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The American University in Cairo

School of Global Affairs and Public Policy

Impact of the Rise of Political Islam on TV
Controversial Advertising
(Case Study of Egypt)

A Thesis Submitted to the
Department of Journalism and Mass Communication
in partial fulfillments of the requirements for the
Masters of Art

By: Yousra Nabil Allam

Under the supervision of Dr. Hussein Amin

December 2013

DEDICATION

To my Mother, Gannat Bahgat

*I have done my best and thankfully God has made me succeed in making one of your dreams come true. You are the reason why I am encouraged to excel in my life because the happiness I get to see in your eyes is priceless.
I would not be where I am today if it were not for you.
I owe you every success in my life.*

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ABSTRACT

The American University in Cairo

Thesis, Master of Arts, Department of Journalism and Mass communication

Title: The Impact of the Rise of Political Islam on TV Controversial Advertisements

Author: Yousra Allam

Research Advisor: Dr. Hussein Amin

Month/Year: December 2013

This study attempts to examine whether the rise of political Islam in Egypt had an impact on TV controversial advertisements or not. The study started by defining the meaning of political Islam and how does advertisement exist in Egypt. Then, it is followed by a literature review on various countries that have passed through the same experience of Islamic ruling, such as Malaysia, Turkey and Pakistan. Besides, case studies for Egypt have been examined as well that have conducted research on the same topic or related ones.

The methodology for this study was triangulation as a questionnaire were distributed using social media website, Facebook, and qualitative interviews were conducted with media and advertising experts, anthropologists and religious scholars.

The study measured the role of religiosity on attitude towards controversial advertisements, and the reason why they are controversial as some countries have already witnessed a change in the way audiences perceive controversial advertising after its Islamic ruling. In addition, the study intended to examine the influence of some variables, such as gender differences, age, level of socio-economic class and degree of religiosity on the way audiences perceive Egyptian controversial advertising.

According to the research result, respondents' religiosity whether conservative or liberal is the main influential for feeling offensive while watching TV controversial ads. On the other hand, respondents' income level and educational level have no relationship with their

level of offensiveness towards watching TV controversial ads. This study showed as well that females tend to have higher level of offensiveness towards controversial ads than males. It also showed that older generation whether males or females tend to experience higher degree of offensiveness towards controversial ads than younger generation.

The time frame for this study was from December 2012 to December 2013. Accordingly, the topic chosen was about controversial advertisements and political Islam as the Muslim Brotherhood was supposed to remain in authority at least till four years. However, the intervening variable, or in other words unexpected variable happened, which was the forcing out of Mohamed Morsi's regime after a year only of the presidential elections.

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Chapter I

Introduction

Egypt was ruled by the Muslim Brotherhood for almost a year from June 2012 to June 2013. Egyptians were expecting to witness a new libertarian system that would flourish various fields, such as economics, politics, education and media. However, unfortunately, Egyptian has suffered drastically in all these fields due to several reasons including the un-experienced government and the concept of *Ikhwanisation* (or Brotherhoodisation) of Egypt's administrative state that was just an evidence of greed for power (Shukrallah, 2013).

1.1 Political Islam:

During the last decades, Political Islam has played a crucial role in some parts of the Middle East. Islamic parties are now working on political purposes and changes in some Arab regimes which have been obviously seen in the last few years. The term political Islam has been introduced in some Arab countries, such as Egypt, Tunisia, and is already used in others, such as, Turkey, Pakistan, Iran (Hirschkind, 2012).

Islam plays a critical role in people's behavior and attitudes as the effect of religion is clearly obvious in each and every aspect of the Muslim's life. Besides, religion has various levels of social influence on people's behavior depending on people's religion and degree of religiosity (Arnould, Price, & Zikhan, 2004). Religiosity is defined as the extent or degree of being religious. However, it includes various concepts, such as the beliefs, experiences, values, practices of daily life for an individual (O'Connell, 1978). It is claimed that religiosity has an impact on both human behavior and attitude (Weaver & Agle, 2002). Accordingly, it is accepted to mention that behaviors and attitudes are drastically influenced by the religion rooted aspects of the culture (Arnould, Price, & Zikhan, 2004).

Therefore, religion dominates and affects each culture by proposing a set of traditions and norms that influence the attitudes, opinions and lifestyles of the societies' members (Naseri & Tamam, 2012). And according to some scholars, the more religious a person is, the higher concern of moral standards and the more of being conservative as the Islamic values form a static pillar in the Egyptian society (Fam, Waller, Erdogan, 2002).

1.2 Development of Political Islam in Egypt:

The Muslim Brotherhood, known as *Al-Ikhwān Al-Moslimeen*, is an Islamic organization with an Islamic political approach that was founded in Egypt in 1928 by Hassan Al-Banna later after the fall of the Ottoman Empire. The Muslim brotherhood is always portrayed as the cornerstone of Islamic terrorism from the time it has been existing. Al-Banna mentioned that “it is the nature of Islam to dominate, not to be dominated, to impose its law on all nations and to extend its power to the entire planet” (Aly & Al-Monein, 1982.)

In addition, The Muslim Brotherhood has various branches in many countries, including Egypt, Syria, Tunisia, Jordan, Gaza and Libya. Besides, it also has active branches in France and United Kingdom as well as in the US (Aly & Al-Monein, 1982.)

The Muslim Brotherhood existed in Egypt as a social organization with political concepts that fought drastically to step down Hosni Mubarak's dictatorial regime in 2011, and they became more in power when they won 36 percent of the Egyptian votes in the parliament elections performed after the stepping down of Mubarak's regime and they gain huge power later by winning Mohamed Morsi, in June 2012, the presidential elections right after the 25th of January revolution (El-khalili, 2011.)

The development of Political Islam in Egypt has occurred gradually after the success of the 25th Egyptian revolution by participating in political parties then in the parliament and last by succeeding in the presidential elections in June 2012 (El-Houdaiby, 2012). The Islamic parties gained Egyptians' intimacy by promising that they will improve the socio-economic standards of each individual and by guaranteeing their legal rights (El-Houdaiby, 2012).

During the application of the Muslim Brotherhood ruling in Egypt, nothing has been achieved to improve the citizens' standard. However, many followers for the Muslim Brotherhood kept on following and promoting them, yet some liberal Muslims and Christians kept on protesting against the Muslim Brotherhood ruling to force them out (El-Houdaiby, 2012).

1.3 General definitions of Advertising and Controversial Advertising:

Advertising is defined as a paid, mass-mediated attempt to convince the audience to buy or consume a certain product or service (O'Guinn, Allen, & Semenik, 2003). In addition, advertising plays an integral part in most of the business's entity. Its main objective is to disseminate accurate information about the product or service in a catchy way to grab the audience's attention. Therefore, advertising is one of the most significant marketing tools in running any business (Nooh, 2009).

Advertisements use various appeals to attract audiences; some of these appeals are sex and fear appeals which are, in some conditions, seen as controversial advertising. The term controversial advertising refers to the products that may harm the public moral, affect physical health or considered socially indecent (using indecent language) and unmentionable in public because they are offensive, embarrassing or socially sensitive. These kinds of TV commercials

(TVCs) are considered controversial to be advertised and sometimes people name these products as “unmentionables”.

For instance, advertisements on cigarettes, alcohol, female hygiene products, male under-wears, pharmaceutical goods, political parties, weight loss programs and sexual diseases are all seen as controversial advertisements. Thus, these kinds of TVCs are called “controversial” as the public cannot openly and freely discuss them. Advertisers use this kind of TVCs in order to lure more of audiences’ attention and to “cut through the clutter” (Waller, 2004). A very successful controversial campaign was done by Pizza Hut, for example, where it motivated people to order the new “stuffed crust pizza” by telling people to “get stuffed” (Waller, 2008.)

Furthermore, some scholars have named these kinds of controversial products as “unmentionable,” “decent products” (Waller, 2004; Shao, 1993) or “socially sensitive products” (Pride and Ferrell, 1995). Besides, some commercials by the nature of the product itself can be identified as controversial, such as TVCs for male under-wears, condoms, alcohol and female hygiene products (Waller, 2008).

Since this study is focusing mainly on Egyptian controversial advertisements, there are only some types of the offensiveness commercials from the above listed ones that are being aired on Egyptian TVCs; these types of TVCs include female hygiene products, male under-wears, weight loss programs and the newly ones “*el-3elba elzahabia*” (the golden pack) and “*Napi Fit*” for Shaaban Abdel-Rahim. These kinds of ads are promoting capsules that are used to treat erectile dysfunction or in other words, impotence in men.

According to an interview conducted with Dr. Farag El-Kamel, professor of Radio & TV at Cairo University, he mentioned that controversial ads are not allowed to be aired on public channels, yet satellite or private channels do air these ads normally during the day. El-Kamel believes that controversial ads should be aired at late night only and that there should be a committee that monitors the ads or at least set rules on what is considered as an appropriate ad to be aired and what is an inappropriate ad that should not be aired. El-Kamel added as well that there are some kinds of ads that mislead the public to benefit the product. Hence, he believes that a code of ethics is needed for the advertising field.

Another interview conducted with Dr. Samy Tayie, Professor and Head of Mass Communication Department at Cairo University, who describes the 25th of January revolution in 2011 as a revolution that led people to act more in an unethical manners, which resulted in “advertising mess”. In addition, Tayie named controversial advertisements as “unethical ads” and he believes that they have increased drastically after the revolution in 2011 as Egyptians broke many ethical norms. Tayie mentioned as well that the Satellite channels are the ones responsible for this chaos since they allow this kind of advertisements to be aired on their channels. Tayie added that all rules and restrictions for TV advertisements already exist, yet no one is abiding by them except the local channels. However, Tayie believes that in order to solve this problem, an implementation of the media code of ethics is necessary.

Keenan and Yeni in their study towards Egyptian advertising running in Ramadan & non-Ramadan, found out that in Ramadan, ads are following more the Islamic perceptions and values by emphasizing more on charity messages and more conservatively dressed models than in non-Ramadan advertisements (Keenan & Yeni, 2003).

Another interview as well is conducted with Dr. Sami El-Sherif, professor and head of Mass Communication department at Modern University for Technology and Information. He believes that TV controversial ads are opposing to the code of ethics and they are as well opposing the Egyptian cultural values. El-Sherif added as well that all satellite channels are responsible for this chaos since they allow the airing of these kinds of controversial ads.

1.4 Statement of the problem:

After the stepping down of Mubarak's regime, Egypt has moved from a totalitarian regime to a transitional democracy and it was supposed to shift from an authoritarian media system to a libertarian one. However, the problem is that Egypt stepped down Mubarak's dictatorial regime and faced a more autocratic system during the Muslim Brotherhood ruling. Mohamed Morsi, the first new Egyptian president elected by citizens after the 25th Egyptian revolution is, in some people's views, was practicing another autocratic regime. In addition, controversial TV ads are so sensitive especially in a society like Egypt and especially during the ruling of the Muslim Brotherhood.

Therefore, a clash occurred between the Muslim Brotherhood ideology and what the media should present as the Muslim Brotherhood started to ban certain kinds of TV commercials and allow others (Salem, 2013). As a result, this shift affects the code of the advertisements and the way audiences perceive controversial or offensive ads as the Egyptian society during Morsi's ruling was classified into different religious categories including Al-Ikhwan al-Muslimeen (the Muslim Brotherhood), liberal Muslims and Christians (Shukrallah, 2013).

Therefore, this study will measure the role of religiosity on attitude towards controversial advertisements and the reason why they are controversial as some countries have already witnessed a change in the way audiences perceive controversial advertising after its Islamic ruling. For instance, it is assumed that the higher the level of religiosity, the higher the level of offensiveness that audiences experience towards controversial advertising; on the contrary, the lower the level of religiosity, the lower the level of offensiveness audiences feel while watching TV controversial ads. Besides, earlier studies conducted in various Arab countries showed that some of the highly rated reasons behind viewing controversial advertising as socially indecent and/or harmful to the public are ads that include anti-social behavior, sexist images and violence (Run, Butt, Fam, Yin, 2009).

1.5 Thesis Objectives:

Earlier studies on religion and advertising focused mainly on how religion might influence attitude towards the advertising of controversial products. Thus, this study will investigate whether political Islam will have an influence on people's perception towards controversial advertising or not by analyzing case studies in Malaysia, Turkey and Pakistan

Moreover, this study aims to investigate the Egyptians' attitudes towards controversial advertising after the rise of political Islam in Egypt and if this political Islam ruling going to change people's perception of controversial advertising or not. The study also intends to examine the influence of some variables, such as gender differences, age, level of socio-economic class and degree of religiosity on the way audiences perceive Egyptian controversial advertising.

Chapter II

Theoretical Framework

Due to the shift that has occurred in Egypt after the stepping down of Mubarak's autocratic regime, Egyptians were expecting to shift to a libertarian model. Unfortunately, the Muslim Brotherhood has imposed several restrictions on the Ministry of Culture and was expected to implement other restrictions on various fields including advertising. Hence, due to the drastic impact that advertising has on audiences, the current research on the rise of political Islam and its impact on Egyptian controversial advertising apply to the following two theories:

2.1 Press Media Systems:

According to De Beer and Merrill in their book "Global Journalism" published in 2009, there are four theories of media system, which are authoritarian, libertarian, soviet communist and social responsibility, developed by Fred S. Siebert, Theodore Peterson and Wilbur Schramm. Besides, there are two new theories which are development theory and democrat participant media. These scholars mentioned that the composition of the media system is mainly about the relationship between the government and the media (De Beer & Merrill, 2009).

This study will focus mainly on two theories which are the authoritarian theory and the libertarian one as Egypt has moved out from the totalitarian system, and it was supposed to be shifted to a libertarian system. Yet, it became under the Muslim Brotherhood authority which makes it difficult to define it as democratic. Therefore, the transitional phase is still on.

According to prior researches, countries in transitional phase, moving from an autocratic system, needs to examine various issues that should be followed in order to reach

independence. These issues include economic, legal, organizational and content/program framework (OSI, 2005).

According to Fred S. Siebert, Theodore Peterson and Wilbur Schramm, the authoritarian system has developed in England between the 16th and 17th century when media became under the control of the elite or the powerful people in the government. The authoritarian model states that media should serve the government only; private media ownership exists, but under government control; the press should function from top to down as the aristocrats (or the people in authority) are the ones holding the information and disseminating it, and, surely, tight limits on press freedom and high levels of censorship (De Beer & Merrill, 2009).

Unfortunately, Egypt used to follow this model of media system during Mubarak's regime and during the Muslim Brotherhood regime too mainly because television broadcasting in Egypt has drastic influence on the audience. Therefore, the Egyptian government used to set its agenda to what the audience should know and should not know (Shukrallah, 2013). Although the Egyptian government encourages self-censorship, the government can close down publications or even jail journalists if anything challenges or criticizes the regime (Hachten, 2006).

However, after the 25th revolution, Egyptians expected to surpass this authoritarian model and shift to the libertarian one which developed in Europe and North Africa during the rise of democracy. The libertarian model states that media should say the truth and function as a watchdog for the government; information should be in the hands of the public, so no one can monopolize it by saying what the public should know and what the public should not; citizens

should have the right to participate in political debate; and the press should be a “free market place of ideas.” Besides, there are laws that protect the journalists and the press from government interfering, and censorship exists only during wartime or defamation (De Beer & Merrill, 2009).

Therefore, Egypt’s media system was supposed to experience the libertarian model after Mubarak’s autocratic regime and after being the only support to all governmental decisions and policies, yet the Islamic ruling with its beliefs, as mentioned above, acted as an intervening variable or an obstacle for a liberal system to apply due to several barriers that were imposed by the regime especially the restrictions imposed on the Ministry of Culture (Shukrallah, 2013).

2.2 Social Learning theory:

Many theories and models have been advanced to tackle what affects human’s behavior and what makes them change their attitude or lifestyle. Until recently, scholars have found out that people are influenced by the behavior around them or what do they expose at or watch frequently. Although these theories have been drastically criticized conceptually and empirically, it became obvious that studying human behavior is apparently challenging (Bandura, 1979).

Developed by Albert Bandura in 1977, the social learning theory suggests that much human learning takes place through observing the behavior of others. This theory applies drastically to this topic as TV audiences, especially the teens, are being affected by some ads in a negative way in terms of the words used in the ads, the way of talking and the style (Severin and Tankard, 2001).

The social learning theory states that people are neither driven to act in a certain way by force nor they intend to imitate. However, people actually find themselves acting like the behavior which is similar to the one they are usually exposed to, and this is defined as a reciprocal interaction between human's controlling conditions and their behavior. The idea of human's action falls under external control of what they see or by observing the behavior of others. Thus, all types of media and especially television have a powerful impact on human behaviors, attitudes and reactions (Bandura, 1979).

In addition, social learning theory is mostly effective through mass media, especially TV, as the audience receives a "multiplicative power from a single model" transmitting new ways of thinking, new attitudes, and new behaviors to the audiences in various locations (Severin and Tankard, 2001).

Consequently, this study will examine to what extent does controversial advertising is affecting the behavior of males and females and if this influence varies among different age groups and socio-economic classes.

The social learning theory was used earlier in some studies related to the impact of TV ads on audiences. For instance, according to an experiment conducted on a sample of 200 students in the fifth grade, half the students were exposed to a program containing an acne cream TVC, were the pre-adolescents apply the cream on their face, while the other half saw another commercial not related to acne cream. On a post-viewing survey, the group who were exposed to the acne cream TVC showed great concern about face and blemishes and were more likely to purchase skin cream to wash their face with it instead of regular soap, compared

to the control group. Therefore, this shows how TVCs affect people's behavior, uses, needs, lifestyles and consumption of products (Atkin, 1976).

Another study conducted on school students at the United States to examine the relationship between watching or getting exposed to alcohol ads and drinking alcohol using the social learning theory. The study was conducted on two groups from grade eight and nine; one group is an alcohol drinker, while the other is non-drinker (Ellickson, Collins, Hambarsoomians & McCaffrey, 2005).

The advertising variables for this study were divided into TV advertisements, in-store displays, stands and magazine print ads. Other variables tested include television exposure, problem behavior, alcohol beliefs and social influences. The result of this study was that even those students, either alcohol drinkers or non-drinkers, who nearly have the same TV exposure, social influences and behaviors, agreed that the effect of in-store beer display and TV ads have great influence on adolescent to drink alcohol. This is due to the use of good-looking model that drink alcohol in the ads, so accordingly, the adolescents want to imitate and drink like this model in order to look alike (Ellickson, Collins, Hambarsoomians & McCaffrey, 2005).

Therefore, this study show the effect of social learning theory in terms of advertising on the audience who perceive the message of the ad. Advertisements whether it is controversial ads or not, it helps in transmitting new attitudes, behaviors and lifestyle to audiences, which results in audiences acting like the models in the ads, and this shows how powerful the social learning theory applies in real life (Ellickson, Collins, Hambarsoomians & McCaffrey, 2005).

Accordingly, TVCs are the most applicable example for the social learning theory as audiences watch the TVC, then copy or imitate the models in the ad whether in their way of eating, their language or their usage of the products or services.

Language learning is another valid example of social learning theory. This point applies drastically on how audiences imitate the language or the words being used in TVCs. Sometimes people start making fun of some words used in TVCs even if these words are a bit offensive or have an inappropriate meaning. However, learning this way is exceedingly hazardous if it continues on this basis (Bandura, 1979).

Although some researchers criticize the social learning theory for being somehow subjective, it still exists and many scholars follow it in their studies. Researchers who criticize this theory believe that some people feel offended while getting exposed to non-traditional acts, behaviors or words, and accordingly, they reject to act like this behavior. However, some studies related to the social learning theory found out that some people may unconsciously act similar to the observed behavior even if they feel offended towards such behavior, attitude or language (Bandura, 1979).

Chapter III

Literature Review

The advertising field in Egypt has been growing up in a tremendously fast rate in the past decade. The total expenditure of Egyptian advertising was \$397.8 million in 1999, according to Oxford Business Group. However, in 2003, it went higher to reach \$545 million (Mostafa, 2011).

During the last few years, there has been a large number of TV controversial advertising in order to lure more the people's attention to a certain product or service especially when the nature of the product/service itself is perceived as controversial (Fereidouni, 2008). Besides, these kinds of TVCs are detrimental to the society whether it is done intentionally or non-intentionally (Mostafa, 2011).

Agencies, advertisers and the media are the three core players of any advertising campaign. Yet, no party among the three listed ones has taken any initiative to establish or raise any ethical standards for any advertising campaign in order to have an obvious list for the offensive advertisements (Mostafa, 2011). Therefore, several academic researchers, in various Arab countries, have started to examine people's attitudes towards controversial advertising by examining different variables, such as gender, age, class, religion, culture, level of education, etc... (Hiram & De Run, 2012).

Due to the novelty of this topic and due to the widespread use of controversial advertising nowadays, several studies have been conducted in some countries to examine this phenomenon of the rise of political Islam and its impact on TV controversial advertising; most of these studies were in Malaysia, followed by studies in Pakistan, Turkey and Egypt.

3.1 List of Controversial products & the reasons of controversy:

Waller and Fam in 2000 have examined and explained the most understandable list of 17 controversial products and 12 reasons on why these ads are perceived by some consumers as controversial ones. These controversial products and the reasons of their controversy are implemented in most of the studies conducted earlier on this topic. In alphabetical order, the controversial products are:

- 1- Alcohol
- 2- Charities
- 3- Cigarettes
- 4- Condoms
- 5- Female contraceptive
- 6- Female hygiene products
- 7- Female underwear
- 8- Funeral Services
- 9- Gambling
- 10- Guns & armaments
- 11- Male underwear
- 12- Pharmaceuticals
- 13- Political parties
- 14- Racially extremist groups
- 15- Religious denominations
- 16- Sexual diseases treatment
- 17- Weight loss programs

While the reasons for viewing these ads as controversial are as follows:

- 1- Anti-social behavior
- 2- Concern for children
- 3- Hard sell
- 4- Health & safety issues
- 5- Indecent language
- 6- Nudity
- 7- Racist images
- 8- Sexist image
- 9- Stereotyping of people
- 10- Subject too personal

- 11- Violence
- 12- Western images

Some of the above listed controversial ads apply in Egypt, while others not and the same goes with the reasons too. However, the following part of the literature review will examine other countries than Egypt, such as Malaysia, Pakistan and Turkey.

3.2 Roles of advertising in political Islamic system:

It is widely known that some of the advertising content has ethical controversies. The fact of being an Islamic country is an added value to practice Islamic values while communicating with people through advertising (Nooh, 2009). The level of religiosity drastically affects the way the audiences perceive a certain ad as “controversial/offensive” or not. And the level of religiosity is determined by the degree to which Islamic practices and values are affecting a Muslim.

Although the Islamic values prohibits the fact of advertising on controversial products or the fact of being controversial in the ad, by using indecent language or sexiest images for example, these kinds of advertisements are allowed to be advertised if there is a control over the model’s clothing or the words, slogans, behavior or activity used in the TVC (Run, Butt, Fam, Yin, 2009). Accordingly, by doing research on various countries about controversial advertising, it becomes obvious to mention that most of the countries are respecting the fact that they are ruled by Islamic parties and are trying to avoid the use of controversial advertising. However, the case in Egypt was a bit different as although the Islamic party was in authority, the controversial advertising for some products kept on being advertised normally with no exception even the ones using indecent language.

Consequently, studying the effect of the rise of political Islam in Egypt on the way audiences perceive controversial advertising needs a researcher to go through numerous case studies of different countries that have passed through the same political Islam system and to study how the age, gender, class and education levels differs among people within the same country.

3.3 Malaysia Political Islam and its effect on controversial advertising:

Malaysia is considered as one of the developing countries of the Muslim World, where Muslims are considered the majority group (Run, Butt, Fam, Yin, 2009). The population is around 21 million people and the official language is Malay (Waller, 2000). Besides, Malaysia is one of the countries that have multi-religious, multi-language and multi-cultural groups including Malays, Indians, Chinese and other indigenous members of the society (Abraham, 1999).

However, according to the Department of Statistics Malaysia in 2006, Malays, as Muslim group at Malaysia, are the majority religious group with a 13,475,000 population, which is around 60% of the population (Run, Butt, Fam, Yin, 2009). Hence, the variety of cultures and religions made some people at Malaysia to see the controversial advertising as normal kind of advertising while others viewing this kind of advertising as offensive or indecent (Run, Butt, Fam, Yin, 2009).

In addition, the Internet is the only medium in Malaysia that has no restriction for controversial advertising, while cable TV and free-to-air TV are having some restrictions (Waller, 2000). Accordingly, Malaysia has developed its “advertising code for TV & radio in 1990”; its main purpose is to restrict the portrayal or announcements of words, slogans,

activity, behavior or clothing that are opposing to the Malaysian identity and culture or the values of Islam which is the national religion. Therefore, the Malaysian government exerts much effort to ensure the Islamic values by having many restrictions on the content of mass media (Waller, 2000).

For instance, according to the Malaysian advertising code, females appearing in TV commercials should be portrayed as having conservative behavior that the society accepts, and they should also have acceptable dress code, which states that females appearing in TV commercials should wear tops covered till the neckline; while wearing a skirt, it's length should be under the knees; the armpits is not allowed to be exposed, yet the arms can be till the edge of the shoulder. Accordingly, this rule has automatically restricted the advertising of female underwear (Waller, 2000).

Moreover, some of the controversial ads were only allowed to be on-air on national TV after 10 pm like female hygiene products due to the cultural and religious restrictions that were listed in Malaysia advertising code (Waller, 2000). Besides, in Malaysia, religious scholars believe that advertising is a source of information about the products/services that are in the market. Religious scholars believe that the most significant roles of advertising are to ease the purchase decision and to claim true advantages of the product or service. Yet, the problem is that advertising agencies are using some of unmentionable words or sexy images or other characteristics of controversial advertising to make a viral effect and to attract more people to watch their ads (Nooh, 2009).

Accordingly, in order to bridge the gap between advertising agencies and Islam, Mohamed Nooh in his study of Malaysia controversial advertising has come up with the

following solution, which states that after the advertising agency produce the television commercial (TVC), they meet up with the religious scholars and the government as it has initiated the advertising code for TV and radio. They should all watch the TVC and if they found the TVC includes any of the characteristics of controversial advertising, the advertising agency go and redo the TVC again, if not, then the TVC can be on-air (Nooh, 2009). Yet, this suggestion of having the committee was not that successful as in Malaysia most of the advertising practitioners are not Muslims, so they were not very aware of the Islamic values (Nooh, 2009).

Consequently, various studies have been conducted in Malaysia to check the ads that are seen as controversial or offensive and the reasons of viewing these ads as controversial/offensive. Other studies included the percentage of males and females who view these kinds of ads as controversial or not and how the age difference had an effect on viewing the controversial ads as offensive or not.

One of the studies was conducted on 120 media professionals to check their opinions on controversial advertising. The respondents were divided into 47 percent males and 53 percent females. Their age varied where only 4 percent were from the age of 20 to 25, 39 percent aged from 26 to 30, 25 percent aged from 31 to 35, 12 percent aged from 36 to 40, 18 percent were in the age of 41 to 45 and only 2 percent were 46 and above (Waller, 2000). The respondent were asked about media restrictions, so the majority of the answers mentioned that there are certain products that cannot be legally advertised on all media except to the Internet since it has no restrictions (Waller, 2000).

However, while asking the media professionals about their views on the products with offensive advertising, they mentioned that advertisements on racially extremist groups, guns, gambling, religious dominations, political parties and funeral services are the ones that cannot be legally advertised and are considered the most offensive ones (Waller, 2000).

Besides, the respondents listed other products that can be advertised, yet with limitations, such as alcohol, cigarettes, condoms, female contraceptives, female/male underwear and female hygiene products. The media professional respondents also listed that advertisement on sexual diseases, charities and weight loss programs can be advertised as an ordinary product only (Waller, 2000).

Furthermore, most of the media professionals, who were the respondents for this survey, believe that the main reasons for viewing these offensive TVCs as controversial were because the ads used indecent language, sexiest images, raciest images, nudity, anti-social behavior or the subject is too personal (Waller, 2000).

Nevertheless, another study conducted in Malaysia was testing the level of religiosity towards controversial advertising among Malay Muslims. Presenting the 17 list of controversial products presented by Waller and Fam in 2000, the respondents with low religiosity claimed that advertisements on alcohol, feminine hygiene products, male underwear, racially extremist groups and cigarettes are respectively the five most offensive ones, while respondents with high religiosity mentioned that condoms, gambling, alcohol, female underwear and cigarettes are correspondingly the five most controversial ones (Run, Butt, Fam, Yin, 2009).

Therefore, alcohol and cigarettes were the only two common controversial products seen by low and high religiosity groups in this study as it is well-known for all Muslims that these kinds of products fall in the *Haram* (forbidden) category or against the “Shariaa”. Besides, respondents with high religiosity ranked condoms the highest offensive ads as they believe that the nature of the product itself is offensive since it is an interference into the nature forces and in God’s will in pregnancy although some couples use it to avoid unwanted pregnancy and it is considered lawful by many Muslim scholars (Run, Butt, Fam, Yin, 2009).

While analyzing the reasons for the ads for being controversy in this study, respondents were given the 12 main reasons presented by Waller and Fam in 2000 for TVCs for being controversial. Respondents with low religiosity believe that the highest five reasons for the TVCs being controversial are ads including sexiest images, nudity, health & safety issues, anti-social behavior western images respectively (Run, Butt, Fam, Yin, 2009).

However, among the high religiosity respondents, they ranked the highest five reasons are the ads that include sexiest images, nudity, violence, subject too personal and western images (Run, Butt, Fam, Yin, 2009). Accordingly, it is obvious that respondents with high and low religiosity have some common reasons for viewing the TVCs as controversial; some of these common reasons are sexiest images, nudity and the use of western images.

Moreover, according to another study conducted in Malaysia to examine attitudes towards advertising of controversial products/services and to examine the reasons for their offensiveness, a survey was conducted to test the impact of some demographic variables, such as gender, age, and religion on what is most seen as offensive advertising and the reasons of viewing them as offensive (Waller, Fam, Erdogan, 2005).

The researcher chose a sample of 379 university students where 36 percent of the sample was males, which is 137, while the females were 242 respondents, which is 64 percent. The mean score for their age was almost 21 years old. Their religion was 30 percent Islam, 30 percent Buddhism, 30 percent Christianity, 7 percent non-believers, 2 percent Hinduism, and only 1 percent listed as others. The five highest ranked offensive TVCs are racially extremist groups, gambling, cigarettes, guns & armaments and religious denominations. However, while examining the reasons for being that offensive, the respondents believed that raciest images, sexiest images, nudity, subject too personal and anti-social behavior were the most reasons for being offensive respectively. (Waller, Fam, Erdogan, 2005).

Thus, comparing this study to the earlier ones, it is clear that gambling and racially extremist groups were common offensive TVCs among all Malaysians' views. However, cigarettes were listed in the previous study and among the low and high religiosity groups, yet not considered so offensive among media professionals' study. This is due to the fact that most of the media professionals are smokers or heavy smokers as they have too many deadlines which drive them to be so stressful and smoking leads to less stress (Parrot, 1995).

Another study was conducted in Malaysia by Fahy et. al. in 1995 to test how gender and age affect people's attitudes towards controversial advertising. The study showed that, generally, women who are 50 and above have more disapproval and strict views towards controversial advertising than males in all ages and females who are younger (Waller, Fam, Erdogan, 2005).

However, another interesting study conducted in Malaysia as well compared generation X and generation Y attitudes towards TV controversial advertising. Generation X are people

born between the year of 1961 to 1980, while generation Y are people born between the year of 1981 to year 2000 (Ting & De Run, 2012). The researcher analyzed some of the psychographics of both generations in order to link it to their attitudes towards controversial advertising. He found out that generation X is survival, challenger and risk taker due to the social and political instability they faced, whereas generation Y is linguistic, diversifiable, untraditional, out-going and optimistic due to the widespread of technological development (Ting & De Run, 2012).

The researcher wanted to investigate if generation X finds TV controversial advertising more offensive than generation Y and if there is a difference among generation X and generation Y for the reasons why these TVCs are seen as controversial (Ting & De Run, 2012).

Accordingly, the researcher distributed a questionnaire where he got 768 respondents where 47.5 percent were males (365 respondents) and 52.5 percent were females (403 respondents). The number of respondents for generation X was 263 or 34.2 percent, whereas the respondents for generation Y were 505, which is 65.8 percent (Ting & De Run, 2012). A detailed description of the demographics characteristics is listed in Table 3.1

Table 3.3.1: Demographic characteristics of Malaysia Gen X & Y Study

Variable	Frequency	Percentage
Gender		
Males	365	47.5
Females	403	52.5
Age		
Gen Y (11 - 30)	505	65.8
Gen X (31 - 50)	263	34.2
Religion		
Muslim	445	57.9
Buddhist	166	21.6
Christian	136	17.7
Hindu	9	1.2

In addition, the researcher used Waller 17 list of controversial products to test how each generation views each of these TV controversial ads. The mean score for generation X perception on controversial advertising was much higher than generation Y. Besides, generation X was more conservative on airing ads like feminine hygiene products, female contraceptives and funeral services. This is due to that generation X exposure to feminine hygiene products and female contraceptives was very minimal in the 70s (Ting & De Run, 2012).

Nevertheless, on the other side, generation Y found that condoms, gambling and alcoholic products are more controversial as this generation are either teenagers or have small kids, so they don't want themselves or their children to be exposed to these issues or get introduced to these kinds of products (Ting & De Run, 2012).

As for the reasons of being controversial, generation X believed that the most controversial ads are the ones that have health and safety issues. This is due to the psychographics examined earlier for generation X as they were facing some instability so it led this generation to be more cautious and care about security (Ting & De Run, 2012).

On the contrary, generation Y has more concern for children, nudity, sexiest images, raciest images, subject too personal, indecent language to be more controversial (Ting & De Run, 2012). Although the younger generation is having higher exposure to various advertisements especially the ones on the Internet that have no restrictions, they are still aware of the negativity of such controversial advertisements. Consequently, the results showed how the generation affects the attitudes and perceptions towards TV controversial advertising (Ting & De Run, 2012).

3.4 Pakistan Political Islam and its impact on controversial advertising:

Moving on to Pakistan as it is a country that goes under Islamic ruling and this study is focusing on analyzing the impact of political Islam on TV controversial advertising. According to “Pakistan demographic profile” in 2012, Pakistan population is 190,291,129 according to July 2012 estimate. As for Pakistan religion, the official religion is Muslim who occupies 95% of the population including both Sunni 75% and Shiaa 20%. The Other 5% includes Christian and Hindu (CIA, 2012).

According to Pakistani’s ethics and its Islamic fundamentals, it is not allowed to use sex appeal, emotional appeal, romantic language and half-skirt females in TV advertisements just to lure consumers to watch the ads and enlarge the profit as these kinds of ads are against the *Shari’ah* (Akhter, Abassi & Umar, 2011).

Accordingly, a survey was conducted at COMSATS Institute of Information technology at Lahore in Pakistan of 168 graduate students to test their level of offensiveness towards TV controversial advertising and whether religion and gender differences have an impact on people’s perception on controversial advertising or not (Akhter, Abassi & Umar, 2011).

In this study, the researcher only included the offensive items towards controversial advertising, yet he didn’t use Waller 17-list like earlier studies in Malaysia. That’s due to the fact that Pakistan TVCs include the following list only, which are, cigarettes, condoms, female hygiene products, female underwear, male underwear, female weight loss program and religious denominations (Akhter, Abassi & Umar, 2011).

Therefore, according to this study, respondents believe that the highest respectively ranked offensive advertising goes to the following ones: Female underwear, condoms, male underwear, cigarettes and female hygiene products. Besides, 70 percent of the respondents showed great offensiveness towards condoms, male/female underwear and cigarettes (Akhter, Abassi & Umar, 2011).

Moreover, while examining the highest correspondingly ranked reasons for being offensive, respondents believe that sexiest images, nudity, western images, anti-social behavior and indecent language are the ones and only reasons presented in the study. This is due to the fact that Pakistanis correlate the use of sexiest images, indecent language and nudity to Islamic ethics, which emphasizes that the pervasiveness of Islam affects each aspect of a Muslim's life (Akhter, Abassi & Umar, 2011).

As for males & females attitudes towards controversial advertising, it differs drastically. The number of male respondents for this study was 104, while for females, there were 64 respondents. Pakistani's males believe that female's underwear, condoms, cigarettes, male underwear and female hygiene products were respectively the most TV controversial advertisements. Whereas Pakistani females believe that condoms, male underwear, female underwear, cigarettes and female hygiene products were correspondingly the most controversial products (Akhter, Abassi & Umar, 2011). Consequently, it is obvious that each gender perceives the ads for the other gender stuff more controversial than the ads of his/her same sex.

As for female weight loss programs, no one perceive it as controversial this is because Pakistanis always see these kinds of ads as an awareness towards health and safety issues and

not an offensive ads (Akhter, Abassi & Umar, 2011). The study showed as well that males and females respondents did not differ in their behavior towards female hygiene products as it is a product that females by nature use it (Akhter, Abassi & Umar, 2011).

Comparing the reasons of being controversial among both genders, Pakistani males believe that sexiest images, nudity, anti-social behavior, western images, and indecent language were respectively the reasons for being offensive from their point of view. However, Pakistani females believe that sexiest images, western images, nudity, indecent language and anti-social behavior were correspondingly the reasons from their perspective (Akhter, Abassi & Umar, 2011).

Hence, the use of sexiest images was the highest ranked reason for being controversy among both genders. Surprisingly, nudity which has been considered as an interest of all males to watch on TV, males reported it as more offensive than females (Akhter, Abassi & Umar, 2011). Accordingly, this study emphasizes the existence of offensive advertising in Pakistan and it shows how religion affects both genders' perception towards these kinds of TVCs.

Therefore, the researcher hypothesis for this study shows its accuracy as it becomes obvious that males and females differ in their perceivable of controversial advertising and their reasons for perceiving the controversial advertising as offensive is a bit different as well.

3.5 Turkey Political Islam and its impact on controversial advertising:

As for Turkey, it exists also under a political Islamic system. According to the CIA World Fact Book in 2012, the Turkish population is 79,749,461. Since 1950, Islamic values started to be initiated in Turkish political agenda with great successful achievements in all fields. Turkey religions are divided as per the following; Muslims Sunni are

the majority, which is 99.8%, while Christians and Jews are only 0.2% (CIA, 2012).

Studying the advertising field in Turkey was a bit complicated than other countries that is due to the fact that Turkey advertising has “triple control mechanism”, where there are three committees controlling the Turkish ads to ensure that there are not any ads that go beyond people’s values and ethics (Koan, 2007).

The first pillar for the “triple control mechanism” is Radio & TV Supreme Council, established in 1994 with the purpose of regulating all broadcasts on TV and Radio. This council consists of nine members from different fields, such as the field of communication technology, broadcast, press, law, religion, culture, education, economic and politics. The main duty for this council is to supervise the compliance of TV and radio broadcasts (Koan, 2007).

However, the second pillar in the Turkish control mechanism is the advertising committee established in 1995. This committee includes 25 members, a combination of advertising experts, lawyers, financial advisers, merchants, engineers, dentists, medical doctors and government officers. The main role of the advertising committee is to monitor all the Turkish TVCs and implement penalties on any advertising agency that goes beyond the advertising regulation or any controversial advertising (Koan, 2007).

Whereas the last and third pillar of the Turkish control mechanism is the “Self-Regulation council of Advertising” established in 1994 to apply the Worldwide accepted advertising values of the International Chamber of Commerce (ICC) in Turkey. The main objective of this committee is to ensure the legality, morality and accuracy of the message used in the advertisements before airing them. The Self-Regulation council of Advertising

committee consists of five persons, who are advertiser's representatives or experts; four persons from advertising agencies; and seven persons from media agencies (Koan, 2007).

Accordingly, if the Self-Regulation council of Advertising committee accepted the ad, the ad goes on-air, if not then the advertising agency goes and amend it till they get the approval from the Self-Regulation council of Advertising. Although the advertisements in turkey have many strict regulations and laws, the scope of the Self-Regulation council of Advertising remain very limited as this committee focuses more on prohibiting the ads of specific products such as Tobacco, medicines, Alcoholic beverages, etc, yet it sometimes allow the airing of other controversial products, such as under-wears and female hygiene products (Koan, 2007).

According to a study conducted on Turkish sample of 209 student respondents to test attitudes towards advertising of controversial products/services and to examine the reasons for their controversy. A survey was conducted to test the effect of some demographic variables, such as gender, age, and religion in relation to offensive advertising and the reasons of viewing them as offensive (Waller, Fam, Erdogan, 2005). The questionnaire was distributed on 134 male respondents which is 64 percent and 75 female respondents which is 36 percent. The mean score of the respondents' age was 21 years old. As for their religion, 99 percent of the respondents were Muslims and only one percent was non-believers (Waller, Fam, Erdogan, 2005).

The highest offensive advertisements seen by the sample were gambling, racially extremist groups, funeral services, religious dominations, guns & armaments and cigarettes respectively. Moving on to the reasons for offensive advertising, they were correspondingly

listed as follows: raciest images, indecent language, anti-social behavior, western images, subject too personal, sexiest image and nudity. These reasons were also the only ones presented in this study as these are the only used ones in Turkey (Waller, Fam, Erdogan, 2005).

The same study was also conducted in Malaysia, and the first listed reason for being controversial was the same one listed by the Turkish sample, which is “racist images”. Therefore, it is obvious that racism is a topic that offense most of the sample groups (Waller, Fam, Erdogan, 2005).

Gambling was considered the first offensive kind of TV controversial advertising as per the Turkish sample, while it was the second item as per the Malaysian sample. This is due to the fact that Islam prohibits gambling and religion plays a crucial role in the Malaysian and Turkish values and ethics (Waller, Fam, Erdogan, 2005).

Unexpectedly, one of the highest reasons for being offensive in the Turkish sample was Funeral services. This kind of TVCs is weird by the nature of itself. In this study, the mean score for the funeral service was 4.36, and as per the rank of the offensive TVC list, it becomes the third even higher than guns, cigarettes and alcohol. That was only owing to the alive family members of any person who passed away as it is so hurting to them to see this service every now and then in a TVC (Waller, Fam, Erdogan, 2005).

Accordingly, based on these literatures from countries that have went through Islamic ruling, further research should be conducted about the impact of political Islam on TV controversial advertising and how different demographic variables, including age, gender and religion perceive these kinds of TVCs. This topic needs to be studied from multiple fronts in order to get conclusive results.

Turkey and Pakistan are in drastic need of a thorough study about how the political Islam ruling affected the viewing of TV controversial advertising. Malaysia has a good quantity of studies about this topic. Yet, other countries should have more investigations in this topic.

3.6 Earlier studies done in Egypt on TV controversial advertising:

Mohamed Mostafa conducted a study in Egypt in 2011 in order to investigate Egyptian consumers' attitudes toward advertising ethical issues. Mostafa has gathered many research studies conducted on this topic from different countries to clarify why did he linked between the demographics characteristics of Egyptians to their perception of viewing controversial advertising (Mostafa, 2011).

According to Mar'i study in 1983 about "sex role perceptions of Palestinian males and females in Israel", it was found out that university students are having more liberal views while encountering non-traditional behaviors during university years than older generations (Mostafa, 2011). This study by Mar'i was validated by a survey conducted on college students which showed that younger generations are having more liberal views due to the fact that they are exposed to new ideas and more technologies than the older generations which make their mindset more liberal (Mostafa, 2011). Therefore, Mostafa examined in his study if younger Egyptian generations will have liberal views towards unethical advertisements more than the older generation.

Another significant point that Mostafa has investigated as well is whether sex differences have an impact on Egyptian's perceptions towards unethical advertisements. Women demonstrated offended feelings towards unethical issues generally in life than do men

(Jones & Gautschi, 1988). In addition, earlier studies found out that women show more offensiveness towards controversial advertising than men (Wise, Kind & Merenski, 1974). Accordingly, Mostafa examined in his study if male Egyptian consumers will have more liberal views towards controversial advertising than females consumers (Mostafa, 2011).

Furthermore, Mostafa noticed that Islam plays a critical role in shaping Egyptian's behaviors, attitudes, opinions and values. He found out also that Islam affects the way most of the Egyptians think and, of course, Islam will have an impact on Egyptians' perception of controversial advertising. Hence, he investigated in his study whether Egyptian Muslim consumers will have more conservative behavior towards unethical advertisements than non-Muslims (Mostafa, 2011).

Consequently, Mostafa conducted a survey to examine his hypotheses, where 306 respondents participated in his study. 167 respondents were students, while the other 139 participants were non-students were their age was 45 and above. Around 40 percent of the respondents were females. As for the religion, 232 of the respondents, which is 76 percent, were Muslims, yet only 74 of the respondents, which is 24 percent, were non-Muslims (Mostafa, 2011). Detailed characteristics of the sample are listed in Table 3.6.1

Table 3.6.1: Demographic Characteristics of the Egyptian Study

Variable	No. of Participants	Percentage (%)
Students	167	100
Males	102	61
Females	65	39
Non-Students	139	100
Males	82	59
Females	57	41
Religion	306	100
Muslims	232	76
Non-Muslims	74	24

Therefore, while comparing the attitudes of Egyptians toward advertisements ethical issues among students and older generation, the mean score for students was 2.534, while the mean score for older generation was 2.376. Thus, this shows that the age variable has an impact on ethical standards, and according to Dawson earlier study in 1997, he stated that as people become older, they start having higher ethical concerns for both gender (Mostafa, 2011).

However, while comparing the Egyptian attitudes toward controversial advertising, female respondents showed higher offensiveness towards these kinds of TVCs than male respondents. Hence, this result supports Waller result in his study in 1999, where he found out that women reported more offensiveness towards advertisements including sexiest images, nudity, indecent language and anti-social behavior than male (Mostafa, 2011).

Another interesting and valid finding in Mostafa's study is that Muslims reported more offensive towards unethical advertising than non-Muslims with a difference in the mean score of 0.23. This result is obvious as it is well-known that Islam prohibits sex and fear appeals and the use of indecent language, nudity or uncovered women to lure consumers (Mostafa, 2011).

From this accurate literature review, it becomes obvious that more research is needed for the impact of the rise of political Islam on TV controversial advertising and how does it affect people's perceptions especially in Egypt as very little attention was paid to this part of research.

3.7 Development of Independent Regulatory body for advertisements in Egypt:

Due to the rapid spread of offensive ads in Egypt, media scholars have called for the establishment of regulatory entity to monitor advertisements in Egypt and set advertising code.

Scholars have come up with this idea as a result of the wide spread of TV ads that include unlicensed medicines that help in losing weight, strength the hair or help a woman to get pregnant. The main objective of this kind of ads is to buy these products even if by providing the consumer with fake information as it was found later that some of these products are extremely precarious to human's health (Allam, 2013).

Accordingly, due to the huge increase of the private and satellite channels in Egypt, the consumer protection committee in Egypt could not solely monitor all the ads being aired that mislead the viewers. Consequently, an urgent call for an independent regulatory body is needed to set the code of ethics and the criteria needed to ensure the airing of acceptable advertisements that do not mislead or offend the audience. However, in order that this regulatory entity works effectively, the principles and criteria which will be set for this entity should be applied on all satellite and private channels with no exceptions and there should be penalties set for the channels which will not follow these principles (Allam, 2013).

Furthermore, the advertisements regulatory entity should monitor the quality of the audio and video besides the content used so that the audience can receive an accurate and obvious message to avoid misunderstandings and to ensure credibility. Besides, audiences are now getting exposed to unethical TV ads that use indecent language, which results in sound pollution, ethical problems, cultural negativity and offended language. This entity should include as well a committee that monitors all the channels and ensures that the advertisements principles and rules set by the independent body are applied to help the consumer protection committee (Allam, 2013).

For instance, the independent advertisements regulatory body should set a rule that TV commercials break should not exceed 12 minutes per hour for private channels to ensure that audiences' right of watching TV are respected in terms of content, quality and time consumed watching TV ads. Hence, an effective independent regulatory entity is highly needed to be established speedily in order to guarantee the advertising content that are being aired to the audience (Allam, 2013).

3.8 Rules of Advertisements in the Islamic System:

According to a study conducted in Jordon by Professor Abdel Magid Al-Salehein, advertisements should include some purposes and check-points in order to ensure the accuracy and credibility in delivering the message to the audience. Al-Salehein mentioned these purposes include the main objective of the ad, the most suitable medium to be used to direct the ad to the audience, the target market of this ad, the product characteristics and uses, the ethical concerns for the ads, the concept used in the ad is not embarrassing to be mentioned publicly, the approved name and slogan for the product and guaranteeing it is understandable and using decent language (Al-Salehein, 2004).

Moreover, this study has tackled as well some criteria in using pictures for any ad. These criteria states that pictures should include the actual size of the product neither smaller nor larger in order not to mislead the public; besides, pictures used should not exaggerate the benefits of the product. For instance, a cream print ad cannot be divided into two faces, one is beautiful as it uses this cream and the other face is so ugly. This kind of ads is not allowed in some countries like Jordon as it is misleading the public. Other criteria for using pictures in ads

include avoid the use of any picture that drives sexual thoughts or undressed women (Al-Salehein, 2004).

3.9 Principles of Advertisements in the Islamic system:

Principles of Advertisements should be followed either if the country falls under the ruling of Islamic system or not. The first main principle in advertisements is “Credibility”. The ads should be credible and they should not mislead the audience by stating some benefits that are in the products, but in reality it is not there. Besides, being credible in the principles of ads state that ads for any product should not mention over-described words, such as the strongest, the cleanest, the most attractive and the lowest in price because these sentences are so subjective from one consumer to another (Al-Salehein, 2004).

The second significant principle in ads is avoiding deceptive content as ads should be built on the idea of delivering accurate, objective and advisable message (Al-Salehein, 2004). In addition, some of the developing countries like Egypt, have a very high rate of illiteracy, so the audience trust any messages they perceive from all kinds of media especially Television. Accordingly, TV ads should not deceive the audience by mentioning pros of any product or service which is not true (Allam, 2013).

As for the third principle for ads in Islamic countries, Al-Salehein stated in his study that controversial ads should not be publicly aired on TV or in print ads. He specified certain types of controversial ads, such as condoms, alcohols, cigarettes, clubs, gambling and unethical films as some of these items are forbidden in Islam. Another vital principle stated in the study is the ads that embarrass the audience or provoke sexual thoughts. This principle is so related

to the previous one, yet this one mentioned that viewing women's body in the ads is extremely prohibited (Al-Salehein, 2004).

Moreover, the fifth principle in advertising is for the agencies to follow, which states that attacks for competitors' product is not allowed as Islam is based on respect and mutual relationships even among competitors. Another principle that was listed in this Jordanian study stated that advertisements should not include a call for audience "to pay all what they have in order to buy a certain product because it worth it". For instance, showing a young boy eating many chocolates as it tastes really delicious is perceived as unethical or against the advertisements' principles. Another example is having a woman wearing expensive jewelry. This is considered against Islam principles as well (Al-Salehein, 2004).

Chapter IV

Methodology

The current research study is using a triangulation research method as it uses a quantitative research by doing a questionnaire and qualitative research by conducting approximate 8-11 in-depth interviews with anthropologists to get various meaning about political Islam and how it played a role in Malaysia, Turkey or Pakistan. More interviews to be conducted with religious scholars, media experts and marketing directors of controversial products to check their opinions about the rise of political Islam and whether it will ban TV controversial advertising or not.

The interviews or the qualitative part will be related to the Press media theory used in this study earlier to examine whether the rise of political Islam will have an impact on the media agenda in terms of TV ads or not.

However, in order to examine the social learning theory in correlation with age, gender, degree of religiosity and class perception differences in viewing TV controversial advertising, it will be tested by the questionnaire distributed.

Moving on to analyzing the reasons for viewing TV controversial advertisements as offensive, it was tested from the questionnaire as well by listing to the participants all the controversial products that exist in Egypt and the reasons behind viewing them as offensive.

4.1 Research Questions & Research Hypothesis:

There are four research questions in this study and four research hypotheses

4.1.1 Research Questions:

There are four research questions in this study which were answered by the qualitative part

RQ1: Does the shift from authoritarian to Islamic system affect the content of controversial advertisements?

RQ2: Does the advertising agencies started to take precautions while executing controversial advertisements during the Islamic system?

RQ3: Does the level of religiosity have an influence on the way of perceiving TV controversial advertisements?

RQ4: What are the most common reasons on why controversial advertisements are considered offensive?

4.1.2 Research Hypothesis:

There are four research hypotheses for this study and they were covered by the quantitative method, which is the questionnaire conducted for the study. The following research hypotheses also correlate to the social learning theory in terms of how human behaviors take place while watching the behavior of others. For instance, the language used in the TVCs or the way of dressing might affect the audiences' language or dressing. Therefore, the higher the level of likeness or normality of viewing TV controversial advertising, the higher the probability of having the same attitude or behavior of such TVCs.

RH1: The more Egyptian watch controversial advertisements, the more they speak the language used in the ads.

Mari's (1983) found out that university students are having more liberal views to controversial advertising compared to their parents; accordingly, the following hypothesis was formulated:

RH2: Younger Egyptians will report more liberal attitudes toward controversial advertising compared to older generations

Guffey, Ameen, and McMillen (1996) found out that females have more opposition views towards ethical issues than males. Therefore, the following hypothesis was articulated:

RH3: Females will have more conservative attitudes toward controversial advertisements compared to males

Piff (2012) found out, in his study at University of California, Berkeley, that upper class people have higher tendency to unethical issues than middle or lower classes as they have a sense of greed to gain and achieve more and this leads them to have more exposure in their lives (Anwar, 2013). Hence, the following hypothesis was formulated:

RH4: The higher the socio-economic class, the more liberal views Egyptians experience while watching TV controversial advertisements

According to this hypothesis, the higher the socio-economic class of the Egyptians, the more liberal views they experience during watching TV controversial advertisements.

4.1.3 Independent variables, operational definitions and level of measurements:

Shift from authoritarian to Islamic system: refers to the transitional period that Egypt is experiencing. This variable will be examined through the interviews conducted by asking the

interviewees if there will be a change in TV controversial ads after the Islamic system or not. The level of measurement is nominal.

Advertising agencies: refers to the controversial ads executed by agencies and whether they take into consideration the Islamic ruling or not. This variable will be examined in the interviews. The level of measurement is nominal.

Level of religiosity: it refers to how the degree of religiosity might affect the public's perception of TV controversial advertisements. The answer categories are very religious which will be referred to Al-Ikhwan AlMoslimeen and the Salfis, or moderate religious as liberal Muslims or not religious at all. The level of measurement is ordinal.

Reasons for seeing controversial advertisements as offensive: It refers to the list of reasons for seeing controversial advertisements as offensive. These reasons include: anti-social behavior, concern for children, hard sell, health & safety issues, indecent language, nudity, sexiest image, stereotyping of people, subject too personal, violence, and western images. The level of measurement is nominal.

Watch controversial advertisements: refers to the TVCs that the audiences watch that are seen as offensive. Participants are asked in question 5 to write the two most recent TV controversial ads that they have watched recently.

Attitudes toward controversial advertisements: it refers to the attitude that the viewers' experience while watching TV controversial advertisements. The level of measurement is interval as it will be measured by a likert scale where participants can strongly disagree to strongly agree. The statements are as follows:

- a) I feel I am gaining more pharmaceuticals information
- b) I feel I am getting Exposed to unethical issues
- c) I get positive attitude
- d) It doesn't matter

4.1.4 Dependent variables, operational definitions and level of measurements:

TV controversial advertisements: TV controversial advertisements are measured in this study by the following ads, female hygiene products, male under-wears, female under-wears, pharmaceuticals (like Viagra, el-3elba el-zahabia & Napi fit ads), political parties, and weight loss programs

Talk the language: refers to whether participants who watch controversial advertisements are affected and speak in the same way as models in the controversial ads or not. The answers will be yes, or no. The level of measurement is nominal.

Age: it refers to generation age of the participants. Participants will have to pick which category their age falls in. The level of measurement is ordinal.

Gender: refers to the participants' gender type. The level of measurement is nominal.

Socio-economic class: to measure the income per month. The level of measurement is ordinal as respondents have varies categories for income where they pick a category.

4.2 Quantitative Research Methodology:

The survey took about 10 minutes to be answered and was administered through survey crest.com and was circulated to participants through social networking website, which is Facebook. The format of the survey included filtering questions, scale questions, check all that

applies and some demographics questions in order to help in answering some of the variables in the research hypotheses.

4.3 Survey Sample and Sample Size:

The sample used in the survey is a non-random purposive sample as the researcher targeted people who are watching TV controversial advertisements. The researcher distributed the survey to participants greater than or equal to 18 to lesser than or equal to 40 years. Participants younger than 18 years old is excluded from this study as they are not aware of the meaning of controversial or care too much about ethical issues. Besides, this study is targeting more teenagers and old generation, yet not children. According to UNICEF definition of children, it is defined as “any human being up to 18 years old.”

A frequent problem that usually occurs with ethical studies is that participants like to respond in a favorable manner which they think to be socially desirable. Therefore, in order to avoid this problem, the introduction for the questionnaire stressed that this study is anonymous and there is no right or wrong answers. In addition, the sample size was 414 participants; males where 40.6 percent, whereas females where 59.4 percent.

4.4 Qualitative in-depth interviews:

A number of 10 in-depth interviews were conducted with anthropologist, advertising experts and marketers working on controversial products to examine the following research questions:

RQ1: Does the shift from authoritarian to Islamic system affect the content of TV controversial advertisements?

RQ2: Does the advertising agencies started to take precautions while executing controversial advertisements during the Islamic system?

In order to answer RQ1, the following interview questions were formulated to the anthropologist:

- 1. How do you define the term political Islam?**
- 2. Can you explain how does political Islam exist in Pakistan & Turkey?**
- 3. Does political Islam has an impact on Pakistan & Turkey advertising content?**
- 4. Do you think that political Islam in Egypt will affect the advertising content? If yes, please explain how?**
- 5. Is there a mechanism that can be used in Egypt to monitor or ban controversial advertisements? And who decides if it is controversial or not?**

To answer RQ2, the following questions were formulated with advertising expertise:

- 1. How do you see the advertising industry after the rise of political Islam?**
- 2. Is there any new restrictions implemented after the Islamic ruling or not yet?**
- 3. If no, do you think there will be any regulations?**
- 4. I watch many ads during the Islamic ruling that are so controversial, such as el-3elba el-zahbia (named Viktra now), Cottonil, Dice, and the latest Napi fit, what do you think of these ads?**
- 5. Isn't it a bit weird that these kinds of embarrassing TV ads to be existing during the Islamic ruling?**

Besides, more questions were developed to answer RQ2 with advertising expertise who works on controversial products:

- 1. How do you classify the term “controversial products”?**
- 2. Are there any regulations about the ads you do (BTL)/ codes you follow in the design/layout?**

3. In your ads, are you trying to gain new consumers or are you targeting the existing ones only?
4. Do you think the Islamic system may impose any restrictions on cigarettes ads?
5. Who are you targeting in your ads? (For instance, in the ads, do you use models? If yes what is their age? Which class?)
6. Have you worked on any other controversial products before?

4.5 Statistics and Calculations:

The Chi-Square (χ^2) Test:

χ^2 is used to test the homogeneity of distribution of any number of variables. We assume the null hypothesis that the distributions are similar. χ^2 will measure if the null hypothesis is true or false.

χ^2 is calculated as the summation of the squares of the differences between expected and observed values as a ratio of the expected value, Wimmer and Dominick (2003).

$$\chi^2 = \sum \frac{(\text{Observed} - \text{expected})^2}{\text{expected}}$$

The resulted value of χ^2 is compared with the theoretical χ^2 values at 0.05 or 0.01 levels of probability. If the calculated value is larger, the χ^2 is significant at the probability level and the distributions of A & B & ... are not the same, indicating little or no relation. If the calculated value of χ^2 is smaller, the distributions are the same in each group, indicating relationship.

Correlation

- Correlation is a measure of the intensity of association between two variables, or it is the degree to which two variables vary together.

- Pearson correlation coefficient (r) is calculated as follows:

$$r = \frac{\sum xy - \frac{\sum x \sum y}{n}}{\sqrt{[\sum x^2 - \frac{(\sum x)^2}{n}][\sum y^2 - \frac{(\sum y)^2}{n}]}}$$

where : x = reading of the first parameter.

y = reading of the second parameter.

n = number of pairs.

The “ r ” value is significant if it is more than the theoretical “ r ” at 0.05 [*], highly significant if more than theoretical “ r ” at 0.01 [**], and non-significant if less than theoretical “ r ” at 0.05 [NS].

- Spearman correlation coefficient is used since we are dealing with ranks (as likert scale).

Spearman rank correlation coefficient (r_s) is calculated as follows:

$$r_s = 1 - \frac{6 \sum d^2}{n(n^2 - 1)}$$

where : d = difference in ranking of each pair.

n = number of pairs.

SPSS is used to calculate frequencies, percentages, chi squares and correlation coefficients.

Chapter V

Results

5.1 Qualitative Interview Results:

RQ1: Does the shift from authoritarian to Islamic system affect the content of TV controversial advertisements?

RQ2: Does the advertising agencies started to take precautions while executing controversial advertisements during the Islamic system?

In order to get some qualitative valid information about defining the term political Islam and whether it will have an impact on TV controversial advertising content, an in-depth interview was conducted with one of the most known anthropologists in Egypt, who is Donald Powell Cole, also known as AbdAllah-Talib Donald Cole. He is a noted anthropologist at the American University in Cairo, joined the university in 1971 and a member of the American Anthropological Association. Cole has studied Arab nomadic cultures and his PhD dissertation was about political Islam at the University of California, Berkeley.

Dr. Cole believes that the term “political Islam” is a relatively new term used to describe a political movement or party that advocates or calls for the establishment of a state that is based on and adheres to the basic principles of Islam and the implementation of Shari'ah in all aspects of life including society, economy, law, etc. In the economy this would mean a free, market economy (as opposed to socialism or state-controlled economy). Dr. Cole added that social norms would be conservative with a high valuation of marriage and family structures for both males and females. In reality, no Islamic state has been fully established in

recent decades other than Iran after the Shah. (Saudi Arabia as an Islamic state goes back to the 1700s; but it is increasingly de facto secular in many aspects.)

In addition, Dr. Cole believes that in Turkey, the present government has an agenda of political Islam. The institutions of the Turkish state are strongly secular and the current government came to power legally through a fair election and it can be voted out of power in future. Cole believes that the Turkish Islamist government has stressed economic welfare for poorer people and champions a free market approach in general. Yet, when Dr. Cole was asked about Pakistan and how political Islam existed, he mentioned that he is not sure about it as it was created at the end of British India as a modern state for Muslims and the principles of Islam are enshrined in its identity and constitution. Cole added that Pakistan's major political parties have secular and dynastic agendas – some are Shia, others Sunni, and some extreme secularists and/or Communists. The symbols of Islam are strongly present in Pakistan and Islamic religious learning is highly advanced. Shari'ah was applied by Zia ul Haq but Cole believes that it is more of an ideal than a reality for most in Pakistan.

Dr. Cole believes as well that the advertising content in Pakistan & Turkey is in favor because Islam favors free market enterprise but its social conservatism would mean that images should conform to conservative dress and not advertise items or ways of life that are forbidden in Islam. Accordingly, Cole mentioned that Political Islam could affect advertising content, as has been the case previously in Egypt. For example, advertising alcohol, drugs, nudist beaches etc. would probably be banned. Finally, Dr. Cole believes that it is normal in all states that there are rules about advertising that exist for public media such as radio, TV, outdoors, etc. that all advertising agencies should respect.

Senior Art Director at Leo-Burnett, Ahmed Hamd-Allah believes that the advertising field is not yet affected by the new Islamic system. He added that during Mubarak's era, there were many controversial TVCs too and he gave an example of Melody ads "*Melody tathada el-mala'*" as it was using sexual scenes and inappropriate language. However, Hamd-Allah added that after the revolution, people started to use this kind of indecent language more especially after the spread of many songs that are using sexual language.

In addition, Hamd-Allah believes that some channels, such as Panorama Drama and Panorama Action are airing ads that use religion as a tool to let consumers purchase the products. For example, an ad for "□□□□□□□□ □□□" or "*habet el-morein*" is prompting consumers to buy the product by saying that the Prophet used to use it and he used to advice people to use it for sexual enhancer. Therefore, Hamd-Allah believes that this kind of TVCs is totally unethical as they are using religion as a tool to convince consumers to buy a product.

Hamd-Allah believes as well that the Islamists might impose later some restrictions or codes of ethics on the advertising field as they have already imposed some restrictions on the Ministry of Culture, so the Islamists might have some control over the ads too. Besides, Hamd-Allah mentioned that these kinds of ads have no restrictions and due to the high level of uneducated people and due to the non-existence of social behavior, Egyptians started to accept this kind of TVCs that have no ethics.

Furthermore, Hamd-Allah disagrees with the idea itself of some of the controversial ads. For instance, he mentioned that the sexual enhancer new product "*el-3elba el-zahbia*" beside the fact that it is a controversial product, the ad itself is so offensive for its users. For example, Hamd-Allah mentioned that if someone is having a sexual problem, he will feel

offensive to use such product as the ad is portraying this man who is suffering from a sexual problem as a goat or a lamb; hence, Hamd-Allah thinks that the idea of the ad is so offensive for its target.

Another interview conducted with the creative team at Tarek Nour with Akram Negm and Hashem El-Sukkary, the ones who came up and implemented “*el-3elba el-zahbia*” TVC. Negm mentioned that this kind of product and TVC are targeting C & D class and according to a research conducted by Eva Pharma, most of the Egyptians who use this kind of medicines are males from 21 to 27 years old and it is more common among the C class. Negm & Sukkary mentioned that there is not any offensiveness in this TVC as while writing the script of the ad, they have only used the language of the lower Egyptian class only. Negm and Sukkary added that the product itself is controversial, yet some people are suffering from this problem, so it is a solution for these people that help them to get cured from it.

In addition, Negm & Sukkary mentioned that they were a bit worried from the idea of symbolizing lamb in the ad with a man who has sexual problem, as it is well-known that all Egyptians metaphor the Muslim Brotherhood as Lamb, so the agency was a bit worried from it, yet the ad went on-air fine with no problems.

Creative Director at Publicis Graphics Tarek Abdel Salam, believes that it will be really difficult for the Islamic system to implement restrictions on the advertising content as it will led Egyptians to go back to a more authoritarian system. Abdel Salam added that he believes that the ads are the only way that agencies explain people’s life whether what is making them laugh at, what are they worried or offers solutions for their problems. Therefore, he believes that there should not be any restrictions on the advertisements.

Abdel Sallam added that he is not sure if the new Islamic system might implement restrictions on the advertising content or not. Yet, he is worried about it as the Islamic system has already started implementing restrictions on the ministry of culture, so they might do the same with other fields of entertainment.

Creative Director at Leo Burnett Ahmed Hussein believes that although nowadays Egyptians are making fun about what they are being exposed to of a variety of unethical TV ads either directly or indirectly, and although the fact that some of the Egyptians are enjoying it while others not, he believes that it will be really difficult in Egypt to ban such kinds of ads especially this period. Hussein added that even if the Islamic system implements some codes of ethics that all agencies should follow, it will take years to apply it correctly.

Seif Salem, account manager at Leo Burnett Cairo and working in advertisements for Phillip Morris, defined the term controversial products as any product that harms people's health or any product that is against people's ethics. Salem added as well that the term controversial product is being used to name something that is not acceptable in society in general.

In addition, Salem mentioned that they only work on BTL ads in Egypt and the only country that is allowed to do TVCs for cigarettes is Germany. He added that the Ministry of health, in Egypt, implements many restrictions on the ads for cigarettes. Some of these restrictions include 50 percent of the pack is health warning; also, the ads in places like On the Run, kiosks and supermarkets should be above 1.5 meters in order to be above the eye level of 18 age. Besides, Salem mentioned that it is not allowed for them to use models in the ads in Egypt; however, they used to have models in their ads in the early 90s.

Moreover, Salem added that Phillip Morris team believes that the Islamic system will impose new restrictions on many of the controversial products, specifically cigarettes. Phillip Morris team believes that more taxes will be applied although currently 9 percent of government income comes from taxes of Tobacco. Salem has also added that in most of their BTL campaigns, they do not encourage smoking, yet they are targeting the people who actually smoke.

5.2 Quantitative Survey Results:

The results for the study was calculated using SPSS and some of the graphs were done by Microsoft excel. All the results are listed by both tables & charts. Furthermore, a number of 414 respondents answered the questionnaire. This questionnaire was formulated to answer the following research questions and research hypotheses:

RQ3: Does the level of religiosity have an influence on the way of perceiving TV controversial advertisements?

RQ4: What are the most common reasons on why controversial advertisements are considered offensive?

RH1: The more Egyptian watch controversial advertisements, the more they speak the language used in the ads.

RH2: Younger Egyptians will report more liberal attitudes toward controversial advertising compared to older generations

RH3: Females will have more conservative attitudes toward controversial advertisements compared to males

RH4: The higher the socio-economic class, the more liberal views Egyptians experience while watching TV controversial advertisements

Therefore, the respondents of the study had the following demographics:

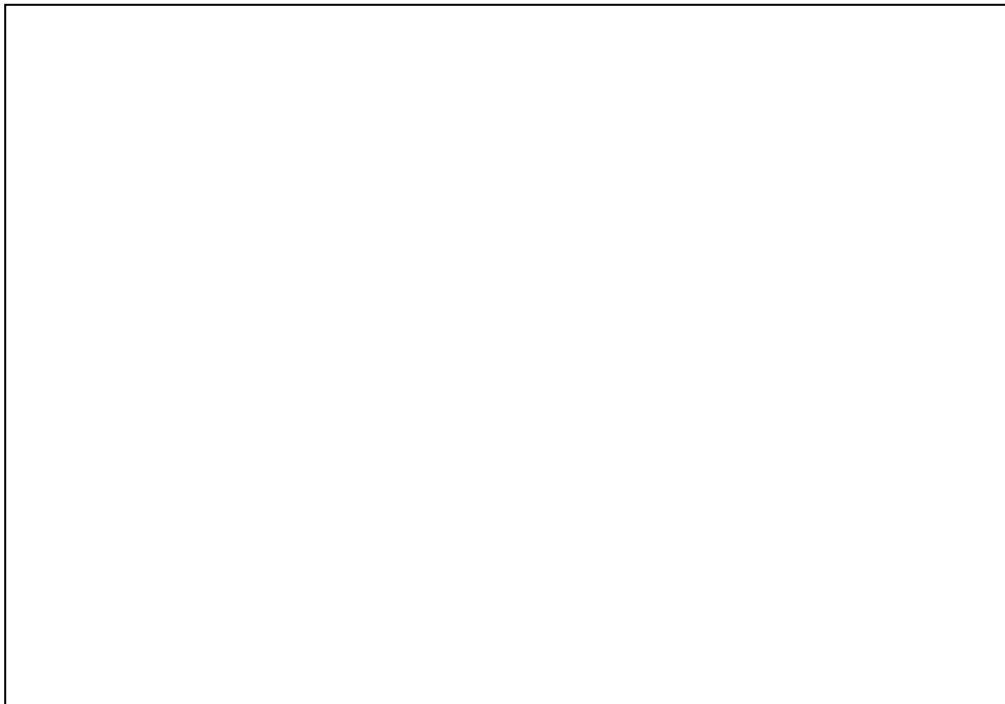
5.2.1 Gender

Table 5.2.1: frequencies and percentages of the respondents' gender type

Gender	Frequency	Percent
Male	168	40.6
Female	246	59.4
Total	414	100

As shown in (Table 5.2.1), respondents were asked to list their gender type whether male or female in order to answer one of the variables of research hypothesis three. Accordingly, 59.4 percent of the respondents were females, while 40.6 percent of the respondents were males. The following figure 5.2.1 shows the percentage of each gender in the sample studied:

Figure 5.2.1 graph showing percentage of each gender participated in the study



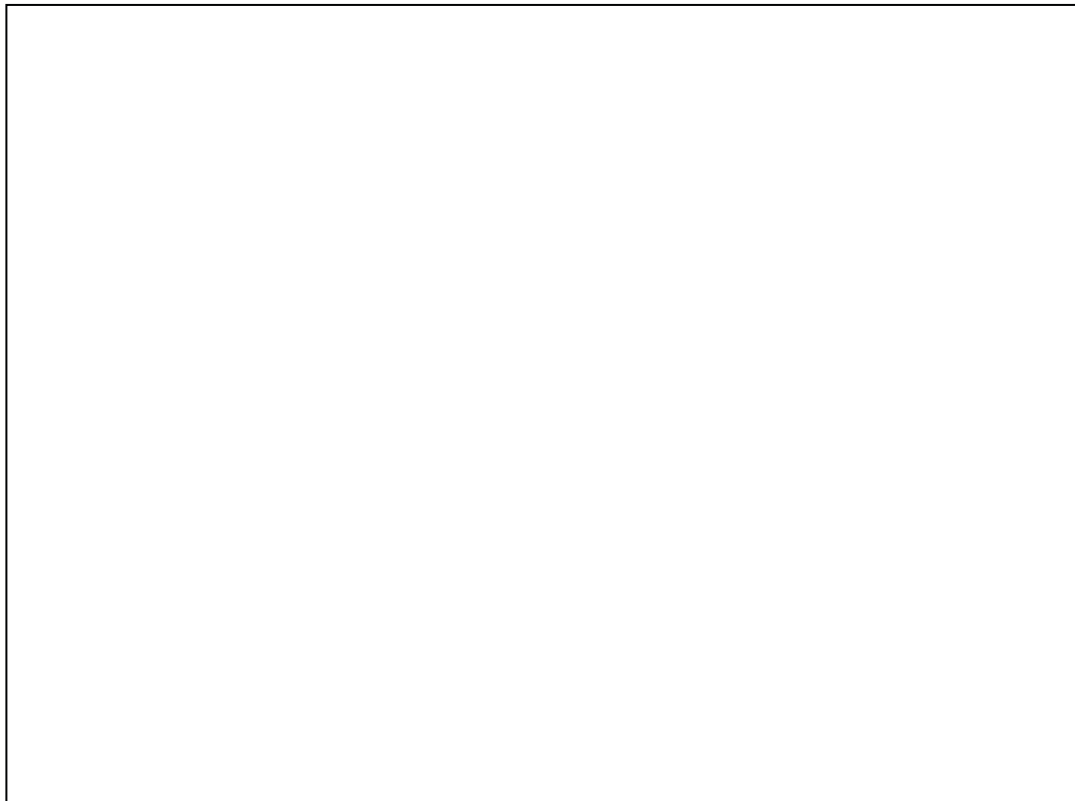
5.2.2 Age

Table 5.2.2: frequencies and percentages of the respondents' age

Age in years	Frequency	Percent
Younger than 18	2	0.5
18 to < 30	312	75.4
30 to < 40	70	16.9
40 or older	30	7.2
Total	414	100

As shown in (Table 5.2.2), the majority of the respondents which is 75.4 percent were in the age group of 18 to less than 30 followed by 16.9 percent of the respondents between the ages of 30 to less than 40 years old. Then, the minority of the respondents represent 7.2 percent who were 40 years old and above, while the lowest age group was only 0.5 percent who were less than 18 years old. The age variable is significant for this study in order to test research hypothesis two.

Figure 5.2.2 shows participants age in graph



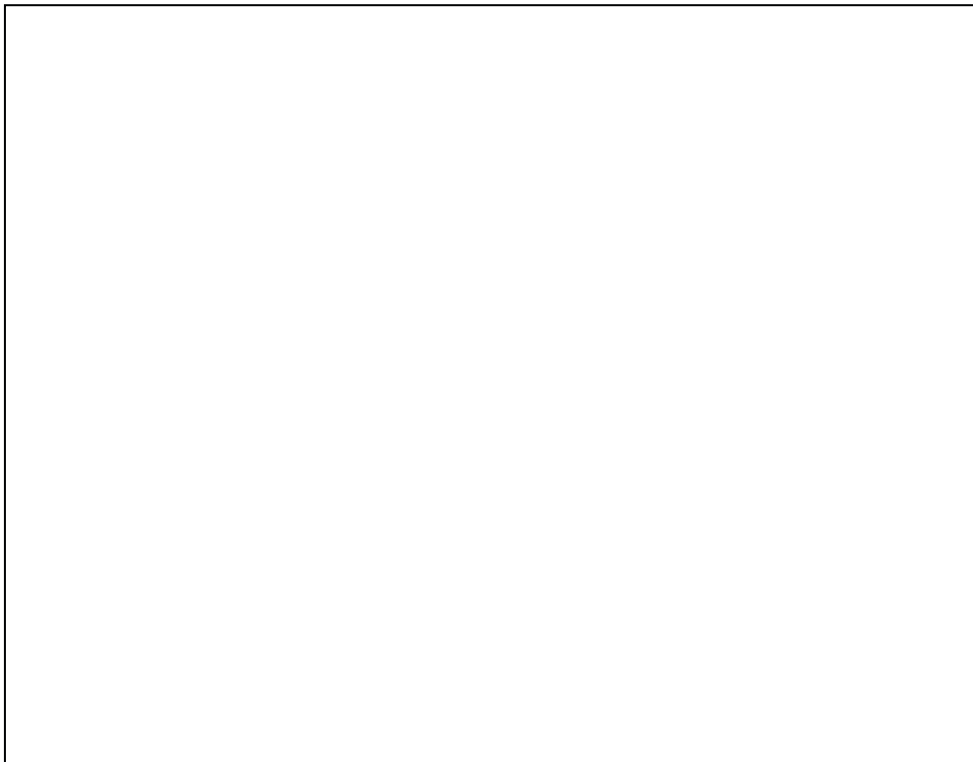
5.2.3 Level of education

Table 5.2.3: frequencies and percentages of the respondents' level of education

Education level	Frequency	Percent
Undergraduate student	8	1.9
Bachelor Degree	236	57.3
Graduate Student	114	27.7
Master's degree holder	48	11.7
Doctoral degree holder	6	1.5
Total	412	100
Missing	2	
	414	

As shown in (Table 5.2.3), the majority of the respondents, 57.3 percent are bachelor degree; followed by 27.7 percent graduate students, 11.7 percent master's degree holder, 1.9 percent undergraduate students and only 1.5 percent is doctoral degree holders.

Figure 5.2.3 shows educational level of the respondents



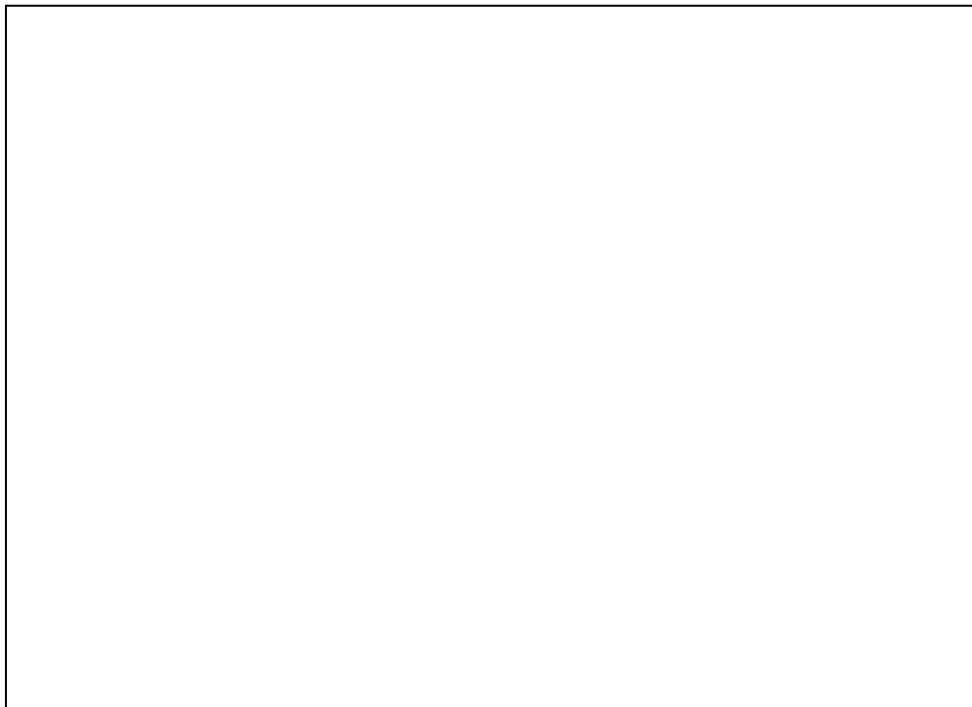
5.2.4 Marital status

Table 5.2.4: showing frequencies and percentages of participants' marital status

Marital Status	Frequency	Percent
Single	192	46.4
Engaged	60	14.5
Married	154	37.2
Divorced	6	1.4
Widow	2	0.5
Total	414	100

As seen in (Table 5.2.4), the majority of the respondents 46.4 percent, are single; followed by 37.2 percent are married; 14.5 percent of the respondents are engaged, while 1.4 percent are divorced and only 0.5 percent of the respondents are widow.

Figure 5.2.4 shows percentage of marital status for the participants



5.2.5 Income per month

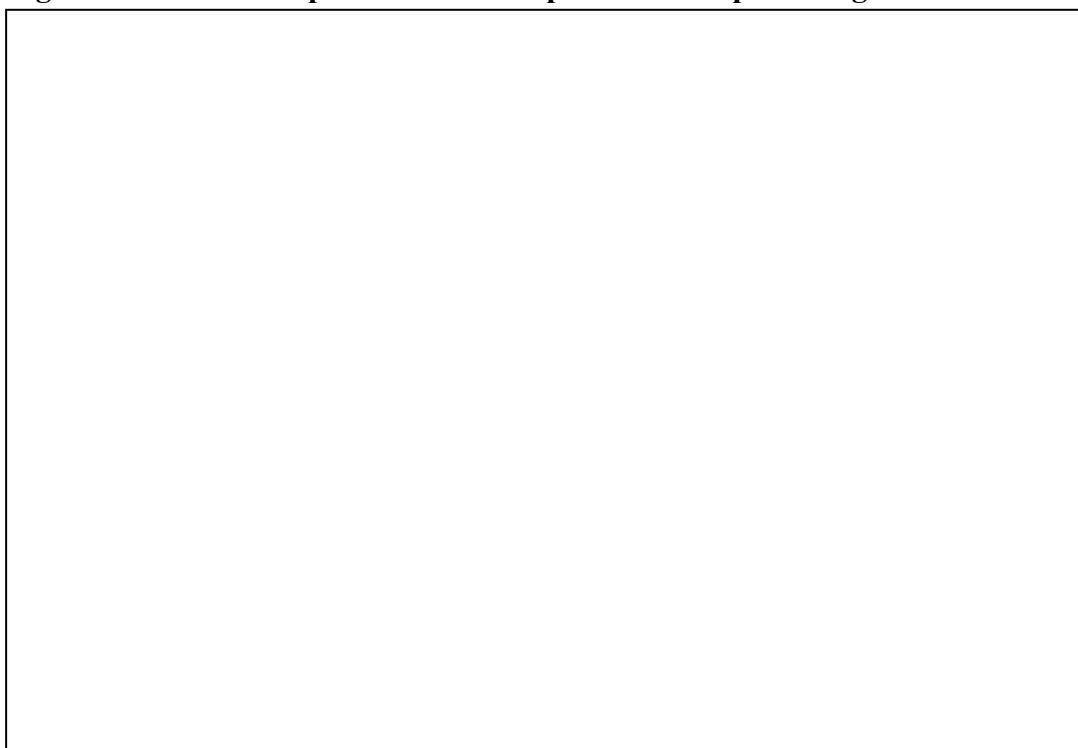
Table 5.2.5: frequencies and percentages of participants' income per month

Monthly income in Egyptian Pounds	Frequency	Percent
<1500	16	4.5
1500 to <3500	64	18.1
3500 to < 5500	86	24.3

5500 to <7500	74	20.9
7500 +	114	32.2
Total	354	100
Missing	60	
	414	

As shown in (Table 5.2.5), 32.2 percent of the respondents, which are the majority, mentioned that their income per month is 7500 LE or higher, which can be classified as upper class as they can satisfy their basic needs and extras. However, 24.3 percent mentioned that their income is from 3500 LE to less than 5500 LE, while 20.9 percent mentioned that their income is from 5500 LE to less than 7500 LE. Also, 18.1 percent claimed that their income per month is from 1500 LE to less than 3500 LE, and only 4.5 percent mentioned that they have less than 1500 income per month.

Figure 5.2.5 shows respondents income per month in percentages



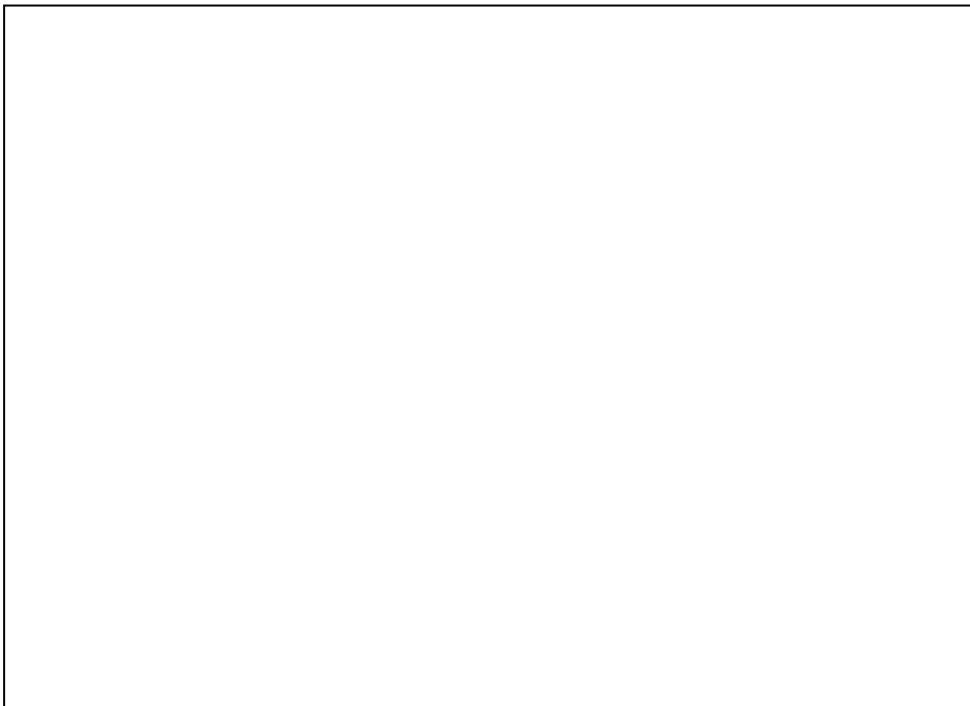
5.2.6 Religion Type:

Table 5.2.6: frequencies and percentages of participants' religion

Religion	Frequency	Percent
Muslim	392	97.0
Christian	12	3.0
Total	404	100.0
Missing	10	
Total	414	

As presented in (Table 5.2.6), 392 respondents or 97 percent of the respondents are Muslims, while only 12 respondents or three percent are Christians. As seen also in the table and since this question was optional, 10 respondents refused to specify their religion type.

Figure 5.2.6 shows type of religion of the participants



5.2.7 How religious do participants see themselves?

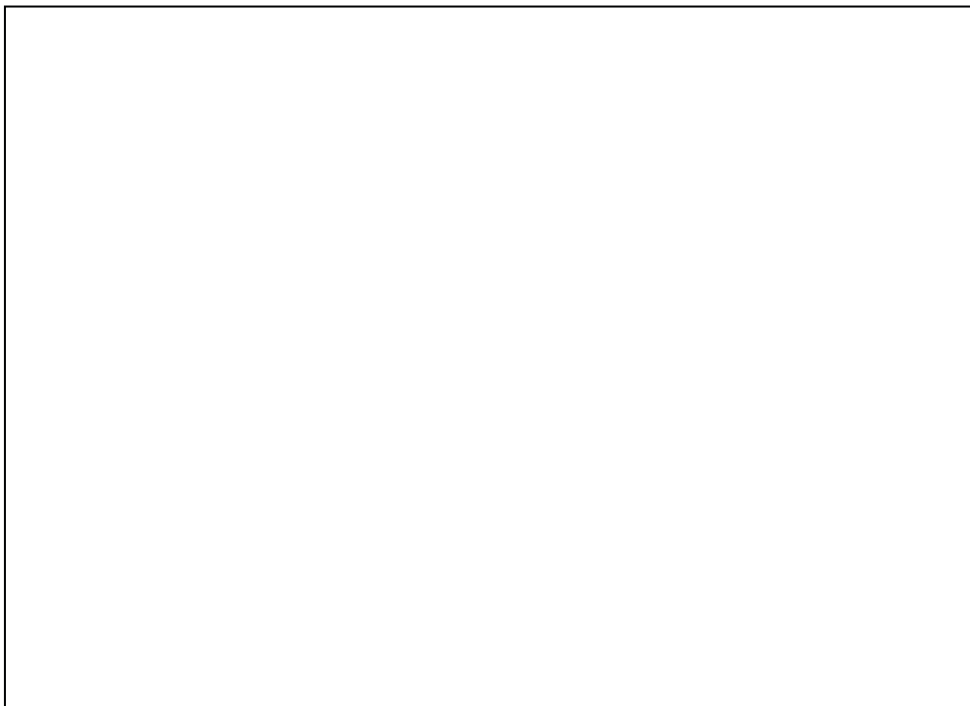
Table 5.2.7: shows the frequencies & percentages of participants' religious beliefs

Religiosity category	Frequency	Percent
Conservative	84	20.3

Liberal	330	79.7
Total	414	100

As shown in (Table 5.2.7) 84 respondents, which are 20.3 percent believe that they are conservative in their religion, whether Muslims, Christians or others. However, 330 respondents, which are 79.7 percent, believe that they are liberal in their religious beliefs.

Figure 5.2.7 shows how religious participants see themselves



5.2.8 Participants level of religiosity

Table 5.2.8: frequencies & percentages of participants' level of religiosity

Religiosity Level	Frequency	Percent
a. Very religious	20	4.8
b. moderately religious	380	91.8
c. Not religious at all	14	3.4
Total	414	100

As shown in (Table 5.2.8), the majority of the respondents, which is 91.8 percent mentioned that they are “moderately religious”, while 4.8 percent described themselves as

“very religious” and only 3.4 percent of the participants said that they are “not religious at all.” Unfortunately, in this question, most of the participants specified themselves as “moderately religious” although they might be conservative. Therefore, while testing the hypothesis, this question was not tested and question 13 in the questionnaire was applied instead.

Figure 5.2.8 shows participants level of religiosity

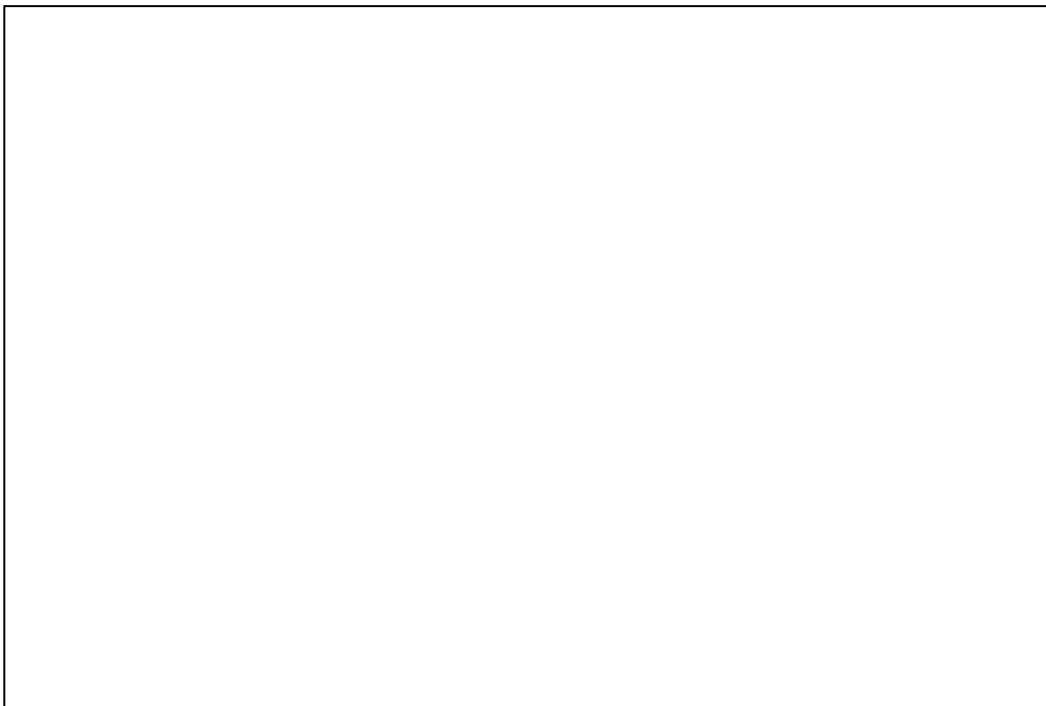
5.2.9 Participants’ viewership on TV ads

Table 5.2.9: frequencies & percentages of participants’ viewership on TV ads

Watching TV ads	Frequency	Percent
Always	142	34.1
Sometimes	222	53.4
Rarely	50	12
If not (please terminate)	2	0.5
Total	416	100

As shown in (Table 5.2.9), almost half of the respondents 53.4 percent mentioned that they “sometimes” watch TV ads and 34.1 percent said that they “always” watch ads on TV. However, only 12 percent mentioned that they rarely watch TV ads and only 0.5 percent watch TV ads. This was the first question in the questionnaire, which was a filtering question. Participants who do not watch TV ads, those who chose answer (d) in the multi-choice answer, were asked to terminate the survey.

Figure 5.2.9 Graph showing participants viewership on TV ads



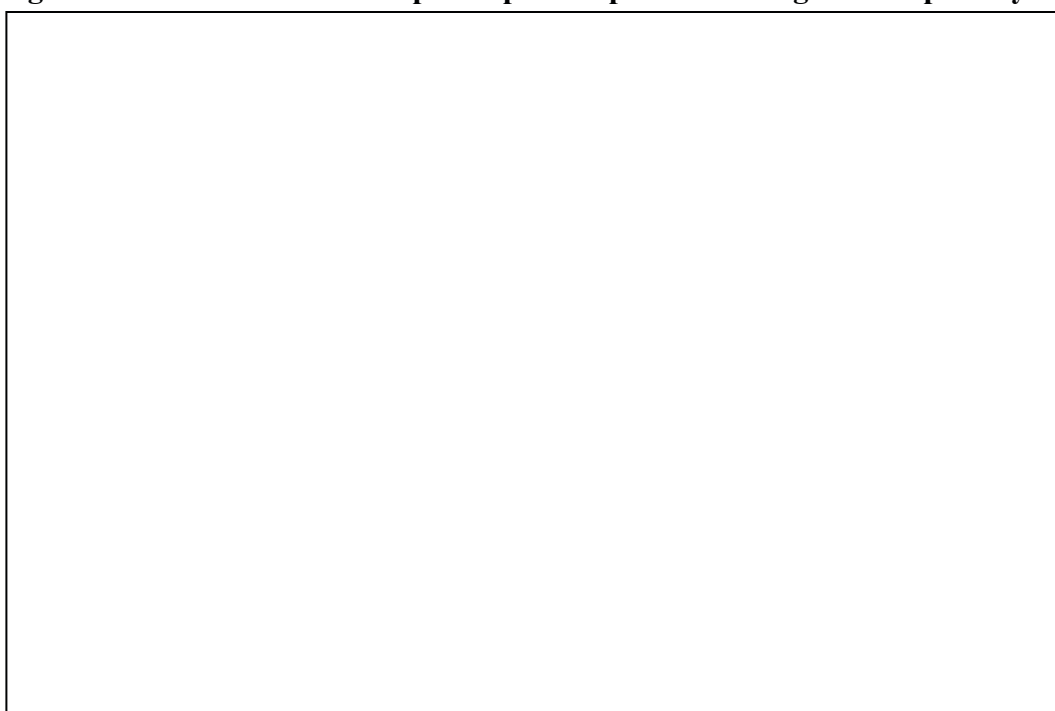
5.2.10 Hours participants spend watching TV ads per day

Table 5.2.10: frequencies and percentages participants spend watching TV ads per day

Hours watching TV ads	Frequency	Percent
< 1 hour	130	31.4
2- < 3 hours	174	42
3- < 4 hours	84	20.3
4 hours & more	26	6.3
Total	414	100

As shown in (Table 5.2.10), 174 respondents, which is 42 percent of the sample, mentioned that they watch ads on TV from two to less than three hours per day, while 130 respondents or 31.4% percent of the participants watch TV ads everyday less than hour. However, 84 respondents, which is 20.3 percent mentioned that they watch ads on TV from three to less than four hours per day and only 26 participants or 6.3 percent claimed that the time they consume on TV ads per day is four hours and more.

Figure 5.2.10 shows the hours participants' spend watching TV ads per day



5.2.11 Does participants in the questionnaire use words or expressions in TV ads

Table 5.2.11: frequencies and percentages of respondents who use TV ads words

Use words of ads	Frequency	percent
Yes	322	77.8
No	92	22.2
Total	414	100

As shown in (Table 5.2.11), 77.8 percent of the sample or 322 respondents mentioned that they do use words and expressions used in TV ads. Conversely, only 22.2 percent or 92 respondents reported that they do not use words or expressions used in TV ads.

Figure 5.2.11 graph showing percentage of the sample who use the words used in TV ads



5.2.12 Airing of TV controversial commercials:

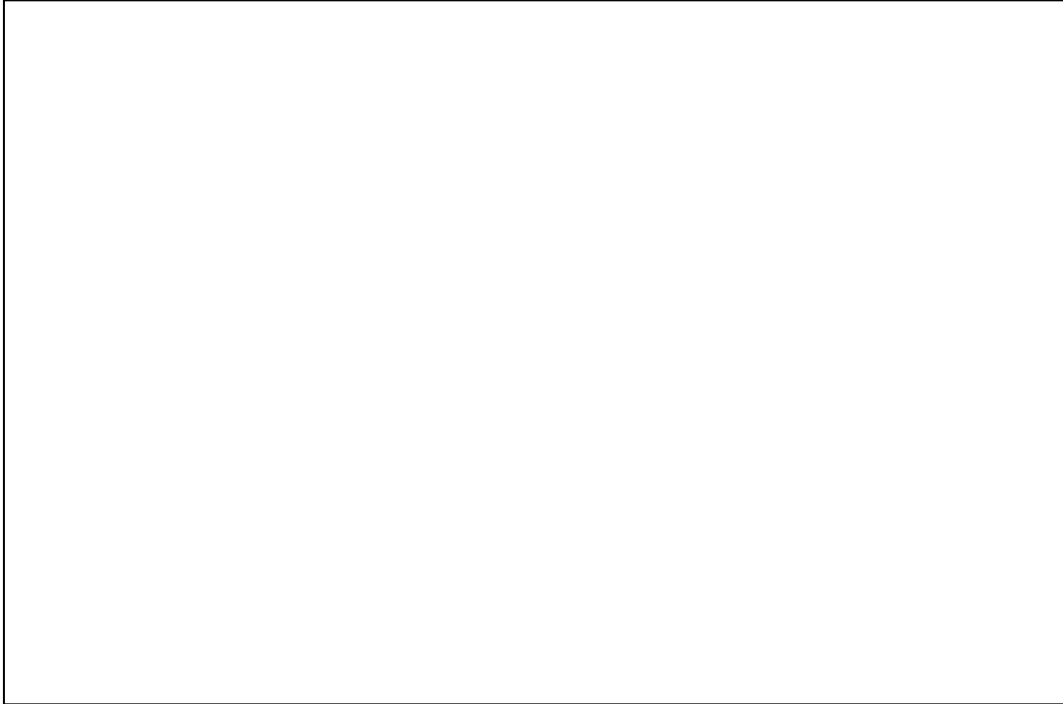
Table 5.2.12: frequencies and percentages of participants’ opinions about the airing of TV controversial commercials

Airing of TV Controversial ads should be	Frequency	Percent
Aired normally at any time	164	40.4
Aired at late night	112	27.6
Shouldn’t be aired on TV at all	104	25.6

Other*	26	6.4
Total	406	100
Missing	8	
	414	

As shown in (Table 5.2.12), the majority of the respondents, 40.4 percent, believe that TV controversial commercials should be aired normally at any time. However, 27.6 percent believe that these commercials should be aired at late night, and 25.6 percent think that TV controversial ads should not be aired on TV at all. Nevertheless, 6.4 percent listed other suggestions. For instance, some people believe that it depends on the channel airing the ad, the ads can be presented in a better manner, avoid timings or programs of children.

Figure 5.2.12 graph showing participants’ preference for the airing of TV controversial



5.2.13 Scale testing the most controversial Egyptian TV ads

Table 5.2.13: shows frequencies and percentages of most controversial products participants watch on Egyptian TV

Offensive products	Frequency (%) of Offensiveness						Average rating (out of 5)	Percent
	1- Least	2- Little	3- Moderate	4- High	5- Highest	Total		
d. Pharmace uticals	36 (9.2%)	54 (13.8%)	48 (12.2%)	72 (18.4%)	182 (46.4%)	392 (100%)	3.79	75.8%
c. Female underwear	68 (18.1%)	62 (16.5%)	88 (23.4%)	80 (21.3%)	78 (20.7%)	376 (100%)	3.10	62.0%
b. Male underwear	60 (15.5%)	86 (22.2%)	82 (21.1%)	84 (21.6%)	76 (19.6%)	388 (100%)	3.08	61.6%
a. Female hygiene products	120 (30.5%)	92 (23.4%)	94 (23.9%)	50 (12.7%)	38 (9.6%)	394 (100%)	2.48	49.6%
f. Weight loss programs	198 (50.5%)	78 (19.9%)	68 (17.3%)	28 (7.1%)	20 (5.1%)	392 (100%)	1.96	39.2%
e. Political parties	220 (55.8%)	80 (20.3%)	38 (9.6%)	28 (7.1%)	28 (7.1%)	394 (100%)	1.89	37.8%
Mean	117 (30.1%)	75 (19.4%)	69 (17.7%)	57 (14.67)	70 (18.1%)	389 (100%)	2.72	54.4%

Chi square = 155.86 (p=0.)

As shown in (Table 5.2.13), respondents in this question were asked to pick for each category from 1 to 5 scale where 1 is the least offensive and 5 is the highest offensive. The majority of the respondents, which is 46.4 percent, believe that pharmaceuticals ads are the highest offensive ads. The mean score for the pharmaceutical category was 3.79 out of 5, which was the highest among all categories.

Moving on to another category, which is female underwear; actually this category has no many ads in Egypt, yet only Cottonil ads were targeting both genders and it was not that offensive while targeting females. The mean score for this category was 3.10.

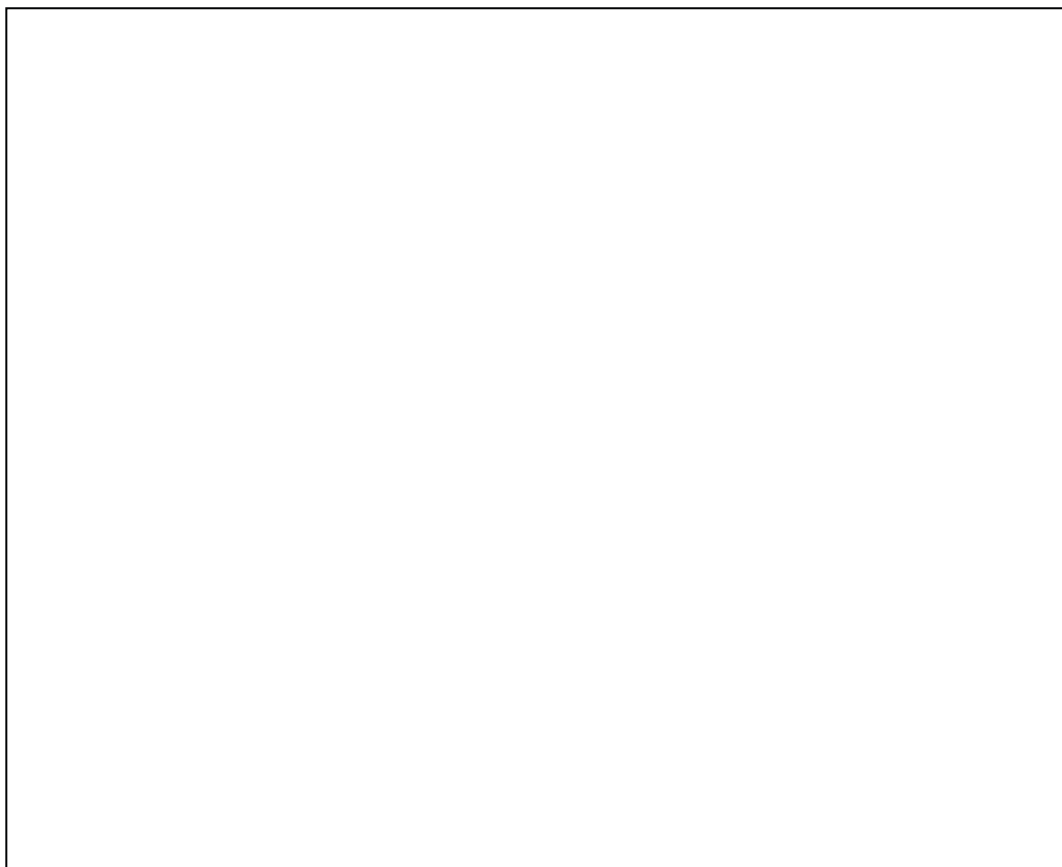
In addition, male underwear category was listed as so offensive with a percentage of 19.6 percent mentioning that it was the highest offensive and 21.6 percent mentioned it was highly offensive with a mean score of 3.08. However, another category like “female hygiene product” was listed as having low offensive ads as the product itself might be controversial for some people, yet the ads for it is not that offensive. The mean score for this category was 2.48.

Furthermore, other categories were listed in the choices as they do exist in Egypt, yet their execution in Egypt is not extremely offensive, such as weight loss programs with a mean score of 1.96 and political party ads with a mean score of 1.89.

Figure 5.2.13.a shows the major offensive TV categories in Egypt and the percentage of their offensiveness among the participants



Figure 5.2.13.b shows the overall major offensive TV categories in Egypt and the percentage of their offensiveness among the participants



5.2.14 Reasons for seeing these kinds of controversial advertisements as offensive

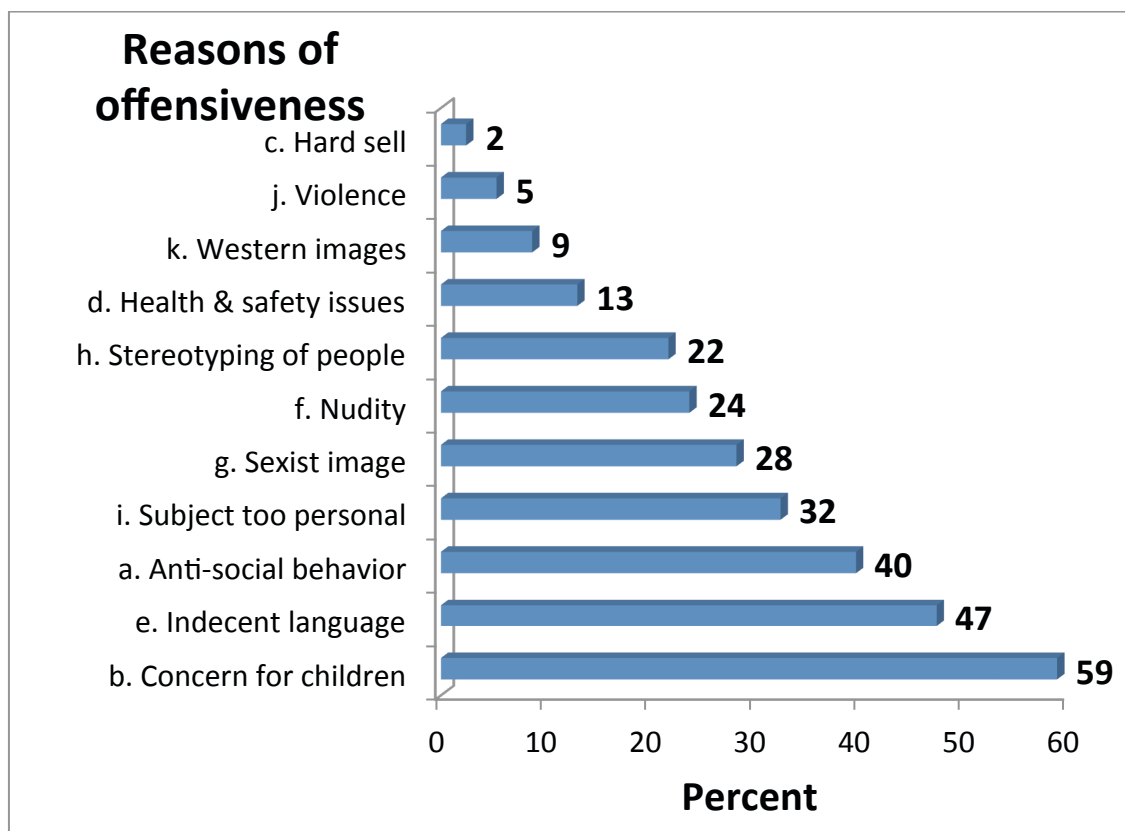
Table 5.2.14: frequencies and percentages for seeing controversial ads listed above as offensive

Reasons of offensiveness	Frequency	Percent
b. Concern for children	244	58.9
e. Indecent language	196	47.3
a. Anti-social behavior	164	39.6
g. Sexist image	158	38.2
i. Subject too personal	134	32.4
f. Nudity	98	23.7
h. Stereotyping of people	90	21.7
d. Health & safety issues	54	13.0
k. Western images	36	8.7
j. Violence	22	5.3
c. Hard sell	10	2.4
mean of all reasons	110	26.5

This question was a multiple choice question, where respondents were asked to check all that applies. As shown in (Table 5.2.14), the major reason for seeing these controversial products as offensive is the “concern for children” reason as 244 respondents picked the same reason which was almost 58.9 percent; while 196 respondents or 47.3 percent mentioned that “indecent language” is one of the reasons for seeing these ads as offensive.

Also, 164 respondents, or 39.6 percent, mentioned that “antisocial behavior” is another major reason for seeing these controversial ads as offensive; and “sexiest image was another main reason as 158 respondents or 38.2 percent believe so. Other reasons were also picked, such as “subject too personal”, “nudity”, stereotyping of people”, “health and safety issues”, “western images”, “violence” and finally the least reason was “hard sell”.

Figure 5.2.14 shows percentage of the most ranked reasons for portraying controversial ads as offensive



5.2.15 most recently controversial ads watched on TV among participants

Table 5.2.15: shows the most recently watched controversial ads in Egypt

Type/Name of Product	No. of respondents listed the following products as most offensive & most recently watched
Pharmaceuticals (Viagra, 3elba zahbia & napi fit)	180
Male underwear	176
Female hygiene products	78
Chipsico	38
Political parties	6
Weight loss ads	4

As shown in (Table 5.2.15), the majority of the participants believe that pharmaceuticals ads like *3elba-zahbia* ad and *napi fit* ad are the most controversial ads followed immediately by male underwear ads, such as Dice and Cottonil ads. Other controversial ads were listed as well like Always that follows under female hygiene products and Chipsico. Besides, more offensive perceived ads were listed like ads for political parties and weight loss ads.

5.2.16 Participants' perception on female hygiene products ads

Table 5.2.16: participants' perception on the airing of female hygiene products

Female hygiene products	Frequency	Percent
a.It's ok to be aired anytime	190	45.9
c.I feel embarrassed while watching it	114	27.5
b.It's too feminine and shouldn't be aired on TV	112	27.1
d.I feel irritated while watching it	72	17.4
e. I never watch it	12	2.9
Mean	100	24.2

As seen in (Table 5.2.16), 45.9 percent of the respondents believe that female hygiene products is fine to be aired anytime during the day. Besides, 27.5 percent of the respondents mentioned that “they feel embarrassed while watching these ads in public”; however, 27.1 percent of the respondents believe that these kinds of ads are “too feminine and should not be

aired on TV”. Also, 17.4 percent of the respondents mentioned that they “feel irritated while watching these ads” and only 2.9 percent said that they never watch these female hygiene products ads.

Figure 5.2.15 graph showing participants perception on female hygiene products ads



5.2.17 Participants’ perception on male underwear TV ads

Table 5.2.17: frequencies and percentages of participants’ perception on male underwear TVCs

Male Underwear	Frequency	Percent
d.I feel irritated while watching it	154	37.2
b.It shouldn’t be aired on TV	116	28
c.I feel embarrassed while watching it	114	27.5
d.It’s ok to be aired anytime	92	22.2
e.I never watch it	34	8.2
Mean	102	24.6

As shown in (Table 5.2.17), the majority of the respondents, which is 37.2 percent, mentioned that “they feel irritated while watching these ads”. This is so much related to question seven as many participants mentioned that Dice and Cottonil ads were so offensive

and both of them were male underwear ads. Nevertheless, 28 percent of the participants believe that these kinds of ads “should not be aired on TV”, and 27.5 percent “feel embarrassed while watching male underwear ads”. However, 22.2 percent of the respondents do not mind airing these ads anytime on TV and only 8.2 percent mentioned that they never watch these ads.

Figure 5.2.16 graph showing respondents’ perception on male underwear TV ads



5.2.18 participants’ feelings while watching TV controversial advertisements

Table 5.2.18: frequencies and percentages of TV controversial ads impact on participants

I feel	Frequency (%) of agreement						Average rating	Percent Agreement
	1- Strongly disagree	2- Disagree	3-Neutral	4-Agree	5- Strongly Agree	Total		
b. I am getting exposed to unethical issues	36 (9.3%)	82 (21.1%)	132 (34.0%)	86 (22.2%)	52 (13.4%)	388 (100%)	3.09	61.8%
d. It doesn't matter to me	80 (21.5%)	106 (28.5%)	104 (28.0%)	48 (12.9%)	34 (9.1%)	372 (100%)	2.60	52.0%

a. I am gaining more pharmaceutical information	122 (30.7%)	116 (29.1%)	114 (28.6%)	34 (8.5%)	12 (3.0%)	398 (100%)	2.24	44.8%
c. I get a positive attitude	140 (35.9%)	136 (34.9%)	76 (19.5%)	30 (7.7%)	8 (2.1%)	390 (100%)	2.05	41.0%
Mean	95 (24.3%)	110 (28.3%)	107 (27.4%)	50 (12.7%)	27 (6.8%)	378 (100%)	2.50	50.0%

Chi square = 46.795 (p=0.)

As shown in (Table 5.2.18), respondents were asked to mention what do they feel while watching controversial products. The first item listed was “I feel I am getting exposed to unethical issues.” The majority of the respondents, which is 34 percent, picked neutral, followed by 22.2 percent who agrees on this statement and 13.4 percent who strongly agrees on the same statement. However, 21.1 percent picked disagree for the statement of “getting exposed to unethical issues while watching TV controversial products” and only 9.3 percent picked strongly disagree.

In addition, for the statement of “it does not matter to me”, the majority of the respondents, which is 28.5 percent, disagreed on this statement, while 28 percent picked neutral for it. However, 21.5 percent of the respondents mentioned that they strongly disagree on the statement of watching controversial ads does not matter to them, yet 12.9 percent of the participants agreed and only 9.1 percent of the respondent strongly agreed.

Moreover, the majority of the respondents, which is 30.7 percent, strongly disagreed on the statement “I am gaining more pharmaceutical information” and 29.1 percent disagreed on it. However, 28.6 percent picked neutral for this statement and 8.5 percent agreed on it and only 3 percent strongly agreed on stating that they gain more pharmaceutical information

while watching some of the controversial ads. Another statement was written in this question, which is “I get a positive attitude while watching controversial ads” and the majority of the respondents, which is 35.9 percent strongly disagreed and 34.9 percent disagreed on this statement. Yet, 19.5 percent select “neutral” for this statement and 7.7 percent agreed on getting positive attitude while watching some controversial ads and only 2.1 percent strongly agreed.

Figure 5.2.17.a graph showing participants’ feelings while watching TV controversial ads

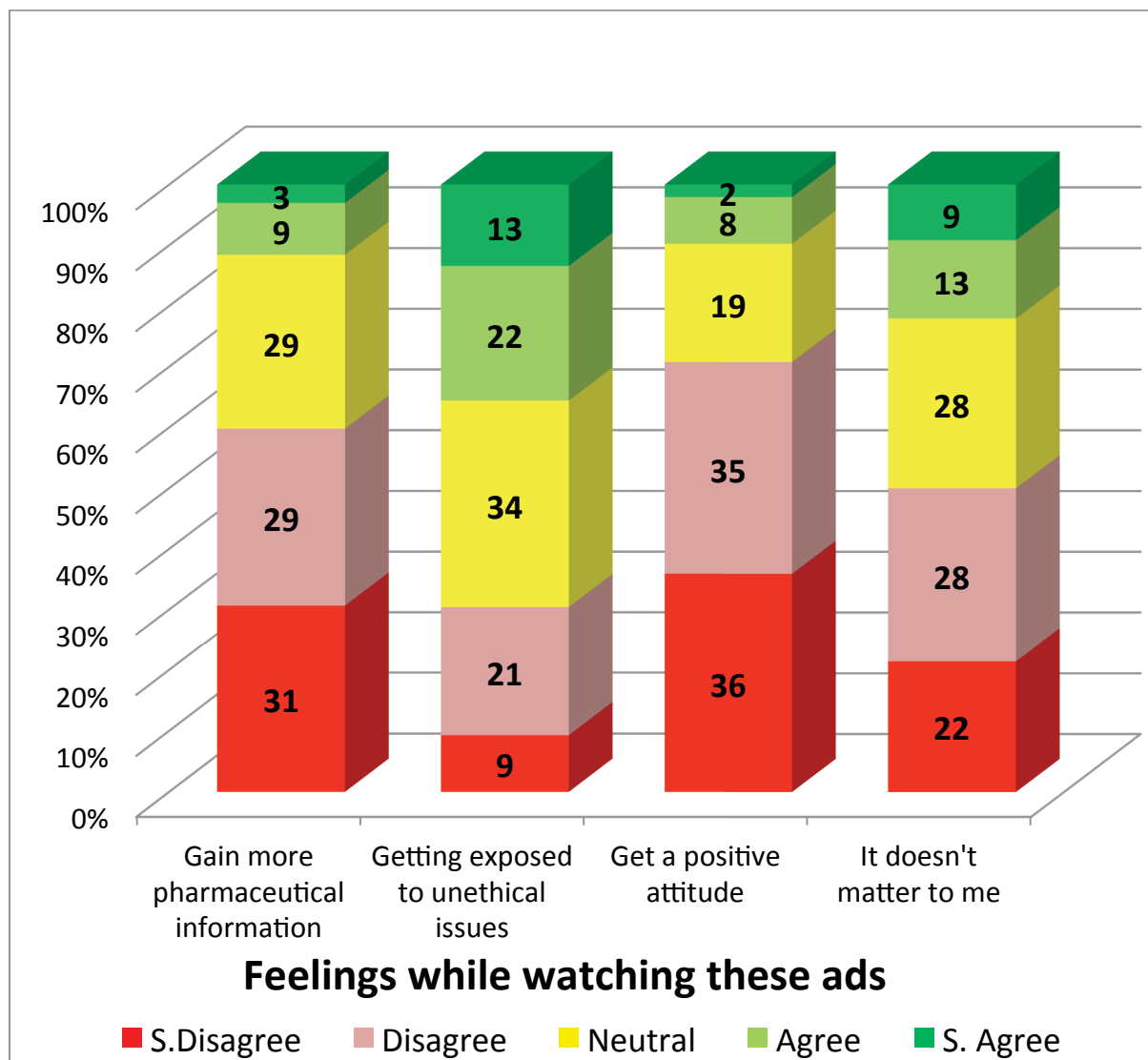


Figure 5.2.17.b graph showing participants' overall feelings while watching TV controversial ads



As shown in (figure 5.2.17), which explains the overall feelings' participants experience while watching TV controversial ads, the majority of the participants, which is 61.8 percent, believe that they are “getting exposed to unethical issues”, whereas 52 percent mentioned that watching TV controversial ads does not matter to them. However, 44.8 percent believe that they gain more pharmaceutical information while watching controversial ads, and only 41 percent mentioned that they get a positive attitude.

Chapter VI

Analysis and Discussion

This chapter is going to analyze each research question and research hypothesis for this study from the qualitative and quantitative data collected in order to come up with accurate findings. RQ1 and RQ2 are analyzed from the in-depth interviews conducted, while RQ3, RQ4, RH1, RH2, RH3 and RH4 are analyzed from the questionnaire distributed.

6.1 Research Questions:

RQ1: Does the shift from authoritarian to Islamic system affect the content of controversial advertisements?

In order to answer RQ1, an accurate analysis was needed for the in-depth interviews conducted with anthropologists and media experts. Dr. Cole defined the term “political Islam” or “Islamic system” as a political movement that advocates the basic principles of Islam and applies the Shari’ah in all aspects of life. Dr. Cole added as well that in Pakistan and Turkey, the Islamic system imposed strict rules and regulations for advertisements, which indicated that the same might happen in Egypt during the ruling of the Islamic system.

In addition, Sallem defined the term “controversial products” as any product that harm people’s health or any product that is against people’s ethics. Sallem added as well that the Ministry of health during Mohamed Morsi’s government has already implemented indirect restrictions on the ads for cigarettes like increasing the taxes on it; that is actually beside the fact that controversial products have many restrictions, such as 50 percent of the pack should be health warning and it is not allowed to use models in all the ads though it was permitted in the early 90s. Therefore, according to Dr. Cole & Sallem views, it seems that the Islamic system will impose tight restrictions on offensive advertisements and controversial products.

On the other hand, Hamd-Allah believes that the content of the ads in Egypt are not yet affected by the Islamic system as it has been almost the same as during Mubarak's era. He added as well that after the 25th Jan. Egyptian revolution, agencies started to feel free to indirectly use inappropriate language. Besides, Abdel-Salam thinks that it will be difficult to implement restrictions on the advertisements as this will lead Egyptians to go back to an authoritarian system. Moreover, Hussein mentioned that even if the Islamic system implemented code of ethics or restrictions on advertisements that agencies should abide by, it will take years to be applied.

RQ2: Does the advertising agencies started to take precautions while executing controversial advertisements during the Islamic system?

Moving on to analyze RQ2 from the in-depth interviews conducted with media experts, Hamd-Allah mentioned that no new precautions have been considered by the advertisers, yet he believes that the government may impose restrictions on the advertising field as it has already imposed some restrictions on the Ministry of Culture.

Furthermore, Akram and El-Sukkary believes that they feel free in executing the ads and writing the scripts even during the Islamic ruling. They added as well that they never felt restricted especially after the 25th Egyptian revolution. Also, Abdel-Salam claimed that he is still working freely and he, as a director for advertisements, has never heard about any precautions after the Islamic ruling that he should follow while executing.

Hussein as well added that if the Islamic system implemented restrictions or if the advertisers put in their mind that they should have some precautions while executing, it will be an obstacle for creativity, or in other words, it might kill all the fields of arts.

RQ3: Does the level of religiosity have an influence on the way of perceiving TV controversial advertisements?

Table 6.1.1: relationship of offensive products (degree of offensiveness) and religiosity

Degree of offensiveness	Frequency of offensive products											
	Female hygiene		Male underwear		Female underwear		Pharmaceuticals		Political parties		Weight loss programs	
	Conservative	Liberal	Conservative	Liberal	Conservative	Liberal	Conservative	Liberal	Conservative	Liberal	Conservative	Liberal
Least	8	112	8	52	8	60	2	34	30	190	34	164
Little	18	74	18	68	14	48	10	44	12	68	14	64
Medium	26	68	14	68	16	72	16	32	16	22	18	50
High	24	26	14	70	14	66	10	62	12	16	6	22
Highest	2	36	24	52	22	56	42	140	6	22	4	16
Total	78	316	78	310	74	302	80	312	76	318	76	316
av. Rating	2.92	2.37	3.36	3.01	3.38	3.03	4	3.74	2.37	1.78	2.11	1.93
Chi square (p)	46.796** (p=0.000)		9.066 ns (p=0.059)		6.977ns (p=0.137)		12.627* (p=0.013)		28.239** (p=0.000)		2.988ns (p=0.560)	

** Chi square highly significant ($p < 0.01$), indicating different distributions of degree of offensiveness for conservative and liberal

* Chi square highly significant, indicating different distributions of degree of offensiveness for conservative and liberal

Chi square not significant ($p > 0.05$), indicating similar distributions of degree of offensiveness for conservative and liberal

Thus, (table 6.1) indicates that conservative people shows more offensiveness towards controversial products than liberal people.

Table 6.1.2: relationship of offensive products (degree of offensiveness) and religiosity (Summary table)

Q5-Offensive products	Frequency (percent) of religiosity		average rating of religiosity		Chi square (p)
	Conservative	Liberal	Conservative	Liberal	
a. Female hygiene products	78 (19.8%)	316 (80.2%)	2.92	2.37	46.796** (p=0.000)
b. Male underwear	78 (20.1%)	310 (79.9%)	3.36	3.01	9.066 ns (p=0.059)
c. Female underwear	74 (19.7%)	302 (80.3%)	3.38	3.03	6.977 ns (p=0.137)
d. Pharmaceuticals	80 (20.4%)	312 (79.6%)	4.00	3.74	12.627* (p=0.013)
e. Political parties	76 (19.3%)	318 (80.7%)	2.37	1.78	28.239** (p=0.000)
f. Weight loss programs	76 (19.4%)	316 (80.6%)	2.11	1.93	2.988 ns (p=0.560)

** Chi square highly significant ($p < 0.01$), indicating different distributions of degree of offensiveness for conservative and liberal

* Chi square highly significant, indicating different distributions of degree of offensiveness for conservative and liberal

ns Chi square not significant ($p > 0.05$), indicating similar distributions of degree of offensiveness for conservative and liberal

Thus, (table 6.2) shows that conservatives tend to give higher degree of offensiveness towards controversial ads than liberal people

Note:

* means significant at probability is five percent ($p < 0.05$) indicating that we are confident 95 percent

** means highly significant at probability one percent ($p < 0.01$) indicating we are confident 99 percent

Ns means not significant or ($p > 0.05$) indicating our confidence is less than 95 percent

Figure 6.1.1 shows relationship of offensive products (degree of offensiveness) and religiosity



Therefore, the higher the level of religiosity, the higher the level of offensiveness participants feels towards TV controversial ads

RQ4: What are the most common reasons on why controversial advertisements are considered offensive?

Table 6.1.3: relationship of offensive products and reasons for seeing controversial advertisements as offensive

Reason of offensiveness	Frequency (percent) of Offensive products						Mean All products
	Female hygiene products	Male underwear	Female underwear	Pharmaceuticals	Political parties	Weight loss programs	
a. Anti-social behavior	158 (13.6%)	160 (13.8%)	156 (13.8%)	160 (13.6%)	160 (13.7%)	164 (14.0%)	(13.7%)
b. Concern for children	236 (20.2%)	236 (20.3%)	228 (20.2%)	234 (19.9%)	234 (20.0%)	234 (20.0%)	(20.1%)
c. Hard sell	10 (0.9%)	10 (0.9%)	10 (0.9%)	10 (0.9%)	10 (0.9%)	10 (0.9%)	(0.9%)
d. Health & safety issues	48 (4.1%)	48 (4.1%)	48 (4.2%)	52 (4.4%)	50 (4.3%)	52 (4.4%)	(4.3%)
e. Indecent language	188 (16.1%)	184 (15.8%)	178 (15.8%)	192 (16.3%)	190 (16.2%)	190 (16.2%)	(16.1%)
f. Nudity	98 (8.4%)	98 (8.4%)	94 (8.3%)	98 (8.3%)	98 (8.4%)	94 (8.0%)	(8.3%)
g. Sexist image	154 (13.2%)	152 (13.1%)	148 (13.1%)	156 (13.3%)	154 (13.2%)	156 (13.3%)	(13.2%)
h. Stereotyping of people	90 (7.7%)	90 (7.7%)	90 (8.0%)	90 (7.7%)	90 (7.7%)	88 (7.5%)	(7.7%)
i. Subject too personal	128 (11.0%)	128 (11.0%)	122 (10.8%)	128 (10.9%)	128 (10.9%)	128 (10.9%)	(10.9%)
j. Violence	20 (1.7%)	20 (1.7%)	20 (1.8%)	20 (1.7%)	20 (1.7%)	22 (1.9%)	(1.7%)
k. Western images	36 (3.1%)	36 (3.1%)	36 (3.2%)	36 (3.1%)	36 (3.1%)	34 (2.9%)	(3.1%)
Total*	1166 (100%)	1162 (100%)	1130 (100%)	1176 (100%)	1170 (100%)	1172 (100%)	(100%)

Chi square = 0.140 ns (p=0.). Non-significant indicates that the distributions of reasons for each offensive product are similar.

(Table 6.3) shows that for all controversial products, the main reason for seeing them offensive is ‘concern for children’ which accounts for 20 percent followed by ‘indecent language’ that is approximately 16 percent and then ‘anti-social behavior’ which is 14 percent. However, the lowest percentage goes to ‘hard sell’ which accounts

for less than one percent then ‘violence’ less than two percent and finally ‘western images’ about three percent

6.2 Research Hypotheses:

RH1: The more Egyptian watch controversial advertisements, the more they speak the language used in the ads.

In order to analyze research hypothesis one, respondents were asked to answer the following questions as shown in the coming tables:

Table 6.2.1: relationship of watching ads and talking the language

Q1- watch TV ads	Q3- Talk the language	
	Yes	No
Always	114 (35.4%)	28 (30.4%)
Sometimes	172 (53.4%)	50 (54.3%)
Rarely	36 (11.2%)	14 (15.2%)
Total	322 (100%)	92 (100%)

Chi square = 1.492ns (p=0.474) indicating similar distributions of percentage watching ads for yes and no.

(Table 6.2.1) shows that there is a high significant relationship between watching TV ads and speaking its language

Figure 6.2.1 shows relationship between watching TV and speaking the language

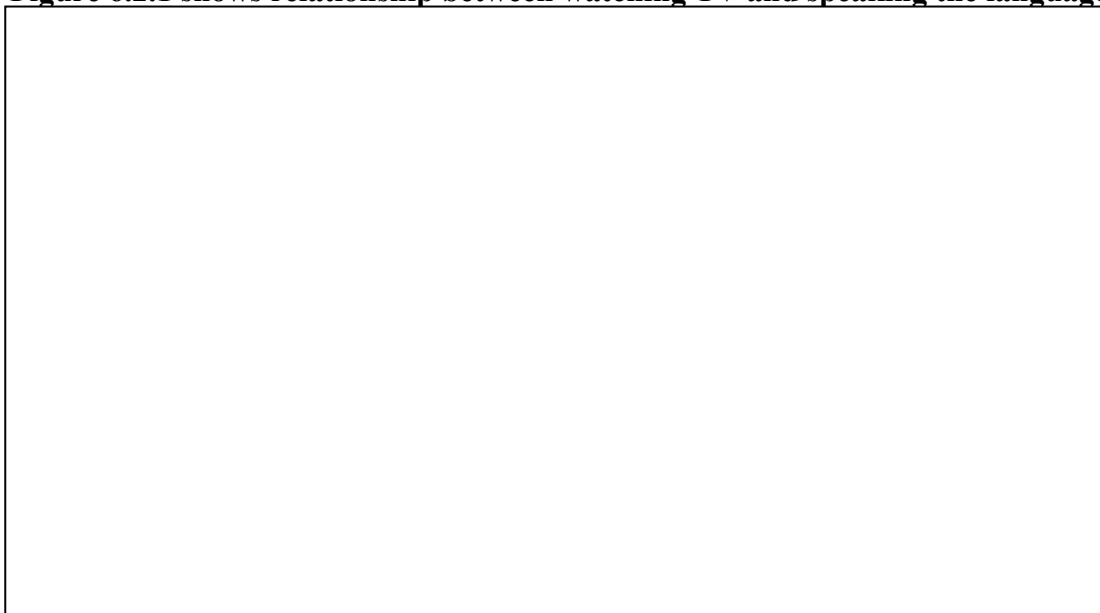


Table 6.2.2: relationship of Hours spent watching TV and talking the language

Q2-Hours spent watching TV	Q3-Talk the language	
	Yes	No
< 1 hour	102 (31.7%)	28 (30.4%)
2 - < 3 hours	134 (41.6%)	40 (43.5%)
3 - < 4 hours	68 (21.1%)	16 (17.4%)
4 + hours	18 (5.6%)	8 (8.7%)
Total	322 (100.0%)	92 (100.0%)

Chi square = 1.683_{ns} (p=0.641) indicating similar distributions of percentage hours spent watching TV for yes and no.

Therefore, it is obvious from (table 6.2.2) that there is a significant relationship between the number of hours people spent watching TV ads and speaking the language.

Graph 6.2.2 shows relationship between hours spent on watching TV ads and speaking the language

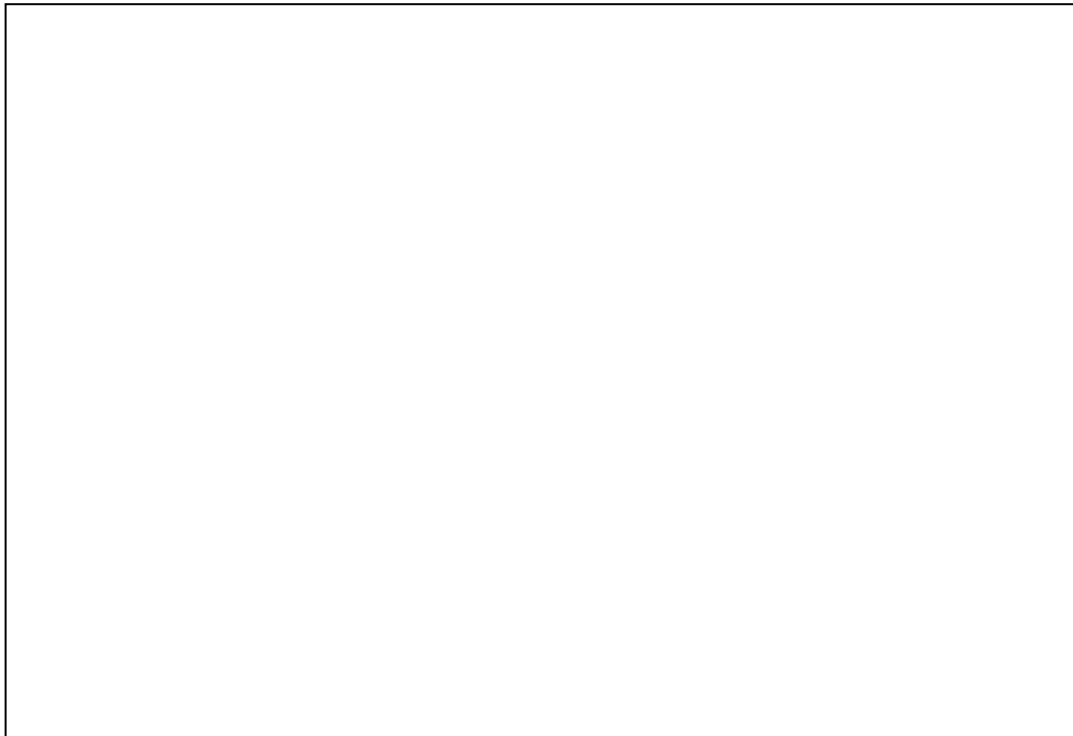


Table 6.2.3: relationship of the most controversial products (Q5a-f) and Talking the language

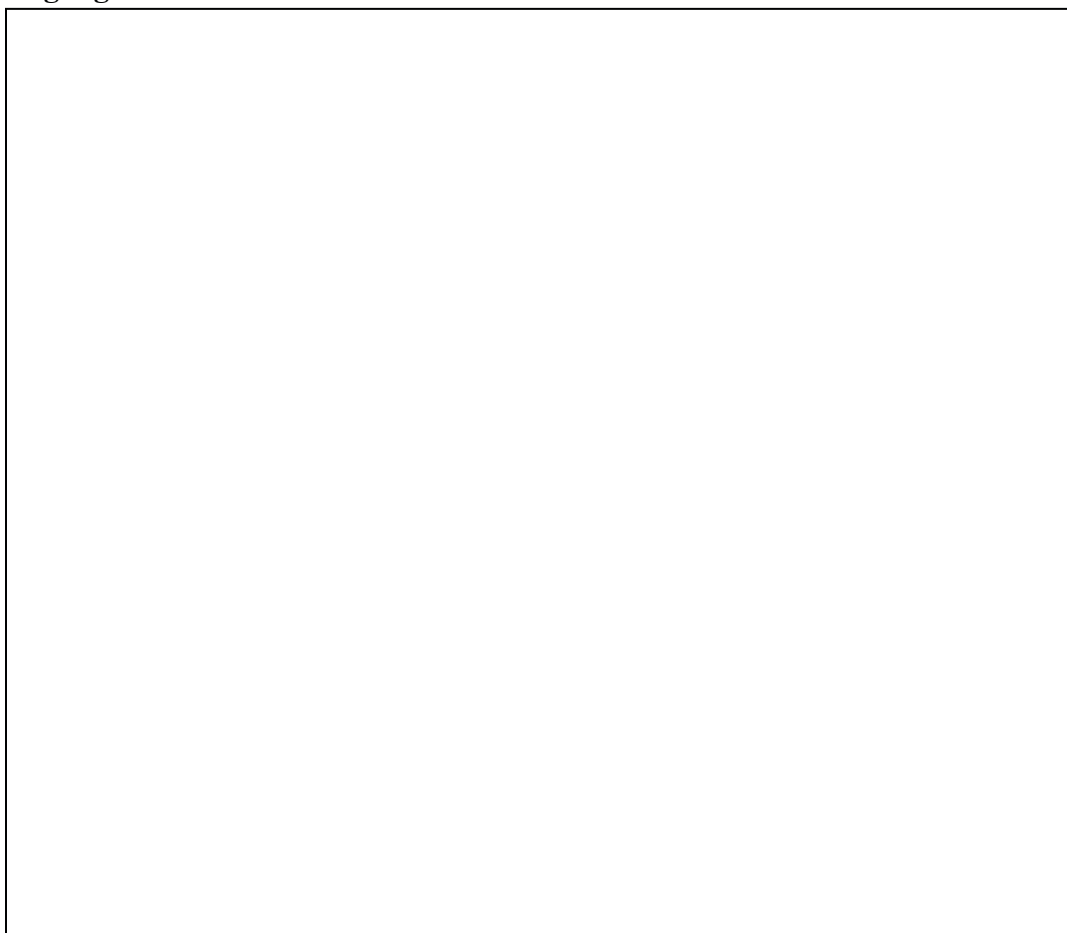
Q5- Offensive products	Talk the language/ Average rating of offensiveness		Chi square
	Yes	No	
a- Female hygiene products	2.45	2.56	7.328 _{ns} (p=0.120)
b- Male underwear	3.08	3.07	8.446 _{ns} (p=0.077)
c- Female underwear	3.06	3.24	2.986 _{ns} (p=0.560)
d- Pharmaceuticals	3.76	3.90	3.819 _{ns} (p=0.431)
e- Political parties	1.86	2.00	3.446 _{ns} (p=0.486)
f- Weight loss programs	1.94	2.05	9.716* (p=0.045)

Table 6.2.3 Chi square of Offensive products agreement levels and Talking the language
ns Chi square not significant (p>0.05) indicating similar percent distributions of offensiveness level for Yes and No.

* Chi square significant (p<0.05) indicating different percent distributions of offensiveness level for Yes and No.

Therefore the distribution of percent offensiveness level is almost the same for Talking or not talking the language

Figure 6.2.3 shows relationship of the most controversial products (Q5a-f) and talking the language



In order to tackle the most influential controversial products that affect the language spoken by the chosen sample, each product is analyzed and compared solely.

Table 6.2.4: Relationship of the most controversial products (Q5a) and Talking the language

Q5 a- Female hygiene products	Q3- Talk the language	
	Yes	No
1- Least offensive	96 (31.2%)	24 (27.9%)
2- Little offensive	72 (23.4%)	20 (23.3%)
3- Medium offensive	76 (24.7%)	18 (20.9%)
4- High offensive	32 (10.4%)	18 (20.9%)
5- Highest offensive	32 (10.4%)	6 (7%)
Total	308 (100%)	86 (100%)
Chi square	7.328 ns (p=0.120)	
Average rating	2.45	2.56

(Table 6.2.4) shows ns Chi square not significant ($p>0.05$) indicating similar distributions of percent offensiveness for Yes and No

Table 6.2.5: relationship of the most controversial products (Q5b) and Talking the language

Q5 b- Male underwear	Q3- Talk the language	
	Yes	No
1- Least offensive	48 (15.8%)	12(14.3%)
2- Little offensive	70 (23%)	16 (19%)
3- Medium offensive	62 (20.4%)	20 (23.8%)
4- High offensive	58 (19.1%)	26 (31%)
5- Highest offensive	66 (21.7%)	10 (11.9%)
Total	304 (100%)	84 (100%)
Chi square	8.446 ns ($p=0.077$)	
Average rating	3.08	3.07

(Table 6.2.5) shows Chi square not significant ($p>0.05$) indicating similar distributions of percent of offensiveness for Yes and No

Table 6.2.6: relationship of the most controversial products (Q5c) and Talking the language

Q5 c- female underwear	Q3- Talk the language	
	Yes	No
1- Least offensive	56 (19.2%)	12(14.3%)
2- Little offensive	46 (15.8%)	16 (19%)
3- Medium offensive	72 (24.7%)	16 (19%)
4- High offensive	60 (20.5%)	20 (23.8%)
5- Highest offensive	58 (19.9%)	20 (23.8%)
Total	292 (100%)	84 (100%)
Chi square	2.986 ns ($p=0.560$)	
Average rating	3.06	3.24

Therefore, (table 6.2.6) shows Chi square not significant ($p>0.05$) indicating similar distributions of percent offensiveness for Yes and No

Table 6.2.7: relationship of the most controversial products (Q5d) and Talking the language

Q5 d- Pharmaceuticals	Q3- Talk the language	
	Yes	No
1- Least offensive	28 (9.1%)	8 (9.5%)
2- Little offensive	46 (14.9%)	8 (9.5%)
3- Medium offensive	40 (13%)	8 (9.5%)
4- High offensive	52 (16.9%)	20 (23.8%)
5- Highest offensive	142 (46.1%)	40 (47.6%)
Total	308 (100%)	84 (100%)
Chi square	3.819 ns (p=0.431)	
Average rating	3.76	3.90

Therefore, (table 6.2.7) shows that Chi square not significant ($p > 0.05$) indicating similar distributions of percent offensiveness for Yes and No

Table 6.2.8: relationship of the most controversial products (Q5e) and Talking the language

Q5 e- Political Parties	Q3- Talk the language	
	Yes	No
1- Least offensive	174 (56.5%)	46 (53.5%)
2- Little offensive	64 (64%)	16 (18.6%)
3- Medium offensive	30 (9.7%)	8 (9.3%)
4- High offensive	18 (5.8%)	10 (11.6%)
5- Highest offensive	22 (7.1%)	6 (7%)
Total	308 (100%)	86 (100%)
Chi square	3.446 ns (p=0.486)	
Average rating	1.86	2.00

Hence, (table 6.2.8) shows Chi square not significant ($p > 0.05$) indicating similar distributions of percent offensiveness for Yes and No

Table 6.2.9: relationship of the most controversial products (Q5f) and Talking the language

Q5 e- Weight loss programs	Q3- Talk the language	
	Yes	No
1- Least offensive	160 (52.3%)	38 (44.2%)
2- Little offensive	62 (20.3%)	16 (18.6%)
3- Medium offensive	44 (14.4%)	24 (27.9%)
4- High offensive	22 (7.2%)	6 (7%)
5- Highest offensive	18 (5.9%)	2 (2.3%)
Total	306 (100%)	86 (100%)
Chi square	9.716* ns (p=0.045)	
Average rating	1.94	2.05

(Table 6.2.9) shows that * Chi square significant at $p < 0.05$ indicating different distributions of percent offensiveness for Yes and No

To sum it all up, from table 6.2.1 and 6.2.2, the more the respondents watch TV ads, which is measured by the number of hours they spend watching TV ads per day, the more they talk the language used in these ads. However, from table 6.2.3 to 6.2.9, the increase in the number of hours they spend watching TV controversial ads, does not have an effect on the language they speak because respondents are offended from these controversial ads.

Thus, research hypothesis one is rejected because the increase in the number of hours respondents spend watching TV controversial ads does not have an effect on the language they speak.

RH2: Younger Egyptians will report more liberal attitudes toward controversial advertising compared to older generations

Table 6.2.10: Summary table of relationship of Age and Attitude average rating

Attitude	Age / Average rating				Chi square [@]	r #
	< 18 years	18 to< 30 years	30 to< 40 years	40+ years		
a- Gaining more pharmaceutical information	3.00	2.15	2.43	2.75	18.019ns (p=0.115)	0.129** (p=0.010)
b- Getting exposed to unethical issues	3.00	3.02	3.06	3.93	48.745** (p=0.000)	0.118* (p=0.020)
c- Getting a positive attitude	2.00	2.07	2.11	1.67	34.273** (p=0.001)	0.087ns (p=0.086)
d- It doesn't matter to me	5.00	2.63	2.60	2.08	34.417** (p=0.001)	-0.107* (p=0.039)

Hence, (table 6.2.10) shows that younger generation have positive attitude towards controversial ads than older generations. There is a significant relationship between young ages and liberal views towards controversial TV ads.

Note: @ Chi square of Attitude levels of agreement and Age

Spearman ordinal correlation coefficient

** , * and ns : Significant at $p < 0.01$, $p < 0.05$ and not significant at $p > 0.05$

Figure 6.2.4 shows relationship of Age and Attitude Average rating

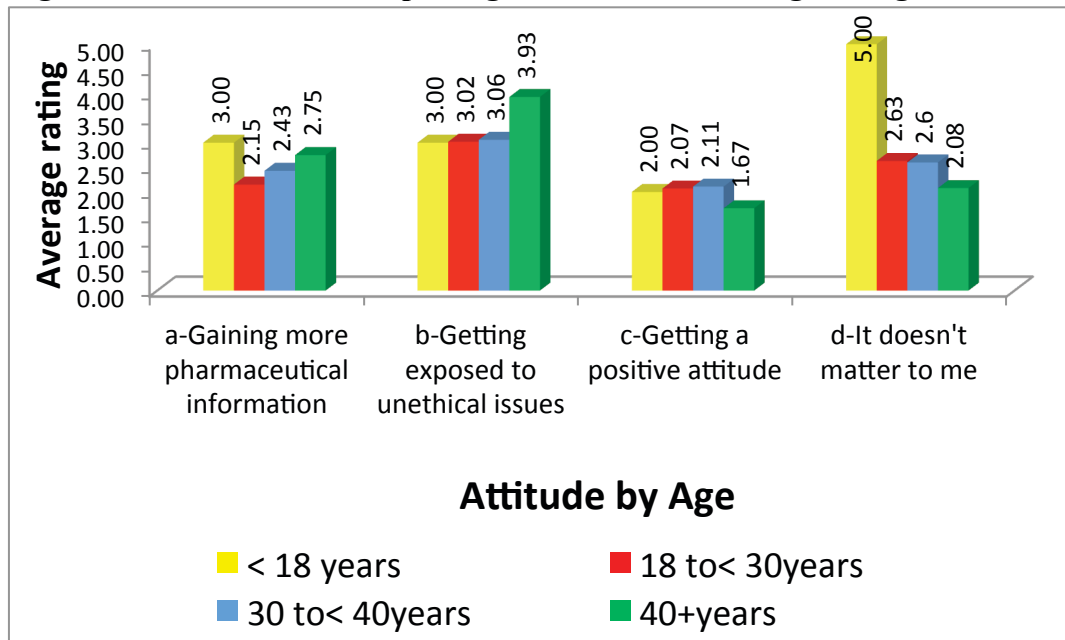


Table 6.2.11: Summary table of relationship of marital status and Attitude Average rating

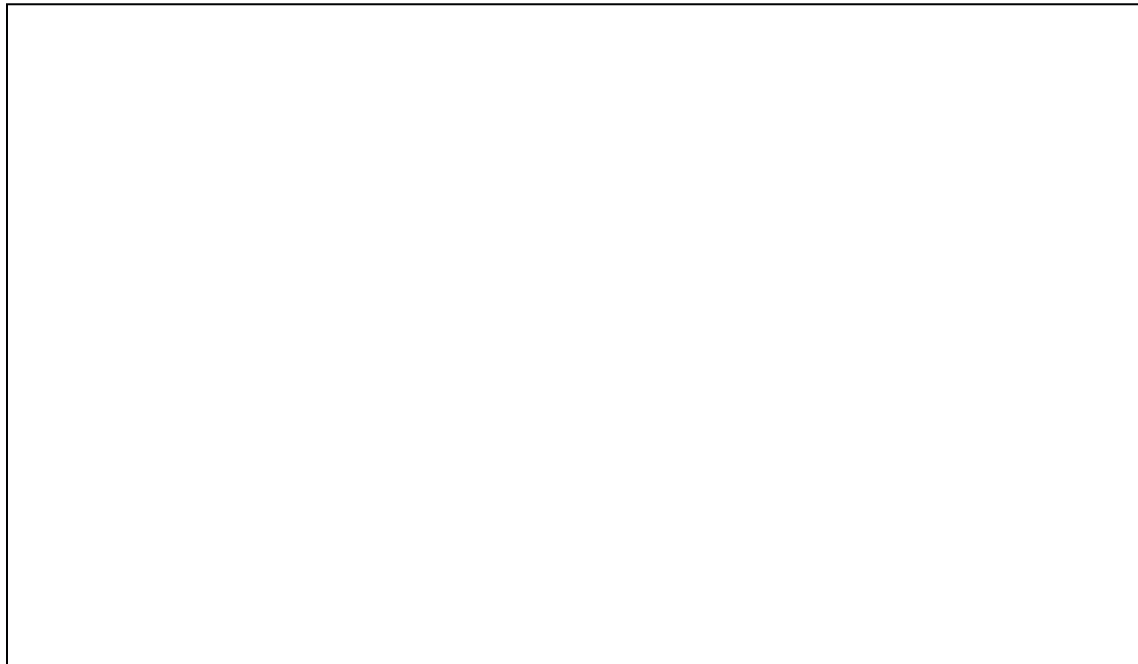
Attitude	Marital status / Average rating					Chi square [@]
	Single	Engaged	Married	Divorced	Widow	
a-Gaining more pharmaceutical information	2.35	2.18	2.12	2.33	0	21.014* (p=0.050)
b-Getting exposed to unethical issues	2.86	3.19	3.35	2.33	4.00	76.759** (p=0.000)
c-Getting a positive attitude	2.22	1.96	1.86	2.00	0	33.992** (p=0.001)
d-It doesn't matter to me	2.77	2.24	2.47	3.5	0	35.670** (p=0.000)

@ Chi square of Attitude levels of agreement and Age

** and * : Significant at p<0.01 and p<0.05 levels of probability

(Table 6.2.11) shows that marital status has no impact on attitudes respondents gain while watching TV controversial ads.

Figure 6.2.5 shows relationship of marital status and attitude towards TV controversial ads



**Table 6.2.12: Relationship of Attitude and Education level
(Attitude a- Gaining more pharmaceutical information)**

Agreement	Education				
	Undergraduate student	Bachelor degree	Graduate student	Master's degree holder	Doctoral degree holder
S.disagree	2 (25.0%)	78 (33.6%)	28 (25.9%)	12 (28.6%)	0
Disagree	2 (25.0%)	56 (24.1%)	42 (38.9%)	14 (33.3%)	2 (33.3%)
Neutral	4 (50.0%)	68 (29.3%)	26 (24.1%)	12 (28.6%)	4 (66.7%)
Agree	0	20 (8.6%)	10 (9.3%)	4 (9.5%)	0
S.agree	0	10 (4.3%)	2 (1.9%)	0	0
Total	8 (100%)	232 (100%)	108 (100%)	42 (100%)	6 (100%)
Average rating	2.25	2.26	2.22	2.19	2.67

Chi square = 19.123ns (p=0.262)

Spearman ordinal correlation coefficient $r = 0.006$ ns (p=0.902)

(Table 6.2.12) shows that distributions of agreement levels are the same for each educational level, and there is no relationship between the level of agreement and educational levels.

Table 6.2.13: Attitude b- Getting exposed to unethical issues

Agreement	Education				
	Undergraduate student	Bachelor degree	Graduate student	Master's degree holder	Doctoral degree holder
S.disagree	0	20 (8.8%)	12 (11.3%)	4 (9.5%)	0
Disagree	2 (25.0%)	46 (20.4%)	24 (22.6%)	8 (19.0%)	2 (33.3%)
Neutral	6 (75.0%)	80 (34.0%)	36 (34.0%)	8 (19.0%)	2 (33.3%)
Agree	0	46 (20.4%)	26 (24.5%)	12 (28.6%)	2 (33.3%)
S.agree	0	34 (15.0%)	8 (7.5%)	10 (23.8%)	0
Total	8 (100%)	226 (100%)	106 (100%)	42 (100%)	6 (100%)
Average rating	2.75	3.12	2.94	3.38	3.00

Chi square 21.338ns (p=0.166)

Spearman ordinal correlation coefficient $r = 0.017$ ns (p=0.745)

Thus, (Table 6.2.13) shows that distributions of agreement levels are the same for each educational level, and no relationship between the level of agreement and educational levels.

Table 6.2.14: Attitude c- Getting a positive attitude

Agreement	Education				
	Undergraduate student	Bachelor degree	Graduate student	Master's degree holder	Doctoral degree holder
S.disagree	2 (25.0%)	78 (34.8%)	42 (38.9%)	16 (38.1%)	0
Disagree	4 (50.0%)	74 (33.0%)	40 (37.0%)	14 (33.3%)	4 (66.7%)
Neutral	2 (25.0%)	42 (18.8%)	22 (20.4%)	8 (19.0%)	2 (33.3%)
Agree	0	22 (9.8%)	4 (3.7%)	4 (9.5%)	0
S.agree	0	8 (3.6%)	0	0	0
Total	8 (100%)	224 (100%)	108 (100%)	42 (100%)	6 (100%)
Average rating	2.00	2.14	1.89	2.00	2.33

Chi square = 16.932ns (p=0.39)

Spearman ordinal correlation coefficient $r = -0.055$ ns (p=0.280)

Table 6.2.14 shows that Distributions of agreement levels are the same for each educational level, and no relationship between the level of agreement and educational levels.

Table 6.2.15: Attitude d- It doesn't matter to me

Agreement	Education				
	Undergraduate student	Bachelor degree	Graduate student	Master's degree holder	Doctoral degree holder
S.disagree	4 (50.0%)	56 (26.2%)	16 (15.4%)	4 (10.5%)	0
Disagree	0	60 (28.0%)	30 (28.8%)	12 (31.6%)	2 (33.3%)
Neutral	2 (25.0%)	50 (23.4%)	34 (32.7%)	18 (47.4%)	0
Agree	0	32 (15.0%)	10 (9.6%)	4 (10.5%)	2 (33.3%)
S.agree	2 (25.0%)	16 (13.5%)	14 (13.5%)	0	2 (33.3%)
Total	8 (100%)	214 (100%)	104 (100%)	38 (100%)	6 (100%)
Average rating	2.50	2.49	2.77	2.58	3.67

chi square = 38.972** (p=0.001)

Spearman ordinal correlation coefficient $r = 0.115^*$ ($p=0.027$)

Table 6.2.15 shows that Half the undergraduates strongly disagree, most bachelors are in the disagree and S. disagree levels, most graduate students and masters are in the disagree and more to the neutral levels, most doctoral holders go to the agreement levels. This indicates that the higher the educational level the higher the agreement that “it doesn’t matter to me.

Table 6.2.16: Summary table of relationship of Education level and Attitude Average rating

Attitude	Education level / Average rating					Chi square [@]	r #
	Undergrad student	Bachelor degree	Grad student	Master's degree holder	Doctoral degree holder		
a-Gaining more pharmaceutical information	2.25	2.26	2.22	2.19	2.67	19.123ns ($p=0.262$)	0.006ns ($p=0.902$)
b-Getting exposed to unethical issues	2.75	3.12	2.94	3.38	3.00	21.338ns ($p=0.166$)	0.017ns ($p=0.745$)
c-Getting a positive attitude	2.00	2.14	1.89	2.00	2.33	16.932ns ($p=0.390$)	-0.055ns ($p=0.280$)
d-It doesn't matter to me	2.50	2.49	2.77	2.58	3.67	38.972** ($p=0.001$)	0.115* ($p=0.027$)

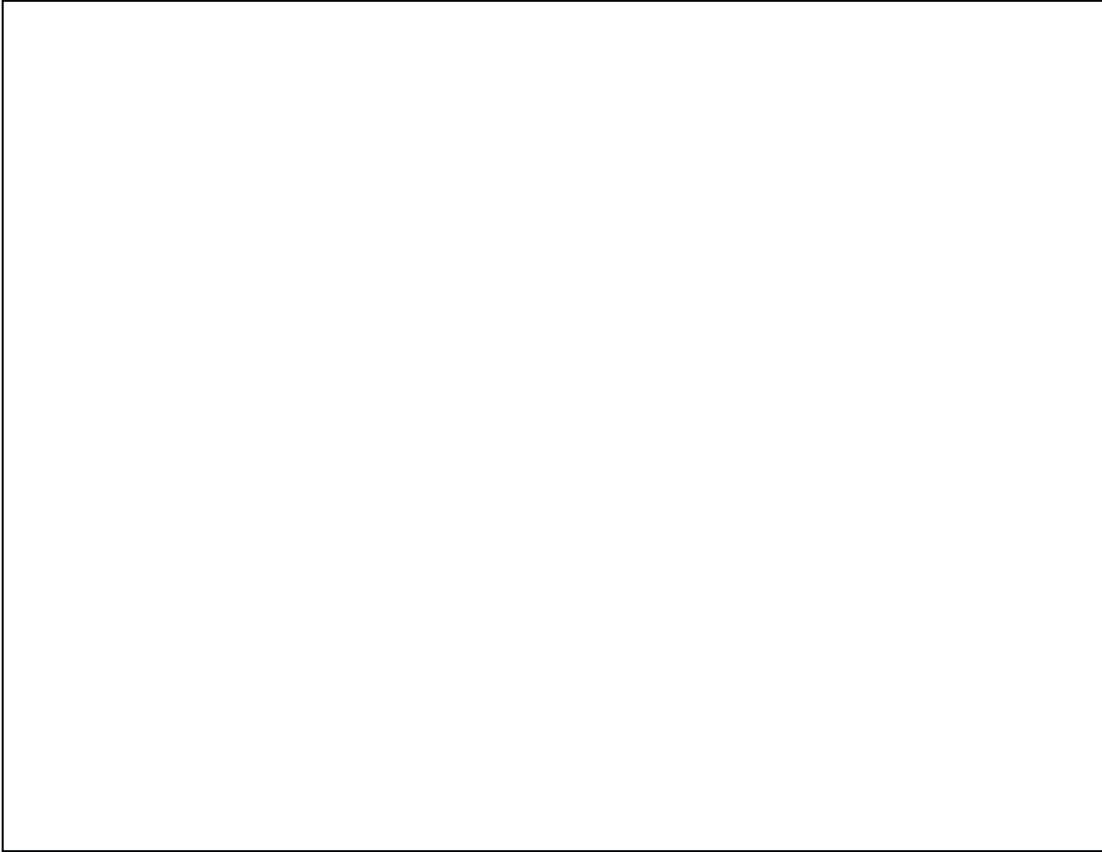
@ Chi square of Attitude levels of agreement and Age

Spearman ordinal correlation coefficient

** , * and ns : Significant at $p<0.01$, $p<0.05$ and not significant at $p>0.05$

Table 6.2.16 shows that for attitudes a, b, c, There are no significant relationship between educational levels and attitudes, as the distribution of agreement levels (in the detailed tables) are similar for all educational levels (non-significant chi squares) , and the correlation coefficients are very low and non-significant. In the summary table, the mean scores for each attitude are almost similar for all educational levels. The only exception is the last attitude d, as explained under the d table above.

Graph 6.2.6 shows relationship of Education level and Attitude Average rating



Accordingly, as it is clear from the tables and the figure, research hypothesis two is accepted.

RH3: Females will have more conservative attitudes toward controversial advertisements compared to males

Table 6.2.17: relationship of Gender and Attitude

Level of agreement	Attitude of Male / Female							
	a. I am gaining more pharmaceutical information		b. I am getting exposed to unethical issues		c. I get a positive attitude		d. It doesn't matter to me	
	Male	Female	Male	Female	Male	Female	Male	Female
S. Disagree	46 28.4%	76 32.2%	22 14.1%	14 6.0%	46 29.1%	94 40.5%	36 24.0%	44 19.8%
Disagree	32 19.8%	84 35.6%	32 20.5%	50 21.6%	42 26.6%	94 40.5%	34 22.7%	72 32.4%
Neutral	56 34.6%	58 24.6%	52 33.3%	80 34.5%	48 30.4%	28 12.1%	42 28.0%	62 27.9%
Agree	20 12.3%	14 5.9%	32 20.5%	54 23.3%	16 10.1%	14 6.0%	22 14.7%	26 11.7%
S. Agree	8 4.9%	4 1.7%	18 11.5%	34 14.7%	6 3.8%	2 0.9%	16 10.7%	18 8.1%
Total	162 100%	236 100%	156 100%	232 100%	158 100%	232 100%	150 100%	222 100%
Average rating	2.46	2.09	2.95	3.19	2.33	1.86	2.65	2.56
chi square	20.049**		17.625ns		30.804**		4.970ns	
P	0.000		0.106		0.000		0.29	

** Chi square highly significant indicating different distributions of agreement levels of male and female

ns Chi square not significant indicating similar distributions of agreement levels of male and female

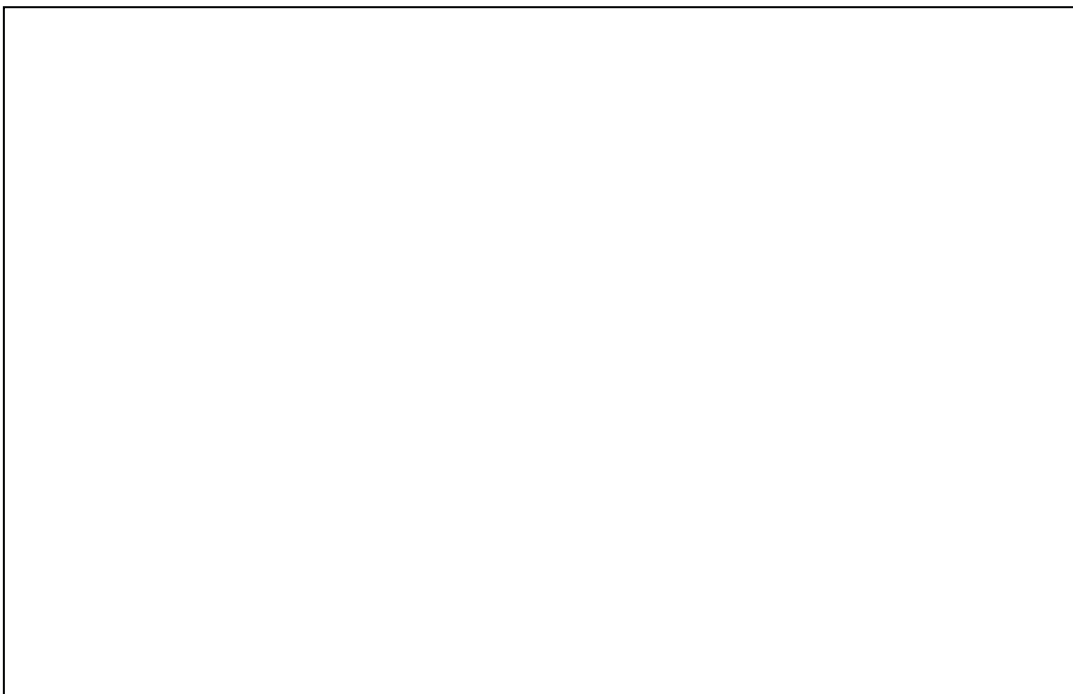
Table 6.2.17 shows that females have more conservative attitudes towards controversial TV ads, while males have more liberal attitudes. Thus, research hypothesis three is accepted because there is a positive relationship between females and conservative attitudes towards controversial TV ads.

Table 6.2.18: summary table of relationship of gender and attitude average ratings

Attitude	Gender / Average rating		Chi square [@]
	Male	Female	
a-Gaining more pharmaceutical information	2.46	2.09	20.049** (p=0.000)
b-Getting exposed to unethical issues	2.95	3.19	17.625ns (p=0.106)
c-Getting a positive attitude	2.33	1.86	30.804** (p=0.000)
d-It doesn't matter to me	2.65	2.56	4.970ns (p=0.290)

Table 6.2.18 shows Chi square of Attitude agreement levels and gender. Males are agreeing more than females that exposing to controversial ads helps them in gaining more pharmaceutical information and getting positive attitudes. Yet, females are agreeing more than males that they are exposed to unethical issues. However, males and females are agreeing almost the same for attitude (it doesn't matter to me). Therefore, Research hypothesis three is accepted.

Figure 6.2.7 shows Relationship of Gender and Attitude Average ratings.



RH4: The higher the socio-economic class, the more liberal views Egyptians experience while watching TV controversial advertisements

Table 6.2.19: relationship of Attitude and Monthly income
Attitude a- Gaining more pharmaceutical information

Agreement	Monthly Income LE				
	< 1500	1500 to < 3500	3500 to < 5500	5500 to < 7500	7500 +
S.disagree	2 (12.5%)	18 (28.1%)	38 (46.3%)	16 (22.2%)	30 (27.8%)
Disagree	10 (62.5%)	20 (31.3%)	18 (22.0%)	24 (33.3%)	32 (29.6%)
Neutral	2 (12.5%)	16 (25.0%)	18 (22.0%)	20 (27.8%)	36 (33.3%)
Agree	2 (12.5%)	10 (15.6%)	8 (9.8%)	6 (8.3%)	4 (3.7%)
S.agree	0	0	0	6 (8.3%)	6 (5.6%)
Total	16 (100%)	64 (100%)	82 (100%)	72 (100%)	108 (100%)
Average rating	2.25	2.28	1.95	2.47	2.30

chi square = 40.508** (p=0.001)

Spearman ordinal correlation coefficient r = 0.048ns (p=0.376)

Table 6.2.19 shows that there is no relationship between income level and gaining pharmaceutical information while watching controversial ads.

Table 6.2.20: Attitude b- Getting exposed to unethical issues

Agreement	Monthly Income LE				
	< 1500	1500 to < 3500	3500 to < 5500	5500 to < 7500	7500 +
S.disagree	2 (12.5%)	2 (3.2%)	8 (9.8%)	4 (5.9%)	10 (9.1%)
Disagree	4 (25.0%)	10 (16.1%)	22 (26.8%)	14 (20.6%)	24 (21.8%)
Neutral	8 (50.0%)	18 (29.0%)	30 (36.6%)	20 (29.4%)	34 (30.9%)
Agree	2 (12.5%)	26 (41.9%)	10 (12.2%)	18 (26.5%)	28 (25.5%)
S.agree	0	6 (9.7%)	12 (14.6%)	12 (17.6%)	14 (12.7%)
Total	16 (100%)	62 (100%)	82 (100%)	68 (100%)	110 (100%)
Average rating	2.62	3.39	2.95	3.29	3.11

chi square = 25.07ns (p=0.069)

Spearman ordinal correlation coefficient r = 0.002ns (p=0.968)

Table 6.2.20 shows that there is insignificant relationship between monthly income and getting exposed to unethical issues in controversial ads.

Table 6.2.21: Attitude c- Getting a positive attitude

Agreement	Monthly Income LE				
	< 1500	1500 to < 3500	3500 to < 5500	5500 to < 7500	7500 +
S.disagree	4 (25.0%)	14 (23.3%)	30 (36.6%)	30 (41.7%)	42 (39.6%)
Disagree	8 (50.0%)	30 (50.0%)	28 (34.1%)	22 (30.6%)	34 (32.1%)
Neutral	2 (12.5%)	8 (13.3%)	14 (17.1%)	16 (22.2%)	22 (20.8%)
Agree	2 (12.5%)	6 (10.0%)	10 (12.2%)	4 (5.6%)	4 (3.8%)
S.agree	0	2 (3.3%)	0	0	4 (3.8%)
Total	16 (100%)	60 (100%)	82 (100%)	72 (100%)	106 (100%)
Average rating	2.13	2.20	2.05	1.92	2.00

chi square 23.339ns (p=0.105)

Spearman ordinal correlation coefficient $r = -0.078$ ns (p=0.154)

Table 6.2.21 shows that there is no relationship between the respondents' income per month and getting a positive attitude while watching controversial ads.

Table 6.2.22: Attitude d- It doesn't matter to me

Agreement	Monthly Income LE				
	< 1500	1500 to < 3500	3500 to < 5500	5500 to < 7500	7500 +
S.disagree	2 (12.5%)	10 (17.2%)	18 (23.1%)	16 (24.2%)	24 (23.1%)
Disagree	6 (37.5%)	24 (41.4%)	28 (35.9%)	18 (27.3%)	18 (17.3%)
Neutral	4 (25.0%)	18 (31.0%)	22 (28.2%)	24 (36.4%)	28 (26.9%)
Agree	4 (25.0%)	6 (10.3%)	8 (10.3%)	4 (6.1%)	20 (19.2%)
S.agree	0	0	2 (2.6%)	4 (6.1%)	14 (13.5%)
Total	16 (100%)	58 (100%)	78 (100%)	66 (100%)	104 (100%)
Average rating	2.62	2.34	2.33	2.42	2.83

chi square = 35.749** (p=0.003)

Spearman ordinal correlation coefficient $r = 0.125$ * (p=0.025)

Table 6.2.22 shows that there is no relationship between feeling offensive while watching controversial TV ads and the respondents' monthly income.

Table 6.2.23: Summary table of relationship of Monthly income and Attitude Average rating

Attitude	Monthly income LE					Chi square [@]	r #
	< 1500	1500 to < 3500	3500 to < 5500	5500 to < 7500	7500 +		
a-Gaining more pharmaceutical information	2.25	2.28	1.95	2.47	2.30	40.508** (p=0.001)	0.048ns (p=0.276)
b-Getting exposed to unethical issues	2.62	3.39	2.95	3.29	3.11	25.070ns (p=0.069)	0.002ns (p=0.967)
c-Getting a positive attitude	2.13	2.20	2.05	1.92	2.00	23.339ns (p=0.105)	-0.078ns (p=0.154)
d-It doesn't matter to me	2.62	2.34	2.33	2.42	2.83	35.749** (p=0.003)	0.125* (p=0.025)

@ Chi square of Attitude levels of agreement and Age

Spearman ordinal correlation coefficient

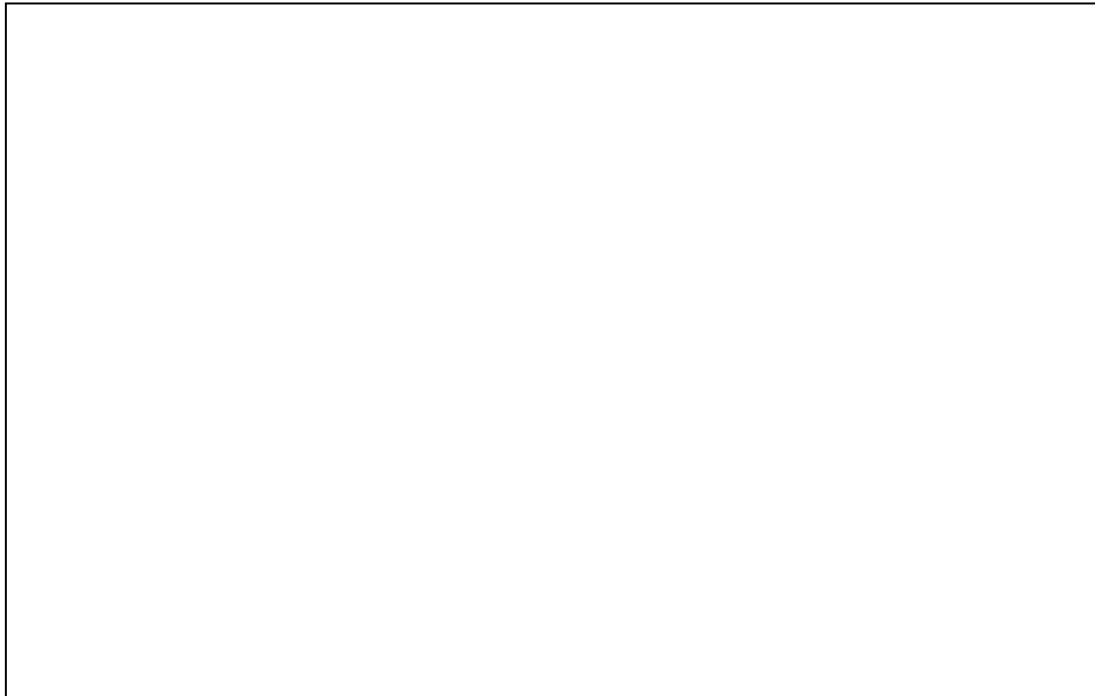
** , * and ns : Significant at $p < 0.01$, $p < 0.05$ and not significant at $p > 0.05$

For attitudes a and d, the chi squares indicate different distributions of agreement for the income levels. For attitudes b and c there are no significant relationship between income levels and attitudes, as the distribution of agreement levels (in the detailed tables) are similar for all income levels (non-significant chi squares) , and the correlation coefficients are very low and non-significant. In the summary table, the mean scores are between 2.00 and 3.00 (between disagree and neutral) for attitudes a, c and d. However, for attitude b, most of the mean scores of income levels jumped to above 3.00, indicating between neutral and agree.

Therefore, research hypothesis four is rejected because there is no relationship between the income level and level of agreement of being offensive while watching TV controversial ads.

To sum it up, respondents' religiosity whether conservative or liberal is the main influential for watching TV controversial ads. On the other hand, respondents' income level and educational level have no relationship with their level of offensiveness towards watching TV controversial ads.

Figure 6.2.8 shows relationship of Monthly income and Attitude Average rating



Chapter VII

Conclusion and Recommendations

This chapter is concluding the results of this study and recommending some solutions for solving the problem initiated by airing TV controversial ads. This study recommends as well some points that should be considered in the coming research about controversial ads.

7.1 Conclusion

Advertising plays an essential role in people's life as it expresses individuals' lifestyle or their dreams by trying to find an accessible way for people to achieve their dreams or send them an advice or tips for their lives. Moreover, advertising is defined as a paid, mass-mediated attempt to convince the audience to buy or consume a certain product or service (O'Guinn, Allen, & Semenik, 2003) and it is also a significant marketing tool in running any business.

Although controversial advertisements have many drawbacks by having an advert impact on cultural values, main language and Egyptians lifestyle, some of them might be helpful in terms of increasing awareness about issues that are publicly perceived as taboos. Controversial ads as well tackle some issues that an individual might be experiencing, yet feeling shy to express these problems even in front of their families and close friends.

Moving on to religion, which is another major aspect for this study. Religion has different and significant levels of social influence on people's behavior depending on people's religion and degree of religiosity. Religiosity includes various concepts, such as the beliefs, experiences, values, practices of daily life for an individual.

As stated earlier, the first result for this study is that the higher the level of religiosity, the higher the level of offensiveness participants' feels towards controversial ads. Accordingly, the researcher concludes that advertisers should be aware while dealing with conservative people and while delivering them a message in order to be influential.

The second result for this study is stating that "concern for children", "indecent language" and "anti-social behavior" are the three most common reasons on why controversial ads are considered offensive among the Egyptian society. Hence, the researcher concludes that if an NGO committee is established to monitor controversial ads, it should include parents as they are the most ones who are keen on presenting to children ads that include decent language and acceptable behavior.

The third result for this study is the higher the level participants watch TV ads, the higher they speak the language. However, the higher the level of watching controversial ads, the lower participants speak the language used in the ads as participants feel offended. Therefore, the researcher concludes that a committee should be established to monitor the language used in the ads or there should be a code of ethics that all ads should follow.

Therefore, respondents' religiosity whether conservative or liberal is the main influential for feeling offensive while watching TV controversial ads. On the other hand, respondents' income level educational level and marital status have no relationship with their level of offensiveness towards watching TV controversial ads.

Furthermore, one of the theories applied in this study is the social learning theory, which states that it is mostly effective through mass media, especially TV, as the audience receive a "multiplicative power from a single model" transmitting new ways of thinking, new attitudes, and new behaviors to the audiences in various locations (Severin and Tankard, 2001).

Accordingly, this study examined as well to what extent controversial advertising is affecting the behavior of males and females and if this influence varies among different age groups and socio-economic classes. Some studies in Malaysia showed that women who are 50 and above have more disapproval and strict views towards controversial advertising than males in all ages and females who are younger.

As for this study, it was found that females tend to have higher level of offensiveness towards controversial ads than males. It also showed that older generation whether males or females tend to experience higher degree of offensiveness towards controversial ads than younger generation.

Therefore, this study goes align with the study conducted earlier in 2011 in Egypt by Mohamed Mostafa, who investigated Egyptian consumers' attitudes toward advertising ethical issues. Same findings were almost found regarding gender and age differences concerning their perceptions toward TV controversial advertisements.

7.2 Recommendations for TV Controversial Advertisements

From the quantitative data collected among the survey sample, advertisers should consider the following for all controversial ads executed to be viewed by the Egyptians whether during an Islamic ruling or not:

- Concern for children is one of the essential reasons for perceiving controversial ads as offensive. Thus, an NGO committee is necessary to be established to monitor controversial ads, and it should include parents

- In-decent language is the second main aspect that should be avoided in controversial ads since Egyptians feel offended while listening to inappropriate words in TV ads.
- Anti-social behavior campaigns are not welcomed among the Egyptian audiences. Hence, campaigns for establishing acceptable attitudes or awareness campaigns are needed. For instance, family planning campaign in Egypt
- Airing of controversial ads are recommended to be aired at late night or not to be aired on TV at all.

7.3 Recommendations for Media Policy:

Media policy should deal with offensive advertisements in the national media counsel proposal that is recommended by fifty members committee. It should have a special code of advertisements that should include a sub-code on controversial advertisements. Accordingly, the following points should be considered in the sub-code of controversial ads, such as:

- Offensive ads should be produced in a way that is not going to create the target audience repulsion and rejection.
- Controversial ads should not offend the common culture and/or social norms.
- Controversial ads should not contain appeals that offend the Egyptian value system.
- The content message of any controversial advertisements should not conflict with Islamic references.

7.4 Recommendations for Future Research

From the previous literature review and methodology, the following recommendations are needed for future research conducted about controversial ads:

- More research to be conducted about Political Islam in Egypt and controversial ads.
- Content analysis on TV controversial ads is needed to examine the exact wordings or behaviors that offend Egyptians while watching controversial ads.
- Focus groups to be conducted on different socio-economic classes and showing the participants different TV controversial ads and examine the different results on how controversial they see the ad and what are the reasons for seeing the ads as controversial.

Chapter VIII

Limitations of the Study

- This study is conducted in Egypt only, so researchers should be cautious while generalizing the results to different Arab countries.
- The survey conducted in this research is a non-random purposive sample. Therefore, the results can't be generalized.
- Due to the novelty of the topic, there was a lack in the number of studies retrieved related to controversial advertising in Egypt and the rise of political Islam.
- The minimum amount of published academic research on the rise of political Islam and controversial advertising in Egypt.
- Due to the Rebel "*tamaroud*" campaign in 30 June in Egypt and due to the stepping down of the Islamic system, interviews with Islamists were not possible to be conducted starting from mid-April 2013 as there was big difficulty to reach them.

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X. Appendices

Appendix A:

Questionnaire

This is an academic questionnaire conducted for a graduate study in Journalism and Mass Communication at the American University in Cairo (AUC). This study examines the effect of the rise of political Islam on TV unethical ads in Egypt. Your participation is of extreme importance. By filling out this questionnaire you will contribute to social science research in Egypt and help make our society better. Your participation is voluntary and your data will remain anonymous. There is no right or wrong answers, just fill what you believe in. Thank you for your time. If you have further questions or comments, you can reach me at yousra88@aucegypt.edu

Controversial products or controversial advertisements: are products or ads that some people view as offensive or unethical to be viewed in public, such as Always and Viagra ads

1- Do you watch ads on TV?

- a. Always
- b. Sometimes
- c. Rarely
- d. If not, Please terminate the questionnaire

2- How many hours do you spend watching TV per day?

- a. Less than an hour
- b. hours to less than 3 hours
- c. hours to less than 4 hours
- d. hours & more

3- Do you sometimes use words or expressions used in TV ads?

- a. Yes
- b. No

4- Do you think TV controversial commercials should be:

- a. Aired normally at anytime
- b. Aired at late night
- c. Shouldn't be aired on TV at all
- d. Others (Please specify _____)

5- In a scale of 1 to 5, where 1 is the least offensive and 5 is the highest offensive, what are the most controversial products you watch on TV?

- a. Female hygiene products (like always)

5 _____ 4 _____ 3 _____ 2 _____ 1 _____

- b. Male underwear

5____ 4____ 3____ 2____ 1____

c. Female underwear

5____ 4____ 3____ 2____ 1____

d. Pharmaceuticals (like Viagra, el-3elba el-zahabia & Napi fit ads)

5____ 4____ 3____ 2____ 1____

e. Political parties

5____ 4____ 3____ 2____ 1____

f. Weight loss programs

5____ 4____ 3____ 2____ 1____

6- What are the reasons for seeing these kinds of controversial advertisements as offensive? (Check all that apply)

- a. Anti-social behavior
- b. Concern for children
- c. Hard sell
- d. Health & safety issues
- e. Indecent language
- f. Nudity
- g. Sexist image
- h. Stereotyping of people
- i. Subject too personal
- j. Violence
- k. Western images

7- Please list two Egyptian controversial advertisements you watched recently

- a. _____
- b. _____

8- What do you think about Female hygiene products ads like “Always”? (Check all that apply)

- a. It's ok to be aired any time
- b. It's too feminine and shouldn't be aired on TV
- c. I feel embarrassed while watching it
- d. I feel irritated while watching it
- e. I never watch it

9- What do you feel while watching Male underwear ads? (Check all that apply)

- a. It's ok to be aired any time
- b. It shouldn't be aired on TV
- c. I feel embarrassed while watching it
- d. I feel irritated while watching it
- e. I never watch it

10- On a scale from strongly disagree to strongly agree, kindly state what you feel while watching these kinds of controversial advertisements:

- a. I feel I am gaining more pharmaceuticals information

Strongly disagree Disagree Neutral Agree strongly agree

- b. I feel I am getting Exposed to unethical issues

Strongly disagree Disagree Neutral Agree strongly agree

- c. I get a positive attitude

Strongly disagree Disagree Neutral Agree strongly agree

- d. It doesn't matter to me

Strongly disagree Disagree Neutral Agree strongly agree

11- Please indicate your level of religiosity

- a. Very religious
- b. Moderately religious
- c. Not religious at all

12- What is your religion? (optional)

- a. Muslim
- b. Christian
- c. Jews
- d. Others (Please specify _____)

13- How religious do you see yourself?

- a. Conservative
- b. Liberal

14- Gender:

- a. Male
- b. Female

15- Age:

- a. Younger than 18
- b. 18 - less than 30
- c. 30 - less than 40
- d. 40 or older

16- Marital status:

- a. Single
- b. Engaged
- c. Married
- d. Divorced
- e. Widow

17- Level of Education:

- a. Undergraduate student
- b. Bachelor degree holder
- c. Graduate student
- d. Master's degree holder
- e. Doctoral degree holder
- f. Other

18- Income per month: (optional)

- a. Less than 1500
- b. 1500 – less than 3500
- c. 3500 – less than 5500
- d. 5500 – less than 7500
- e. 7500 and plus

Thanks for your valuable participation 😊

Appendix B:

In-depth Interviews

The following interview questions were formulated to the anthropologist:

- 1. How do you define the term political Islam?**
- 2. Can you explain how does political Islam exist in Pakistan & Turkey?**
- 3. Does political Islam has an impact on Pakistan & Turkey advertising content?**
- 4. Do you think that political Islam in Egypt will affect the advertising content? If yes, please explain how?**
- 5. Is there a mechanism that can be used in Egypt to monitor or ban controversial advertisements? And who decides if it is controversial or not?**

The following questions were formulated with advertising expertise:

- 1. How do you see the advertising industry after the rise of political Islam?**
- 2. Is there any new restrictions implemented after the Islamic ruling or not yet?**
- 3. If no, do you think there will be any regulations?**
- 4. I watch many ads during the Islamic ruling that are so controversial, such as el-3elba el-zahbia (named Viktra now), Cottonil, Dice, and the latest Napi fit, what do you think of these ads?**
- 5. Isn't it a bit weird that these kinds of embarrassing TV ads to be existing during the Islamic ruling?**

More questions were developed to answer RQ2 with advertising expertise who works on controversial products:

- 1. How do you classify the term “controversial products”?**
- 2. Are there any regulations about the ads you do (BTL)/ codes you follow in the design/layout?**
- 3. In your ads, are you trying to gain new consumers or are you targeting the existing ones only?**
- 4. Do you think the Islamic system may impose any restrictions on cigarettes ads?**

- 5. Who are you targeting in your ads? (For instance, in the ads, do you use models? If yes what is their age? Which class?)**
- 6. Have you worked on any other controversial products before?**