result of that  $p$  value or approximate significance is 0.056 which means **not** significant relation is between age and film daily duration.

#### **b- I consider myself to be = Q8 & Are you proud of Egypt = Q11**

**The relation between the questions of what nationality the educated Egyptians consider themselves to be and if they are proud of Egypt.**

The results show the contingency coefficient =0.147 and the  $p$  value or approximate significance is 0.675 meaning **no** relation occurs.

#### **c-The relation between Films daily duration = Q3 and Do US Films show a positive US culture = Q17**

This table shows that Pearson chi-square is 0.299 more than 0.05. Therefore, there is **no** relation between both questions: Films daily duration and Do US Films show a positive US cultures

#### **d-The relation between the Films daily duration = Q3 & whether youth are proud of the US = Q12**

The contingency coefficient =0.239  $p$  value or approximate significance is 0.056 **not** significant relation because it is more than 0.05. Therefore, there is no relation between the educated Egyptian's film daily duration of television and their pride in the US.

## 5.5 Some more Cross Tabulation Analysis of Significance:

**a) The relation between the Language usually spoken (Q1) & if a person considers himself to be Egyptian or Western or Arab or other (Q8):**

The contingency coefficient (how strong the relation is)= 0.319 approximate significance= 0.000 meaning **highly** significant relation occurs.

**b) The relation between how proud the educated Egyptians are of the US (Q12) & whether the US Films show a positive US culture (Q17)**

Contingency Coefficient= 0.464

*p* value or approximate significance is 0.000 **highly** significant relation occurs.

**c) The relation between Film Choice (Q5) & whether educated Egyptians are proud of the US (Q12 )**

Contingency Coefficient= 0.277

*p* value or Approximate significance is 0.004 **highly** significant relation occurs

**d) The relation between whether new Egyptian films respect values (Q10) & whether Style of eating in Egyptian films reflects culture (Q19)**

Contingency Coefficient (how strong the relation is)= 0.253

approximate significance = 0.000 meaning **highly** significant relation occurs

**e) The relation between if new Egyptian films respect values (Q10) & whether Style of talking in Egyptian films reflects culture (Q20)**

Contingency Coefficient (how strong the relation is)= 0.178

approximate significance= 0.007 meaning **highly** significant relation occurs

**f) The relation between whether educated Egyptians are proud of Egypt (Q11) & if Egyptian Films teach Egyptian culture (Q15)**

Contingency Coefficient=0.262

*p* value or approximate significance is 0.011 **highly** significant relation occurs

**g) The relation between Films daily duration (Q3) & if Egyptian Films teach Egyptian culture (Q15)**

Contingency Coefficient= 0.245

*p* value or approximate significance is 0.038 **highly** significant relation occurs

**h) The relation between the Film Choice (Q5) & whether the educated Egyptians are proud of Egypt (Q11)**

Contingency Coefficient= 0.260

*p* value or approximate significance is 0.015 **highly** significant relation occurs.

## **Chapter 6: Data Analysis and Discussion**

The main purpose of this study was to examine the impact of Western culture portrayed in Egyptian movies on educated Egyptians. Consequently, this study also aims to see if this representation affects the educated Egyptians' perception of their own culture and that of the US.

The thesis statement was: Western culture interferes and impacts the educated Egyptians' attitudes in life and changes their lifestyle. They watch Egyptian movies which present the Western culture then they perceive the US as superior to the Egyptian culture.

The method was mainly using a survey of 434 educated Egyptians, from Cairo University, Ain Shams University, AUC students, and Helmiat El Zatoon Military Hospital and the ITS company for Programming in Nasr City, as a quantitative method. The various places the survey was distributed was in order to gain diverse backgrounds, thoughts and class levels in the Egyptian society.

In addition, in-depth interviews were done with professors from various fields, as a qualitative approach. In addition, 20 films were chosen from the year (2000-2010), on which professors were asked to discuss their opinions.

In Egypt, on the Facebook many educated Egyptian youth organized for demonstrations on 25<sup>th</sup> January, 2011 in Tahrir Square. Millions took to the streets in many places and various areas in Egypt until the 11<sup>th</sup> January when the President Mubarak left the Presidency due to these demonstrations. This was an intervening variable which gave the educated Egyptians hope to have a better life after the president

had left his position. The youth answered the survey after the revolution which may have caused them to answer in a certain way, with more confidence. This can impact on the study in a way because suddenly the Egyptian youth's attitude towards their country and government has changed. The revolution can influence the youth's feeling about their Egyptian culture. Youth started to talk about their country's politics freely and sense responsibility towards making it a better place and changing their future towards a more democratic prosperous country. Therefore, some might answer the survey more freely and optimistically.

Results support hypotheses: H1 and H3 and disproved: H2.

Some challenges to the research were the time of the research as the survey questionnaire was distributed right after the Egyptian Revolution. Hence, the revolution was an intervening variable and its spirit may have affected perceptions.

The majority of the sample, 104, said they watch about an hour or two of Egyptian movies daily, 88 watch two to three hours, 87 watch less than half an hour, 79 said they watch three hours or more, and 68 watch less than an hour a day.

Pride in Egypt was tested by several questions asking about: the choice of language one speaks, considering one's nationality as being Egyptian, Arab or Westernized. A question asked about the youth's choosing to watch movies in which language, and choosing to favor Egyptian or American movies. Another question asked them about their being proud of and identifying with the country Egypt. Another question was about their pride in the US and their identifying with it.

The Results of the previous questions showed: the educated Egyptians who spoke Arabic only were 42.3% of the sample and 39.3% spoke Arabic with a few English



words. Those who spoke Arabic with many English words were only 12.3%, while only 6% spoke English all the time. (So, the majority spoke only Arabic and Arabic with a few English words).

In table 13.a majority of 81.8% consider themselves Egyptian, 13.9% Arab, 3.1% other while only 0.9% Westernized, meaning they identify themselves more with the Western culture. Moreover, the table shows that 60.9% often watch films in English, while 39.1% watch movies in Arabic. The highest percentage here is for the movies in English.

Table 11a, on p. 82, results of the question no.5 on Film Choice proves that 32% of the subjects chose *Brave Heart* as their favorite movie, 24.5% chose *Salah El Din Al Ayobi*, 16.9% chose *Mafia* while only 8.5% chose *The Mask of Zorro*. Here, the sample favored the English movie *Brave Heart* more than the Egyptian movie *Salah El Din*. Perhaps this is due to the quality of the movie and not necessarily because those who took the survey favor the US culture more. However, results show a highly significant relation between Film Choice and the sample's being proud of the US such that the  $p$  value or approximate significance is 0.004. This means that there is a connection between the educated Egyptians' choosing to watch foreign films and their being proud of the US.

However, in the table 18.a, on p. 89, the responses of the question no. 12: "Are you proud of the US?" shows that a majority is between being neutral and not proud of the US, with 38% of the sample neutral and 22% said they were not proud of the US.

In table 17.a, on p. 88, question no. 11: "Are you proud of the Egypt?" results show, the majority was between strongly agreeing to being proud of Egypt 29.9% and agreeing 28.7%, neutral 23.6%. Thus, in comparison, 29.9% strongly agreed that they

are proud of Egypt while only 11.1% strongly agreed that they are proud of the US. Moreover, 11.8% strongly disagreed that they are proud of the US and only 5.3% strongly disagreed that they are proud of Egypt.

On the contrary, a highly significant relation occurs between the film choice and the educated Egyptians' being proud of Egypt with a  $p$  value or approximate significance of 0.015. This means that the question of choosing to watch Arabic movies is connected to the sample's feeling proud of Egypt.

### **6.1 Questions about the effect of watching movies on perception**

The first question was: "The Egyptian movies make me think about the Egyptian culture negatively". The second was: "The US movies make me think about the US culture positively". The third was: "Do you feel pride in the Egyptian culture after watching old movies than new movies?" This question aimed at revealing whether the educated Egyptians identified with their culture when they watched older movies more than recent ones. Finally, the fourth question aimed at checking whether the sample saw the Egyptian movies as respecting their cultures' values. It was as follows: "Do new Egyptian movies respect the Egyptian values?"

Answers to the first question showed that 30.8% of the sample were neutral, and between 30.5 agreed while 24.7% disagreed that Egyptian films provide a negative image of the Egyptian culture.

The second question showed that the majority were neutral and agreed that the US movies create a positive image of the US. Nevertheless, the third question showed a majority of the educated Egyptians, 74.5%, saying "yes" to being proud of old Egyptian

movies more than new movies, while 25.5% said “no”. This indicates that old movies make them prouder than old movies.

As in table 16.a, the tenth question showed that educated Egyptians see Egyptian movies as disrespecting the Egyptian cultural values: the responses were 37.4% of the youth disagreed, 24.9% strongly disagreed and 23.6% were neutral. Therefore, the majority chose strongly disagreed, disagreed or neutral. This means the Egyptian movies do not respect cultural values.

H 1: The first hypothesis is regarding the relation between the educated Egyptians’ being proud of Egypt and their finding the Egyptian films presenting a negative Egyptian culture. Results indicated that the Pearson R here is a negative relation with value -0.104 and approximate significance 0.031. This means that the more educated Egyptians are proud of Egypt, the less they find films to present their culture negatively.

H 2: This hypothesis connects the daily duration of television films and the educated Egyptians’ being proud of Egypt and identifying with it. Results turned out opposite to what was expected. No relation exists between Films daily duration and the educated Egyptians’ identifying with their Egyptian culture. The number 0.883 was the *p* value or approximate significance. This means that watching television has nothing to do with being proud of Egypt or not.

H 3: The third hypothesis is finding the relation between choosing the language the educated Egyptians prefer in watching movies and their identifying with the US culture. Results show Spearman correlation value is 0.000, which is a high positive relation. Thereby, the more the educated Egyptians pick English movies, the more the educated Egyptians feel proud of the US.

## 6.2 Some Significant Cross Tabulation Analysis

Results showed that the relation between the language usually spoken and whether a person considers himself to be either Egyptian, or Western, or Arab, or other had an approximate significance equal to 0.000, meaning a highly significant relation occurs.

There is a highly significant relation between how the educated Egyptians identify with the US and whether the US Films show a positive US culture, as 0.000 is the  $p$  value or approximate significance.

There is a highly significant relation between the question no.10 on whether the new Egyptian films' respect for values and the question no.19 on whether the style of eating in the Egyptian films reflect the culture. The question approximate significance was 0.000, which indicates a highly significant relation between both questions. Therefore, the educated Egyptians see the movies as respecting the culture, and also see the movie actors as eating in same manner as in the culture.

Additionally, there is a highly significant relation between the new Egyptian films' respect for values and the Style of talking in Egyptian films reflecting the culture, with an approximate significance of 0.007. Thereby, the more the educated Egyptians watch new Egyptian films, the more they see the style of talking in the films as reflecting the culture.

Another result shows the  $p$  value or approximate significance to be 0.011, which is a highly significant relation, between the educated Egyptians' identifying with Egypt and the Egyptian Films' teaching them about the Egyptian culture.

A highly significant relation occurs between the Films daily duration and the Egyptian Films' teaching the Egyptian culture with a  $p$  value or approximate significance of 0.038. This means the educated Egyptians suppose the Egyptian Films teach them their culture.

### **6.3 Some Disapproved Relations**

Results showed that there is no relation between the country which the educated Egyptians affiliate themselves with and how they identify with Egypt. The  $p$  value or approximate significance is 0.675, which means no relation occurs.

Also, there is no relation between the educated Egyptians' age and the films' daily duration. The result of that  $p$  value or approximate significance is 0.056 which means not a significant relation.

There is no relation between films' daily duration and the US Films' showing a positive US culture, as results show is the Pearson Chi-Square to be 0.299.

Nevertheless, there is no relation between the Films' daily duration and whether educated Egyptians identify with the US since the  $p$  value or approximate significance equals 0.056.

## **Chapter 7: Conclusion and Recommendation**

Elements of the Western culture oftentimes seep into Egyptian movies. Ultimately, watching television everyday affects the educated Egyptians' perception of their own culture and that of the West. This study utilizes the cultivation and social identification theories to show the relation between the educated Egyptians' perceptions of the US and Egypt.

The survey reveals that youth learn about their culture through the media and then from studying history, while the rest of the percentages were the least in number.

My thesis statement points at the impact of Western culture values when presented in Egyptian movies and investigates whether or not educated Egyptians favor their Egyptian culture over US culture after watching those Egyptian movies containing the US cultural values.

### **-Testing how proud Egyptians are of their culture produced several findings:**

Results showed that about 40% speak Arabic and an almost equal percentage speaks Arabic with a few English words. This means that the educated Egyptians are getting to use English in their language as a normal part of their cultural modern-ness. It indicates the educated Egyptians' allowing the English culture to intertwine with their Arabic. They are not as proud of the Arabic language as they used to be, especially that they are not using the "fosha" or classical Arabic. They are using the colloquial Arabic language instead.

However, some experts suggest the hybrid culture, by joining a mixture of cultures a person can hold to. This person can be Egyptian and speak several other languages and follow parts of other cultures, but deep down he continues to be an Egyptian culture holder.

Moreover, the majority considered themselves as Egyptians and a very small number saw themselves as Westernized. This means that the educated Egyptians surveyed favor their country and are patriotic. Perhaps some educated Egyptians are following the hybrid culture without noticing, by being Egyptian when they need to and some times in their lives becoming followers of a mixture of cultures in their actions and attitudes.

Another definition of Hybridity is “to demonstrate – and celebrate - the diversity and fluidity of contemporary culture” (Chalaby, 2006, p. 45). Chalaby said that cultural hybridity extends the use of US media products globally. He gave the example of Europe’s pay-TV market as being grasped by US corporations and enforced the US media content. This proves the US has a “mastery of adaptation and hybridization techniques” (Chalaby, 2006, p. 26).

Results revealed that the majority favor watching movies in English than in Arabic. Pride in Egypt was also measured by preferring to watch Egyptian hero movies to US hero movies or vice versa. The majority favored the US hero movies to Egyptian hero movies. The reason is due to the professional quality of US movies.

The survey reveals how the sample believe that Egyptian movies do not respect the Egyptian cultural norms, as a majority of them were between disagreeing, strongly disagreeing and neutral that the Egyptian movies respect their country's cultural values.

The questions on being proud of Egypt and the US or how they identify with both were directly asked. According to the results, the majority were divided between strongly agreeing, agreeing and neutral to being proud of Egypt. Surprisingly some educated Egyptians were neutral, strongly disagreeing and disagreeing to being proud of Egypt especially that the survey was spread two-three months after the Egyptian revolution.

Concerning the educated Egyptians' favoring identifying with the US, most youth were neutral and disagreed to identifying with the US. This might be because the question was a direct one. This does not mean they do not consider the US the best media production. They just do not consider it their homeland which they should be loving the most.

About examining the recent Egyptian movies' reflection of the educated Egyptians' life details of eating, talking and dressing showed no significance with daily TV duration. The majority of those who watched films daily said the style of clothing and eating in the Egyptian films do not reflect the Egyptian culture. In contrast, the majority of the educated Egyptians who watch films daily also thought the style of talking in the Egyptian films reflects the Egyptian culture.



The comparison between old and new Egyptian movies showed that the educated Egyptians who said “yes” to being proud of old Egyptian movies were 74.5%, while 25.5% said “no”. This refers to the majority are identifying with old movies more than new movies.

The Hypotheses tested revealed different results: the more the educated Egyptians are proud of Egypt, the less they find that films present their culture negatively. This means that watching television has nothing to do with the sample’s identifying with their country Egypt.

Results showed that the more the educated Egyptians watch English movies, the more they feel proud of the US and identify with it. Yet, no relation exists between the educated Egyptians’ being more proud of their culture and their watching new Egyptian movies.

There is no relation between the educated Egyptians’ watching television daily and their perceiving the style of clothing, eating and talking in Egyptian films as reflecting the Egyptian culture. This means that as the educated Egyptians’ exposure to television increases, the more likely it is that they perceive the Egyptian films as representing the Egyptian culture’s reality. Also, there is no relation between films daily duration and whether the new Egyptian Films respect the cultural values.

Some more findings show that the social identification theory was evident in the high significant correlation between the daily exposure to Films and whether educated Egyptians are proud of the US. Moreover, the social identification theory was evident between how proud the educated Egyptians are of the US and whether they

perceive the US Films as showing a positive US culture which turned out to be a highly significant correlation.

Another finding shows that the cultivation theory was evident in the highly significant correlation between how proud the educated Egyptians are of Egypt and whether they perceive the Egyptian Films as teaching them about the Egyptian culture. Besides, most of the participants were a mixture of agreeing and neutral about perceiving the Egyptian culture negatively as a result of their watching recent Egyptian movies.

After the 25<sup>th</sup> January, 2011 revolution in Egypt, there was the feeling the Egyptians have had of freedom, transition towards a democracy and over-throwing president Mubarak and many of his followers. The Egyptians have become more confident at expressing their opinion without fear and wanting to show love towards Egypt confidently.

An interesting contrast was in the educated Egyptians' choice to view Western films, while still identifying with the Egyptian culture. Many countries around the world view US media as foreign to their cultures. Egypt, like many other countries, is thought to be occupied by US cultural products like movies, music and food products. Therefore, educated Egyptians who are using the US products and watching the latest US movies are still attached to their Egyptian culture.

Inevitably, the media is becoming more and more invasive. The diverse media channels offer a multiplicity of choices to suit the different ages and tastes of its

consumers. A lot of elderly and educated Egyptians spend their spare time in front of satellite channels, the internet, Face-book and music channels.

This research features Arab movies which include style of the US movies imitation, thoughts, clothing, style of talking and style of life. As a byproduct, these movies indirectly give less space to some aspects of the Egyptian culture to thrive. This ultimately gives knowledge to the Egyptian youth on how to imitate the US culture. Youth start talking about the Americans' way of speaking, laughing, style of fashion and manner of eating which they find presented in recent Egyptian movies. Allowing cultural items to enter their lives affects the youth's view of their culture and provides them with less time to learn aspects of the Egyptian culture from their parents, grandparents, teachers and neighbors.

As mentioned in the literature review, El Kassaby (2011) said globalization results in bonding the Egyptian and the US cultures, but in the imitation of superficial behavior only. This includes how people dress, drink, eat, and are entertained, rather than the gaining of positive ideas and manners of valuing time and work (El Kassaby, 2011). Also, Fahmy (2011) said that new Egyptian movies lack signifying the culture, unlike old movies that represent the Egyptian culture.

Moreover, the literature review gives hints about globalization and its consequences. It demonstrates how much people favor their Egyptian culture and what the Egyptian identity and Arabic language means to them.

This study found that the educated Egyptians identify with their culture, language and values. It also found that they are neutral about identifying with the US culture.

The new Egyptian movies are more inclined towards imitating the Western language, but the educated Egyptians' pride in their country and culture remains not affected very much.

### **7.1 Recommendations:**

-This study might give an indication for further research on the same topic and how the Egyptian movies or other mediums can be effected by other countries of various cultures. A researcher needs to study the means of hybridity and the joining of different ideas and thoughts together of various cultures found in the different media foundations.

- More discussing and explaining of the Egyptian culture and society is needed in Egyptian movies. A study can be done to compare between benefits of holding to one's culture and completely following another culture. How does this influence educated Egyptians as they grow up and raise their own children?

- A study can be conducted on the effect of ads in showing a low image of women which goes against the value of women in the Egyptian culture.

-Lack of money to create new movies that provide knowledge about the culture and entertaining movies that grab audiences' attention towards their country's cinema production affects their enjoying their country's cinema production. That is why it is, unfortunately, cheaper and easier to import foreign movies than to produce domestic movies. This can be solved by making some campaigns towards favoring home produced

media and encouraging educated Egyptian youth to find interesting scenarios for movies for certain awards.

-Finding some means of protecting cultures from losing their essence, such as offering campaigns that encourage learning about one's culture and respecting its language, literature, history, music, traditions, and learning more about freedom of speech and levels of censorship.

- A good recommendation for development in movie scenarios is to find cultural morals that need to be established and emphasized in society and to encourage the educated Egyptian youth to imitate old Egyptians movies in abiding by good values and behaviors. Some old Egyptian movies focused mainly on good manners and favored values, such as, *Ard El Nifak (Land of Hypocrisy)*, *Safeer Gohanam (The Ambassador from Hell)* and *Al Avocato Madiha (Madiha, The Lawyer)*. Another example can be showing the rich or community organizations how to take care of the poor, young drug addicts and street children in society by showing ideal solutions to their problems through movie scenarios.

- The agenda setting theory can be used for future research on this topic in forming the masses' thoughts about their culture and how they should be attached to it.

- Further research can consider formulating a focus group to sit and watch movies such as, "Arabian Nights" and other movies. Then an in depth interview can be constructed in

order to know how people feel about these movies and whether these movies present their cultural values or not.

- A study can be conducted to find out the difference between countries in not following their cultural norms and not avoiding taboos. What is the reaction of the people towards such members of society who ignore their cultural values?

## **7.2 Study Limitations**

-Some educated Egyptians refused to add certain information about themselves and their demography, such as their family income because they did not know or did not want to specify, while others refused or ignored answering certain questions within the questionnaire.

-Some educated Egyptians refused to fill in the questionnaire because they were shy to say their thoughts and points of view.

- Experts should have chosen the names of the movies suggested for the sample to choose from in the question no. 5 on movie choice, whether the Egyptian or Western produced movies.

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## 9. APPENDICES

### Appendix A: The Survey in English

**This survey is for academic purposes only and is a preparation for a Master Thesis study. Your response is very important and your answers will greatly affect the success of the study. Your answers will be confidential.**

-Choose One answer:

- 1- Do you prefer to speak in:  
A) Arabic      B) English      C) Arabic and a few English words  
D) Arabic and many English words
  
- 2- Do you watch satellite channels? A) Always    B) Sometimes    C) Rarely  
D) Never
  
- 3- The percent of your watching TV per day:  
A) less than half an hour    B) half an hour- less than an hour    C) an hour- less than two hours    D) two hours- less than three hours    E) three hours and above
  
- 4- Most films you watch are in:                    A) Arabic      B) English
  
- 5- Which of those films do you prefer to watch?  
A) Salah El Din    B) The Mask of Zoro    C) Brave Heart    D) Mafiya    E) None
  
- 6- Which of the following is your favorite TV film topic?  
A) Romance    B) Cultural    C) Science fiction    D) Humorous    E) Action
  
- 7- Do you think a film should be meaningful?  
A) Strongly Agree    B) Agree    C) Neutral    D) Disagree    E) Strongly Disagree
  
- 8- I consider myself to be: A) Egyptian    B) Arab    C) Westernized    D) Other .....
  
- 9- Are you more likely to favor watching new Egyptian movies? A) Yes      B) No
  
- 10- Egyptian films nowadays show respect to the Egyptian culture and traditions?  
A) Strongly Agree    B) Agree    C) Neutral    D) Disagree    E) Strongly Disagree
  
- 11- You have pride in the Egyptian culture:  
A) Strongly Agree    B) Agree    C) Neutral    D) Disagree    E) Strongly Disagree

- 12- You have pride in the American culture:  
 A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree
- 13- You learn about the Egyptian culture through:  
 A) Family B) The media C) School D) Friends E) Football team F) Studying History
- 14- Do problems revealed in Egyptian films represent the reality of the Egyptian culture?  
 A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree
- 15- Do you understand the Egyptian heritage more through the Arab films?  
 A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree
- 16- The Egyptian movies make me think about the Egyptian culture negatively:  
 A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree
- 17- The US movies make me think about the US culture positively:  
 A) Strongly Agree B) Agree C) Neutral D) Disagree E) Strongly Disagree
- 18- People's way of dressing in Egyptian movies represents the Egyptian culture:  
 A) Yes B) No
- 19- People's way of eating in Egyptian movies represents the Egyptian culture:  
 A) Yes B) No
- 20- People's way of talking in Egyptian movies represents the Egyptian culture:  
 A) Yes B) No
- 21- Do you feel pride in the Egyptian culture after watching old movies than new movies?  
 A) Yes B) No
- 22- Gender: A) Male B) Female
- 23- Age: A) Under 20 B) 20-Under 25 C) 25-Under 30 D) 30-Under 35  
 E) 35 and above
- 24- Education Level:  
 A) High school B) Perusing University education C) Bachelor  
 D) Masters E) PhD
- 25- Occupation: A) Self employed B) Private  
 C) Governmental D) Unemployed
- 26-Geograpgic distribution:  
 A) Maadi B) Shobra C) Zamalek D) Sayda Zainab E) Al Haram  
 F)Mohandiseen G) Madinat Nasr H) Bolaa I) Other .....

27-Family income per month by LE:

A) below 2000      B) 2000-under 3000      C) 3000-under 4000      D) 4000-under  
5000      E) 5000- under 6000      F) 6000- under 7000      G) 7000-under 8000  
H) 8000-under 9000      J) 9000- under 10, 000      K) 10, 000- under 11,000  
L) 11,000- under 12,000      M) 12,000- under 13,000      N) 13,000-under  
14,000      O)14,000- under 15,000      P) 15,000- above

Thank you Very Much ☺

## Appendix B: The Survey in Arabic

هذا استبيان مصمم لأغراض علمية فقط وهو اعداد لرسالة ماجستير. إن مشاركتكم بالحلول في غاية الأهمية واجاباتكم لها أثر كبير في نجاح الرسالة وإكمالها. إجاباتكم على هذه الأسئلة ستكون في غاية السرية .

- تخير اجابة واحدة من الإجابات:

- ١- اللغة التي تفضل التحدث بها:  
(أ) العربية (ب) الإنجليزية (ج) العربية مع قليل من الكلمات بالإنجليزية (د) العربية مع كثير من الكلمات بالإنجليزية
- ٢- هل تشاهد القنوات الفضائية: (أ) دائما (ب) أحيانا (ج) نادرا (د) أبدا
- ٣- نسبة مشادتكم للأفلام يوميا:  
(أ) أقل من نصف ساعة (ب) نصف ساعة - أقل من ساعة (ج) ساعة - أقل من ساعتين (د) ساعتين - أقل من ٣ ساعات (هـ) ٣ ساعات فيما فوق
- ٤- معظم الأفلام التي تشاهدها تكون ب:  
(أ) اللغة العربية (ب) اللغة الإنجليزية
- ٥- اختر الفيلم الذي تفضل مشاهدته:  
(أ) صلاح الدين الأيوبي (ب) قناع زورو (ج) قلب شجاع "بيريف هارت" (د) مافيا (هـ) لا شيء
- ٦- أي نوع من الأفلام تفضل:  
(أ) الرومانسي (ب) الثقافي (ج) الخيالي العلمي (د) المضحك (هـ) الحركة وأكشن
- ٧- هل يجب أن يكون الفيلم هادفا؟  
(أ) أوافق بشدة (ب) أوافق (ج) حايدي (د) لا أوافق (هـ) لا أوافق بشدة
- ٨- أعتبر نفسي أننى: (أ) مصرية (ب) عربية (ج) متأمركة (د) أخرى.....
- ٩- هل أنت تفضل مشاهدة الأفلام المصرية الجديدة؟ (أ) نعم (ب) لا
- ١٠- هل الأفلام المصرية حاليا تبدي احترام للعادات والتقاليد المصرية؟  
(أ) أوافق بشدة (ب) أوافق (ج) حايدي (د) لا أوافق (هـ) لا أوافق بشدة
- ١١- هل أنت فخور بالثقافة المصرية:  
(أ) أوافق بشدة (ب) أوافق (ج) حايدي (د) لا أوافق (هـ) لا أوافق بشدة
- ١٢- هل أنت فخور بالثقافة الأمريكية:  
(أ) أوافق بشدة (ب) أوافق (ج) حايدي (د) لا أوافق (هـ) لا أوافق بشدة

١٣- معرفتك بالثقافة المصرية تكون من خلال: (يمكنك اختيار أكثر من إجابة)  
أ) الأسرة ب) وسائل الاعلام ج) المدرسة د) الأصدقاء ه) فريق كرة القدم و) دراسة التاريخ

١٤- هل المشاكل التي تعرض في الأفلام المصرية تمثل الواقع المصري؟  
أ) أوافق بشدة ب) أوافق ج) حايدي د) لا أوافق ه) لا أوافق بشدة

١٥- هل تفهم التراث المصري أكثر من خلال مشاهدة الأفلام المصرية؟  
أ) أوافق بشدة ب) أوافق ج) حايدي د) لا أوافق ه) لا أوافق بشدة

١٦- الأفلام المصرية تجعلني أفكر في الثقافة المصرية بطريقة سلبية:  
أ) أوافق بشدة ب) أوافق ج) حايدي د) لا أوافق ه) لا أوافق بشدة

١٧- الأفلام الأميركية تجعلني أفكر في الثقافة الأمريكية بطريقة إيجابية :  
أ) أوافق بشدة ب) أوافق ج) حايدي د) لا أوافق ه) لا أوافق بشدة

١٨- طريقة اللبس في الأفلام المصرية تمثل الثقافة المصرية : أ) نعم ب) لا

١٩- طريقة الأكل في الأفلام المصرية تمثل الثقافة المصرية : أ) نعم ب) لا

٢٠- طريقة الكلام في الأفلام المصرية تمثل الثقافة المصرية : أ) نعم ب) لا

٢١- هل تشعر بالفخر في الثقافة المصرية بعد مشاهدة الأفلام القديمة عن الحديثة؟ أ) نعم ب) لا

٢٢- الجنس : أ) ذكر ب) أنثى

٢٣- السن :

أ) أقل من ٢٠ ب) ٢٠، أقل من ٢٥ ج) ٢٥، أقل من ٣٠ د) ٣٠، أقل من ٣٥ ه) ٣٥ فيما فوق

٢٤- المستوى التعليمي : أ) المدارس الثانوية ب) مازال بالتعليم الجامعي ج) انتهى من البكالوريوس  
ه) درجة الماجستير و) درجة الدكتوراه

٢٥- الوظيفة: أ) أعمل لحسابي الخاص ب) أعمل بشركة خاصة ج) أعمل بالحكومة د) لا أعمل

٢٦- محل السكن:

أ) المعادي ب) شبرا ج) الزمالك د) السيدة زينب ه) الهرم و) المهندسين ز) مدينة نصر  
ح) بولاء و) أخرى.....

٢٧ - دخل أسرتك شهريا بالجنيه : أ) أدناه من ٢٠٠٠ ب) ٢٠٠٠ - أقل من ٣٠٠٠ ج) ٣٠٠٠ - أقل من ٤٠٠٠  
د) ٤٠٠٠ - أقل من ٥٠٠٠ ه) ٥٠٠٠ - أقل من ٦٠٠٠ و) ٦٠٠٠ - أقل من ٧٠٠٠ ز) ٧٠٠٠ - أقل من ٨٠٠٠  
ح) ٨٠٠٠ - أقل من ٩٠٠٠ ط) ٩٠٠٠ - أقل من ١٠٠٠٠ ي) ١٠٠٠٠ - أقل من ١١٠٠٠٠  
ك) ١١٠٠٠ - أقل من ١٢٠٠٠ ل) ١٢٠٠٠ - أقل من ١٣٠٠٠ م) ١٣٠٠٠ - أقل من ١٤٠٠٠ ش) ١٤٠٠٠ -  
أقل من ١٥٠٠٠ ك) ١٥٠٠٠ فيما فوق

شكرا جزيلا على المشاركة