Chapter One

Introduction

"Every culture is internally plural" (Parekh, 2010, 239). Wherever and whenever anyone goes to any country all over the world, there will be ethnic groups; ethnicity as a concept is defined as “the cultural characteristics that connect a particular group or groups of people to each other” (Horowitz, 2005, 718). Additionally, ethnicity refers to “the ethnic quality or affiliation of a group which is normally characterized in terms of culture”. The ethnic groups are usually characterized in terms of common culture, nationality, or language. The cultural background could be a determinant of the ethnic affiliation or identity (Betancourt & Lopez, 1993, 631). According to Max Weber, ethnic groups are defined as “groups of humans who have a subjective belief in shared origins, a belief which is founded on a similarity of habits, customs or both or on collective memories of migrations or colonization” (Ethnicity, 2003).

These groups might also belong to a different race or religion from the dominant ones, sometimes they have a special culture that is relatively different from the others. For example, in the U.S., there are African Americans, Hispanics and Latinos. The ethnic groups are usually represented within a specific frame or what we can call a "stereotype". This stereotype or image is absorbed by the others while they are growing up. These images are not only represented in television programs and movies but also in books, cartoons, advertisements, radio, and even in the jokes the people say or the insults used by the friends (Martindale, 1996, 22).

In Egypt, there are also ethnic groups; some of these groups are marginalized in terms of being shown in media, like the Bedouins of Sinai and the Nubians (Abdulla, 2012, 11). On the other hand, there are other ethnic groups that are being portrayed in
a certain way, many times, that leads finally to a stereotype about this group. The upper Egyptians (*Sa'idis*) belong to the second group. It has been well known that the Upper Egyptians are being a matter of joke, as the "other" Egyptians think that those Sa'idis are suffering from a lack of intelligence. For example, if we searched in the history of the Egyptian Cinema, we would find a lot of movies that have shown the Upper Egyptian as a person who have "special" characteristics especially in terms of intelligence; his image is fluctuating between being totally stupid – like Ismail Yassin in *El'ataba el Khadra* [the green square] - to a mildly naïve – like Mohamed Henedy in *Sa'idi fel Gam'aa Al amrecya* [An Upper Egyptian at the AUC].

Although the word *Fallahin* is awkward to some people, the word *Sa'idis* is usually met by the people with a lot of humor. The typical *Sa'idi* is usually a fool (Rieker, 1997, 20). After revising the literature, the studies' results have shown that the upper Egyptians are portrayed negatively in many aspects especially in terms of lack of education, and using aggression in solving their problems. Additionally, Hopkins and Saad mentioned that Upper Egypt is often portrayed as "turbulent and unruly" (Hopkins & Saad, 2004). On the other hand, they were shown in a positive way sometimes in terms of being generous and brave (Wahby, 1995).

Since "the media are symbol transmitters" (Wilikins, 1996, 127), the problem is that the media usually show the ethnic groups in these stereotypes without searching for the "whys" and "whereabouts" of the social, political, and geographical context that might lead to these stereotypes. The Cairenes –the joke tellers- live in the center of the country where everything is there, fashion, modernity and even the politics and political change. Contrarily, Upper Egypt is far from the center of about 10 to 15 hours by train. Consequently, the change wouldn't be as the same as Cairo (Bedsted, 2003, 164).
Unfortunately, that most of the rural-urban migrations are faced with non-conformity among the urban society which deals with the migrants as a "parasite on the society" (Chavez, 1996, 32). In July 2002, Cairo governor announced that the migration from Upper Egypt to Cairo should be limited because it causes urban instability. The press campaigns that focused on this issue tend to portray the governor as an "anti - Sa'idi". This event was the sparkle for the Sa'idi lobby to complain about being negatively portrayed in media and badly treated in Cairo. The upper Egyptians are usually sensitive to the way that the outsiders perceive Upper Egypt and the stereotypes of the Upper Egyptians (Miller, 2004). The stereotype of Upper Egypt and its residents is usually including living in mud brick homes, surrounded by palm trees, where men are barefoot, walking along a muddy canal, and the women usually dressed in long black robes with bundles on their heads.

Movies have played an important role in this stereotype. The producers and directors have framed the Upper Egyptians in a specific image. A general overview for the history of the Egyptian cinema will clarify this image. The Upper Egyptian was usually portrayed as a doorman –bawab- since the early beginings of the Egyptian cinema, in Ali El Kassar's movie "bawab al omara" [the doorman of the building] that was produced in 1935. Another famous movie for Ahmed Zaki, which is "el beh el bwab" [Mr. Doorman] that was produced in 1987, is considered amongst the movies that affect the perception of the audience. Despite of being relatively old, the participants in a study by Qassem 2006 have mentioned this movie as really expressing the Upper Egyptian character. For Upper Egypt as a region, it was portrayed as an exile for the employees who made mistakes. In other words, being transferred to Upper Egypt was a kind of punishment. This was obvious in Shoukry
Sarhan's movie "Al bostagy" [The postman], that was produced in 1968 (Qassem, 2006).

To sum up, the image is totally away from modernity (Abu-Lughod, 2002, 388). The problem is that the Cairenes assumed that their culture is the 'natural' culture of the whole society, dealing with the immigrants as inferiors (Guibernau & Rex, 2010, 243). This could be named "cultural racism". There are two levels of this cultural racism: the first one, can deal with the 'other' as an inferior that isn't equal to him and cannot have the same position in the society, while the second one is dealing with the 'other' as an enemy who wants to" invade" (Wieviorka, 2010 , 345). In this study, the researcher suggests that the first case is the one that fits the Upper Egyptian – Cairene relation.

The question here: Is Upper-Egypt really different from the rest of Egypt? The answer is that Upper Egypt is considered as a part of Egypt, and "the main differences are probably cultural, and even these amount of to a difference of emphasis on values that all share" (Hopkins & Saad, 2004, 15) especially that some of the Cairenes are Saidis by origin (Bedsted, 2003, 157). Consequently, we can say that these differences are "relative rather than absolute"(Hopkins & Saad, 2004, 11).

Furthermore, Khalid Mahmud argues that Upper Egypt has greatly changed, and that these differences are not valid anymore. The globalization and interaction with the different communities, including internally with Cairo- or externally with other countries, have affected the culture of Upper Egypt. The old customs and traditions have become folkloric more than being a real lifestyle (Miller, 2002).

The features of the Egyptian village and its residents have changed along the years due to many reasons; among these are:
• The increase of the education rates.

• The communication revolution and the widespread of media and its tools.

• The emigration to Cairo and some Arab countries for work.

• The change of the economic status to capitalism and its impact on the agriculture in Egypt (Afify, 1996, 57).

• The local television channels and radio stations have played a significant role in the empowerment of women and raising the awareness among the local audiences (El Hadidy & Emam, 2004).

  The customs and traditions have changed a lot. For example, some studies have shown that only 10% of the married men were polygamous. Additionally, the divorce rate has declined if it was compared to the past (Bach, 2003, 49). To summarize, we can say that the Saidis now are almost like the Cairene but not quite the same (Bedsted, 2003, 164).

  In conclusion, the Upper Egyptians are misrepresented in the different media contents; they are framed within negative stereotypes that are totally away of modernity. This study aims to examine the impact of the television viewership – particularly the soap operas and movies- on the perception of the Upper Egyptians among Cairo residents (non-Upper Egyptians) and the self-image of the Upper Egyptians.
Chapter Two

Theoretical Background

Communication is not a "physical object" that could be identified easily, but it is a "process". This is why there is no single consistent theory - in a law like- to explain the communicative behavior (Casmir, 1994, 24). Communication theories are human constructs; these theories are not ever complete (Casmir, 1994, 24), but it provides a framework for the researchers. Since the nature of human behavior is complex, the "human communication processes have been examined from different scientific theoretical perspectives" (Cushman, Kovacic, 1994, 269) because it is easy to measure the temperature with a fixed method of measurement but it is difficult to measure the human behavior with a single measurement method (Baran & Davis, 2000, 26). This is why there are consistencies between some theories and discrepancies between others.

Theories of this study:

This is a multidisciplinary study. It is mainly a media study but at the same time it connects between four branches of social science which are: Mass Communication, Anthropology, Sociology and Psychology. The researcher used references from those branches in order to be able to give an overview of the Upper Egyptian society and explain the impact of their portrayal in media on the social interaction with other groups. From a media perspective, the study depends on Cultivation theory. It also includes the concepts of the Schema theory. From a social perspective, the Social Construction of Reality theory and the Social Expectations theory could be taken into consideration.
Cultivation Theory:

Cultivation theory was firstly originated by George Gerbner and his colleagues at the American School of Communication at the University of Pennsylvania during the 1970's and 1980's. The theory is mainly focused on explaining the implications of television viewership on the audiences' attitudes, perceptions, and values. Gerbner and his team believed that "the television set has become a key member of the family, the one who tells most of the stories, most of the time" (Severin & Tankard, 2010, 268).

The cultivation theory hypothesizes that the "television cultivates or creates a world view that, although possibly inaccurate, becomes the reality because people believe it to be so (Baran & Davis, 2000, 322). According to the theory "the repetitive pattern of television's mass-produced messages and images forms the mainstream of the common of the common symbolic environment that cultivates the most widely shared conceptions of reality" (Baran & Davis, 2000, 324).

The cultivation theory assumes that the average hours for watching television are four hours a day. The heavy viewer is the one who watch the television more than four hours daily (Severin & Tankard, 2010, 268). When Gerbner and his colleagues originated the theory, they were mainly focusing on the impact of the crime and aggression in television on the people's perception of the real world. They assumed that the more the individual watches crime contents in television, the more he likely will perceive that the television contents resembles the real world.
Some researchers added to the concept of cultivation; Cohen and Weimann (2000) suggest the excessive exposure to television contents would reconstruct realities and produce a, “highly stylized, stereotyped, and repetitive” misrepresentation of reality (Reyes R., 2008, p.8). In other words, they claimed that the image represented is usually negative; this negative image, namely stereotype, will consequently lead to a negative perception among the viewers.

There are three main concepts related to the cultivation theory which are: resonance, mainstreaming and identification. The terms could be defined as the following:

- **Identification** is defined as "the experience of being able to put oneself so deeply into a television character and feel oneself to be so like the character that one can feel the same emotions and experience the same events as the character supposed to be feeling". This concept is including a sort of "identity loss" (McQuail, 1994, 314)

- **Recognition** is defined as the reaction with the well-known television characters as if they were similar to the people in the real life.

- **Mainstreaming** is occurring when the heavy viewing leads to a merging of attitudes through groups.

- **Resonance** is happening when the television content is including some events characters that "resonate" with the portraits of these events and groups used to be presented in television (Severin & Tankard, 2010, 269).

The theory is related to the study in terms of cultivating a specific image among those who are watching the soap operas and movies that show the Upper Egyptian society and characters. The results of the previous studies that have conducted a content analysis for these television contents have
shown that the Upper Egyptian society and characters were portrayed negatively, except in terms of braveness. Accordingly, this study would try to measure the attitude of the Cairene towards Upper Egypt, to examine whether it was positive or negative. Additionally, it will examine the attitude of the Upper Egyptians towards themselves.

**Criticism of the Cultivation theory:**

The cultivation theory is one of the media theories that have been critiqued greatly and ferociously. The critiques have centered on the a lot of varied issues, including cultivation’s stress on “overall exposure” and not particular kinds of programs, the way television viewing is assessed and separated into categories, explanations for decoding “television-world” responses, the “linearity” of cultivation connotation, and much more. While almost every side of the “conceptualization, sampling, coding, measurement, reliability, data analysis” and other has come under the strong inquiry of the theory, the falsity and correct use of statistical controls are the fieriest matters of the debate (Bryant & Thomson, 2002).

The cultivation theory has been criticized heavily by different academic writers (Hirsh, 1980; Hughes, 1980; Potter, 1993, 1994; Van Den Bulck, 1995; Stilling, 1997). Potter pointed out that the relationship between the media messages and the attitudes towards a specific ethnic group is considered “spurious”, as there are many sociological theories that explain how the people perceive the ethnic groups; among these theories are social identity theory and realistic conflict theory. According to the social identity theory and due to social identification, the people are having a selective perception process of the social groups. This selective perception usually includes
unfavorable characteristics for the non dominant groups or “other” groups (Lobbers et al., 2000).

One of the critiques of the cultivation theory, by Daniel Chandler, claims that when individual has his own experience or opinion about a specific subject, he doesn't depend greatly on the media messages. In other words, the personal experience might reduce the cultivation effect. Additionally, Chandler criticizes that the cultivation theory in terms that it ignored the personal differences between individuals in their interpretation of what they watch (Chandler, 1995). Cultivation theory has been criticized also for taking a “passive” view of the audience. It is supposed that cultivation proposes that viewers take messages at their face value and that all of them pretty much decode all messages in pretty much the same way.

Furthermore, Gerbner and his colleagues have not said anything about the supposed activity or passivity of the viewer one way or the other. Nabi and Oliver said that “The different viewers interpret the different programs differently” and added that the cultivation simply tests whether or not heavy viewers are more likely to show evidence of having absorbed television’s dominant messages. Finally, the validity of notions such as resonance and mainstreaming are difficult to be tested using exact and strict social scientific methods (Nabi & Oliver, 2009).

**Schema Theory:**

The Schema plays a vital role in perception. Schemas could be included in the concepts of both of self-perception and group perception. The schemas refer to the perceptions of the roles and events of the self, other individuals and groups. It provides the people with a prejudgment or expectations for the others (Borgatta & Montgomery, 2000, 2751).
The schema according to Graber is "a cognitive structure consisting of organized knowledge about situations and individuals that has been abstracted from prior experiences, and used for processing new information and retrieving stored information" (Severin & Tankard, 2010, 88). It might include positive attitudes towards positive characteristics like intelligence, or negative attitudes towards the negative characteristics (Borgatta & Montgomery, 2000, 2751).

The theory is related to the study in terms of that the Cairene participants would already carry some attitudes toward towards Upper Egyptians. The prejudgments or the schemas are not only obtained from the media, but also from the different cultural, social and political contexts

**The Social Expectation theory:**

The social expectation theory is mainly considered as a social theory. The social expectation as a concept in mass media refers to the extent to which the individual believes that the events and characters shown in television are real ones (Jeffres, 1997, 186), and to which extent the media portrayals for groups affects the behavior of the audience towards these groups (El Sherbini, 2010, 13)

When the media – particularly television- is observed as the main mechanism that controls the people's behavior and attitudes by manipulating them, this considered a narrow point of view (McQuail, 1994, 314). Nowadays, there are some claims that the television is not the only factor that affects the people's perception, but it interacts with other variables in a way or another to have a significant effect on them (Severin & Tankard, 2010, 269). This would be more rational than stating that the television has a powerful,
uniform and unlimited effect on the audience. The new approach of the cultivation theory assumes that the television content affects the individual's attitudes by the reinforcement of the already existing ones.

Berger and Luckmann claims that "the reality is socially constructed and that is the sociology of knowledge must analyze the process in which this occurs" (Ritzer, G., 2005, 724).

Goffman suggests that the dramatic characterization for a certain group - including their appearances and voices- would create a collective identity for this group. Based on this "structure", the "others" – who don't belong to this group-, will tend to deal with them in a "ritual convention of social interaction"(Ritzer, G., 2005, 744-746). The social construction of reality is considered a complementary concept for the cultivation, and it is also consistent with the schemas.

Alfred Schutz states that the human interactions in the daily life are the most important factor for knowledge, instead of the "routine interactions and the taken for granted understandings of the people who live in a given locale" (Ritzer, G., 2005, p. 725).
Chapter Three

Literature Review

'Sa‘id' in the language means the high land; the south part of egypt is called Upper Egypt. The Arabs were the first to name Upper Egypt as 'Sa‘id' (Wahby, 1995, 319). Ahmed Amin defines the Upper Egyptian as "the residents of south Egypt, and they are well known with their patience and strength in work, they usually immigrate to the urban cities like Cairo and Alexandria; they are very jealous of their women, nervous and highly strung while dealing with others; they are also well known of their generosity and toughness. They preserved the "purity" of the Egyptian blood due to their isolation. There are a lot of famous scientists and politicians who were originally born and lived in Sa‘id. The commonalty of them has a distinguishable clothes and dialect (Amin, 2002, 273).

Upper Egypt in the Egyptian history:

Upper Egypt represents a strategic depth for Egypt especially with its population, touristic sites, and crops. Historically, Upper Egypt is considered as the cradle of human civilization. The secrets of the pharaohs and the ancient Egyptian civilization are still beyond our comprehension (El Fawal, 2004, 3).

Gamal Hamdan, a famous scholar and geographer, mentioned in his encyclopedia 'Shakhseyet Masr' [The personality of Egypt] that since the early ages, the Egyptian people used to be a homogenous unit having the same race and origin, besides sharing the same characteristics and the physical features. The Egyptian person has maintained this homogeneity until now without any changes or modifications from the first pattern of the Egyptian man. In other words, the Egyptian
pattern persist the same as the first one. One evidence supports this point is that some of the Pharonic statues - since the age of Pyramids- shows a great resemblance between the 'fallah' and the 'fallah' nowadays (Hamdan, 1981, 278)

In the modern history, after the Ottoman opening, and during the age of Ali Bek El Kebir , Upper Egypt played an important role in the Egyptian economic life. Upper Egypt was source the industrial and agricultural production, and a main center for the inner and outer trade. In the cultural life, Upper Egypt was the origin for a lot of prominent figures in arts, actors like Youssef Wahby , writers Mustafa Lotfy Al Manfalouty , Taha Hussein and Abbas Mahmoud Al Akkad, journalists like Louis Awad, poets like Amal Donkol , Mahmoud Hassan Ismail, and Abdul Rahman Al Abnoudy, political figures like Gamal Abdel Nasser.

Contrarily, in the contemporary history, Upper Egypt suffers a lack of development resources as a result of the decision and policy makers' negligence. This continuous negligence results in a lack of development and creates a repellent environment for progress; consequently, the region became an exile for the employees who made mistakes (Abdullah, 2007, 9). Accumulatively, the people considered living in this region as a punishment, and that was enough to create a negative attitude towards the region and its residents.

The negligence for the region resulted in the weakness of the citizenship in the favor of the tribal belonging and tribalism. The bureaucratic system and the centralized administration lead to the increase of the tribal control and lack of government control in the region (Abdullah, 2007, 10).
From a sociological perspective, the Upper Egyptians are considered as a typical ethnic group. According to Max Weber, ethnicity –as a concept- includes three main factors which are:

- Membership of a group, either from personal choice or as an external imposition, but which nonetheless implies the existence of an ‘us’ and a ‘them’, and therefore the concept of ‘other’

- The search for a common IDENTITY on the part of the group members;

- The perception on the part of other groups of more or less coherent stereotypes ascribed to the ethnic group (Ethnicity, 2003).

**Stereotypes of ethnic groups:**

Travis Linn claims that the use of the stereotype is usually gaining credibility among the audience because "it appears to fit the reality" (Linn, 1996). These stereotypes are usually suffers a lack of rational judgment (Uhlmann et al., 2010). Enteman mentioned that stereotyping stop dealing with persons as real ones and treat them as "artificial persons" or as proxies of the same group. Additionally, these stereotypes deny the humanity of those persons and ignore their individuality (Enteman, 1996, 10). This happens through different processes of generalization, abstraction and decontextualization (Dijk, 1995, 114). Some scholars claim that "the audiences are mainly just spectators who observe and applaud"(McQuail, 1994, 211). They also consider the television as the 'magic window' in which the audiences believe that the television contents are real representations for the real world (Jeffres, 1997, 95).
Although the previous point of view shows that the stereotypes – according to some scholars- are mainly the images portrayed by media and the media channels are the sole factor that leads to the stereotyping, there are other claims that think that media role is just restricted on the reinforcement of the images and attitudes that are already existed, "The use of an ethnic stereotype tends to reinforce the common belief that it relies upon, thus hardening attitudes about multicultural groups" (Linn, 1996, 16).

Lester says that stereotyping happens "because of laziness, upbringing or coincidental experiences, the stereotyping of individuals results in harmful generalizations that deny an individual's unique contribution to humanity. When the media engage in stereotyping, misleading representations about members from diverse cultural groups are confirmed". He added that the stereotyping lead to prejudice and discrimination (Lester, 1996). In a survey that was conducted on 320 upper Egyptians of both genders, the researcher asked them –from their point of view- about the reasons behind this negative image, 27.1% of the participants said that the Upper Egyptian character is a matter of joke in the Egyptian culture as a whole, and 31.7% thought that the directors and producers insist on presenting this image because the audiences like it this way (Wahby, 1995).

Some people believe that the stereotypes are useful because it could be used as tool to clarify and facilitate the perception of certain groups, regardless of its fairness (Dennis, 1996). Consequently, that leads to images that might injure those groups. "The injury may be great or slight, depending upon the perception of the injured person" (Elliot, 1996).
There are two problems related to the stereotyping: the first problem is that the negative representation of the ethnic groups leads to negative stereotype; at the same time, the negative stereotype leads to more negative attitudes towards those groups, so it becomes a "closed circle". For instance, the negative representation of the African Americans among the Anglos has supported the negative attitude of the Anglos towards Afro-Americans and the belief that the later are inferior, which leads to tendency to frame them in this negative stereotype (Martindale, 1996, 24). The situation becomes more complicated in the developing countries, as the impact of television in developing countries is not only affected by the illiteracy, but also by cultural illiteracy (Abu–Lughod, 2002, 378). According to McQuail, "The audience participates in the making of a movie through the audience image held by the creator" (McQuail, 1994, 210).

The second problem is that if this ethnic coding and framing-ethnic stereotyping- is successful. This might cause ethnic bias which means generating specific codes in the ethnic direction-among the largest group. The overestimation of these differences deepens the feeling of dissimilarity that might cause conflicts (Brubaker, 2010, 39). If these conflicts could be resolved peacefully, ethnicity reconciliation would happen. On the other hand if those ethnic conflicts were not resolved, that would result in ethnicity isolation and calls for dissolving the legal ties. Sociologically, these negative differences-named stereotypes- are deepening the feeling of inferiorization, discrimination, alien-ness and exclusion. Thus these differences will result in an unequal membership that accordingly would create an unequal "us-them" relationship (Modood,2010, 244). The break-up of the Soviet Union and the separation of Czechoslovakia into republics would be a typical example for
the aforementioned point (Brown, 2010, 100). Similarly, currently in Egypt, there are some Nubians calls for independence.

Wahby asked some Upper Egyptians their opinions about the impact of the soap operas on them, the answers were as the following: It gives a wrong image about the Upper Egyptians among the non-Upper Egyptians, deepens the inferior view to the Upper Egyptian society, deepens the difference between the North and the South, generalizes the odd behavior, revives the traces of the negative customs and traditions in Upper Egypt, and makes the Upper Egyptian as a matter of joke (Wahby, 1995).

The Upper Egyptian society and culture in the literature:

• Marriage and divorce:

Females who reach the marriageable age are usually suffering some restrictions on their freedom. The female usually marries her cousin if he is unmarried and in the same paternal line (Blackman, 2000, 92). Also many couples are relatives through both of the parents. The reason behind the preference to marry relatives is mainly concerned on two main factors: to keep the "purity" of the blood and the preservation of the women's share of lands within the same family (Bach, 2003, 54). For the divorce, it usually occurs if the wife is childless (Blackman, 2000, 95), but it is not frequent especially that polygamy is common (Bach, 2003, 54).

• The birth and children:

The Upper Egyptian family usually likes to have a large number of children for many reasons; among these are:
- The children are considered as a source of strength for their mother—especially the boys—against the continuous threat of divorce (El Sengeregy, 1986, 34).

- The children are not considered as an economic problem

The upper Egyptian family tends to have a lot of children, as they usually have five children in average (Bach, 2003, 49). The upper Egyptian family's preference to have boys rather than girls refers to many causes; among these are that the boys protect the family and responsible for the revenge killing "Tha'r". Additionally, the boys guarantee the continuity of the "family's name" and wealth, as a result of the inheritance rules, the male prevent any "stranger" to share the wealth of the family. In case of not having a boy, most of the property will transfer to the other heirs like the brothers instead of the sons (Al Abd, 1983, 19), and also he—the boy—is more powerful because he takes double of the female's inheritance quota (Al Nessaa’, 11). One son is not enough; a multitude of sons is a desirable thing as they raise the status and the political position of their families. They are the support of their sisters and daughters in the problems with the in-laws (Bach, 2003, 56).

The Upper Egyptians tend to have a lot of children, as those children are not considered as an economic problem because they share in the work with their parents. Some sociologists claims that the reason of the tendency to have a lot of children due to the long leisure time and lack of entertainment sources in this locales.
- The fights and crimes:

It has been popular that the weapons used in the village fights are very traditional like 'nabbut'. There are two main kinds of crimes which are: the blood revenge named 'tha'r' and honor crimes. The blood revenge 'tha'r' takes place when someone is killed by a person. The family of the victim sends an avenger to kill the murderer with the same kind of the weapon and sometimes in the same area (Blackman, 2000, 132)

In case of honor crimes, the parents kill the girl if she misconducted herself before marriage; usually they do it in a desert and cutting her throat (Blackman, 2000, 45). This reminds us with the famous classical novel "Doaa' Al Karawan" by Taha Hussein that was transformed to a movie in the cinema in 1959; it was directed by Barakat and acted by the famous Egyptian actress Faten Hamama. In this novel, the orphan servant "Hanadi" was killed by her uncle-using a knife- because she fell in love with her employer who was a playboy (Qassem, 2006, 500). Likewise, the unfaithful married woman is being killed but in a different way. She is usually killed by drowning or throwing her corpse into the river after killing her (Blackman, 2000, 45).

- Special cultural features and beliefs:

  - Evil eye:

The fellahin believe in the evil eye, to the extent that they pierce the ear the young boys-especially if he is the only one –and put an earring to disguise the sex of the child (Blackman, 2000, 50). They also make paper figures and pricking it with pins to counteract the evil eye (Blackman, 2000, 219).
- Magic:

The magician is respected and feared at the same time by the people of the village. Those people often want to gain the magician's satisfaction to help them in solving their daily problems, like keeping a husband's love (Blackman, 2000, 188) or to cure them in case of feeling of pain (Blackman, 2000, 184). The type of magic ranges from some simple charms and spells to the most destructive black magic; nevertheless, the later is not common (Blackman, 188-199).

- Superstitions

The villagers believe in Ghosts or 'afarit'. They believe that it could be invisible or in the form of some animals like cats and dogs (Blackman, p.230). They usually refer the extraordinary events to the actions of such 'afarit'. Moreover, in case of the death of someone, a ram should be killed and its blood should be spread all over the place where the death occurred. Unless that happens, the soul 'rouh' will not go to the heaven and stay in the place (Blackman, 2000, 111).

- Festivals:

The main festivals in the villages are that are hold in honor of a local sheik or saint who is famous in this village, this festival is named 'mulid'. Despite the fact that this is considered as a local religious festival, it has never been exclusive for a certain religious group, as most of these 'mulid' events include both Muslims and Christians (Blackman, 2002, 258). The 'mulid' is considered not only a religious festival that revives the spiritual values but also a tool for the social reconciliation among the people especially those of the lower socio-economic level (Fawzy, 1992, 226). Some consider it
as a secular festival that a lot of the people are keen on its attendance to spend leisure time and entertain (Mustafa, 2008, 109).

- The women and gender inequality:

  In general, we can say that the girl suffers an inequality with the boy during her lifecycle. Since her birth, the Upper Egyptian girl witnesses a kind of discrepancy from her brother, even in terms of the celebration of her birth! The celebration for the baby boy is more festive. After they grow up, the boy can play soccer, while the girl is not allowed to do so. The inequality extends to all life aspects even in the food distribution (Sholkamy, 2004, 207) and health care (Al Abd, 1983, 20).

  The Upper Egyptian society has strict moral codes especially for the girls especially the unmarried ones; for instance, Talking about sexual matters is allowed for the married women and forbidden for the girls before marriage. These restrictions refer to that the public's culture consider the woman as a totally sexual and evil creature that should be controlled, or it will seduce the others and destroy the society (Fawzy, 1992, 233)

  Marriage gives the woman "additional rights" over an unmarried girl. Being married gives the woman the privilege to decorate and wear accessories including earrings, finger-rings, bracelets, necklaces, and nose-ring, which is exclusive for the married ones. She has to discard all these accessories in case of her husband's death especially the nose-ring - unless she marries again. The widow is obliged to wear only a black necklace (Blackman, 2000, 50). The widow usually doesn't marry and spend the rest of her life to bring up her children and serve them, while the widower usually tends to marry again (Bach, 2003, 49).
Although that the upper Egyptian woman is usually negatively portrayed, some studies have pointed out to her independence in terms of managing the household shores and bringing up the children, especially the girls (Abdel Rahim, 1995, 77). Moreover, the discrimination of women is not restricted on the Upper Egyptian women only; some studies have shown that there is no significant difference between the rural and urban women in terms of their perception of discrimination in favor of the men (Abdel Rahman, 2010).

The Upper Egyptian Character in literature:

- **Being religious:**

  The upper Egyptian character is usually perceived as a religious character. Actually, there is no scientific based reason for this belief, but the researcher suggests that this might be because that most of the Muslim Sufi traits were originally started in Sa'id and a lot of the spiritual leaders in the Egyptian society were Upper Egyptians (Gaffney P.D., 2004, 131), additionally, the engagement of the upper Egyptian character with the earth, cultivation and waiting for the plant's growth- that depends mainly on the weather conditions like rain and winds that he cannot control- (El Sengergy, 1996, 32) makes him believe more in destiny and God's will who have the ability to control all natural phenomena (Abdel Rahim, 1975, 101).

- **Being jealous:**

  Regardless of the gender, jealousy is one of the main characteristics of the Upper Egyptian character. The reasons of this jealousy differ in women from men; the women are usually jealous of other's children or about their husbands. The men are jealous of other's wealth and positions. According to
Blackman the widespread of violent actions and crimes in Upper Egypt refers to this jealousy (Blackman, 2000, 24).

Jealousy is also a source of jokes about upper Egyptians (see Bedsted, 2003, for review). The upper Egyptian is always jealous of his honor, especially his wife and daughter whom he carefully guards (Bedsted, 2003, 158).

- **Generosity and good hospitality:**
  The generosity is one of the main characteristics of the Upper Egyptian character and he doesn't like to be stingy (El Sengergy, 1986, 66). The rural culture is always stressing on respecting the guests. Good hospitality is amongst the main principles that are inherited from one generation to another (Mahgoob & Sherif, 2006, 345).

- **Family loyalty:**
  The villagers are generally loyal to their families to the extent of extremism. This is considered as a result of the vital role that the family plays in his life. The family is the source of protection, and the political status in the society. For this reason, the conflict in the villages is usually occurring between families not individuals (El Senggergy, 1986, 64). The local culture – generally- encourages the tenacity to the family; this could be obvious in some local proverbs like "whomever left his home, would be depreciated" (Mahgoob & Sherif, 2006, 339).

- **Respecting the customs and traditions:**
  The customs and traditions are the behavioral ruling system and the villagers are stuck to it, preserve this system and respect it. All people are obliged to follow these traditions, and if anyone hasn't obeyed the rules, he would be
punished; the punishment differs according to the degree of the dissent or contravention (El Sengergy, 1986, 31).

- The reverence of the authority:

  Along the history of the 'Fallah', he used to put the ruler in a hallowing or holy position, not as a result of love but fear. The main reason lies behind this characteristic is that the earth and cultivation is the main financial source for him. Since he want to preserve his land and the life style he used to live, and since the rulers are usually abusing and take the crops and taxes under the pressure of force, so the villager prefers to obey the authority figures to protect his land and family (El Sengergy, 1986, 63). Unlikely, he usually doesn't like to go to the authority figures in case of the disputes or problems, as he thinks that those figures are representing the authority that is usually a threatening source of his stability (El Sengergy, 1986, 64).

**Negative perception of the upper Egyptians:**

Bedsted discussed that most of the jokes that are launched about Sa'idis are focusing on stupidity as a main characteristic of any upper Egyptian. These jokes are not realistic of course, but it reflects the" typical Cairene perception" of the upper Egyptians (Bedsted, 2003, 157)

The popular image about the upper Egyptian is being a fool peasant, who recently arrives to Cairo. After leaving the countryside –where he used to live- and arrive to Cairo –usually given the name 'Masr'- he always faces a difficulty in dealing with the icons and tools of modernity like the refrigerators, washing machines and cars; his attempts always are unsuccessful (Rieker, 1997, 23). This could be clear in
an Egyptian movie was produced in 1975 name "El Naddaha" that shows the heroine – Magda Al Sabahy- as a villager who considers that light button is a magic.

According to the jokes that Bedsted analyzed, the upper Egyptian is stupid enough to the extent that he cannot differentiate between the television set and a washing machine (Bedsted, 2003, 161); he also usually wear a turban to know the difference between his head and feet!(Bedsted, 2003, 158).

Abdullah asked some Cairene youth "Do you accept to travel or work in Upper Egypt?" 45.5% of the sample answered "No" because they think that Upper Egypt is backward and suffers a severe lack of infrastructure and facilities (Abdullah, 2007)

For the outer features and the character of the upper Egyptian, he was shown in most of the television soap operas and movies as a tanned skin man who has a different dialect from the Cairene's. He usually has a mustache, and is mainly wearing local clothing like galabeya. He doesn't believe in science and medicine, but usually use folk medicine, and believe in superstitions, magic and evil eye (Elsengargy, 1986). The main job for the Upper Egyptian rich male is a land owner, while he is portrayed as a doorman 'bawab' in case of being poor (Abdullah, 2007).

Unfortunately, that there are a lot of upper Egyptian crafts that is well known all over the world and ignored by the drama producers, among these crafts are the products made of clay and palm fronds (Saad, 2003, 93). Furthermore, when Wahby asked some upper egyptians about the negative characteristics of the upper Egyptian character according to what is shown in the television drama and movies , the participants refused the image because they were shown as: Stupid and extremely stupid, naïve ,unfair, cruel, greedy, evil, revenge killer, ignorant, works in illegal work, and passive (Wahby, 1995).
Although that the history confirms the vital economic role of the Egyptian women and her strong social position, according to some historians and travelers like Herodotus and Diodous (Blum, 1971) the upper Egyptian women appeared as a main character (heroine) in a small percentage (19.4%), and 68% mostly were housewives. She was also predominantly portrayed as passive character with low socioeconomic status (Khattab, 2008).

In a research paper was done by Khattab, the results have shown that the majority of people think that this is the typical image of the village residents, and they also believe that this image fits and reflects the Upper Egyptians' reality (Khattab, 2008). On the other hand, this image is really fitting the reality of the Egyptian village and its residents, but we could say it was true almost a century ago. The revenge killing, widespread of ignorance, the belief in superstitions and ghosts 'afarit' were all mentioned on a detailed anthropological study was done by Winifred S. Blackman in 1927 under the name "the Fellahin of Egypt". She mentioned in the introduction of her book that since she was interested in the customs and traditions in Egypt, she was trying to record those old customs and traditions as it started to shrink because of the widespread of education, and she was afraid about its extinction (Blackman, 2000, ix). Consequently, it becomes illogic to portray the upper Egyptians that way nowadays.

Moreover, "When serials try to reflect village lives, as did a 1993 serial called Harvest of Love about Upper Egypt written by a politically concerned progressive woman writer, people reject the problem as not theirs. In this case the people enjoyed the serial and recognized the dialect and occasional bits of clothing but alleged that its central issue – the problem of revenge killing – was something that happened
elsewhere in Upper Egypt”. They added that they haven't heard about such revenge killing at least a decade earlier (Abu –Lughod, 2002, 388).

Furthermore, according to Abdullah, the upper Egyptians were rarely shown as university graduates only by 3.8% (Abdullah, 2007). In reality, Upper Egypt has many universities (Beni Suef, Al Fayoum, Al Minia, Asyut, Sohag, Qena,…etc.), as thousands are graduating annually. In fact, 25.7% of the total Egyptian university students who graduated in 2009 were out of upper Egyptian universities (CAPMAS, 2009); in addition to the Upper Egyptian students who were enrolled in the private owned universities.

**Self-Image of the ethnic groups:**

The other side of the "coin" is the self-image. The term "self-perception" is dealing with the self as an object. The interaction with others would promote the people's beliefs about their own personalities, physical shape or appearance, behavior, and morals (Borgatta & Montgomery, 2000, 2750).

There were two contradicted points of view about the self-image. First, the ethnic groups deal with the negative stereotypes as "exceptions" of their groups, while tending to perceive themselves positively. In other words, although that in some cases the ethnic stereotype is negative, the self- image is usually positive because it is "biased and in accurate" (Borgatta & Montgomery, 2000, 2750).

For example, the African Americans were portrayed negatively in the American media for long time. They were portrayed as gangs, violent and drug addicted. For this reason, the Anglos tend to perceive the African American people according to this image. But when the Anglos see some negative news stories about their own culture, they started to believe that those images are the "exception" that differs from the reality and completely different from the real people they contact in their daily experience (Martindale, 1996, 22).
On the other hand, there is an opposite point of view, which suggests that if the dominant group deals with the ethnic group in a demeaning way, that will accordingly lead to negative” self-image and lack of self-esteem” either that happened consciously or unconsciously (Parekh, 2010, 242). The Self-esteem is amongst the main elements of self-image; it refers to which extent the person think about himself in a positive way (Borgatta & Montgomery, 2000, 2750).

This point of view is supported by a survey that was conducted on 320 participants from three upper Egyptian cities (Sohag, Qena, and Aswan), as 78.4% of the participants were unsatisfied of their image on the movies and soap operas. When they were asked about the reason of their dissatisfaction the answers were as the following: 37.2% it includes a lot of exaggeration, 29.8% it is offensive to me as an upper Egyptian, 22% it shows strange and odd behavior, 6.6% it gives an unreal image about the upper Egyptian, 4.4% it focuses only on the negative side of the upper Egyptian character.

When they were asked about the reality of the image 63.8% said that it is exceptional includes a lot of exaggeration. On the other hand, 7.1% said it is real, and 29.1% said it is a mixture between the fake and reality (Wahby, 1995).

In a qualitative ethnographic study that was comparing between the self-image of the Bedouins of North Sinai and the "others" – implying the urban residents, the researcher asked the participants if they could live and adapt with the urban lifestyle, the respondents were divided into two main categories; the first group said that this would be possible just in case that the urban residents stop the feeling of their superiority and our inferiority. On the other hand, the second group answered negatively and pointed out to the 'heterogeneous' structure of the urban life (Mahgoob & Sherif, 2006, 344).

After the review of literature, we can conclude that the media is not the only responsible of forming the stereotype of a specific group; but it is consider one of the main factors that affect it. The relation between the media stereotyping and culture is correlated with a two way
relation. The culture affects the representation of the ethnic groups in media, and the media models represented for a specific group affects the perceptions of the individuals, and thus culture. The self – image is inaccurate and carries a lot of bias and prejudice.
Chapter Four

Methodology

"Television transforms social discourse, and this might be as important as its psychological influence, its transformational content, or it displacement of other forms of social interaction" (Wilk, 2002, 287). The non-upper Egyptians usually receive information about Upper Egypt from different means of communication, but the television is considered the main source of the images, as a large sector of the audience confirmed that they depend on television as a sole source for the image, while few people receive the image via the "face to face communication" with upper Egyptians, and at last the newspapers come as a source of image (Abdullah, 2007). Moreover, some studies have shown that 82.6% of the Egyptian audience considers soap operas and movies as the most preferable television contents (Al Za'eir, 2008).

Research problem:

Since that the television is the main source of portraying images about upper Egyptians according to the literature, the researcher is trying to examine the impact of the television viewership – particularly the soap operas and movies- on the perception of the Upper Egyptians among Cairo residents (non-Upper Egyptians) and the self-image of the Upper Egyptians.

Objectives of the study:

1- Determination of the perception of Upper Egyptians among the Cairene audiences.

2- Determination of the Self Image of Upper Egyptians among the Sai'di audiences.
3- Examination of the cultivation assumption of the perception of Upper Egyptians among Cairo residents.

4- Examination of whether the interpersonal communication with Upper Egyptians affects the Cairenes' perception or not.

Significance of the study:

- This study examined the cultivation assumption in terms of the Cairene audiences' perception of Upper Egyptians. Additionally, it covered a gap in literature concerning the impact of television on the perception of the Upper Egyptians among the non-Upper Egyptians, as the researcher has noticed that there is a lack of studies in this field, whereas most of the studies were focusing on Upper Egypt from an anthropological perspective.

- The study is also considered as an interdisciplinary research, as this study depends on the overlap between different social sciences like Anthropology, Mass Communication, sociology and psychology.

Method of data collection:

This study is a quantitative research that is trying to determine the self-image and perception of the Upper Egyptians among the Cairene audiences. A self-administered survey by the researcher was distributed among the sample. There are filtering questions, one of them is about the viewership of television and the other is about watching the Upper Egypt in soap operas and movies. The survey questionnaire contains 44 items that could be divided into four main categories which are: the direct contact with Upper Egyptians, perception of the Upper Egyptians (society and character), attitudes towards the Upper Egyptian society, and the demographics of the participants. The participants were notified that their participation is totally voluntary and confidential. The participants who agreed to complete filling out the survey
refused to fill the consent form and sign, they told the researcher that filling out the survey is enough and considered an implicit approval to participate; so the agreement was oral and the survey becomes anonymous.

The survey mainly includes questions that help in the description of the already existed attitudes of self-image and perceptions of Upper Egyptians among Cairo residents. The questionnaire includes some questions and sentences that can define the image of Upper Egypt. These sentences were formulated according to the image of Upper Egyptians in the literature including bipolar adjectives. In order to make sure of the internal validity and reliability of the survey, the researcher conducted a pilot study on 26 participants. The pilot study has shown that most of the participants were confused to fill the sentences in a semantic differential scale. After the pilot study, the researcher has modified the sentences that measure the attitudes towards the Upper Egyptians from a semantic differential scale to a Likert scale because she found that there was a confusion and misunderstanding among the participants in filling the semantic differential scale sentences. The scale contains 5 points ranges from strongly agree to strongly disagree.

There are some questions about the demographics (gender, age,…etc.), in addition to some questions to determine whether there was a direct interpersonal communication with Upper Egyptians or not to examine if that affects the Cairene's perception of them or not. Then the participants were asked if they accept to transfer and live in Upper Egypt, in order to observe their attitudes towards the Upper Egyptian society.

The questionnaire was administered in Arabic, as most of the participants preferred to fill out the Arabic version even the M.A. & Ph.D. holders. The researcher filled out the questionnaire for the illiterate participants based on their answers.
The researcher conducted in depth interviews with some of the participants - 43 respondents - in order to be able to explain the data, clarify and enrich the discussion. The reason for that is that the researcher has noticed that there are some conflicts between the answers among the participants. For instance, a lot of the Upper Egyptian sample considers that selling marijuana – commonly named hasheesh - is not illegal but selling heroin is illegal and religiously forbidden. Additionally, the researcher asked some females about the reasons of their refusal to answer some questions especially about going to the cinema, and about not mentioning their gender; they answered that it is unacceptable – for them as "polite girls" - either to go to the cinema or to give any details about themselves.

**Population:**

The population includes Cairo and Asyut residents, both genders, above 16 years old. The researcher chose Asyut as a representative city of Upper Egypt for many reasons; among these are:

1- According to the governmental administrative division of the governorates, Asyut is the "capital" of Upper Egypt.

2- Many anthropological studies – that were done about Upper Egypt – was conducted in Asyut city and the surrounding villages (see Blackman 2000), (Hulsman, 2003), (Hopkins, 2004) (Sholkamy, 2003), (Rieker, 1997).
Sample:

A purposive sampling technique was used to obtain the data. The questionnaire was conducted on 500 respondents of both Cairo and Asyut governorates in different public entities like universities (Cairo and Asyut University), mosques and churches.

The questionnaire was tested with a pilot study before it was distributed anonymously by the researcher. The questionnaire includes filtering questions for television viewership and watching the movies and soap operas that show the Upper Egyptian society or include Upper Egyptian characters. After answering the filtering questions, 42 questionnaires were excluded, so the valid sample is 458 respondents. The participants' ages ranges between 16 -75 years old, of both genders.

The researcher noticed that although the females were afraid to fill the personal information, as some of them refused to mention even their gender, they were more helpful in filling out the questionnaire. The response rate was higher among females, and most of the males that the researcher met refused to fill out the questionnaire when they knew that it contains more than one page. The researcher chose Asyut (the formal capital of Upper Egypt) as a representative for the Sample of Upper Egypt. The researcher tried to collect the data from more than one district –in both Cairo and Asyut- and more than one entity to achieve the diversity of the cultural backgrounds and socioeconomic levels of the respondents. In order to facilitate answering the questionnaire, the survey was conducted in Arabic language. For those who were totally illiterate, the researcher read the questions for them and marked the answers they chose.
Hypotheses:

Based on the literature review, the researcher formulated the study hypotheses:

The study examines three main hypotheses which are:

**H1:** The Cairene heavy television viewers are more likely than the light viewers to perceive the upper Egyptians in a negative way.

**Independent Variable:** Television viewership

**Dependent variable:** Perception of the Upper Egyptian reality among the Cairenes.

**Level of measurement:** interval.

**H2:** The interpersonal communication between Cairo residents and Upper Egyptian affects the perception of the Cairenes, (and lessens the effect of cultivation).

**Independent Variable:** Interpersonal Communication between Cairenes and Upper Egyptians.

**Dependent variable:** Perception of the Upper Egyptian Reality among the Cairenes.

**Level of measurement:** interval.

**H3:** The Upper Egyptians are more likely than the Cairenes to have a positive perception of their self-image.

**Dependent Variable:** Upper Egyptian self-image.

**Level of measurement:** interval.
Research questions:

The main research questions were:

1- How do Cairenes the Upper Egyptians?

2- How do the Upper Egyptians perceive themselves?

- These main questions include many sub questions, among these are:
  * Do you think that drug dealing is common in Upper Egypt?
  * What are the common work fields in Upper Egypt?
  * Do you think that education is common in Upper Egypt?
  * What do Upper Egyptians usually wear?
  * What are the preferences of the Upper Egyptian parents in educating their children?
  * Do you think the Upper Egyptians are intelligent?
  * Do you think the Upper Egyptians are aggressive?
  * What is the difference between the self-image and the perception of the Upper Egyptian as a peaceful character?
  * What is the Cairenes’ perception of the outer features for the Upper Egyptian?
  * Do you think that the Upper Egyptian family is a broken one?
  * In your opinion, to which extent the Upper Egyptian woman is an introvert character?
  * Is the Upper Egyptian girl forced to marry the man chosen by her family?
  * Is the female circumcision common among the Upper Egyptians?
  * Does Upper Egyptian females suffer from humiliation and violence from the family and the husband?
Operationalization of the variables of the study:

- Perception of Upper Egyptians:

  The perception of Upper Egyptian among the Cairenes is the attitudes of Cairo residents towards the Upper Egyptian. In other words, how do the Cairene see the Upper Egyptians.

  This perception was measured by a group of sentences on a Likert scale in order to be able to determine the intensity of these attitudes. The sentences are forming in general an index of the dependent variable that is compared with other independent variables the hours of viewing television and the interpersonal communication in order to examine the effect of the later on it.

  These sentences were containing a description of the Upper Egyptian character, woman society according to what was mentioned in the review of literature. The sentences measuring the perception were as the following:

  - I believe that the Upper Egyptian is intelligent.
  - I think that the Upper Egyptian is naïve.
  - I think that an Upper Egyptian is cultured.
  - I believe that the Upper Egyptian is unfair
  - I believe that the Upper Egyptian woman is an introvert character.
  - The Upper Egyptian is characterized by a controlling character.
  - The Upper Egyptian is religious.
  - I believe that the Upper Egyptian is peaceful.
  - I consider the Upper Egyptian as a materialistic person.
  - I think that the Upper Egyptian family is a broken family.
  - I think that the upper Egyptian society is a closed one.
- The television soap operas are presenting a real image of the Upper Egyptian society.
- The movies reflect the reality of the Upper Egyptian society and its problems.
- I consider Upper Egypt as a society full of rich people.
- The Upper Egyptian girl is forced to marry the man was chosen by her family
- The female circumcision is a widespread phenomenon in Upper Egypt.
- The Upper Egyptian society suffers a wide economic gap between the poor and rich people.
- The Upper Egyptian woman suffers from the violence and humiliation from the family and husband.
- Upper Egypt suffers from poverty
- The Upper Egyptian woman suffers from the denial of inheritance.
- Selling antiquities is common in Upper Egypt

For the purposes of the study, the researcher defined the terms used; the main terms of the study are: the Upper Egyptians, Upper Egypt, and television viewership.

The Upper Egyptian:

The Upper Egyptian is the person who was born and has spent at least 15 years in an Upper Egyptian city or village.

Upper Egypt:

Upper Egypt is including cities and villages that lies in the south area of Egypt and it includes the following (Beni Suef- Minya- Asyut- Sohag- Qena- Luxor- Aswan). Although that Giza is considered as an Upper Egyptian city according to the governmental administrative division, the researcher excluded Giza from the list of
the cities of Upper Egypt as it is considered as a part of the Greater Cairo (Cairo, Giza, Al Qalyobeya).

Television viewership:

The television viewership is watching the movies and soap operas that show the Upper Egyptian society or include Upper Egyptian characters.

Ethnic group:

A group characterized by a special cultural identity that is partially or totally different from the dominant ones. The members of the group are sharing the same habits, history, customs, traditions, and lifestyle. Ethnicity differs from race, as the former is concerning with the culture, while the latter is concerning with the physical characteristics.

**Instruments:**

The researcher used a questionnaire in Arabic language. There were two filtering questions for both the television viewership, and for watching the movies and soap operas about the Upper Egyptian society or containing Upper Egyptian characters. Those who didn't watch television soap operas and movies about Upper Egyptians were excluded. Most of the questions were closed ended questions. The questionnaire started with a question whether the participant has a contact with the Upper Egyptians either by direct contact with them in daily life or travelling to Upper Egypt. Then some questions about the characteristics of the Upper Egyptian character according to the participants' opinion.

The questionnaire was firstly designed with a semantic differential scale with 7 points between bipolar adjectives to measure the strength of the attitude towards the Upper
Egyptians. After the pretest, the researcher noticed that 80% of the pretest sample was confused in filling the scale; some of them marked one of the adjectives instead of choosing a number. Although the researcher told them the indication of each number, the participants were confused whether 1 or 7 is the highest. Consequently, the researcher redesigned the questions to be in a Likert scale.

The questionnaire consists of 5 pages, and ends with some demographic questions. The participants were asked about their age, gender, income, and level of education. One common point between the respondents in both Upper Egypt and Cairo is that most of them tend to not mention their monthly income. Additionally, some Upper Egyptian females don't mention their gender, going to the cinema, and their television viewership, as they think that the society considers this as something "shameful" for a "polite girl".

**Statistical Analysis:**

SPSS was used to analyze the data collected. In order to achieve the main objectives of the study, several statistical techniques were used; including: the frequencies, the means, and the percentages. T-Test and Anova were used to examine the significance of the results. Microsoft Excel is used in some calculations.
Chapter five

Results

The hypotheses of the study are concerned with the effect of television viewership – especially the television drama and movies- on the perception of the Upper Egyptians among both the Cairenes and Upper Egyptians in the real world. The direct interaction between the Cairenes and Upper Egyptians via face to face communication was tested to know if it decreases the cultivation effect. The perception was measured by a number of phrases about the Upper Egyptians, in order to test the perception of the stereotype characteristics of the Upper Egyptians. The researcher used a Likert scale to measure the intensity of the attitude toward the Upper Egyptians among the Cairenes and the Upper Egyptians towards themselves (self–image).

The study tried to examine other issues related to the Upper Egyptian society, family, character, lifestyle, and treatment of women. The examination of the perception of Upper Egyptian family was mainly concerning with the issue of solidarity. The perception of the lifestyle of Upper Egyptians treated with their appearance and clothes. The examination of the treatment of Upper Egyptian women included many aspects like the education of Upper Egyptian girls, commonalty of female circumcision, the marriage decision, and violence and humiliation from the family and husband.

Description of the sample:

The participants were distributed as 230 respondent from Asyut and 228 respondents from Cairo. The pool of the respondents includes 34.7% males and
65.3% females. The vast majority of the respondents (60.5%) were having university education, 21.6% were having thanaweya a'ma or equivalent, 6.6% were M.A holders, 4.6% were Ph.D. holders, and 1.3% was completely illiterate. The Upper Egyptian respondents are all Asyut residents who lived there for more than 15 years there.

Table 1:

The distribution of income among the participants

<table>
<thead>
<tr>
<th>governorate</th>
<th>Monthly income</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Less than 1000</td>
<td>1000 -&lt;2000</td>
</tr>
<tr>
<td>Asyut</td>
<td>93</td>
<td>87</td>
</tr>
<tr>
<td>%</td>
<td>79.4</td>
<td>69.6</td>
</tr>
<tr>
<td>Cairo</td>
<td>24</td>
<td>38</td>
</tr>
<tr>
<td>%</td>
<td>20.6</td>
<td>30.1</td>
</tr>
<tr>
<td>Total</td>
<td>117</td>
<td>125</td>
</tr>
<tr>
<td>%</td>
<td>100%</td>
<td>100%</td>
</tr>
</tbody>
</table>

First: Testing the hypotheses of the study:

Hypothesis 1: The Cairene heavy viewers of television are more likely than light viewers to perceive the upper Egyptians in a negative way.
Table 2:

Perception of Upper Egyptians among the Cairenes vs. hours of watching television

<table>
<thead>
<tr>
<th>Average number of hours of watching TV per week</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 2 hours</td>
<td>2.6514</td>
<td>48</td>
<td>.43911</td>
</tr>
<tr>
<td>2-4 hours</td>
<td>2.6763</td>
<td>60</td>
<td>.42364</td>
</tr>
<tr>
<td>More than 4 hours</td>
<td>2.7081</td>
<td>99</td>
<td>.45135</td>
</tr>
<tr>
<td>Total</td>
<td>2.6857</td>
<td>207</td>
<td>.43914</td>
</tr>
</tbody>
</table>

Table 3:

Anova testing the perception of Upper Egyptians among Cairenes in terms of hours of watching television

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Significance between the</td>
<td>.111</td>
<td>2</td>
<td>.056</td>
<td>.287</td>
<td>.751</td>
</tr>
<tr>
<td>different types of</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>viewership</td>
<td>39.615</td>
<td>204</td>
<td>.194</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>39.727</td>
<td>206</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The hypothesis is partially supported. According to the table 2, the Cairenes who watch the television soap operas and movies that include Upper Egyptian society and
characters perceive generally the Upper Egyptians in a negative way. The average mean of perception for those who watch television less than 2 hours is \( m=2.65 \). The average mean of perception for those who watch television from 2-4 hours is \( m=2.67 \), while the average mean of those who with television more than 4 hours or who could be named heavy viewers is \( m=2.70 \). This shows that the low, moderate and high television viewers are perceiving the Upper Egyptians in a negative way. Consequently, the hypothesis is supported in terms of that the television viewers are carrying negative attitudes and perceptions of the Upper Egyptians. This is consistent with the previous studies that have conducted content analysis on the movies and soap operas that are showing Upper Egyptian characters or society.

The hypothesis was rejected in terms of that there is differences between the different types of viewers. Table 3 shows no significance \( p=0.751 \) between the three types of the viewers. This indicates that there is no relation between the heavy viewing of television and the negative perception, but that all television viewers perceive Upper Egyptians negatively. This is consistent with the critiques of the cultivation theory that claims that the culture might affect the perception more than the television viewership.
Hypothesis 2:

The interpersonal communication between Cairo residents and Upper Egyptian affects the perception of the Cairenes, (and lessens the effect of cultivation).

Table 4:

The relation between interpersonal communication with Upper Egyptians and the Cairenes' perception of the Upper Egyptians

<table>
<thead>
<tr>
<th>Levene's Test for Equality of Variances</th>
<th>t-test for Equality of Means</th>
</tr>
</thead>
<tbody>
<tr>
<td>F</td>
<td>Sig.</td>
</tr>
<tr>
<td>Equal variances assumed perception</td>
<td>3.800</td>
</tr>
<tr>
<td>Equal variances not assumed</td>
<td>1.256</td>
</tr>
</tbody>
</table>

The table shows the difference of perception of Upper Egyptians among the Cairenes who had some interpersonal communication with Upper Egyptians and those who have not. The table shows that there is no significant difference between both groups at (p=0.210).
Table 5:

Mean of the Cairenes' perception based on interpersonal communication with the Upper Egyptians

<table>
<thead>
<tr>
<th>Contact with Upper Egyptians</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Std. Error Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perception Yes</td>
<td>163</td>
<td>2.7838</td>
<td>.50907</td>
<td>.03987</td>
</tr>
<tr>
<td>No</td>
<td>100</td>
<td>2.7121</td>
<td>.40823</td>
<td>.04082</td>
</tr>
</tbody>
</table>

Interpersonal communication has not significantly affected the perception of the Upper Egyptians among the Cairenes. Both perceive the upper Egyptians in a negative way, but those who contacted with Upper Egyptians have a slightly more positive perception than that of those who didn't. Table 5 shows the impact of the interpersonal communication between Cairenes and Upper Egyptians and its impact on their perception of the later. The participants were asked if they have any kind of direct contact with Upper Egyptians either by dealing with them face to face or by travelling to Upper Egypt, then the answers was compared with the mean of the perception of the Upper Egyptians. The table shows that the perception of both those who dealt with Upper Egyptian and those who didn't is negative. The average mean of both were almost the same; those who have a direct contact with the Upper Egyptians have a negative perception of Upper Egyptians with mean (m=2.78) which means that the attitude goes to the negative direction. Those who haven't dealt with upper Egyptians were also perceive them negatively with an average mean (m=2.71). However, those who contacted directly with the Upper Egyptians tend to have less negative perception than those who didn't contact, even if this difference was a slight
one. This could be little consistent with the study of Mastro, Marawitz & Ortiz, as the audiences are affected with the television characterization and this effect could be decreased if there was a contact with the ethnic group (Mastro, Marawitz & Ortiz, 2007). And since the image of Upper Egyptians was negative, the perception among the audiences was negative at both groups –who contacted and didn't contact with upper Egyptians- but it was partially more negative among who didn't contacted with Upper Egypt.

**Hypothesis 3: Upper Egyptians are more likely to have a positive perception of themselves (their self-image).**

The hypothesis was supported. The data shows that the Upper Egyptian has a more positive perception of themselves than that perceived by the Cairenes.

**Table 6:**

Mean scores of the perception of Upper Egyptians

<table>
<thead>
<tr>
<th>Contact with Upper Egyptians</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>2.7838</td>
<td>163</td>
<td>.50907</td>
</tr>
<tr>
<td>No</td>
<td>2.7121</td>
<td>100</td>
<td>.40823</td>
</tr>
<tr>
<td>I already live in Upper Egypt</td>
<td>3.0838</td>
<td>169</td>
<td>.46438</td>
</tr>
<tr>
<td>Total</td>
<td>2.8846</td>
<td>432</td>
<td>.49604</td>
</tr>
</tbody>
</table>

The table shows that the average mean of the perception of Upper Egyptians about themselves is higher than that of the Cairenes. The average mean of Upper Egyptians
of their perception about themselves is \( (m=3.08) \), while the average mean of both groups of the Cairenes was almost the same but with a slight difference, as the mean of those who dealt with Upper Egyptians is \( (m=2.71) \), and those who didn't deal is \( (m=2.71) \); which means that the Upper Egyptian self-image was more positive than the Cairenes' perception of them.

**Table 7:**

Mean scores of perception of the upper Egyptians based on gender

<table>
<thead>
<tr>
<th>Gender</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Std. Error Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perception</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>male</td>
<td>138</td>
<td>2.8819</td>
<td>.48635</td>
<td>.04140</td>
</tr>
<tr>
<td>female</td>
<td>295</td>
<td>2.8893</td>
<td>.50388</td>
<td>.02934</td>
</tr>
</tbody>
</table>

The table shows that there is no difference in the perception of the upper Egyptians among the males and females, as the average mean of the perception of Upper Egyptians among the males is \( (m=2.88) \), and among the females is \( (m=2.89) \). This indicates that both genders – in general- have a negative perception of the Upper Egyptians as both have an average mean less than 3 (\(< 3\)).

**Table 8:**

The difference in the perception of Upper Egyptians based on gender

<table>
<thead>
<tr>
<th>Perception</th>
<th>Levene's Test for Equality of Variances</th>
<th>t-test for Equality of Means</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>F</td>
<td>Sig.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>.268</td>
<td>.605</td>
</tr>
<tr>
<td></td>
<td>.276</td>
<td>.616</td>
</tr>
</tbody>
</table>

49
The table shows that there is no significant difference between the males and females in terms of perceiving the upper Egyptians (p=0.89). The data also shows that both genders had a low mean for perception of Upper Egyptians.

Table 9:

The perception of Upper Egyptian among the respondents of different age categories:

Mean scores of perception of Upper Egyptians based on age categories

<table>
<thead>
<tr>
<th>AGE</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>16-&lt;20</td>
<td>2.9723</td>
<td>117</td>
<td>.51348</td>
</tr>
<tr>
<td>20-&lt;25</td>
<td>2.8432</td>
<td>247</td>
<td>.49758</td>
</tr>
<tr>
<td>25-&lt;35</td>
<td>2.8711</td>
<td>40</td>
<td>.44983</td>
</tr>
<tr>
<td>35+</td>
<td>3.0257</td>
<td>21</td>
<td>.37292</td>
</tr>
<tr>
<td>Total</td>
<td>2.8904</td>
<td>425</td>
<td>.49502</td>
</tr>
</tbody>
</table>

The table shows that the participants of the ages from 16-<20 and those who are more than 35 years old tend to perceive the upper Egyptians –relatively- more positive than the participants with the age from 20-<35 years old. The mean of those of age (16-<20) is (m=2.97) and the mean of those of age 35 years old or more is (m=3.02). The negative perception is among the ages from 20-<25 years old with average mean (m=2.84), and with average mean (m=2.87) in those of ages 25-<35 years old. The whole mean scores show a minor difference between the different age categories.
Table 10:

The relationship between the age and the perception of the Upper Egyptians:

Anova testing perception of the Upper Egyptians based on age categories

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>1.735</td>
<td>3</td>
<td>.578</td>
<td>2.383</td>
<td>.069</td>
</tr>
<tr>
<td>Within Groups</td>
<td>102.165</td>
<td>421</td>
<td>.243</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>103.900</td>
<td>424</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The table shows that the relationship between the age and the perception of the Upper Egyptians was not significant, as the significance level is (p=0.069). This indicates no relation between the age and the perception.

Table 11:

Mean scores of perception based on different educational levels

<table>
<thead>
<tr>
<th>Educational level</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thanaweya A’ma or equivalent</td>
<td>3.1789</td>
<td>95</td>
<td>.58308</td>
</tr>
<tr>
<td>University degree</td>
<td>3.3333</td>
<td>276</td>
<td>.52339</td>
</tr>
<tr>
<td>M.A holder</td>
<td>3.2667</td>
<td>30</td>
<td>.44978</td>
</tr>
<tr>
<td>Ph.D holder</td>
<td>3.2000</td>
<td>20</td>
<td>.52315</td>
</tr>
<tr>
<td>Completely illetrate</td>
<td>3.3333</td>
<td>6</td>
<td>.51640</td>
</tr>
<tr>
<td>Total</td>
<td>3.2881</td>
<td>427</td>
<td>.53420</td>
</tr>
</tbody>
</table>
Table 12:
The relation between the educational level and the perception of the Upper Egyptians:

ANOVA testing perception of Upper Egyptians based on the educational level

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>.909</td>
<td>4</td>
<td>.227</td>
<td>.907</td>
<td>.460</td>
</tr>
<tr>
<td>Within Groups</td>
<td>105.766</td>
<td>422</td>
<td>.251</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>106.675</td>
<td>426</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The table shows that there is no relationship between the education and the perception of Upper Egyptians. The relation isn't significant as the significant level is (p=0.460). This means that the different educational levels don't affect the perception of the Upper Egyptians among the sample.

Table 13:
Mean scores perception of Upper Egyptians among different socioeconomic levels

Mean scores of perception of Upper Egyptians based on income

<table>
<thead>
<tr>
<th>Average monthly income of the family (L.E.)</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 1000</td>
<td>3.0220</td>
<td>112</td>
<td>.48891</td>
</tr>
<tr>
<td>1000 -&lt; 2000</td>
<td>2.9559</td>
<td>125</td>
<td>.51333</td>
</tr>
<tr>
<td>2000- &lt; 5000</td>
<td>2.7586</td>
<td>117</td>
<td>.42822</td>
</tr>
<tr>
<td>5000 +</td>
<td>2.7520</td>
<td>56</td>
<td>.54072</td>
</tr>
<tr>
<td>Total</td>
<td>2.8898</td>
<td>410</td>
<td>.49973</td>
</tr>
</tbody>
</table>
The table shows the average mean of the perception of Upper Egyptians among the different levels of income. The average of the perception of upper Egyptians among the first category of income (less than 1000 L.E) is (m=3.02), then the second category (1000-< 2000 L.E) comes in average mean of perception (m=2.95), then comes the third category of income (2000-< 5000) in average mean (m=2.758) then at the end of the list comes the category of income more than 5000 L.E. with average mean of perception (m=2.752). The previous table shows that the negative perception increases proportionally with the increase of income. The higher income respondents have the more negative their perception is of upper Egyptians.

**Table 14:**

Anova testing differences of perception for Upper Egyptians based on the income

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>5.579</td>
<td>3</td>
<td>1.860</td>
<td>7.819</td>
<td>.000</td>
</tr>
<tr>
<td>Within Groups</td>
<td>96.560</td>
<td>406</td>
<td>.238</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>102.138</td>
<td>409</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The table shows that there is a significant difference between the different socioeconomic levels as the significant level reaches (p=0.000).
Second: Details of the respondents' perceptions for the Upper Egyptians:

Table 15:

Do you think that drug dealing is common in Upper Egypt?

<table>
<thead>
<tr>
<th></th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>17.995</td>
<td>2</td>
<td>.000</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>18.270</td>
<td>2</td>
<td>.000</td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>17.788</td>
<td>1</td>
<td>.000</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>430</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The audiences' perception about drug dealing in Upper Egypt

When the participants were asked about their opinion of the commonalty of drug dealing in Upper Egypt, 63% of the sample of both the Cairenes and Upper Egyptians answered that it is common. 28.4% answered that they have no idea, and 8.6% answered that it is not common. The significance level is (p=0.000).

Figure 1:

The differences of the respondents' perception in terms of the drug dealing issue in Upper Egypt:
The previous figure shows the responses of the sample about what they think about commonalty of drug dealing in Upper Egypt. The results show that 63% of the whole sample think that drug dealing is common in Upper Egypt, 44.6% of those who said yes were Upper Egyptians, while 55.4% were Cairenes. On the other hand, 8.6% of the whole sample said "no". 28.3% of the sample said that they "don't know". It isn't worth noting that some of the Upper Egyptian participants asked the researcher whether this question is for intelligence purposes so their answers might have been affected by a fear factor. Most of these respondents marked "I don't know".

**Figure 2:**

**Respondents' perceptions of the fields of work of the Upper Egyptians:**

Working in the agricultural field comes at the top of the list with 72.8% among the Upper Egyptians, and 56.9% among the Cairenes. Then, the trade comes in the second order, with almost equal percentage among both of the groups, 13.4% among the upper Egyptians, and 13.7% among the Cairenes. 12.7% of the Cairenes think that the illegal work (drug dealing, selling antiquities, ..etc.) is the field of work for most of the Upper Egyptians, contrariy to the similarity in attitudes towards the field of work...
in the previous points, only 2.2% of the Upper Egyptians think that the illegal work is the main activity for the Upper Egyptians. This might reflect a difference between the self image and the other's perception according to what they watch on the television.

Table 16:

The differences between respondents' perception about education in Upper Egypt:

<table>
<thead>
<tr>
<th></th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>99.523a</td>
<td>2</td>
<td>.000</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>109.010</td>
<td>2</td>
<td>.000</td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>99.206</td>
<td>1</td>
<td>.000</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>431</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The results have shown that there is a significant difference between the Upper Egyptian and the Cairene in terms of their beliefs about the education in Upper Egypt. 81% of those who said yes it is common were Upper Egyptians who think that the education is widespread in their local society, while only 18.5% of those who believe that the education is common there were Cairenes. On the other hand, 87.5% of those who said "no" were Cairenes, while only 12.5% were Upper Egyptians. The differences between both answers were significantly different as the significance level reaches (p=0.000), according to table 15.
The results showed that the highest scoring perception, 46.1% of the whole sample was Upper Egyptians choose "to educate both of their male and female children", which is a positive point; but if the self-image is compared with the Cairenes perception, the results would be different. A total of 78.2% of those who believe that the Upper Egyptians care about the education of their male and female children equally were Upper Egyptians, while only 21.8% of them were Cairenes. Moreover, the percentage of the Cairenes who believe that Upper Egyptians prefer educating their male children only was 69.1%. This percentage was 30.9% among the Upper Egyptians. Perceptions of "educating females only" were 0% among the Cairenes, and 1.3% amongst the Upper Egyptian sample. For those who believe that Upper
Egyptians do not care about educating their children at all, they were 76.9% Cairenes and the rest 33.1% were Upper Egyptians.

Figure 4:

The respondents' perception of clothing of Upper Egyptians

The results have shown that 65.1% of those who think that the Upper Egyptian usually wear clothes that reflects his local culture –like galabeya- were Cairenes, while 34.9% were Upper Egyptians. Alternatively, 78.6% of the Upper Egyptians believe that the clothing in Upper Egypt is neutral, modern, and doesn't reflect a specific culture. There were also some participants who think that there is no specific code of attire for Upper Egyptians, they wear clothes according to their socio-economic level like any other society, those respondents were 68.7% upper Egyptians, and 31.3% Cairenes.
Table 17:

Perceptions of the Upper Egyptian as an intelligent person among both Cairenes and Upper Egyptians

The results have shown that the Upper Egyptians tend to perceive themselves more positively than Cairenes perceive them in terms of intelligence, with a mean of (m=3.75) among the Upper Egyptians, and (m=3.09) among the Cairenes.

Figure 5:

The distribution of the responses of the perception of the Upper Egyptian as an intelligent person
Table 18:

Significance level of the respondents' perception of the Upper Egyptian as an intelligent person

<table>
<thead>
<tr>
<th></th>
<th>Test Value = 0</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>t</td>
</tr>
<tr>
<td>I believe that the Upper Egyptian is intelligent</td>
<td></td>
</tr>
<tr>
<td></td>
<td>76.659</td>
</tr>
<tr>
<td>Type</td>
<td>64.040</td>
</tr>
</tbody>
</table>

The results have also shown that there was a significant difference between the self-image of the upper Egyptians and the Cairenes' perception of them in terms of intelligence as a characteristic of an Upper Egyptian. The significance level was (p=0.000).

Table 19:

The perceptions of the Upper Egyptians as peaceful character

<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>3.15</td>
<td>224</td>
<td>1.141</td>
</tr>
<tr>
<td>Cairo</td>
<td>2.45</td>
<td>206</td>
<td>1.062</td>
</tr>
<tr>
<td>Total</td>
<td>2.81</td>
<td>430</td>
<td>1.156</td>
</tr>
</tbody>
</table>

The data has shown that the Upper Egyptians are more likely than Cairenes to perceive themselves as peaceful characters, with a mean of (m= 3.15) among the Upper Egyptians and (m= 2.45) among the Cairenes, as illustrated by the below graph.
Figure 6:

Distribution of responses of the perception of the Upper Egyptians as peaceful characters among the Cairenes and the Upper Egyptians

Table 20:

Difference between the self-image and the perception of the Upper Egyptian as a peaceful character

<table>
<thead>
<tr>
<th>Type</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
<th>Mean Difference</th>
<th>95% Confidence Interval of the Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>I believe that the Upper Egyptian is peaceful</td>
<td>64.040</td>
<td>457</td>
<td>.000</td>
<td>1.498</td>
<td>1.45 - 1.54</td>
</tr>
<tr>
<td></td>
<td>50.485</td>
<td>429</td>
<td>.000</td>
<td>2.814</td>
<td>2.70 - 2.92</td>
</tr>
</tbody>
</table>
The previous table shows that there is a significant difference between the Cairenes' perception and the Upper Egyptian's self-image in terms of how peaceful the Upper Egyptian character is. The difference in the Cairenes' perception and the self-image of the Upper Egyptians is significant as the significance level reaches (p=0.000). The results shows that the Upper Egyptians tend to perceive themselves as peaceful characters; on the other hand, the Cairenes tend to believe that the Upper Egyptians as less peaceful characters.

Table 21:

Perceptions of external features for the Upper Egyptian among the Cairenes

<table>
<thead>
<tr>
<th>Responses</th>
<th>Percent of Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
</tr>
<tr>
<td>Mustache</td>
<td>157 77.3%</td>
</tr>
<tr>
<td>Tanned</td>
<td>151 74.4%</td>
</tr>
<tr>
<td>Tall</td>
<td>79 38.9%</td>
</tr>
<tr>
<td>Frown face</td>
<td>75 36.9%</td>
</tr>
<tr>
<td>obese</td>
<td>22 10.8%</td>
</tr>
<tr>
<td>Smiley face</td>
<td>22 10.8%</td>
</tr>
<tr>
<td>Beard</td>
<td>13 6.4%</td>
</tr>
<tr>
<td>Well fit</td>
<td>12 5.9%</td>
</tr>
<tr>
<td>Short</td>
<td>8 3.9%</td>
</tr>
<tr>
<td>Black hair</td>
<td>7 3.4%</td>
</tr>
<tr>
<td>White</td>
<td>4 2.0%</td>
</tr>
<tr>
<td>Black eye</td>
<td>4 2.0%</td>
</tr>
<tr>
<td>Rough skin</td>
<td>4 2.0%</td>
</tr>
<tr>
<td>Short hair</td>
<td>2 1.0%</td>
</tr>
<tr>
<td>Belly</td>
<td>2 1.0%</td>
</tr>
<tr>
<td>Can't Specify</td>
<td>2 1.0%</td>
</tr>
<tr>
<td>Big hand</td>
<td>1 0.5%</td>
</tr>
<tr>
<td>Total</td>
<td>565 278.3%</td>
</tr>
</tbody>
</table>

* The percentage (%) doesn't add to 100% because respondents had the option to choose more than one answer.
The respondents were asked to mark the outer features of the Upper Egyptian physical appearance. There were many choices that were identified from the review of the literature, additionally, there was "other, specify" choice in order to give the participants the chance to mention any characteristic that does not exist in the choices. The results show that the image of the typical external physical features of the Upper Egyptian among the Cairenes were as follows:

Having a moustache is at the top of the list with 77.3 %, then having dark skin with 74.4%, being tall with 38.9 %, having a frown on their face 36.9%. On the other hand, only 10.8% believe that the Upper Egyptian has a smiley face; being obese is also coming with relatively small percentage 10.8%. At the end of the list, other features come like having beard 6.4%, with black hair 3.4%, has rough skin , black eyes 2%, having a belly 1% , having a big hands 0.5%. There were only two respondents who can't specify how the Upper Egyptian looks like.

Table 22:

Perceptions of solidarity of the Upper Egyptian family

<table>
<thead>
<tr>
<th>TYPE</th>
<th>I think that the Upper Egyptian family is a broken family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
</tr>
<tr>
<td>Asyut</td>
<td>1.75</td>
</tr>
<tr>
<td></td>
<td>221</td>
</tr>
<tr>
<td>Cairo</td>
<td>1.95</td>
</tr>
<tr>
<td></td>
<td>207</td>
</tr>
<tr>
<td>Total</td>
<td>1.85</td>
</tr>
<tr>
<td></td>
<td>428</td>
</tr>
</tbody>
</table>
The results showed that 50.5% of the whole respondents strongly disagree that the Upper Egyptian family is a broken one, while 26.9% disagree with the statement. On the other hand, 6.3% agree that the Upper Egyptian family is a broken one, while 3% strongly agree with the statement. Both the Upper Egyptians and the Cairenes disagree with the idea that the Upper Egyptian family might be a broken one with a mean of $m=1.75$ out of 5 for the Upper Egyptians' perception, and a mean of $m=1.95$ out of 5 for the Cairenes' perception. This result is consistent with the review of literature that emphasizes on the solidarity of the Upper Egyptian family and its unity.
The perception of the Upper Egyptian woman among the participants

There were five sentences that mainly measure the perception of the Upper Egyptian woman among the participants. The results have shown that there was a significant difference between the Upper Egyptian self-image and the Cairenes' perception. The significance level reaches (p=0.000) in each statement. In the following, the tables and the figures will show the distribution of the attitudes among the groups of the sample.

Table 23:

The perception of "to which extent the Upper Egyptian woman is believed to be an introvert character"

<table>
<thead>
<tr>
<th>TYPE</th>
<th>I believe that the Upper Egyptian woman is an introvert character</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Asyut</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mean</td>
</tr>
<tr>
<td></td>
<td>N</td>
</tr>
<tr>
<td></td>
<td>Std. Deviation</td>
</tr>
<tr>
<td>Cairo</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mean</td>
</tr>
<tr>
<td></td>
<td>N</td>
</tr>
<tr>
<td></td>
<td>Std. Deviation</td>
</tr>
<tr>
<td>Total</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mean</td>
</tr>
<tr>
<td></td>
<td>N</td>
</tr>
<tr>
<td></td>
<td>Std. Deviation</td>
</tr>
</tbody>
</table>

As previously mentioned there is a significant difference between the Upper Egyptians and the Cairenes in terms of thinking of the Upper Egyptian women as introvert. The significance level is (p=0.000). The mean of the Cairenes' perception for the Upper Egyptian woman as an introvert character is (m=3.75), while the Upper Egyptians' perception mean is (m=3.12), which indicates that the Upper Egyptians are
less likely than the Cairenes to perceive the Upper Egyptian woman as an introvert character.

**Figure 8:**

The Distribution of the responses of the perception of the Upper Egyptian woman as an introvert character.

The figure shows that 34% of the Cairene participants agree that the Upper Egyptian woman is introvert, 30.6% strongly agree with the statement. On the other hand, 10.7% of Cairo respondents disagree with the statement, and only 5.8% strongly disagree with the statement.
Table 24:

The marriage decision of the Upper Egyptian girl

<table>
<thead>
<tr>
<th>TYPE</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>3.10</td>
<td>221</td>
<td>1.197</td>
</tr>
<tr>
<td>Cairo</td>
<td>4.03</td>
<td>204</td>
<td>.997</td>
</tr>
<tr>
<td>Total</td>
<td>3.54</td>
<td>425</td>
<td>1.199</td>
</tr>
</tbody>
</table>

Figure 9:

The distribution of the responses of the perception of the marriage decision of the Upper Egyptian girl
According to table 24, the Cairenes are more likely than the Upper Egyptians to believe that the Upper Egyptian girl is forced to marry the man chosen by her family with mean of \( (m=4.03) \), while the mean of the Upper Egyptians’ perception is \( (m=3.1) \). The results have shown a significant difference between the Upper Egyptians and Cairenes reaches \( (p=0.000) \).

Figure 9 shows that 42.2% of the Cairenes agree that girls in Upper Egypt are forced to marry the man chosen by their families, while 36.3% strongly agree that this is the situation, 5.9% disagree and 2.9% strongly disagree.

**Table 25:**

**The perception of the widespread of female circumcision among Upper Egyptian girls**

<table>
<thead>
<tr>
<th>TYPE</th>
<th>Female circumcision is a widespread phenomenon in Upper Egypt</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
</tr>
<tr>
<td>Asyut</td>
<td>3.84</td>
</tr>
<tr>
<td>Cairo</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>3.98</td>
</tr>
</tbody>
</table>

The previous table shows that the Upper Egyptians' perception and the Cairenes' perception are consistent in terms of the widespread of the phenomenon of the female circumcision; they both think that female circumcision is common among the Upper Egyptian girls. The mean of the Upper Egyptians' perception is \( (m=3.84) \); while the mean of the Cairenes' perception is \( (m=4.13) \).
As figure 12 shows, 41.5% of the Cairenes, and 30% of the Upper Egyptians strongly believe that the FGM is common and widespread in Upper Egypt, and 37.2% of the Cairenes and 41.8% of Upper Egyptians agree that it is common. 2.9% of the Cairenes and 4.1% of the Upper Egyptians strongly disagree, while 1.5% of the Cairenes and 10% of the Upper Egyptians disagree with the statement. From the interviews with, the researcher deduced that the 16.6% of the Cairenes who were neutral were not able to define a certain attitude towards the issue, but most of the 14.1% of the Upper Egyptians who chose neutral were "shy" to give a certain attitude.

Figure 10:

The distribution of the responses of the respondents in terms of the commonalty of the female circumcision among the Upper Egyptian females
Table 26:

Difference between the responses in terms of their perception of the widespread of female circumcision in Upper Egypt

<table>
<thead>
<tr>
<th>Type</th>
<th>T</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
<th>Mean Difference</th>
<th>95% CI of Mean Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>FGM is a widespread phenomenon in Upper Egypt</td>
<td>64.040</td>
<td>457</td>
<td>.000</td>
<td>1.498</td>
<td>1.45 - 1.54</td>
</tr>
<tr>
<td>Cairo</td>
<td>79.549</td>
<td>424</td>
<td>.000</td>
<td>3.979</td>
<td>3.88 - 4.08</td>
</tr>
</tbody>
</table>

The table shows that there was a significant different in responses of the Cairenes and the Upper Egyptians in terms of their perception of the widespread of the female circumcision in Upper Egypt, as the significant level was (p= 0.000).

Table 27:

Perceptions of treatment of the Upper Egyptian girl within the family and the husband

<table>
<thead>
<tr>
<th>Type</th>
<th>TYPE</th>
<th>The Upper Egyptian woman suffers from violence and humiliation from the family and husband</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>Mean</td>
<td>2.97</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>226</td>
</tr>
<tr>
<td></td>
<td>Std. Deviation</td>
<td>1.243</td>
</tr>
<tr>
<td>Cairo</td>
<td>Mean</td>
<td>3.52</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>206</td>
</tr>
<tr>
<td></td>
<td>Std. Deviation</td>
<td>1.085</td>
</tr>
<tr>
<td>Total</td>
<td>Mean</td>
<td>3.23</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>432</td>
</tr>
<tr>
<td></td>
<td>Std. Deviation</td>
<td>1.201</td>
</tr>
</tbody>
</table>
The table shows that the Cairenes are more likely than the Upper Egyptians to perceive the Upper Egyptian woman as suffering from violence and humiliation from the family and husband. While the mean score for the Upper Egyptians is (m=2.79), the mean of the Cairenes' perception is (m=3.52). This result is consistent with the previous results that reflect the Cairenes' negative perception for the Upper Egyptian women.

Table 28:

Difference of respondents' perception of the treatment of the Upper Egyptian girl within the family and the husband

<table>
<thead>
<tr>
<th>type</th>
<th>Test Value = 0</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>t</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>The Upper Egyptian woman suffers from violence and humiliation from the family and husband</td>
<td>64.040</td>
</tr>
<tr>
<td></td>
<td>55.977</td>
</tr>
</tbody>
</table>

The table shows the significant difference between the respondents in terms of their perception of the treatment of the Upper Egyptian girl within her family and husband; the significance level was (p=0.000).

The data shows that 20.9% of the Cairenes and 13.3% of the Upper Egyptians strongly agree that the upper Egyptian girl is suffering from the humiliation and abuse from family and the husband; 30% of the Cairene and 18.6% of the Upper Egyptians agree with the issue. On the other hand, only 4.9% of the Cairenes strongly disagree,
while 17.3% of the Upper Egyptians strongly disagree; 10.7% of the Cairenes disagree with the statement and 13.3% of the Upper Egyptians disagree.

Figure 11:

The Distribution of the responses in terms of their perception of the violence against the Upper Egyptian women

These high percentages of agreement on the bad treatment of the Sa'idi girl reflects the negative perception of the Upper Egyptian girl among the Cairenes; at the same time the percentages of the Upper Egyptians reflects a more positive perception of themselves (self-image).
The attitudes of the audience towards the content of television soap operas

Table 29:

The means of the Cairenes and Upper Egyptians in terms of their attitudes towards the reality of the content of the soap operas

<table>
<thead>
<tr>
<th>type</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>2.48</td>
<td>226</td>
<td>1.190</td>
</tr>
<tr>
<td>Cairo</td>
<td>2.77</td>
<td>203</td>
<td>1.107</td>
</tr>
<tr>
<td>Total</td>
<td>2.62</td>
<td>429</td>
<td>1.159</td>
</tr>
</tbody>
</table>

Figure 12:

The Distribution of responses of the Cairenes and Upper Egyptians in terms of their attitudes towards the reality of the content of the soap operas
Table 30:

The significance between the Upper Egyptians and the Cairenes in terms of the attitude towards how realistic television soap operas are

<table>
<thead>
<tr>
<th></th>
<th>Test Value = 0</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>t</td>
<td>df</td>
<td>Sig. (2-tailed)</td>
<td>Mean Difference</td>
<td>95% Confidence Interval of the Difference</td>
</tr>
<tr>
<td>type</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Lower</td>
</tr>
<tr>
<td>television soap operas are</td>
<td>64.040</td>
<td>457</td>
<td>.000</td>
<td>1.498</td>
<td>1.45</td>
</tr>
<tr>
<td>presenting a real image of the</td>
<td>46.817</td>
<td>428</td>
<td>.000</td>
<td>2.620</td>
<td>2.51</td>
</tr>
<tr>
<td>Upper Egyptian society</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The data collected have shown that both Upper Egyptians and Cairenes have a negative attitude towards the content presented in television soap operas, as they considered that it doesn't reflect their real world with mean scores of (m= 2.48) and (m=2.77) respectively. The data analysis has shown that there is a significant different between the Upper Egyptians and the Cairenes in terms of their attitudes towards Upper Egyptians with significance level of (p= 0.000).
Table 31:

The means of the Cairenes and Upper Egyptians in terms of their attitudes towards the reality of the content of the movies

The movies reflect the reality of the Upper Egyptian society and its problems.

<table>
<thead>
<tr>
<th>type</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>2.74</td>
<td>225</td>
<td>1.132</td>
</tr>
<tr>
<td>Cairo</td>
<td>3.00</td>
<td>206</td>
<td>1.093</td>
</tr>
<tr>
<td>Total</td>
<td>2.86</td>
<td>431</td>
<td>1.120</td>
</tr>
</tbody>
</table>

Figure 13:

The attitudes of the audience towards the content of movies
Table 32:

The significance between the Upper Egyptians and the Cairenes in terms of the attitude how realistic movies depicting Upper Egyptians are

Table 31 shows that the average mean of the Upper Egyptians attitude towards the reality of the content of the movies is \( m = 2.74 \), which means that the Upper Egyptians tend to believe that the movies don't reflect their real life and problems, while the Cairenes average mean is \( m = 3.00 \), which indicates that the Cairenes are slightly more likely than the Upper Egyptians to believe that the movies reflect the Upper Egyptian society and its real characters and problems. Table 32 shows that there is a significant difference between the attitudes of the Upper Egyptians and the Cairenes, with significance level \( p = 0.019 \).
Chapter Six
Discussion

The first hypothesis postulated that the Cairene heavy television viewers will tend to have a more negative perception of Upper Egyptians than the moderate and light viewers. The hypothesis was partially supported. It was supported since Cairene television viewers generally had negative perceptions of the Upper Egyptians, as the review of literature has shown that the portrayal of Upper Egyptians was usually in a negative way. On the other hand, it was rejected in terms of that the number of hours of watching television affects the different types of viewers. The researcher suggests that the stereotype of the Upper Egyptian could be cultivated from other sources besides the television viewing, such as the culture. The role of the television viewing here is restricted on reinforcement of the already existed perceptions.

The second hypothesis postulated that interpersonal communication between Cairenes and Upper Egyptians would lessen the cultivation effect and accordingly would lessen the negative perceptions. However, the data analysis shows no significant difference between those who dealt directly with Upper Egyptian, and those who didn't. There was a slight difference between both, as the Cairenes who dealt directly with the Upper Egyptians perceive them less negatively.

The third hypothesis proposed that Upper Egyptians would have a positive self-image. The hypothesis was supported. The data collected from the Upper Egyptian participants has shown a general positive image; the Upper Egyptians have a positive self-image in terms of the widespread of education, being intelligent, and being peaceful.
One interesting thing is that the upper Egyptians answered that drug dealing is really common in Upper Egypt. When the researcher was discussing this issue with some male participants, they said that some kinds of drugs—like marijuana or hashish—is common, and that dealing of these drugs is not illegal because it doesn't lead to addiction like heroin. Some of them said that they smoked it and were proud to do so because it was a sign of their maturity and masculinity. They added that using these kinds of "legal" drugs is common especially in weddings and other festive occasions and especially since, as they said, it was not religiously forbidden. On the contrarily, they said that selling heroin for example would be religiously forbidden and illegal.

For the Educational, the sample included different levels education starting from those who are completely illiterate to the PH.D holders. Although the researcher expected that the those who are highly educated would have less negative perceptions of Upper Egyptians, the results have shown that there is no significant difference between the different educational levels in terms of their perception of the Upper Egyptians.

For the income, the results have shown that there is a positive relation between the high income and negative perception of Upper Egyptians. The researcher suggests that main reason for this positive relation between the income and negative perception among the participants is that most of the respondents whose income is less than 1000 L.E are Upper Egyptians so they would have a relatively positive image about themselves than that of those who are not; additionally, those who live in Cairo with low income rate—less than 1000 L.E.— could have more poor conditions of life, so that they consider that Upper Egypt could be better than where they live. The results show that 79.4% of the respondents with low income rate—less than 1000—were
Upper Egyptians, while 20.6% were Cairo residents. On the other hand, most of those who have a high income rate – 5000 L.E or more - were Cairenes, as 85.9% of the respondents whose income is 5000 L.E or higher are Cairo residents, while only 14.1% were Upper Egyptians; moreover, the participants whose income is relatively high might have less contact with the Upper Egyptian society, so most of their information about it could be cultivated from the movies and soap operas and other media outlets.

The negative perception for the Upper Egyptians:

   Being peaceful:

   The results show that the Upper Egyptian isn’t usually perceived as a peaceful character. The researcher suggests that this negative perception could be referred to that most of the television soap operas show the Upper Egyptian society as a society full of aggression and crimes (Abdulla M. 2007), (Wahby, 1995), (El Sengergy, 1986); during the interviews with some Cairene respondents, they said that Upper Egypt is full of crimes; among these are the blood revenge ‘tha’r’ and the honor crimes. The Cairene respondents mentioned – during the interviews that an Upper Egyptian could kill his relatives – a sister or daughter – like what was shown in the relatively old popular soap opera "Ze’ab El Gabal" [The wolves of the mountain]. They pointed out to that the Upper Egyptian is usually shown as killer or about to kill someone even in the comedy movies like "Katkoot" [Chick]. Moreover, they said that criminals usually prefer to escape to Upper Egypt because it is relatively away from the center of security focus. On the other hand, the actual residents of Upper Egypt tend to perceive themselves as peaceful.

Perceptions about Upper Egyptians’ preferences in educating his children:
76.9% of those who believe that the Upper Egyptians never cares about educating their children were Cairenes. For preferring the male children only, 69.1% of those who believe that the Upper Egyptian prefers to educate his male children rather than females were Cairenes, and only 21.8% of those who believe that the Upper Egyptian cares about educating both his male and female children equally; while none of the Cairenes chose the female as a preference in terms of education. These results are not consistent with the field studies that were done in some Upper Egyptian villages and reflect the negative perception of the Upper Egyptians within the Cairenes.

On the other hand, the responses of the Upper Egyptians were more positive and consistent with the previous studies. 78.2% of those who believe that the Upper Egyptian cares about educating both his female and male children equally, and 30.9% of those who think that the Upper Egyptian prefer to educate his male children only were Upper Egyptians; these results are consistent with a field studies concerned with the same issue and was done on 198 Upper Egyptian family, 69.7% were totally illiterate (Ghanem, Helal & Hifny, 2009), which reflect that even the illiterate Upper Egyptians tend to educate their children. This indicates that the Cairenes perception is negative and contradicted with the reality.

Commonalty of drug dealing:

63% of the respondents of both Cairo and Upper Egypt answered that it is common. The researcher suppose that this high percentage refers to that there were a lot of soap operas that show Upper Egypt as a central region of drug dealing in Egypt; among these was "Hada'eq al Shaitan" [The Devil's Gardens] as most of the respondents mentioned this soap opera when they were talking about drug dealing in Upper Egypt.
28.4% of the respondents claimed that they don't know anything about how common drug dealing is in Upper Egypt. For the Upper Egyptian respondents, the researcher suggests that this could imply an agreement of the statement; but as a result of being afraid, the participants prefer to pretend that they don't know. For the Cairo sample, they said that they have no idea, because they already don't know, not as a result of fear.

Discrimination of women:

When the respondents were asked about what they think about the commonalty of the female circumcision within the Upper Egyptian females, a significant percentage of the Cairenes and the Upper Egyptian respondents preferred to choose "neutral". From the in depth interviews with the respondents, the researcher deduced that the 16.6% of the cairenes who were neutral were not able to define a certain attitude towards the issue; on the other hand, most of the 14.1% of the Upper Egyptians who chose neutral were "shy" to give a specific attitude; they told the researcher during the interviews that they considered this a sensitive issue and it is shameful to give their opinion or even talk about with anyone.

Additionally, the Cairene respondents were more likely than Upper Egyptians to perceive the Upper Egyptian women as being discriminated in different aspects; among these are suffering from violence and humiliation with mean of (m= 3.52), being forced to marry the man chosen by her family with mean of (m= 4.03), and they pointed out that the Upper Egyptian is an introvert character with mean of (m= 3.73).

Fields of work of the Upper Egyptians:

There was a consensus between both the Upper Egyptian and Cairene respondents in terms of their perception of two main fields of work of Upper Egyptians which are
agriculturs and trade. Working in the agricultural field come at the top of the list, then working in the trade comes in the second order.

On the other hand, there was a significant difference in terms of working in illegal activities, as 12.7% of the Cairenes think that the illegal work (drug dealing, selling antiquities, etc.), while only 2.2% of the Upper Egyptians think that they would work in such activities. That might refer to that a lot of the soap operas show that Upper Egypt is a source of selling antiquities and drugs, like "Afrah Eblees" [The Satan's delights].

External features of the Upper Egyptian:

At the top of list, having a mustache was the first and main feature that the Upper Egyptian characterized by with 77.3%. Having tanned skin comes in the second order with 74.4%, and then being tall comes in the third order with 38.9%, being with a frown face with 36.9%. At the end of the list, comes having a belly with only 1%. These characteristics are consistent with the image of Upper Egyptians shown in the movies and soap operas. Some of the Cairene respondents said that they can't imagine an Upper Egyptian without a mustache; they added that there isn't any Upper Egyptian character represented in movies or soap operas without having a mustache which is a sign of masculinity.

The respondents mentioned different movies and soap operas, some of which were relatively old like "El Beh el Bwab" [Mr.doorman], and "El Doo' El Shared" [The Stray Light], and others are new like "Mamlaket el Gabal" [The Mountain Kingdom] and "Hada'q el Shaytan" [The Devil's gardens], and even the comedy soap operas like "El Kabeer Awi" [The Greatest]. This result is consistent with the literature and the studies of (El Sengergy, 1986) and (Abdullah, 2007). Additionally, the researcher
suggests that having a belly comes at the end of the list with 1% is considered a logical result, because most of the respondents think that the most of the Upper Egyptians work in the agricultural field which needs fitness.

Perception of the reality of the image of Upper Egyptian in television:

One interesting point is the contradiction between the respondents’ perceptions and what they think about the reality of the image of Upper Egyptians in television content. Both Upper Egyptians and Cairenes believe that the television soap operas do not reflect reality with mean of (m=2.48) for Upper Egyptians and (m=2.77) for the Cairenes, likewise they think that the movies doesn't reflect the reality with mean of (m=2.74) for Upper Egyptians and (m=3.00) for the Cairenes, yet apparently it does affect their perception about Upper Egyptians negatively.

Limitations:

As is the case with all research, this study faced some limitations. These were:

- Time limitations: the research was conducted within three months, and the data was collected within a single month. It would be better if it was done during a longer period of time, to do more in depth interviews.
- Methodology: conducting a content analysis beside the questionnaire could have enriched the study.
- Measurement scale of perception: although the researcher would have preferred to design the questionnaire with semantic differential scale, as the bipolar adjectives could clarify the attitudes of the respondents towards some characteristics of the Upper Egyptians – like the intelligence,
researcher was obliged to use Likert scale instead. The questionnaire was firstly designed with a semantic differential scale with 7 points between bipolar adjectives to measure the strength of the attitude towards the Upper Egyptians. After the pretest, the researcher noticed that 80% of the pretest sample was confused in filling the scale.

- The research used a purposive non-random sample because of the difficulties associated with obtaining a random sample in Egypt.

**Recommendations:**

The researcher suggests that the policy makers in the media field (those who are responsible in the Ministry of Information in addition to the producers) could try to unite with the script writers of the soap operas in order to produce soap operas resemble the reality of the Upper Egyptian society. It is highly recommended to shed the light on the positive sides in the Upper Egyptian culture and society; a positive portrayal for Upper Egyptian would create images that "heal" instead of the images that "injures". In other words the Upper Egyptians need media contents that reflect their reality and focus on the positive sides to heal the stereotypical image that was shown for a long time.

The Upper Egyptian Universities in Minya, Asyut, Sohag, Qena, and the New Valley would better hold different symposiums and conferences that host celebrities in different aspects (arts, culture, science. etc.) to introduce Upper Egypt within a positive frame. The education entities would play a central role -not only complementary -in the improvement of the image of Upper Egyptians. There are Mass communication Departments in most of the Upper Egyptian Universities (Minya – Assiut- Sohag, and Qena), in addition to the professionals who were working in channel 7 and channel 8, so that they could cooperate to produce at least
some documentary movies about different aspects Upper Egypt like arts, education, health, etc. The partnership between these universities and international organizations and NGOs- that are concerned with the cultural projects - is highly recommended.

**Suggestions for further research:**

In media research, the researcher suggests that conducting an experimental study on the foreigners – because they don't have the negative cultural background about Upper Egyptians- to know the impact of watching the television soap operas and movies on their perception of upper Egyptian, and isolating the variable of the popular beliefs in the Egyptian culture about Upper Egyptians. The researcher also suggests a pretest-posttest technique of experimental study if they were Egyptians.

A longitudinal content analysis could be done along the different period of time to describe the similarities and compare between differences of the image of the Upper Egyptians presented in the movies and soap operas.

In sociology, there will be a continuous need for specialized research to clarify the new social, economic and political factors and problems that affect the Upper Egyptian society. Additionally, longitudinal sociological studies could clarify the differences and similarities of those problems throughout the past century.

From a political perspective, the researchers in the public policy and administration field would better address the administrative problems in Upper Egypt, particularly those are related to the development. These problems should be solved in order to eliminate the factors that might contribute –in a way or another- to what is called a "developmental retardation".
References


Abdullah, M. (2007). Door Wasa'el Al Ealam fi Takween Al Sora Al Zehneya an el Sa'id lada Al shabab Al Masry [The Role of Media in Portraying the mental image of Upper Egypt among the Egyptian youth: A content analysis and field study]. Unpublished master's thesis, Cairo University, Egypt.


The Holy Qur'an, Al Nessaa', verse: 11.


Appendix