

Project # 2630137  
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PN-AAQ-073

ISN 34736

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FINAL REPORT  
OF  
THE REVIEW OF SECONDARY RESOURCES  
ON FOLK ENTERTAINMENT & MEDIA  
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SUBMITTED TO:

The National Control of  
Diarrheal Disease Project,  
CAIRO - EGYPT.

SUBMITTED BY:

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CAIRO: Oct., 1983.

I. PURPOSE & FRAMEWORK OF THE STUDY

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### 1. Objective of the Study:

This study was conducted in response to a request from the Ministry of Health, National Control of Diarrheal Disease Project, to survey and review secondary resources on folk entertainment and media. In consistency with the ultimate goal of the Ministry of Health, the study will serve as the basis for developing messages and selecting appropriate channels conducive to promoting the effective and efficient utilization of Oral Rehydration Therapy for management of diarrheal disease among children.

Therefore, the specific objectives of the study as specified by the scope of work were:

- a) Identification, review and analysis of most relevant literature;
- b) Integration of information to provide a summary of the most popular sources, media, and forms of entertainment that appeal to rural and low-income urban Egyptians;
- c) Identify folk proverbs and sayings that may be used in communication messages.

### 2. Methodology:

The study was conducted between July and September, 1983. A literature review team conducted a comprehensive search and review of all relevant studies and documents since the Fifties that provide information on entertainment habits of the Egyptian public both in rural and low-income urban areas.

A comprehensive search was carried out reviewing studies that describe various aspects of existence of rural and/or urban low-income communities. The literature screened was from such fields as anthropology, sociology, folk art and entertainment media, and mass communication.

Several sources were tapped to ensure comprehensive coverage of literature such as:

1. Theses and dissertations submitted to Departments of Sociology, Anthropology, and Psychology of Universities of Cairo, Ain-Shams, and Alexandria, and the American University in Cairo;
2. Annotated bibliographies published and developed by the Research Office of the Population and Family Planning Board;
3. References and bibliographies found at the end of documents and/or studies;
4. Studies prepared at High Institutes and Faculties of Music, Communication, Applied Arts, and Television and Radio Union, ... etc.;
5. Information on sources collected through personal meetings with knowledgeable people in the area.

The places tapped to ensure coverage are:

1. Egyptian Public Organization of the Book;
2. Federation of Art Unions;
3. National Center for Documentary Films;
4. Folk Art Institute;
5. Egyptian Public Organization for Movies, Theatre, and Music;
6. Cairo Puppet Theatre;
7. Center for Folk Arts;
8. Cairo University: Faculty of Arts, Faculty of Mass Communication;
9. Library of American University in Cairo;
10. National Center of Social & Criminological Research;
11. Research Department, Radio & Television;
12. Ain-Shams University: Center for Theses, Faculty of Arts (Sociology Department);
13. State Information Service;
14. Public Culture Agency;
15. Alexandria University: General Library, Sociology Department Library;
16. Alexandria Social Service Institute.

Over fifty references in both Arabic and English were located, reviewed and analysed. A large number of references were located and reviewed but were found inapplicable. Some references were identified but could not be located. A more detailed report on the findings is presented in an annex to this report.

3. Limitations:

The project was carried out in the prime vacation period of most Egyptians and specifically Universities. Most libraries attached to academic institutions were in a lax season. However, the research team were able to manage these limitations through the aid and support of a vast network of relationships.

**II. EXECUTIVE SUMMARY REPORT**

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### 1. A Summary of Folk Entertainment & Media in the Literature:

The life of urban low-income Egyptians and villagers (folk people) is generally characterised by hard toil and long working hours. Leisure time is limited and funds are scarce to be allocated to entertainment activities.

However, special religious occasions and important events of the life cycle are highly celebrated collectively with relatives, friends, and neighbors. The celebration of these special events provide much needed entertainment media as well as reinforce social solidarity and societal values and folklore.

Other than the entertainment related to celebrations, all other entertainment or leisure time activities tend to be carried out within groups of the same sex and of similar age brackets. Passive participation or observation of entertainment activities is equal to active participation in terms of degree of enjoyment.

The most common form of entertainment is social group conversations at the coffee-house or at shop stores where groups of males meet, through home visits which are mainly among females, or during market time. During these group conversation sessions the most important pieces of information are exchanged and opinions stated intertwined usually with joking and jokes, and with wise saying or proverbs.

Sometimes these group meetings are held around reading of newspapers or magazines, listening to the radio or watching T.V.. Opinions are exchanged during and after exposure to the media messages or program.

Hence the most important media of entertainment and amusement that appeal to Egyptians are singing, dancing, drama, games, and group discussions and conversation. These may be provided for by members of the group themselves, i.e., members of the group who have skills may perform in terms of singing, dancing or beating the drums. Local or regional professional artists: singers, dancers, and musicians, may be hired for an occasion. Radio and Television are used as channels for entertainment and amusement by those who can afford to own them or have access to them at homes of friends, relatives or neighbors, or at public places.

A) Folk Songs:

It is usually rare for villagers and urban low-income areas residents to utilize or enjoy national, urban songs by national singers. Folk songs are much more appealing. Folk songs are not written down, neither words nor music. They are transmitted verbally and through hearing which necessitates repetitions, rhyming of words and simple tunes. The more skilled folk singers can modify the words and the tune to suit the mood of the audience. The audience show their enjoyment and appreciation through gestures and sounds that indicate utmost amalgamation with the singer.

The meanings in the song are quite important. They usually re-iterate societal values such as patience, fulfillment of promises, help for the needy, .. etc., and include wise sayings, known folk stories, sermons, and descriptions of hardships of life, and aspects of life including the special occasion of the song.

A song, mid-way, may be transformed into a Mawal. A Mawal tends to be slower in rhythm and longer in performance with melancholic undertones. Within this context, illness, weariness, wounds, and pain are referred to as figures of speech and physicians exemplify the outside force that presumably would cure utilizing the right prescription.

B) Television Exposure:

In general, around two thirds of Egyptians either own T.V. sets or have access to T.V. watching. However, the poor, the illiterate, rural people especially of Upper Egypt are highly concentrated among those who have no access to T.V.

Drama seems to be the most appealing programs of T.V. Egyptians tend to enjoy plays, movies, and series that are in a story form. Drama with social objectives and connotations attract the greatest majority followed by humorous and entertaining topics, religious aspects, mystery and suspense, then romance.

The majority of T.V. watchers consider T.V. as a source of entertainment and amusement as well as a source of knowledge and information. Around two thirds of T.V. watchers consider T.V. as a source of acquiring skills.

C) Radio Exposure:

The radio, as a mass media communication channel, has the greatest national coverage followed by T.V.. Only around 10% of the population have no access to radio listening. Around one fifth of those who have access to the radio almost never listen to it. The poor, the illiterate, villagers and women in general have less relative access to the radio and listen less frequently. It has been estimated that around half of the very poor class never listen to the radio and hence are not reached by special messages

Entertainment programs of music and singing are the most listened to followed by drama and news. The heaviest listening hours tend to be between 6-10 in the morning, and 5-10 in the evening. Friday is the day people listen most to the radio.

D) Press Media:

The high illiteracy rate, specifically within the poor and rural population, limit the coverage of this mass media. However, there are indications that peices of information that are considered important and relevant are transmitted verbally through inter-personal communication.

E) Cinema & Theatre:

Travelling distance, costs, cultural norms, accessibility to T.V., all limit the extent of utilization of this entertainment media especially among the poor, the women, and rural people.

2. Implications to Oral Rehydration Therapy Campaign:

Three criteria are important for the success of transmitting messages and information to urban and rural folk people. These are:

1. The messages should be appealing and attract the attention of the target population;
2. The messages should be convincing to achieve changes in behavioral patterns; and
3. The messages should have near total coverage of target populations.

From information collected on entertainment channels for Egyptian folk population, it is clear that folk songs and Mawawil are very attractive channels for entertainment. Songs may involve health concepts but as figures of speech rather than as fact. Also people enjoy folk proverbs that are short and rhyming that reflect peoples' values and norms, and views on issues and behavioral patterns.

Local and regional professional singers have acquired great skills in modifying words and tunes to meet the mood of their audiences as a function of their highly developed sensitivity to what appeals to people and when. They may be used as resource persons to integrate messages within popular folk songs and mawawil in an appealing manner using folk proverbs and wise sayings.

Integrating messages in a subtle, indirect way within popular drama on T.V. and radio will also be an appealing channel. While songs attract the attention, they may not convince listeners in terms of changing their behavioral patterns. T.V. drama if produced in a convincing way may be a viable channel for informing parents of the oral rehydration therapy and the risks of malnutrition and strong medicine. The message may also be incorporated in short appealing skits for local folk puppet shows of Mawalids and may be produced for radio and T.V..

Interesting information that will draw folk peoples' attention may be published in newspapers, in central places, with large headlines. Such information may be transmitted verbally among people.

Finally, to achieve coverage of target population, all these channels combined may not be totally effective. Families that lack accessibility to mass media tend to be the families that mostly suffer from child diarrheal fatalities. These families may be only reached through inter-personal communication media. However, for such an activity to have the greatest impact, it should be carried out within group sessions to reinforce inter-personal discussions, exchange of opinions even after the sessions are over.

Oral rehydration therapy addresses an issue that is pressing in the lives of folk people. Contrary to family planning messages, ORT does not cut across established convictions and values. So convincing parents should not be difficult if the messages are appealing, convincing and reaching the target people.

ANNEX ( I )

PROFILE OF ENTERTAINMENT ACTIVITIES  
AMONG FOLK EGYPTIANS

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AMONG FOLK EGYPTIANS  
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I. FORMS OF ENTERTAINMENT:

Celebrations related to special occasions are important events attended by relatives, neighbors and friends. The common denominator of all celebrations is the collective sharing of the joys of the occasion including food, singing and dancing. Such occasions include the seventh day of birth (Soboa), circumcision of boys, weddings, zars, feasts, and religious events (Mawalid).

1.1. Weddings:

Usually wedding celebrations include the day the marriage contract is signed, the night prior to the wedding day (the day the marriage is consummated), wedding night, and the next morning.

After the marriage contract is signed, men and women, in separate places, celebrate the occasion. Usually the men will have professional musicians, mainly a flute, as instrument, and the youth dance special dances with sticks. The women and girls stay in-doors with the bride, making occasional joy sounds, and singing to the drum beat played by one of them. Girls and younger women participate in dancing. (Amin: 224; Diab, 1966: 285).

The night prior to the wedding (El-Hennah) is also celebrated in both houses of the bride and the bride-groom. The bridal trousseau is sent to the bride-groom's home with music and singing and the bride is prepared for her wedding night.

The wedding night is celebrated at the home of the bride-groom. Professional musicians and dancers are called (the size and professional calibre depends on financial condition of the bride-groom). All activities of joy are demonstrated including singing, collective singing, dancing by professional dancer and/or dancing by a female relative or neighbor, collective dancing by young boys with sticks, distribution of sweets and sweet drinks, gun firing, and joy sounds. (Naga & Tawfik, 1969: 59-62).

The next morning, after the wedding, close relatives, friends and neighbors visit the bride and special songs are sung sometimes.

There are special songs for wedding celebrations that usually reflect the customs and values of the people as well as being happy songs.

Examples of these songs are:

- a) A song reflecting the feelings of the bride's mother-in-law on the day of the signing of marriage contract indicating that she approves of the selection of the bride and waiting for her arrival on the wedding night to her household. She requests the bride to love her son as she loves him because she brought him up well and she expects the bride to give him a happy life and fill his home with life (meaning children).

يوم الهدى يا حلوه لما تجينى  
حبيه يا حلوه قد ما حبيته  
يسعد بقربك يا نقاوة عيني  
يوم الهدى يا حلوه لما تجينى

كتبوا كتابك يا نقاوة عيني  
ابنى الحبيب ع العزأنا ربيته  
هنى حياته وسريره بيته  
كتبوا كتابك يا نقاوة عيني

(Diab, 1966: 285).

- b) A song reflects the kind of bride-groom that should be selected who should be a rich man and not involved in heavy manual work .. etc.

وحياة أبوى ودراع أبوى لناخذ الشعبان

يصبح يقول يصبح يقول

فتى فطير بد هان

(Saleh, 1969: 50).

- c) A song reflects the importance of domestic skills in a bride more than beauty

ما تبصوش لحلاوتها ولا لخرطة قصتها

قدام الفرن يا وكستها

يا صاين الوداد

ولا أم كحله ولا لبانه

تعالى يا جميل

ما تخدشى الهتانه

تاكل وتعمل عيانه

Most of songs however, are simple indicating valued attributes of brides and bride-grooms and they are sung collectively because the tune and the words are simple to learn.

### 1.2. The Soboa:

The Soboa celebrates the seventh day of the birth of a baby. It includes the performance of a series of rituals specifically for the wellbeing of the infant. The celebration is mastered usually by the daya (traditional birth attendant) and attended by neighbors and relatives especially children of both sexes who participate in the singing and other procedures.

There are several steps that are totally or partially followed. First the mother and child step several times over incense to send away evil spirits. Second, salt is spread all over the house with the daya singing a special song wishing that the household will be full of children; boys specifically, one every year, and that the child be blessed

يا ملح دارنا كتر عيالنا  
يا ملح العلوك يجعلك مهروك  
يا حنان يا حنان املا دارنا بيان  
يا ملح دارهم كتر صغارهم  
عـــــوده ســـــلوى  
يارب هات لهم كل سنة

(Ibrahim, 1982).

Third, the baby is put in a sieve (ghorbal) with seeds, nuts, and candy and shaken to become as a fertile seed. Then the daya beats a copper mortar, put beside the baby. The beat will be in harmony with the song she is singing or words she is saying. Usually the words of the songs indicate wishes, expectations, and advice to the child.

يجعلك من المسحدين	الدايه
آمين	الحاضرين
لك العبيد والخداميين	الدايه
تحن على الخلابه والساكين	الدايه
العمر الطويل ليك	الدايه
الرزق الكثير لا بوك وعمامك وخالاتك	الدايه
يجعل عمرك فى حجر صوان لا يعنت ولا يدوب	الدايه

Then mother carries the baby and walks around the house with the children and guests behind her carrying candles, singing for the child

حلقة ذهبى وداناتك  
اجرى هنا واحبى هنا  
ما تسمعش كلام أبوك

برجالا تك برجالا تك  
تنيش تريس أولاد اتك  
اسمع كلام امك

يا أبو الريس  
ان شاء الله تعيس  
وتبقي عريس

يا أبو الريس  
ان شاء الله تكبر  
ان شاء الله تكبر

(Monir & Azer, 1968; Ibrahim, 1982; Bostourous, 1980; Saleh, 1973; Farag, 1976).

A study was carried out in Alexandria in public houses areas (Azzam, 1962) with a sample of 248 cases from different neighborhoods. Around three quarters of the sample indicated that they celebrate the Soboa as an important and joyous occasion.

### 1.3. Child Circumcision:

The celebration is for boys and not girls and usually it is similar to weddings in the sense that some use "heina" and "zaffa" (wedding songs) and presents and money are distributed. Usually circumcision of boys take place during the wedding of an older brother or a relative or on special religious days when already the community is in a feasting mood.

On Mulid days (birthdays of religious saints) usually kiosks are placed in the Mulid celebration place where health barberers carry out the operation. Recently, however, the operation may be carried out in health units through the physician or his assistant. (Saleh, 1973:251; Amin:187; Morsy, 1971:41; Monir & Azer, 1968:115; Moustafa, 1981:204;)

The celebrations could be quite elaborate and involve the Sheikh of the Suffi Order that family follows as has been described by Farag (1976) in Sinbilawin, in Lower Egypt.

This celebration is also attended by relatives, neighbors and friends and involves singing and dancing. Sometimes professional musicians and bands are hired for the occasion.

Circumcision songs describe the child (who is usually around seven years old) as a bride-groom. Some examples of the songs are:

- a) When the barber is ready to carry out the operation, the song urges him to do it with care and not cut a big piece because the child is lean

طهره يا مزين تحت السقيفة  
واقطع يا مزين قطعة لطيفة  
بشويش عليه يا مزين دا ولدى نحيفه

- b) The daya may collect small payments from relatives and friends indicating the care the daya gives to the child

يا دايتة ايده اليمين حديها  
وايده الشمال في المحرمه لفيها  
وايده اليمين لما يحيى تمه  
ويده النقوط والمزيكه يرضيها  
يا فرحة قلبه لما تيجي خالته  
تحط النقوط والعالمه تراضيها

- c) A song is sung by girls and women to the mother of the circumcised child to congratulate her because she is the one responsible to keep the "house filled" (reproduce boys) and wish her long life and send away evil eyes.

أم المظاهرين فين ؟ جا-ين نهديها  
أم المظاهرين فين ؟ جاين نهديها  
هي عنار البيت يارب خليه!  
روحى من دارنا يا حسوده روحى  
دا اخنا غلابه وقلبنا مجروحى  
يا حسود ارجع ورا  
خلى الرقة من ورا

#### 1.4. Mulid (Mawalid pl.):

Mawalid are celebrations of birth days of religious sheikhs. They are occasions for entertainment and passing of leisure time. They are also occasions to re-inforce cultural values, diffuse norms and folk culture, and strengthen socialties. Usually at times of Mawalid, feuds are sorted out and conflicts resolved as people get together and moderators intervene to establish peace within collectivities on such important religious occasions.

During a Mulid, folk songs, stories, music, and proverbs are reiterated within collectivities. Traditional clothes are worn and traditional games are played. Mobile fun fairs and circuses are installed where the Mulid is celebrated and people of both sexes and all ages enjoy their time.

Tents may also be installed in squares where professional singers and musicians perform for a paying public. The songs usually begin with religious concepts praising the prophet and the Sheikhs but may also include love songs.

Songs sung in Mawalids by professional singers are not short with repetitive rhymes as those used in other special occasions where all the group join in the singing especially girls and women. Professional singers sing Mawawil which are usually improvised pending on the mood of the audience and words and concepts may be added and repeated. Usually the Mawal includes wise sayings, and proverbs related to societal values such as patience, fatalism .. etc., and demonstrate the hardships people go through.

Also folk stories are told and poems are recited during the Mulid.

Professional singers must have great capabilities to be in total harmony with the audience and present what-ever entertains them. The audience go in a trance and perform body gestures and make special sounds indicating that the performer is really reaching their inner souls, thus providing the performer with greater impetus to excell. (Mostapha, 1981: 150; Morsy, 1971: 41-44; Ibrahim, N. 1970: 45; Wilbur, 1969: 100).

## II. ENTERTAINMENT & PASSING OF LEISURE TIME:

Other than the celebrations of special occasions, traditionally and in rural areas, leisure time was spent mainly with friends of the same sex at the coffee house or outside popular stores or in special coffee houses for drugs or liquor.

Ammar (1954: 155) recorded that in his village in Upper Egypt play was regarded as an undesirable activity because there is a religious factor that equates play with Lahw or indulgence in pleasure. The mystic Islamic tradition abominates play as an indulgence in pleasure which should be avoided. This concept of Lahw extends to other types of entertainment such as cinema, theatre, playing or listening to music .. etc. These are activities

in which younger generations partake, but the older generation with puritanical outlook consider them as "haram" or sinful. Hence play as a form of entertainment for children is discouraged as they get older.

The favorite leisure time activity for adults is conversation (Wilbur, 1969: 100). Women receive and pay visits to each other and men gather in coffee houses for information (Saleh, 1973: 316).

Coffee houses are basically informal clubs for men especially in urban areas where there is more free time than in rural areas. The men go there to drink tea or coffee, talk with friends, play cards or back-gammon. However, coffee houses are more than places for recreation, they are used for dissemination of news, rumors, jokes, and a place where public opinion is formed (Wilbur, 1963: 101; Abdel-Gawad, 1973: 38; Al-Sibai, 1965: 67).

There are special institution established for passing of leisure time. These are:

1. Clubs: vocational, religious, cultural, and social;
2. Public Open Fields: in low-income places for sports;
3. Regions Associations Centers: for youth;
4. Cultural Centers: for cultural, religious, and artistic programs and activities located in low-income areas.

(Abdel-Gawad, 1973: 38).

Games are important media for pass time for players and watchers. Ammar (1969: 101-102) identified two general types of games. The first type of games demonstrate skills and they are practised for income generating purposes in public squares in low-income areas in feasts, Mawalids, and special occassions. The second type is practised for amusement and passing of time and require certain physical skills.

The first type includes magicians and acrobats (Ammar, 1969: 101; Khalil, 1971: 102; Amin: 54); games that demonstrate physical power (Khalil, 1971: 102); games that hit special targets (Khalil, 1971: 102; Ammar, 1969: 101); and see-saws (Mostapha, 1981: 197).

The second type of games are: chess, sigah (folk-chess) football using a home made ball, tug of war, rope jumping for girls .. etc..

However, studies indicate that the majority of the Egyptian youth prefer passive involvement, i.e., as watchers, rather than as active participators (Mohamed Ali, 1982: 88).

An empirical study carried out among a sample of 500 male and female secondary students in Governorates of Cairo and Giza to investigate the favorite pass time activities of students had the following findings: (Khattab, 1978: 210)

1. Ranking of Favorite Activities for Pass-Time:

	<u>Activities</u>	<u>Male Students</u>	<u>Female Students</u>
a)	T.V., Cinema, Theatre, Radio, Tapes	1	1
b)	Hobbies	5	4
c)	Games with friends	2	2
d)	Games with relatives	4	3
e)	Sleeping or resting	6	6
f)	Sports	3	5

Watching T.V., going to movies and theatres, listening to radio or taped songs and music are the favorite pass-time activity for secondary students of both sexes followed by playing games with friends.

2. Ranking of Favorite Sports:

<u>Sports</u>	<u>Male Students</u>	<u>Female Students</u>
a) Group sports: (football, Basketball, handball.. etc.)	1	1
b) Swimming	2	2
c) Physical fitness sports (running, jumping...etc.)	5	5
d) Dual sports: (Judo, Karate, wrestl- ing .. etc.)	3	6
e) Acrobats	6	4
f) Physical exercise	4	3

Group sports are the most popular type of sports for both sexes.

Another study investigating leisure time activities of University students in Alexandria (Mohamed, 1981) collected data from 3793 students: 67% males and 32% females with an average age of 21.8 years and an average family income of L.E. 84.2 per month. One fourth of the sample were members in social and/or sport clubs. Families of respondents preferred sports as hobbies (45%) followed by cultural hobbies (28%) and artistic hobbies (25%).

During summer holidays, 40.5% indicated spending holidays at home, 9.2% indicated going on trips or excursions, 4.2% travel abroad, and 29.9% go to summer resort.

Watching television is the favorite pass-time, as 37.7% indicated that they follow with zest T.V. programs, 35.3% indicated interest in specific programs while only around 3% of the sample did not care about T.V. and around 4% did not own one (Mohamed, 1981: 238-239).

Students mentioned several leisure time activities. The most prominent is reading (21%) followed by sports (19%), listening to music (17%), entertainment activities (15%), religious activities (13%), and artistic activities (6%). It was clear that students put special emphasis on religious values in relation to ways they fill their leisure time (Mohamed, 1981:270).

Another study was carried out on a sample of 205 youths with ages ranging from 15-30 years from a low-income Shiekha, Ras-El-Tin in Alexandria equally representing youth that are members and non-members of sport, social or cultural clubs or institutions (Keriakos, 1982) to investigate how the youth spend their free time. The findings revealed that 26% spent their free time in clubs and youth centers; 9% go to movies and are mostly males; 8% stay at home, mostly females; 6% go to coffee houses or stand at street corners or beaches, mostly males; 5% work on a summer job or part-time job, mostly males; 3% visit friends and relatives; 2% go to libraries or cultural centers; and 1% go to mosques.

Among factory employees, the occupation is a determining factor on how they spend free hours from work as indicated by a sample of 500 employees mostly men (95%), married (73%) and urban (73%). (Ibrahim, 1983). The sample was classified into five categories according to occupations:

1. Skilled workers;
2. Managers;
3. Tradesmen, religious men, and white collar workers;
4. Skilled artisans; and
5. Semi-skilled workers.

The frequency distribution of how they spend their free time during work hours is as follows:

Activities	% Distribution of Categories				
	1	2	3	4	5
1. Rest & loafering	25	31	27	33	40
2. Reading & studying	28	19	15	11	13
3. Find work in factory	20	14	14	8	9
4. Do house errands	8	8	12	18	16
5. Spend time with family	4	12	7	7	5
6. Watch T.V.	-	2	2	6	7
7. Other activities	7	4	11	6	3
8. Do not know	3	6	8	6	4
9. No answer	5	5	3	4	4

In terms of spending the free time after working hours, the marital status of the employee is a determining factor. 51% of married versus 12% of un-married spend their free time at home, 33% of married versus 20% of un-married watch T.V., and 32% of married versus 90% of un-married go to the movies. (Ibrahim, 1983).

### III. MASS MEDIA EXPOSURE:

#### 3.1. Television:

Several empirical studies reviewed investigated the degree and scope of exposure to T.V. as an entertainment and communication medium. These studies will be presented below in a chronological order.

Abdel-Halim and Hafzallah (1963), identified four variables that affect the T.V. programs selected, watched, and appreciated. These are: sex, age, level of intelligence, and the home environment.

Children below six years of age enjoy cartoon programs, fantasy, and fairy tales. As they grow older they start to enjoy drama stories around age 12 years; by sixteen they enjoy musical programs, singing, jokes, and suspense.

The sex of the T.V. observer affects tastes from an early age. Girls tend to enjoy more musical and singing programs while boys enjoy adventurous programs. Housewives enjoy women programs that address fashions, home cooking, sewing, .. etc., in a realistic manner that they may acquire new skills. Women also enjoy programs that represent their emotional and social problems of life like problems of love, friendship, marriage, divorce, and programs that reinforce their status. Men, on the other hand, enjoy sports programs; programs that discuss general social issues that they confront in their every day life; and programs that document travel, scientific discoveries, and historical biographies of famous people. Both men and women enjoy well written, tight stories especially romantic and humorous stories, but men enjoy more police and suspense stories.

The more the intelligence level of children and youth, the more they appreciate serious and realistic programs such as the news, group discussion of issues and cultural programs.

The home environment affects the watching habits of children as part of the socialization process. Families that are more selective in the programs they watch diffuse the same pattern in their children atleast prior to the adolescent age.

Television has affected the general pattern of using leisure time among family members. T.V. has affected the pattern of going to cinemas especially among adults while

the youth and children still enjoy the cinema especially when the choice of T.V. programs are not desirable to them. T.V. has also affected the time spent in reading of journals, magazines, and books; listening to the radio; and playing sports. However, those who are really interested in these activities, the T.V. may be a source of re-inforcement and development of these hobbies.

What people acquire from T.V. in terms of learning process is personal and circumstantial as people tend to watch T.V. for amusement and entertainment rather than as a learning and educational process.

Mona Gabr, carried out a survey (1972) among primary school students in Cairo and Giza to investigate the cultural impact of T.V. on young students. The highest proportion of students aged 8 and 9 years watch T.V. an hour a day on average, some watch it for two hours. Older students, 10 and 11 years watch T.V. around two hours a day on average. Male students, on average, watch T.V. longer than female students. The students ranked the programs on the basis of their preference. The highest preference was for children programs followed by contests and riddles, English movies and serials, variety shows, Arabic dramas and series, Arabic movies, cultural programs, scientific and religious programs, commercials, then finally sports. T.V. watching proved to be number one pass time activity for the majority of students followed by listening to the radio, game playing, going to the cinema, theatre, club, then home visits. Children spend, on average, almost 46% of their leisure, free time watching T.V. .

A survey (Talaat, 1973) was carried out in a village in Menoufia Governorate characterized by high literacy rate (65%), high rate of innovativeness, high mobility of villagers, and high degree of political awareness. A sample of 100 respondents was selected on the basis of sex, occupation and

literacy. The study investigated the flow of communication in the village. T.V. was second most important media of mass communication in the village following the radio. Although only six families in the village owned T.V. sets at the time of the survey in addition to three government sets at the co-operative, the combined unit and the youth club, 85% of respondents watch T.V. regularly and general inquiries of the research indicated that this represents the situation for the whole village community. Villagers view T.V. programs in groups and they meet to discuss them. Entertainment programs are the most popular among 82% of respondents, followed by news and political programs (61%), and religious programs (58%).

The General Union for Radio and T.V. carried out a survey in 1977 in two low-income areas in Cairo and Alexandria and interviewed a sample of 800 respondents from both neighborhoods (Ibrahim, 1979: 143). Around 77% of respondents view T.V. as a medium for amusement and passing of time and 60% perceive it as an entertainment source. Drama programs and entertainment programs covered around 82% of the total watching time of respondents.

Findings of a survey carried out in two villages in Menoufia (Ibrahim, 1979) are in accordance with Talaat (1973) findings communication in the rural areas. The sample covered 183 household heads: males and females. Almost three quarters of the sample were exposed to T.V. versus 93% exposed to the radio and 32% exposed to press. Of those exposed to T.V., 42% watch T.V. at their homes, the others watch T.V. at the coffee house, for males, at homes of relatives and neighbors, at work place, at homes of friends or colleagues, at youth club, respectively. Groups of T.V. watchers develop as all respondents of both sexes indicated watching T.V. in groups regardless of the place.

Drama programs: plays, series, and movies are the most popular programs among villagers. Villagers view T.V. as source of amusement (99% of watchers), and information (91%), as source of acquiring new skills (70%).

The survey identified interpersonal communication, i.e., among relatives, neighbors, friends, key villagers as the third most important source of information in the village in addition to radio and T.V..

El-Kamel (1979) reported on the mass media habits of Egyptian public from a national survey carried out by interviewing a sample of 2,000 households.

The findings indicate that 52% of households in Egypt have T.V. sets in addition to 13% who do not have T.V. at home but have access to it elsewhere. Residents of Canal Cities have much more access to T.V. than residents of the Delta followed by Upper Egypt. Almost 55% of Upper Egyptians do not have access to T.V., while only 12% of those residing in Metropolitan areas of Cairo and Alexandria reported having no access to T.V. and 19% of Canal Zone residents did not have access. Higher proportion of urbanites (88% in Metropolitan areas and 80% of urban Upper and Lower Egypt) own their own T.V. sets than in rural areas (27%). However, in rural areas, respondents have more access to T.V. elsewhere (20%) than urbanites (4% only). In rural areas, watching T.V. is a social activity. Christians have more access to T.V. (76%) than Moslems (64%) through ownership (70% of Christians own sets versus 51% of Moslems) rather than access outside the home. Accessibility to T.V. is also socio-economically determined. 96% of university graduates have T.V. sets while only 29% of those with no schooling own sets. Of those respondents categorized as poor, only 19% own sets while 92% of the wealthy have T.V..

Frequency of watching T.V. is influenced by the same factors associated with accessibility to T.V. and relationships are in the same direction. At the national level, 72% of those who have access to T.V. reported watching T.V. daily, 21% watch T.V. frequently, and 7% watch rarely. Rural people who have access to T.V. watch less of it than urbanites most probably due to the small percentage owning their own sets. Those in Metropolitan areas watch T.V. more often than urbanites of Canal Zone followed by Delta than Upper Egypt. Also 80% of females watch T.V. daily versus 66% of males. And the higher socio-economic status, the more frequent the T.V. watching due to higher percentage of T.V. at home.

The most popular hours for watching T.V. is between 7-12 in the evening. Around 86% of respondents watch from 8-9 and 72% watch from 9-10.

Drama and movies are the most favorite T.V. programs (58.4%), 82% of those aged 15-19, and 50% of those over 40 years old shared the same preference. Also very high percentages of those with no education, women, rural people and the poor all state that drama and movies are their favorite T.V. programs.

News, discussion forms, and scientific programs are more appreciated by those of higher socio-economic status.

Quran and religious programs occupy third place after dramas and movies and entertainment programs. One fifth of the poor state that religious programs are their favorite.

Five out of nine respondents prefer channel one to channel two, 16% watch both equally and only 5% prefer the second channel. Days cited as heaviest in watching are Sundays (50%), Fridays (30%), Thursday (12%), and Saturdays (5%).

In 1980, The General Union for Radio and T.V. carried out a national evaluation survey of the T.V. programs of the year. A representative sample of 5,000 respondents aged 16 years and above was interviewed from capitals of all governorates.

The findings indicate that the second channel of the T.V. broad-casting service is more preferred by the more educated than the less educated, by men more than women, and by the young more than the old.

The topics that attracted the T.V. watchers most were topics with social objectives (by 62% of sample), humorous and entertaining (40%), religious (35%), mysteries and suspense (35%), romantic (31%), and historical (14%).

Around 92% of T.V. watchers were frequent watchers of Arabic plays and series.

Two fifths of respondents watch T.V. more on Sundays followed by Fridays (35%) then Thursdays (31%).

Arabic movies was the most favorite program for 44% of respondents followed by entertainment programs of singing and dancing (33%), Arabic series (32%), plays (27%), women programs (26%) cartoons (25%), English series (20%), press of the day (12%), sports (11%), then news (10%).

Programs that provided entertainment were followed and favored by 83% of respondents followed by social programs presented in a drama form (70%), religious programs that discussed religious and worldly issues (70%), medical programs that presented health information (56%), cultural programs that provide general knowledge (34%) informational programs on internal and external politics (34%) and language teaching programs (20%).

The survey carried out by State Information Service in 1982 to investigate communicating family planning to Egyptians indicate that access to T.V. is high in Egypt. Half of the total population are reached by T.V. messages. However, the other half who are the illiterate, poor, rural and slightly educated are not reached because of in-accessibility to sets.

The following table shows differential accessibility to T.V., coverage of Family Planning messages to those who have access, and frequency of exposure to the messages.

Characteristic of Respondent	Access to T.V.			F.P. Messages Received		Frequency		
	Own	Access to	No access	No	Yes	Daily	Weekly	Monthly
<u>Sex:</u>								
Male	52.2	17.1	30.7	6.9	92.8	51.4	37	11.7
Female	54.6	7.8	37.6	6.4	92.6	63.9	30.1	6
<u>Socio-Economic Class:</u>								
Poor	24.1	15.2	60.7	12.9	86.5	61.8	29.6	8.6
<u>Region:</u>								
Lower Urban	79.2	6.8	13.9	2.6	97.4	70.0	27.3	2.7
Lower Rural	37.5	19.9	42.6	10.6	88.3	52	34.3	13.6
Upper Urban	71.2	5.5	23.3	2.7	96.4	55.7	36.5	7.8
Upper Rural	25.9	12.3	61.8	14.4	83.7	40.4	46.1	13.5
<u>Education</u>								
None	36.1	12.9	51	11.8	86.9	52.3	36.9	10.9
Some Primary	59.2	13.6	27.2	6	93.4	59.6	30.7	9.7

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### 3.2. Radio:

All mass communication studies in rural Egypt indicate that the radio still has the greatest coverage followed by T.V. then the press. Transistor radios are quite common and farmers carry them in the fields (Talaat, 1973: 79-82).

Abu-Lughod (1963) identified "two step" flow of mass media information in villages. Around 44% of villagers in six villages surveyed heard or read of occurrence of events on radio or press and informed the rest of villagers verbally of the information. Government officials, the rich enough to own a radio and the literate villagers were the primary users of the two channels of mass media. The illiterate and the poor depend on others for secondary information. The radio as a passive medium of knowledge links the village to the outside world. In shops the radio is constantly turned on as a service to customers to listen to and discuss programs as listeners transport their information to others by word of mouth (Abu-Lughod, 1963: 101-103).

In a village in Menoufia (Talaat, 1973) the majority of respondents listened to the radio on average five hours a day. Three out of four respondents discussed the programs with their friends. Entertainment programs are ranked high by 86% of respondents, followed by political programs (75%), and agricultural programs (73%). Villagers tend to listen to the radio as a group. "The radio is fast becoming the source of entertainment and news in the typical village meetings called "samer" thus replacing the traditional village poet". (Talaat, 1973: 82). Women also listen together to the radio, not because of shortages in radio, but as a social pattern.

Hanafi (1967) in an investigation of the role of radio broadcasting in forming public opinion reached the conclusion that the radio will have an impact on societal categories that listen most to the radio: the middle aged, and the middle socio-economic, occupational levels. This conclusion is based on the argument that the rich have other media for entertainment and amusement while the poor do not have the leisure time to listen to the radio even if they own sets. Those with higher education will spend more time in reading, the illiterates will listen to songs and music, those with medium education are the true audiences to the radio who will be affected by it.

Comparing advertisements in radio and T.V., Hussein (1966) emphasized the importance of research in identifying type of listeners of different times and programs in the day for target population setting and ensuring greater coverage of the target audience. The characteristics of religious program audiences are different from characteristics of political program audiences, .. etc.. Radio advertisements also allow for changes in the language of the advertisement pending on the target audience. He suggests that rural population as a target will require advertisements in the form of Mawal in colloquial Arabic (Hussein, 1966: 83).

A sample of 140 secondary school students in Alexandria was surveyed to identify social and cultural factors affecting the life of students (Abu-Ali, 1960). All students listen to the radio. The most popular programs are entertainment programs such as plays, songs and music. The second most popular programs are general information programs. News and political programs fared third in ranking followed by the Quran and religious programs.

From a national communication survey represented by a sample of 2,000 members, one from each household, indicate that only 11% of population 15-50 years do not have access to radio on a national level and around 16% of those who have access to radio almost never listen to it. There are differences in accessibility and frequency of listening among social and demographic groups. One third of the very poor, 19% of the poor, one fifth of the illiterate, 17% of females do not have access to radio. Even among those who have access to radio, the poor, the un-educated and the rural people listen less frequently than the wealthy, the educated and the urban persons (El-Kamel: 55). For example, 69% of the very poor have access to radio and of those, only 55% listen regularly to the radio, so about half of the very poor class never listen to radio.

Entertainment is favored by more women than men, by the non-educated, the poor and rural people more than others. Radio drama is favored by urbanites in general, by females more than males and by the poor more than the rich. Women favor housewives programs more than any other program. Discussion programs and programs that provide advice (especially on health) are favored by the more educated, by the middle and upper classes and by urban people.

The general program station is considered most favorite by the rural more than the urban persons, by males, the younger population, and the less educated. The Middle East Radio Station is considered most favorite by females, the richer probably the urbanites, the younger, and more educated people. Arab Voice Station is preferred more by the poor, the rural, and the males. Audiences of People's Station tend to be mostly the poor, rural, and less educated population.

From a survey carried out by the General Secretariate of the Radio and T.V. Union on a sample selected from Cairo, Alexandria, Mansoura (Dakahlia Governorate, Lower Egypt) and Souhag (Souhag Governorate, Upper Egypt), the results indicate also that Friday is by far the day most people listen to the radio, followed by Thursday then Sunday.

The most favored stations are by far the General Program Station followed by the Middle East Station as one category. These two stations are followed by a second category of three stations: Arab Voice Station, Om-Kalthoum Station, and Quran Station respectively.

Entertainment programs of music and singing is listened to by 97% of respondents followed by drama (81%), news (80%), Quran (60%), religious programs (42%), and variety and humorous programs (35%).

The majority of respondents favor religious programs (78%) followed by entertainment programs (74%), programs that address social issues (71%), educational and informative programs (66%), health programs (59%), and the political programs (42%).

In terms of topic preferences for plays, series and dramas, the majority of respondents prefer drama with social objectives (70%). The second best topic is religious (48%) followed by comedian stories (42%), mystery (40%), romantic (33%), and historical (15%).

The results of SIS survey (1982) indicate that only 50% of Egyptian population on average receive family planning messages through the radio. Among the poor, illiterate, and rural population this proportion is even lower (SIS et.al., 1982: 133, 144, & 149).

### 3.3 Newspapers & Magazines:

With the predominance of illiteracy in Egypt, newspapers and magazines have little coverage. However, in rural areas, a newspaper may be read by more than one person, and one person could read loudly for others to hear, or information and news may be transmitted by word of mouth (Talaat, 1973; Abu-Lughod, 1963; Abdel-Hamid, 1981).

The higher the educational and socio-economic level of the person, the greater the probability of daily reading newspapers (Radio & Television Union, 1980; Abdel-Hamid, 1981; Abu-Ali, 1960, El-Kamel).

The upper stratum of socio-economic scale (the wealthy and those with university education) tend to read Al-Ahram. Al-Akhbar is most widely circulated among the lower and middle classes and in rural areas along with El-Gomhoria. (El-Kamel: 74; Abdel-Hamid, 1981).

The survey on family planning communication coverage (SIS et.al., 1982: 144) indicate that around 36% of the sample received family planning messages through both mass media (Radio, T.V., and Press), 3% received messages through inter-personal contact, 38% through mass media only, and 23% had no communication contact. People receiving no contact are heavily concentrated among the illiterate and semi-literate, the poor, and those in rural areas (especially in Upper Egypt). More women (27%) than men (18%) have no communication contact. However, those reached by mass media are almost a cross section of the Egyptian public with slight under-representation of the illiterate, the poor, and rural upper Egypt.

### 3.4. Cinema & Theatres:

Going to the cinemas or theatre has been affected by the availability of T.V. (Ibrahim, 1979; Safaan, 1961). Usually children go more to cinemas than older people and men more than women (Jacoub, 1967).

Most villages do not have a cinema and this affects the rate of exposure to that media. Eight male villagers out of 183 male and female respondents (4%) indicated going to cinemas from one village (Ibrahim, 1979). In another village from Menoufia (Talaat, 1973: 85-9), 68% of respondents went regularly to cinemas and 51% indicated going to the theatre which was located 12 K.m. away from the village. Cinema and theatre shows rate high as entertainment media like radio and T.V. .

IV. HEALTH RELATED PROVERBS:

1. 

أسأل مجرب ولا تسأل طبيباً

Experience is more important than professional knowledge alone so ask the experienced and do not ask a physician.
2. 

أحسن الطعام جوعاً وكسل

The best food is that eaten after hunger.
3. 

اتخذى وتمدى ولو لحظتين ، واتعشى واتمشى ولو خطوتين

One should rest after lunch and walk after supper before going to bed.
4. 

اللى يعاشر حكيم يموت سقيماً

The one that always requests physicians advice and prescriptions will die a sick man. Hence excess' in things even the good things may bring about opposite results.
5. 

ان ما شكا العيىان عالىه بىان

Even if the sick person does not complain, his appearance is an indication of his sickness.
6. 

النظافة من الايمان

Cleanliness is prescribed by religion and it is an aspect of being religious indicating the importance of cleanliness.
7. 

وجع ساعة ولا كل ساعة

To tolerate pain for an hour is better than being in pain occasionally for long. This indicates the importance of making drastic decisions that may be painful but end an issue for good.

8. درهم وقاية ولا أردب علاج  
A little bit of effort in prevention is better than  
much effort in cure.
9. الصحة تاج على رؤوس الأصحاء لا يراه إلا المرضى  
Health is a crown on the head of the healthy seen  
only by the sick.
10. الدفء غنا والبرد لحاس القفا  
To be warm makes the person healthy and strong but  
being cold weakens the person.

V. HEALTH CONCEPT IN FOLK SONGS & MAWAWIL:

In folk songs, the physician (Tabib or Hakim) is used as a figure of speech to exemplify an external force capable of fixing ailments (Abdel-Hakim, 1957). Sickness, ailments, wounds mean the troubles of life that affect people and make them emotionally unhappy and physically weak. So ailments are tied with the incapacity or failure of man to cope with life conditions and failure of friends or relatives to provide the necessary help and support. Usually the neglect or failure of friends and relatives aggravate the situation for the ailing person. To be "cured" he requires an outside force with great powers and magical characteristics to be able to treat the patient either through magic and extra powers or through administering the right "medicine". (El-Masri, 1974).

"Medicine" is usually used to mean something difficult or bitter that the ailing person has to take or accept for the sake of better coping with realities of life. "Patience" could be one type of medicine.

Some examples of folk songs or mawawil that use these concepts are:

1. شاف الطبيب جرحى وصف له الامل  
وعطاني منه مقام يادوب ما ندممل  
مجروح جديد يا طبيب وجرحى لهيب  
ودواك فرغ منى . . . واياه العمل ؟

(Jaheen, 1962: 120)

The physician saw my wound and he prescribed "hope" as a cure but he gave me very little for a wound that is new and severe so it was not sufficient and I do not know what to do.

2. السم لوفى الدواء ملين يضر ؟  
والعوت ولو لعدونا ملين يسر ؟  
حط القلم فى الحبر واكتب كمان  
والعبد للشهوات ملين هو حر ؟

(Jaheen, 1962: 51)

How could poison harm when it is in medicine?  
How could one be pleased with death even to our enemy?  
How could man with worldly best be free?

3. أيوب رماه اليمين بكل العلال  
سبع سنوات مرضان وعنده تشلل  
الصبر طيب . . . صبر أيوب شفاه  
بس الاكاذبه مات بفعل الملل

(Jaheen, 1962: 54)

Suffered seven years from all ailments and was cured by patience but died from boredom

4.

قلبي غليل يا ناس وفي الكاس دواه  
مريت له ايدى شربت م اللى حواه  
جنبى الشمال خف اليمين اتوجع  
ايه يداوى الكبد م اللى كواه

(Jaheen, 1962: 62)

My heart was sick and the cure was in the cup which I drank. My left side was cured and my right side (liver) started to ache and what will cure that?

5.

وكان جرى ايه لو الطبيب جه لحد البيت وشافانى  
دنا كنت خفيت ورديت مثل عاداتى وشافانى  
الا طبيب بدل جا لحد البيت واتخفى وشافانى  
دنا جدع جد فى وسط الرجال معـدود  
والجرح سالت مدتو جاريه ومعـدود  
وآدى طبيب لجراح نكر الدوا المعـدود  
والرب موجود عالم بحالاتى وشافانى  
(عديده)

(Saleh, 1973: 58; El-Masri, 1974)

What would have happened if the physician came to my house and saw me and cured me. But the physician was not correct, he came to the house then disappeared even though I am a serious accountable man, but still he denied me the medicine and the cure. But God is still there and he knows my condition and will do something.

6. مفيكشي همه يا طبيب تداويني وأنا قاعد  
أمانا يا طبيب لتداويني من دواك حبه  
دا الدواء يا طبيب نقطع الفراش حبه  
ومثل سمعناه من اللي قبلنا قالوه  
وبيب سطي في الطعام كان بسنا قاعد

(Abdel-Hakim, 1957)

The sick person is reproaching the physician because he is not curing him and he is getting more sick. This situation is like the old saying that the snake ate the food and our cat was beside it.

ANNEX ( II )

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## II. STUDY REFERENCES

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ANNEX ( III )

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### III. REFERENCES NOT LOCATED FOR REVIEW

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ANNEX ( IV )

REFERENCES REVIEWED & INAPPLICABLE

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#### IV. REFERENCES REVIEWED & INAPPLICABLE

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